

ACTS AND PROCEEDINGS
OF
THE ONE HUNDRED AND FORTY-THIRD
GENERAL ASSEMBLY
OF
THE PRESBYTERIAN CHURCH IN CANADA

KINGSTON, ONTARIO

JUNE 4 – JUNE 7, 2017



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; presbyterian.ca
KNOX COLLEGE	59 St. George Street, Toronto, Ontario, M5S 2E6 Phone (416) 978-4500; Fax (416) 971-2133 knox.college@utoronto.ca , knox.utoronto.ca
PRESBYTERIAN COLLEGE	3495 University Street, Montreal, Quebec, H3A 2A8 Phone (514) 288-5256; Fax (514) 288-8072 info@presbyteriancollege.ca , presbyteriancollege.ca
ST. ANDREW'S HALL	6040 Iona Drive, Vancouver, British Columbia, V6T 2E8 Phone (604) 822-9720 standrews.edu
VANCOUVER SCHOOL OF THEOLOGY	6015 Walter Gage Road, Vancouver, British Columbia, V6T 1Z1 Phone (604) 822-9031 vst.edu
CRIEFF HILLS RETREAT AND CONFERENCE CENTRE	7098 Concession 1, RR 2, Puslinch, Ontario, N0B 2J0 Phone (519) 824-7898; 1-800-884-1525 Fax (519) 824-7145 info@crieffhills.com , crieffhills.com
THE NATIONAL PRESBYTERIAN MUSEUM	415 Broadview Avenue, Toronto, Ontario, M4K 2M9 Phone (416) 469-1345 Mailing address: PO Box 35007 Ellerbeck 180 Danforth Ave., Toronto, Ontario, M4K 3P5 presbyterianmuseum@presbyterian.ca presbyterianmuseum.ca

TABLE OF CONTENTS

Officers of the 143rd General Assembly	1
Moderators of General Assembly	1
Clerks of Assembly	3
Standing Committees of General Assembly	4
Legislation 2017	5
Minutes	6
Reports from Assembly Agencies	200
Mission Reports: Canadian Ministries	333
International Ministries	360
Overtures, Memorials and Appeals	581
Changes Affecting Students, Professional Church Workers and Congregations	605
Memorial Records	623
Supplementary List of Academic Degrees and their Sources	632
Synod Clerk Contact Information	633
Synod and Presbytery Clerks and Conveners of Standing Committees	634
Camp Contact Information	636
Presbytery and Congregational Information	638
Statistical and Financial Reports	747
Statistical and Finances for 2016	748
Alphabetical List of Congregations	783
Alphabetical Address List of Professional Church Workers	794
Index	817

OFFICERS OF THE 143RD GENERAL ASSEMBLY

Moderator: The Rev. Peter G. Bush
 Principal Clerk: The Rev. Stephen Kendall
 Deputy Clerk: The Rev. Donald G.A. Muir

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 Cochran, 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. McKerrroll, 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. MacMillan, 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., D.D., 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
2016 Toronto,	Douglas H. Rollwage, B.Th., M.T.S. M.Div., Charlottetown, Prince Edward Island

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 – September 23, 2016
Rev. S. Kendall, B.Eng., M.Div.	July 1, 1998 –
Rev. D.G.A. Muir, B.A., M.Div.	June 1, 2003 –

STANDING COMMITTEES OF GENERAL ASSEMBLY

Advise with the Moderator, Committee to: Convener	The Rev. Dr. H.C. O'Reilly
Secretary	Ms. T. Hamilton
Assembly Council: Convener	The 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. L. MacKinnon
Business, Committee on, 2017 Assembly: Convener	The Rev. M.R. McLennan
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. D. Henry
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. Smagghe
Stewardship and Planned Giving	Ms. K. Plater
Maclean Estate Committee: Convener	Mr. D. Phillips
Managing Director, Crieff Hills Community	Mr. L. Pentelov
Nominate, Assembly Committee to: Convener	Ms. S. Churchill
Pension and Benefits Board: Convener	Rev. J.C. Bigelow
Administrator	Vacant
Theological Colleges	
Knox College Board of Governors: Convener	Dr. P. Ross
Principal	The Rev. Dr. J.A. Vissers
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. D. Veenstra
Women's Missionary Society: President	Ms. J. Brewer
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
Chief Executive Officer	The Rev. D. Harris

LEGISLATION – 2017

Remits

The 2017 General Assembly adopted no recommendations requiring remits to presbyteries.

Declaratory Act

The following Declaratory Act regarding Book of Forms 176.1.7 was adopted. (A&P 2017, p. 280, 15)

Institutional chaplains shall have their presbytery certificate lodged with the presbytery in which they reside.

**THE ACTS AND PROCEEDINGS OF
THE ONE HUNDRED AND FORTY-THIRD GENERAL ASSEMBLY
OF
THE PRESBYTERIAN CHURCH IN CANADA
HELD AT KINGSTON, ONTARIO
JUNE 4 – JUNE 7, 2017
FIRST SEDERUNT**

At the city of Kingston, Ontario, and within St. Andrew's Presbyterian Church there, on Sunday the fourth day of June in the year of our Lord two thousand and seventeen, at seven o'clock in the evening.

At which place and time, ministers, diaconal ministers and ruling elders being commissioners from the several presbyteries of The Presbyterian Church in Canada, convened as appointed by the General Assembly held in the city of Toronto, Ontario in its final sederunt on the sixth day of June 2016. Though the 2016 General Assembly anticipated the constitution of the 2017 General Assembly to take place on the second day of June, 2017 (see A&P 2016, p. 44), the Assembly Council complied with requests to move the commencement of this Assembly to the fourth day of June 2017. This decision was homologated by the Assembly's adoption of Recommendation No. 6 in the report of the Committee on Business (p. 236, 11).

WELCOME

Clerk of Session, Ms. Alberta Saunders, welcomed the General Assembly to St. Andrew's Church and to the Presbytery of Kingston. She then provided a brief history of the congregation.

WELCOME TO THE TRADITIONAL TERRITORY

Mr. Paul Carl, of the Bear Clan, welcomed the General Assembly to the traditional Anishinaabe and Haudenosaunee Territory in English and Anishinaabe languages. He encouraged commissioners to "travel in a good way with a good heart" while in the territory.

WORSHIP

Public worship was conducted by the Rev. Dr. A.J.R. Johnston, minister of the host congregation. He was assisted by lecturers the Rev. Stephen Brown and elder, Ms. Elaine Coderre who read 2 Kings 23:1–3, Psalm 119:9–16 and John 20:30–31. The sanctuary filled with music aided by a choir gathered from across the presbytery under the leadership of Mr. John Hall, Director of Music at St. Andrew's. The Rev. D.H. Rollwage, Moderator of the 142nd General Assembly, preached the sermon entitled *The People's Book* and shared the administration of Holy Communion with the Rev. Jennifer Cameron, Clerk of the Presbytery of Kingston.

CONSTITUTION OF THE ASSEMBLY

Thereafter, with prayer, the Moderator, the Rev. Douglas H. Rollwage, constituted the General Assembly in the name of the Lord Jesus Christ, the only King and Head of the Church.

ROLL OF ASSEMBLY

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

Ministers	Elders
I. SYNOD OF THE ATLANTIC PROVINCES	
1. Presbytery of Cape Breton (Nova Scotia)	
Robert Lyle, Sydney	G. Shane MacFarlane, Baddeck
Brian D. MacLeod, Baddeck	Elizabeth Parks, Glace Bay
2. Presbytery of Newfoundland (Newfoundland and Labrador)	
Derek Krunys, St. John's	Margaret H. Coombes, Mount Pearl

- 3. Presbytery of Pictou (Nova Scotia)**
 Jeffrey R. Lackie, Thorburn
 Lorne A. MacLeod, Fraser's Mountain
 Joan Coady, Blue Mountain
 Wendy Ross, Pictou County
- 4. Presbytery of Halifax-Lunenburg (Nova Scotia)**
 Beth M. Mattinson, Milford
 D. Laurence Mawhinney, Lunenburg
 Maudie E. Haley, Windsor
 L. Wilson Lang, Rose Bay
- 5. Presbytery of New Brunswick (New Brunswick)**
 Mary Eluned (Lyn) Hughes, Stanley
 Erik W. Kraglund, St. John
 Glen M. Sampson, Bathurst
 Dallas W. Davis, Fredericton
 Nils A. Dickie, Dalhousie
 Merritt B. Scott, Hanwell
- 6. Presbytery of Prince Edward Island (Prince Edward Island)**
 Dawn B. Griffiths, Charlottetown
 Torrey Griffiths, Charlottetown
 Douglas H. Rollwage, Charlottetown
 Douglas E. LeBlanc, Tyne Valley
 D. Scott MacDonald, Charlottetown
 Jean M. MacIntosh, North Wiltshire
- II. SYNOD OF QUEBEC & EASTERN ONTARIO**
- 7. Presbytery of Quebec (Quebec)**
 Barbara J. Fotheringham, Thetford Mines
 Susan M. McBain, St. Gabriel-de-Valcartier
- 8. Presbytery of Montreal (Quebec)**
 Eloi Agbanou, Notre-Dame-de-l'Île-Perrot
 Kay S. Diviney, Montreal
 Sybil Mosley, Montreal
 Dale S. Woods, Montreal
 Joyce T. Kuchah, Lasalle
 Milton R. Reddick, Ormstown
 John S. Rodger, Chateauguay
 H. Steven Venable, Lery
- 9. Presbytery of Seaway-Glengarry (Ontario)**
 Feras Chamas, Morrisburg
 Marianne G. Emig Carr, Brockville
 Bruce W. Kemp, Westport
 Verne E. Gilkes, Vankleek Hill
 Marilyn Leach-Duck, Ingleside
 J. Allan Thom, Athens
- 10. Presbytery of Ottawa (Ontario)**
 James T. Hurd, Ottawa
 Philip Kim, Ottawa
 G. Grant Wilson, Ottawa
 Derrek P. Konrad, Ottawa
 Gordon K. Walford, Ottawa
- 11. Presbytery of Lanark & Renfrew (Ontario)**
 Karen A. Hincke, Sharbot Lake
 David W. Hooper, Arnprior
 Tressa Oliver, Perth
 John Zwiers, Renfrew
- III. SYNOD OF CENTRAL, NORTHEASTERN ONTARIO & BERMUDA**
- 12. Presbytery of Kingston (Ontario)**
 Stephen T. Brown, Tweed
 Marian E. Raynard, Kingston
 N. Jeanette Globe, Belleville
 Karen J. Yarrow, Madoc
- 13. Presbytery of Lindsay-Peterborough (Ontario)**
 L. Ann Blane, Bobcaygeon
 Neil A. Ellis, Cobourg
 Roger S.J. Millar, Norwood
 Bill Hoyle, Woodville
 Jim McKechnie, Lindsay
- 14. Presbytery of Pickering (Ontario)**
 Sean D. Astop, Uxbridge
 Barbara Duguid, Ajax
 Linda J. Martin, Toronto
 Phillip J. Robillard, Toronto
 Matthew Sams, Oshawa
 Bernice M.E. Bain, Scarborough
 David G. Chambers, Whitby
 Paul W. Gilson, Scarborough
 Amy Thornton, Scarborough
 Nelly M. VanVeldhuizen, Bowmanville
- 15. Presbytery of East Toronto (Ontario)**
 Harris Athanasiadis, Toronto
 Angela J. Cluney, Toronto
 Terrie-Lee Hamilton, Toronto
 William G. Ingram, Toronto
 Timothy R. Purvis, Toronto
 Donald Anderson, Toronto
 Alexandra Johnston, Toronto
 Norma J. McIntyre, Toronto
 Richard Moy, Scarborough
 Elizabeth Speers, Toronto

16. Presbytery of West Toronto (Ontario)

Paulette M. Brown, Toronto
 Timothy D. Bruneau, Toronto
 D. Sean Howard, Toronto
 Augustus Oku, Toronto
 Tori A. Smit, Toronto

Toyin C. Agbaje, Toronto
 Janet Brewer, Toronto
 Steven Hayhoe, Toronto
 Leslie Soobrian, Toronto
 Paulette E.F. Van-Lowe, Dublin

17. Presbytery of Brampton (Ontario)

Andrew Human, Mississauga
 Rebekah R. Mitchell, Brampton
 Stephen Mutavdzija, Hillsburgh
 Janet L. Sinclair, Grand Valley
 Reuben A. St. Louis, Campbellville

Brenda J. Connell, Burlington
 Carmen Hung, Mississauga
 Russ McGillivray, Caledon
 Glenn R. Thompson, Mississauga
 Carolyn N. White, Erin

18. Presbytery of Oak Ridges (Ontario)

Alan Goh, Markham
 Rick Manafo, Woodbridge
 Joan M. Masterton, Strouffville
 John A. Vissers, Toronto

Paul Crowe, Keswick
 W. George Habib, Markham
 Martin H. Mui, Scarborough
 Bill Patterson, King City

19. Presbytery of Barrie (Ontario)

H.D. Rick Horst, Barrie
 Heather J. Malnick, Baxter
 Darren K. May, Stayner
 Matthew E. Ruttan, Barrie

Evelyn Horne, Orillia
 J. Douglas Lambie, Elmvale
 Linda H. Piercy, Orillia
 Gary R. Ronald, Penetanguishene

20. Presbytery of Temiskaming (Ontario)

James (Byung Yun) Ko, Kapuskasing

21. Presbytery of Algoma & North Bay (Ontario)

Frances A.E. Savill, North Bay

Ted Thomson, North Bay

22. Presbytery of Waterloo-Wellington (Ontario)

E. Brook Ashfield, Waterloo
 Edward M.W. Charlton, Arthur
 Darrell R. Clarke, Kitchener
 Frank Szatmari, Kitchener
 Karla A. Wübbenhorst, Guelph

Dean Bulloch, Waterloo
 Candace Dunn-Delane, Cambridge
 John E. Matheson, Fergus
 E. Laird More, Arthur
 Jeffrey L.D. Scott, Rockwood

23. Presbytery of Eastern Han-Ca

Joseph L. Bae, Thornhill
 Peter S. Han, Thornhill
 Kyo Don Joo, Toronto
 Jinsook Khang, Thornhill

Hyo-Sin Lee, Etobicoke
 Teachi Lee, Vaughan
 Won Cheol Lee, Mississauga
 Young Jin Lee, North York

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

Sandra G. Copland Dufour, Hamilton
 Emma Duncan, Burlington
 Stephen R. Lindsay, Stoney Creek
 Robert B. Sim, Hamilton
 Catherine Stewart, Hamilton

John A. Cruickshank, Grimsby
 Brent B. Ellis, Chalmers
 Deanna L. Johnson, Ancaster
 Linda M. Miller, Jarvis
 Gordon E. Murray, Hamilton

25. Presbytery of Niagara (Ontario)

W.J. Clyde Ervine, St. Catharines
 Ruth Houtby, St. Catharines
 Anita J. Van Nest, Niagara Falls

D. Joan Heagle, St. Catharines*
 C. Lynn Lingard, Niagara-on-the-Lake
 William F. Wiley, St. Catharines

26. Presbytery of Paris (Ontario)

Christopher W. Little, Innerkip
 Mark R. McLennan, Woodstock

Juanita Dorland, Woodstock
 Mary D. Purdy, Bradford

27. Presbytery of London (Ontario)

John R. Bannerman, London
 William Khalil, London
 Edward P. Hoekstra, London

Albert Hardeman, London
 Janet B. Donkervoort, London
 Virginia M.E. McLean, Glencoe

- 28. Presbytery of Essex-Kent** (Ontario)
 Scott R. McAllister, Windsor
 Bradley J. Watson, Tecumseh
 Bonnie L. Pittock, LaSalle
 Charles N. Wilson, Amherstburg
- 29. Presbytery of Lambton-West Middlesex** (Ontario)
 Janine Dekker, Sarnia
 Allan P. Farris, Sarnia
- 30. Presbytery of Huron-Perth** (Ontario)
 Robert L. Adams, Mitchell
 Mark W. Gedcke, Stratford
 Donald P.J. McCallum, Listowel
 Annie E. Coulter, Goderich
 Brenda R. McLean, Goderich
 Donald J. Wickenheiser, Fullarton
- 31. Presbytery of Grey-Bruce-Maitland** (Ontario)
 Anne-Marie Jones, Meaford
 Owen (Eunho) Kim, Teeswater
 Larry B. Skinner, Listowel
 M. Anne McNalty, Dundalk
 Jan Middelkoop, Tara
 Edward H. Renaud, Sauble Beach

V. SYNOD OF MANITOBA & NORTHWESTERN ONTARIO

- 32. Presbytery of Superior** (Ontario)
 Joyce A. Yanishewski, Thunder Bay
 Susan M. Dynes, Thunder Bay
- 33. Presbytery of Winnipeg** (Manitoba and Ontario)
 Peter G. Bush, Winnipeg
 Germaine M. Lovelace, Kenora
 Linda A. Putnam, Winnipeg
 Joey Rugay, Winnipeg
- 34. Presbytery of Brandon** (Manitoba)
 John M. Zondag, Portage la Prairie
 Raymond A.S. Reichelt, Portage la Prairie

VI. SYNOD OF SASKATCHEWAN

- 35. Presbytery of Assiniboia** (Saskatchewan)
 Seung-Woo (Ryan) Bak, Swift Current
 Dave G. Schappert, Langenburg
- 36. Presbytery of Northern Saskatchewan** (Saskatchewan)
 Edward C. Hicks, Prince Albert
 Spencer S. Hanson, Saskatoon

VII. SYNOD OF ALBERTA & THE NORTHWEST

- 37. Presbytery of Peace River** (Alberta and British Columbia)
 George S. Malcolm, Grande Prairie
 John A. van Polen, Grande Prairie
- 38. Presbytery of Edmonton-Lakeland** (Alberta)
 Henry (Harry) J. Currie, Edmonton
 Charles R. McNeil, Lloydminster
 Darlene G. Eerkes, Edmonton
 Jenifer M. Hislop, Edmonton
- 39. Presbytery of Central Alberta** (Alberta)
 Wayne Reid, Red Deer
 Connie M. Madsen, Rocky Mountain House
- 40. Presbytery of Calgary-Macleod** (Alberta)
 Clayton M. Kuhn, Banff
 M. Jean Morris, Calgary
 Mark A. Tremblay, Calgary
 James S. Campbell, Calgary
 Okechukwu Chukwu, Calgary
 Jason C. Goudie, Bassano

VIII. SYNOD OF BRITISH COLUMBIA

- 41. Presbytery of Kootenay** (British Columbia)
 Gavin L. Robertson, Trail
 Ida Vandermolen, Cranbrook
- 42. Presbytery of Kamloops** (British Columbia)
 Jon P. Wyminga, Nazko
 Virginia L. Alexander, 100 Mile House
- 43. Presbytery of Westminster** (British Columbia)
 Patricia Dutcher-Walls, Vancouver
 J. (Paddy) Eastwood, Maple Ridge
 Ross Lockhart, Vancouver
 James G. Smith, Vancouver
 Richard R. Topping, Vancouver
 Robert G. Astop, Delta
 Brian T. Dennehy, North Vancouver
 Laurel M. Gorman, Burnaby
 Ross McClelland, Vancouver
 Ron Zapp, New Westminster

44. Presbytery of Vancouver Island (British Columbia)

Yongwan (Joey) Cho, Duncan
Laura T. Kavanagh, Victoria

Patrick Kennedy, Victoria
Mary E. Moore, Duncan

45. Presbytery of Western Han-Ca

Alfred H.S. Lee, Pitt Meadows
Jae Taek (Jasper) Lim, Edmonton
Jong Woog Kim, Burnaby
Cheol Soon Park, Vancouver

Joon C. Choe, Surrey
David W. Jeon, Surrey

YOUNG ADULT REPRESENTATIVES AND STUDENT REPRESENTATIVES

The Moderator invited the Young Adult Representatives and Student Representatives to stand and be recognized. The Assembly welcomed them with applause.

Presbytery

2. Newfoundland
4. Halifax & Lunenburg
9. Seaway-Glengarry
11. Lanark & Renfrew
12. Kingston
14. Pickering
15. East Toronto
17. Brampton
22. Waterloo-Wellington
25. Niagara
36. Northern Saskatchewan
38. Edmonton-Lakeland
40. Calgary-Macleod
44. Vancouver Island

Young Adult Representative

Jenny Griffioen, St. John's
Luke Campbell, Dartmouth
Lauren Thomas, Ingleside
Brian Sheeler, Arnprior
Rebecca Brown, Belleville
Matthew Nanan, Pickering
Caleb A. McCarroll-Butler, Toronto
Sydney O'Brien, Oakville
Lisa Koenig, Kitchener
Sadie Schalk, St. Catharines
Rachel Giesbrecht, Saskatoon
Marjory Olsen, Edmonton
Patience Nahumure, Calgary
Mary Kirkness, Duncan

Student Representatives

1. Knox College
2. Presbyterian College
3. St. Andrew's Hall/VST

Trish Archibald, Niagara Falls
Prudence Neba, Montreal
Andrea Perrett, Vancouver

ELECTION OF THE MODERATOR

The Rev. Douglas H. Rollwage called upon the Assembly to choose a Moderator to preside over its deliberations. He called on Mr. Jim Seidler, 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. Peter G. Bush as Moderator of the 143rd General Assembly.

The Rev. Douglas H. Rollwage 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.

J. Khang moved, seconded by M.W. Gedcke, that the Rev. Peter G. Bush be declared elected as Moderator. Adopted.

The Rev. Douglas H. Rollwage declared the Rev. Peter G. Bush elected Moderator of the 143rd General Assembly.

The Rev. Peter G. Bush, along with J. Khang and M.W. Gedcke, withdrew in order that the new Moderator might be suitably robed.

The Rev. Douglas H. Rollwage offered thanks to the congregation of Zion Church in Charlottetown for being generous in the time they allowed him to serve the denomination in the office of Moderator. He drew attention to his preaching stole and explained that it was a gift from the congregation and served as a reminder that he was remembered in prayer. He expressed appreciation for his family who tolerated his many absences, and the General Assembly Office

staff for their support. Mr. Rollwage voiced gratitude to the congregations, synods, presbyteries and colleges that received him warmly over the course of the year.

INSTALLATION OF THE MODERATOR

The Rev. P.G. Bush was conducted to the chair by J. Khang and M.W. Gedcke. The Rev. Douglas H. Rollwage asked the Rev. P.G. Bush the appointed questions and installed him as Moderator of the 143rd General Assembly. Deputy Clerk, D.G.A. Muir, escorted the Rev. D.H. Rollwage to a seat among the former General Assembly Moderators.

MODERATOR ADDRESSES ASSEMBLY

The newly installed Moderator addressed the court. He first acknowledged the welcome from Mr. Paul Carl and declared himself to be Peter Bush from Treaty One Territory in Manitoba. Mr. Bush said, "I'm surprised to find myself here. I am humbled to be elected and hope I can live up to the honour you have bestowed upon me." He gave thanks for congregations and individuals who played a role in his spiritual development as a Presbyterian minister and pastor theologian. Regarding the kind support of his wife he said, "Debbie has more than doubled what I could have done without her." The Moderator then called the Rev. D.H. Rollwage forward and presented him with a bobble-head Martin Luther in light-hearted recognition of the 500th anniversary of the beginning of the Reformation.

INTRODUCTION OF FORMER MODERATORS

The Moderator acknowledged and welcomed previous Moderators of General Assemblies: The Rev. Douglas H. Rollwage (2016); The Rev. Dr. John A. Vissers (2012); The Rev. Dr. H.D. Rick Horst (2011); The Rev. Dr. Cheol Soon Park (2008); The Rev. Dr. M. Jean Morris (2005).

INTRODUCTION OF ECUMENICAL, INTERFAITH AND INTERNATIONAL VISITORS

The Moderator also welcomed guests of the Assembly, Ms. Dóra Kanizsai-Nagy of the Reformed Church in Hungary and the Rev. André Lavergne of the Evangelical Lutheran Church in Canada. The guests were received with welcoming applause.

COMMITTEE ON BUSINESS

The Assembly called for the report of the Committee on Business which, as printed on p. 235–39, was presented by M.R. McLennan, convener.

Receive and Consider

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

Proposed consent recommendations were placed before the Assembly. A commissioner requested that Recommendation No. 6 (p. 236) be withdrawn from the consent recommendations.

Consent Recommendation

M.R. McLennan moved, duly seconded, that **Recommendation Nos. 1, 2, 3, 4, 5, 7, 8, 9, 10, 11 and 12** (p. 235–38) be adopted by consent. Adopted.

Notices of Motion

M.R. McLennan presented the following notices of motion:

I give notice that, at a future sederunt, I will move or cause to be moved that the Constitution of the Pension Plan be reconsidered (Pension and Benefits Board, Rec. No. 2, p. 467).

I give notice that, at a future sederunt, I will move or cause to be moved that the formula for proceeds of assets of dissolved congregations be reconsidered (Assembly Council, Rec. No. 10, p. 219)

Recommendation No. 6 (p. 236) was moved by M.R. McLennan, duly seconded. Adopted.

(cont'd p. 13)

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. Seidler, convener.

Receive and Consider

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

Recommendation No. 1 (p. 201) was moved by K.A. Wübbenhorst, duly seconded. Adopted.

Recommendation No. 2 (p. 201) was moved by K.A. Wübbenhorst, duly seconded. Adopted.

Recommendation No. 3 (p. 201) was moved by K.A. Wübbenhorst, duly seconded. Adopted.

Report as a Whole

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

LIFE AND MISSION AGENCY COMMITTEE COMMITTEE ON EDUCATION AND RECEPTION

The Assembly called for the report of the Life and Mission Agency Committee which, as printed on p. 314–455, was presented by T. Billard, convener.

Receive and Consider

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

H.J. Malnick, convener of the Committee on Education and Reception, was called forward. She introduced the report of the Committee on Education and Reception (p. 451–53), 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.

(Life and Mission Agency Committee, cont'd on p. 17)
(Committee on Education and Reception, cont'd on p. 27)

COMMITTEE TO NOMINATE STANDING COMMITTEES

The Assembly called for the report of the Committee to Nominate Standing Committees which, as printed on p. 457–63, was presented by E.M.I. MacLean, convener.

Receive and Consider

G.K. Walford, 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 Monday, June 5th at six o'clock in the evening.

(cont'd on p. 30)

RECORDS OF ASSEMBLY, SYNODS AND ASSEMBLY COUNCIL

The Assembly called for the minutes of the 142nd 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, apart from the minutes of one synod, and will be considered by the General Assembly following examination.

(cont'd on p. 46)

ADJOURNMENT

Announcements having been made, the Moderator adjourned the Assembly with prayer, to meet at Queen's University, Kingston, Ontario, on Monday, June fifth, two thousand and seventeen, at nine-thirty o'clock in the morning, of which public intimation was given.

SECOND SEDERUNT

ASSEMBLY CONSTITUTED

At Queen's University, Kingston, Ontario, on Monday, June fifth, two thousand and seventeen at nine-thirty o'clock in the morning, the Assembly met pursuant to adjournment. The Moderator constituted the Assembly with prayer.

A SERVICE FOR COMMISSIONERS TO THE GENERAL ASSEMBLY

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

THE MODERATOR'S CHAPLAIN

The Moderator announced that the Rev. Dr. H. Christine O'Reilly will serve as his chaplain during the General Assembly. It was noted that Dr. O'Reilly will be available to commissioners who would like to bring prayer requests to the attention of the Moderator. She is also present to pray with commissioners.

COMMITTEE ON BUSINESS (cont'd from p. 11)

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

(cont'd on p. 15)

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 D.R. Clarke, convener.

Receive and Consider

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

D.R. Clarke moved, duly seconded, that the regrets from D.J. Heagle (Presbytery of Niagara) be received. Adopted.

D.R. Clarke moved, duly seconded, that B.W. Kemp (Presbytery of Seaway-Glengarry) be granted leave to withdraw from the fifth sederunt. Adopted.

(cont'd on p. 16)

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.

SEXUALITY OVERTURES

The Assembly called for the report on Sexuality Overtures which, as printed on p. 474–554, was presented by B.D. Bertrand, Committee on Church Doctrine convener, I.A. Ross-McDonald, General Secretary of the Life and Mission Agency, and T.C. Billard, Life and Mission Agency Committee convener.

Receive and Consider

J.R. Lackie moved, duly seconded, that the report and recommendations of the Committee on Church Doctrine, the Life and Mission Agency Committee and the joint report of the Life and Mission Agency Committee and Committee on Church Doctrine, re Sexuality Overtures, be received and considered. Adopted.

It was noted that the Rev. A. Currie and the Rev. J. Cameron are available as chaplains to commissions who wish to speak with them about concerns related to this report.

B.D. Bertrand, I.A. Ross-McDonald and T.C. Billard reviewed the reports and the recommendations included in them.

Recommendation No. 6 (p. 540) was moved by M.E. Ruttan, duly seconded. Adopted.

Recommendation No. 3 (p. 479) was moved by D.S. Woods, duly seconded. Adopted.

Recommendation No. 10 (p. 551) was moved by P. Dutcher-Walls, duly seconded. Adopted.

(cont'd on p. 17)

COMMITTEE ON BILLS AND OVERTURES

The Assembly called for the report of the Committee on Bills and Overtures which, as printed on p. 234–35, was presented by M. Sams, convener.

Receive and Consider

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

Recommendation No. 1 (p. 235) was moved by M. Sams, duly seconded.

Amendment

C.W. Little moved, duly seconded, that all the words after “that” be removed and be replaced with, “A special committee be named by the Moderator to review Overture Nos. 10, 11, 12, 14, 15, 17, 18, 20 and 22 through 29, 2017 inclusive, with a view to identifying and summarizing common concerns and suggesting a comprehensive approach for further study, and report to a future sederunt of this Assembly, no later than Tuesday evening; and that Petition Nos. 1, 2 and 3, 2017, also be referred initially to this committee for review.” Adopted.

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

That a special committee be named by the Moderator to review Overture Nos. 10, 11, 12, 14, 15, 17, 18, 20 and 22 through 29, 2017 inclusive, with a view to identifying and summarizing common concerns and suggesting a comprehensive approach for further study, and report to a future sederunt of this Assembly, no later than Tuesday evening; and that Petition Nos. 1, 2 and 3, 2017, also be referred initially to this committee for review.

(cont'd on p. 23)

BRIEFING PANEL 1

R.H. Smith, Assembly Council convener; D.G.A. Muir, General Assembly Deputy Clerk; M. Repchuck, Committee on History convener, were called forward to provide briefings and answer questions for clarification related to reports that would be presented later in the Assembly.

ASSEMBLY COUNCIL

The Assembly called for the report of the Assembly Council which, as printed on p. 201–33, was presented by R.H. Smith, convener.

Receive and Consider

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

Consent Recommendation

M.R. McLennan moved, duly seconded, that **Recommendation No. 3** (p. 213), **No. 4** (p. 213), **No. 13** (p. 220), **No. 14** (p. 221) and **No. 15** (p. 221) be adopted by consent. Adopted.

Memorial Minute: The Rev. Dr. Tony Plomp

A memorial minute for the Rev. Dr. Tony Plomp, a faithful pastor and long-time servant of the courts of the church was highlighted for the court.

Recommendation No. 1 (p. 204) was moved by M.R. McLennan, duly seconded. Adopted.

Recommendation No. 2 (p. 210) was moved by M.R. McLennan, duly seconded. Adopted.

Recommendation No. 7 (p. 218) was moved by M.R. McLennan, duly seconded. Adopted.

Recommendation No. 8 (p. 219) was moved by M.R. McLennan, duly seconded. Adopted.

Motion to Reconsider

Pursuant to notice of motion (p. 11), M.R. McLennan moved, duly seconded, that the regulations formula regarding the distribution of assets of dissolved congregations be reconsidered. (Assembly Council, Rec. No. 10, see p. 219). Adopted.

Recommendation No. 9 (p. 219) was moved by M.R. McLennan, duly seconded. Adopted.

Recommendation No. 10 (p. 219) was moved by M.R. McLennan, duly seconded. Adopted.

Recommendation No. 11 (p. 219) was moved by M.R. McLennan, duly seconded. Adopted.

Recommendation No. 12 (p. 220) was moved by M.R. McLennan, duly seconded. Adopted.

(cont'd on p. 27)

CLERKS OF ASSEMBLY

The Assembly called for the report of the Clerks of Assembly which, as printed on p. 274–85, was presented by D.G.A. Muir.

Receive and Consider

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

Proposed consent recommendations were placed before the Assembly. A commissioner requested that Recommendation Nos. 3 and 4 be withdrawn from the consent recommendations.

Consent Recommendation

J.M. Zondag moved, duly seconded, that **Recommendation No. 1** (p. 275), **No. 7** (p. 280), **No. 8** (p. 280), **No. 9** (p. 280) and **No. 10** (p. 281) be adopted by consent. Adopted.

Recommendation No. 2 (p. 276) was moved by J.M. Zondag, duly seconded.

Motion to Refer

J.T. Hurd moved, duly seconded that Recommendation No. 2 be referred back to the Clerks of Assembly. Adopted.

(cont'd on p. 30)

ADJOURNMENT

Announcements having been made, the Moderator invited Mr. M.H. Mui to offer prayer in Cantonese. The Moderator then adjourned the Assembly to meet at Queen's University, Kingston, Ontario, on Monday, June fifth, two thousand and seventeen, at two o'clock in the afternoon, of which public intimation was given.

THIRD SEDERUNT

ASSEMBLY CONSTITUTED

At Queen's University, Kingston, Ontario, on Monday, June fifth, two thousand and seventeen at two o'clock in the afternoon, the Assembly met pursuant to adjournment. The Moderator constituted the Assembly with prayer.

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

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

(cont'd on p. 20)

COMMITTEE ON THE ROLL AND LEAVE TO WITHDRAW (cont'd from p. 13)

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

D.R. Clarke moved, duly seconded, that the following commissioners be granted leave to withdraw: R. Manafo (Presbytery of Oak Ridges) from the fifth, sixth and seventh sederunts, M.D. Purdy (Presbytery of Paris) from the third sederunt and J. Dorland (Presbytery of Paris) from the third sederunt.

(cont'd on p. 20)

INTERFAITH GUEST

The Moderator invited A. Currie to welcome and introduce Ms. Alia Hogben, Executive Director of the Canadian Council of Muslim Women. An Honorary Doctorate recipient from Queen's School of Divinity, in 2012 she became the second Canadian Muslim woman to be awarded the Order of Canada for her work in the area of women's rights.

Ms. Hogben said, "An incorrect assumption is made that Muslims are one homogenous community. Muslims have come from all over the world and are of different races, ethnicities and cultures. We have different beliefs and practices. We are really a community of communities. When I came to Canada over 50 years ago, it was mostly a white Anglo-Saxon country. The pride, the values and identity were very much one of being British. This affected not only new immigrants but Aboriginal people, those of French descent and other origins. What has made a difference in Canada regarding immigration adaptation and accommodation is the adoption of the Canadian Charter of Rights and Freedoms and the Multiculturalism Act. I am confident that as we Canadians continue our tradition of tolerance, we will insure that the issues facing Muslims, especially Muslim women, will be addressed within this framework of diversity and equality."

COMMITTEE ON HISTORY

The Assembly called for the report of the Committee on History which, as printed on p. 290-96, was presented by M. Repchuck, convener.

Receive and Consider

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

Consent Recommendation

D.S. MacDonald moved, duly seconded, that **Recommendation No. 1** (p. 291), **No. 2** (p. 291), **No. 3** (p. 292), **No. 4** (p. 292), **No. 5** (p. 293), **No. 6** (p. 295) and **No. 7** (p. 295) be adopted by consent. Adopted.

M. Repchuck announced three book prizes on behalf of the committee. The first was for the 2017 academic book prize, *More than Miracles: Elaine Zeidman Marcovic and the Story of the Story of the Scott Mission* by Ben Volman. The second was for the memoir, *Aiming for Light: Memoirs* by Joseph C. McLelland. The third was for the congregation history, *Time Line of the United Presbyterian Church, Guelph, Ontario* by Donna Speers.

Museum Committee Convener, the Rev. Angus J. Sutherland, thanked the Moderator for his keen interest in the history of The Presbyterian Church in Canada. He expressed the hope that the Moderator would visit the denomination's museum while in office. He then presented the Moderator with a gift of old and new communion tokens, suitably mounted and framed.

The committee acknowledged the faithful service of ministers who retired in 2016 and the Moderator offered prayer for them.

Report as a Whole

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

REPORTS WITHOUT RECOMMENDATIONS

Receive and Adopt

M.R. McLennan moved, duly seconded, that the following reports without recommendations be received and adopted. Adopted.

Atlantic Mission Society (p. 234)

Commission re Matters Left, Uncared for or Omitted (p. 285)
Ecumenical and Interfaith Relations Committee (p. 285–90)
Life and Mission Agency
 Program Support and Administration (p. 315–18)
 International Ministries (p. 353–63)
Maclean Estate Committee (p. 456–57)
Nominations (p. 463–64)
Presbyterian Church Building Corporation (p. 468–70)
Trustee Board (p. 576–77)
Vancouver School of Theology (p. 573–76)
Women's Missionary Society (p. 577–81)

At the request of a commissioner, the report of the Special Committee re Pension Solvency Funding (p. 554–55) was withdrawn from this list so that it might be considered further. (see p. 24)

BRIEFING PANEL 2

J. de Combe, Canadian Ministries Associate Secretary; B. Summers, Communications Associate Secretary; S. Shaffer, Ministry and Church Vocations Associate Secretary; K. Platter, Stewardship and Planned Giving Associate Secretary, were called forward to provide briefings and answer questions for clarification related to reports that would be presented later in the Assembly.

LIFE AND MISSION AGENCY COMMITTEE (cont'd from p. 12)

A video entitled, *One Mission – Two Funds*, highlighting the array of ministries supported by *Presbyterians Sharing* and Presbyterian World Service and Development, was shown to the Assembly.

Canadian Ministries (p. 318–49)

J. de Combe introduced Ms. Colleen Graham and Ms. Alexandra Belaskie, and invited them to talk about two ministries that have received support from Canadian Ministries.

Raw Carrot: Ms. Colleen Graham spoke of an outreach ministry of Paris Church, Paris, Ontario, that received a startup grant from Canadian Ministries. It is now a self-supporting enterprise. The vision of the Raw Carrot is to hire individuals who are on social assistance or have barriers to traditional employment to prepare healthy, homemade, fresh and frozen soups and stews that are sold to schools, seniors and others in the Paris community. Proceeds from sales fund the salaries of the individuals participating. The initiative of the program is to build confidence and provide job training. A video describing this ministry was shown to the Assembly. For more information go to therawcarrot.com.

Social Mentor Network: Ms. Alexandra Belaskie was introduced to the court. Ms. Belaskie described the Canadian Ministries initiative called the Social Mentor Network. Congregations and ministries across Canada are growing in strength and vitality by tapping into the wealth of knowledge and experience mentors have to offer. In order to facilitate this work, The Presbyterian Church in Canada and The United Church of Canada have partnered to create a national network of mentors. Born out of the need to help grant receiving ministries in Canada respond to God's call, this network aims to assist churches by providing access to mentors who can help them build strong and sustainable ministries.

(cont'd on p. 21)

SEXUALITY OVERTURES (cont'd from p. 14)

The Assembly was invited to discuss two questions in table groups. What is your largest question arising out of Recommendation No. 1? What is your greatest hope arising out of Recommendation No. 1?

Recommendation No. 1 (p. 477) was moved by W.J.C. Ervine, duly seconded.

Amendment

J.T. Hurd moved, duly seconded, that the following words be added to the end of the recommendation: "and that as part of the terms of reference for the special committee, the

following be affirmed: In acknowledging and confessing that homophobia is sinful and that the practice of homophobia is to be repented of, the church does not include in the concept or definition of homophobia:

- a. Bona fide belief that homosexual practice is contrary to God's will revealed in scripture, which belief is the confessional position of the church; and
- b. Responsible affirmation of that belief in preaching and writing."

(cont'd on p. 24)

2017 E.H. JOHNSON AWARD RECIPIENT

Ms. Annemarie Klassen, convener of the E.H. Johnson Memorial Fund Committee welcomed Ms. Laura Maracle, Aboriginal Cultural Safety Coordinator for the Four Directions Student Centre at Queen's University, and invited her to welcome Dr. Cindy Blackstock to the traditional territory upon which the university sits.

Ms. Klassen introduced Dr. Blackstock to the Assembly. Dr. Blackstock is the Executive Director of the First Nations Child and Family Caring Society of Canada and a professor of social work at McGill University, Montreal. A member of the Gitksan First Nation, Dr. Blackstock has 25 years of social work experience in child protection and Indigenous children's rights.

Dr. Blackstock told a story of two men. One was Dr. Peter Henderson Bryce who was a Canadian doctor and a leader in the field of public health in the early 1900s. As chief medical officer for the federal government, Bryce was sent to assess the health of residential school students. He documented the alarming rate at which Aboriginal children were dying in the schools. Risking his career, Bryce pleaded with the federal government to give residential school children the same health care provided to other Canadians. His reports were ignored and he was forced out of public service.

The other man was Mr. Duncan Campbell Scott, a federal superintendent of the Department of Indian Affairs. Bryce urged Scott to improve conditions in the schools but he refused. Scott was rewarded by the government for his loyalty. "He was rewarded for moral cowardice", said Dr. Blackstock. "Moral courage is, too often, punished. Gord Downey said it best. Canadians have been trained to look away."

Ms. Blackstock urged commissioners to listen to their ancestors. "What do they teach us today? First Nations children receive less funding for every public service than other children. In basics like health care and clear water there are dramatic inequalities. The most important role we have is to stand up for children when they are in need."

In January 2016, Dr. Blackstock and the Assembly of First Nations won a landmark victory when the Canadian Human Rights Tribunal ruled that successive federal governments had discriminated against First Nations children by providing less funding for child welfare services on reserves than was provided for other children living in Canada. The government has now been the subject of three noncompliance orders since the tribunal made its finding.

Turning to the Assembly, Dr. Blackstock asked, "What are you going to do now? Embrace your ancestry. Try to live up to the example of Bryce. Write to your Member of Parliament and live with a dream that children don't have to recover from their childhoods. Let's make the children respect us as the generation that finally did it."

The commissioners expressed their appreciation for Dr. Blackstock's remarks with a standing ovation. The Rev. Stephen Kendall thanked her on behalf of the Assembly.

PRESBYTERIAN RECORD INC.

The Moderator called for the report of the Presbyterian Record Inc. which, as printed on p. 471-72, was presented by Mr. Botond Fejes, chair.

Receive and Consider

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

Recommendation No. 1 (p. 471) was moved by D.H. Rollwage, duly seconded.

Amendment

J.T. Hurd moved, duly seconded, that all the words following “that” be struck and in their place the following: “That subject to receipt of financial statements for the year ended December 31, 2016, the Assembly direct the Assembly Council, through its Finance Committee, to give consideration to assist Presbyterian Record Inc. with respect to any outstanding accounts due the corporation from any defaulting congregations, to a maximum of \$15,000.” Adopted.

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

That subject to receipt of financial statements for the year ended December 31, 2016, the Assembly direct the Assembly Council, through its finance Committee, to give consideration to assist Presbyterian Record Inc. with respect to any outstanding accounts due the corporation from any defaulting congregations, to a maximum of \$15,000.

Additional Motion

J.T. Hurd moved, duly seconded, that the Assembly call for financial statements for the year ended December 31, 2016 from Presbyterian Record Inc. and upon receipt include the same in the Acts of Proceedings as an appendix. Adopted. (see p. 233)

Report as a Whole

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

PRESENTATION OF MINUTES

The Principal Clerk announced that the minutes of the first sederunt had been posted on The Presbyterian Church in Canada website and a number of printed copies would be available in the Assembly Hall.

(cont'd on p. 22)

MODERATOR NOMINATES SPECIAL COMMITTEES

The Assembly called for the report of the Committee to Confer with the Moderator, which was presented by D.H. Rollwage, convener.

Receive and Consider

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

Committee on Bills and Overtures Recommendation No. 1 (p. 235)

On nomination by the Moderator, it was moved by D.H. Rollwage, duly seconded, that the Special Committee on Bills and Overtures Recommendation No. 1 be named as follows: the Rev. Dr. H.D.R. Horst (convener), the Rev. Dr. K.S. Diviney, the Rev. J.T. Hurd, the Rev. L.T. Kavanagh, the Rev. W. Khalil, the Rev. Dr. A.H.S. Lee and a Clerk of the Assembly. Adopted.

Committee to Advise with the Moderator

On nomination by the Moderator, it was moved by D.H. Rollwage, duly seconded, that the Committee to Advise with the Moderator be named as follows: the Rev. Dr. H.C. O'Reilly (convener), the Rev. Dr. T.F. Archibald, the Rev. Dr. R.G. Ball, the Rev. S. Garas, the Rev. L. Park, Ms. J. Patterson, the Rev. S. Kendall (Principal Clerk) and Ms. T. Hamilton (secretary). Adopted.

(cont'd on p. 46)

ADJOURNMENT

Announcements having been made, the Moderator invited W.G. Habib to offer prayer in Arabic. The Moderator then adjourned the Assembly to meet at Queen's University, Kingston, Ontario, on Monday, June fifth, two thousand and seventeen, at seven o'clock in the evening, of which public intimation was given.

FOURTH SEDERUNT
ASSEMBLY CONSTITUTED

At Queen’s University, Kingston, Ontario, on Monday, June fifth, two thousand and seventeen 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. 15)

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

M.R. McLennan moved, duly seconded, that the Stewardship and Planned Giving department be granted permission to distribute *Presbyterians Sharing* bookmarks to commissioner tables. Adopted.

(cont’d on p. 22)

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

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

D.R. Clarke moved, duly seconded, that the following commissioners be granted leave to withdraw: J. Dorland (Presbytery of Paris) from the fourth sederunt and E. Agbanou (Presbytery of Montreal) from the sixth to eighth sederunts. Adopted.

(cont’d on p. 23)

BRIEFING PANEL 3

B. Bertrand, Committee on Church Doctrine convener; W. Adams, International Affairs Committee convener; A. Currie, Ecumenical and Interfaith Relations Committee convener, were invited to provide briefings and answer questions for clarification related to reports that would be presented later in the Assembly.

INTERNATIONAL AFFAIRS COMMITTEE

The Assembly called for the report of the International Affairs Committee which, as printed on p. 296–314, was presented by W. Adams, convener.

Receive and Consider

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

Recommendation No. 1 (p. 301) was moved by H.D.R. Horst, duly seconded. Adopted.

Recommendation No. 2 (p. 303) was moved by H.D.R. Horst, duly seconded. Adopted.

Recommendation No. 3 (p. 303) was moved by H.D.R. Horst, duly seconded. Adopted.

Recommendation No. 4 (p. 304) was moved by H.D.R. Horst, duly seconded. Adopted.

Recommendation No. 5 (p. 304) was moved by H.D.R. Horst, duly seconded. Adopted.

Recommendation No. 6 (p. 306) was moved by H.D.R. Horst, duly seconded. Adopted.

Recommendation No. 7 (p. 309) was moved by H.D.R. Horst, duly seconded. Adopted.

Recommendation No. 8 (p. 309) was moved by H.D.R. Horst, duly seconded. Adopted.

Recommendation No. 9 (p. 309) was moved by H.D.R. Horst, duly seconded. Adopted.

Report as a Whole

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

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

Ministry and Church Vocations (p. 391–412)

Recommendation No. 9 (p. 400) was moved by J.R. Lackie, duly seconded. Adopted.

Recommendation No. 10 (p. 406) was moved by J.R. Lackie, duly seconded. Adopted.

Recommendation No. 11 (p. 406) was moved by J.R. Lackie, duly seconded. Adopted.

Recommendation No. 12 (p. 410) was moved by J.R. Lackie, duly seconded. Adopted.

Recommendation No. 13 (p. 410) was moved by J.R. Lackie, duly seconded. Adopted.

(cont'd on p. 26)

THEOLOGICAL COLLEGES

Knox College

The Assembly called for the report of Knox College which, as printed on p. 561–70, was presented by J.D. Gordon, Principal. Dr. Gordon was accompanied by P. Ross, convener of the Board of Governors.

Receive and Consider

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

Dr. Gordon spoke enthusiastically about the college, the recent graduates and two new members of the faculty: The Rev. Dr. Esther Acolatse, Associate Professor of Pastoral Theology and the Rev. Dr. Angela Schmidt, Director of Experiential and Innovative Learning and Assistant Professor of Leadership.

Minute of Appreciation: The Rev. Dr. J. Dorcas Gordon

A minute of appreciation, recognizing Dr. Gordon's service as Principal of Knox College, was presented to the General Assembly by Dr. Ross.

J.D. Gordon was invited to address the Assembly. She expressed thanks for the privilege of serving the church at Knox College. She said, "I have known your encouragement over these 18 years. This is a time for gratitude to God for calling me to this position and to all of you for support offered. I have run this race with perseverance and endurance. I have run it with hope and joy."

Recommendation No. 2 (p. 570) was moved by A.J. Van Nest, duly seconded. Adopted.

Recommendation No. 1 (p. 564) was moved by W.J.C. Ervine, duly seconded. Adopted.

Dr. J.A. Vissers, appointed Principal of Knox College effective July 1, 2017, was invited to address the Assembly. He said, "I am indeed honoured and humbled by the privilege that has been bestowed upon me once again. I am passionate about Reformed theology and theological education. These are challenging times for our church, but with challenging times come the need for thoughtful theological education. I believe God has a plan for us going forward. What we need is strong leadership under the leadership of Jesus Christ, the only King and Head of the Church. I am so grateful for the trust you have placed in me tonight."

Report as a Whole

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

(Theological Colleges, cont'd on p. 25)

MACLEAN ESTATE COMMITTEE

The Moderator invited D. Phillips, convener, to speak to the Maclean Estate Committee report which, as printed on p. 456–57, had previously been received and adopted by the Assembly (p. 17).

Backed by a slide show illustrating the beauty of Crieff Hills Community and samples of some of the gatherings, Mr. Phillips spoke on the history, ministries, partnerships and plans of the community and the ecological stewardship of the land. Mr. Phillips announced that Managing Director, Mr. Lawrence Pentelow, is retiring effective the end of June 2018, after 15 years of leadership. A search for his successor has commenced.

MODERATOR OF THE 142ND ASSEMBLY ADDRESSES ASSEMBLY

The Moderator invited the Rev. Douglas H. Rollwage, Moderator of the 142nd General Assembly, to address the court.

Mr. Rollwage brought greetings from synods, presbyteries, congregations and colleges that he has visited from across Canada. He noted that it has been his privilege to bring the greetings of the Assembly in all the places he visited. With great enthusiasm he spoke of his visit to Korea where there are some 9 million Presbyterians including one congregation that has a membership of 100,000. He spoke of the missionary presence in Korea that brought the Bible and compassion for the lot of the struggling and the impoverished. Christians developed schools, hospitals and orphanages and over a period of a century Korean society transformed by the Christian faith. He also acknowledged the challenges facing the Presbyterian Church of Korea, such as materialism, relativism and declining birthrate. He said, "We have a mission, a purpose, a job to do. We don't have to settle for decline. Decline is not inevitable. Renewal and growth will come from a core within the heart of each and every congregation."

WOMEN'S MISSIONARY SOCIETY

The Moderator invited Ms. Janet Brewer, President of the Women's Missionary Society, and the Rev. Sarah Kim, Executive Director, to speak to the report which, as printed on pages 577-81, had previously been received and adopted by the Assembly (p. 17).

Ms. Brewer told stories about the Presbyterian Women's Gathering that drew together women, and a few men, from across Canada and around the world. She stated the women are looking forward to the next gathering in 2020.

ATLANTIC MISSION SOCIETY

The Moderator invited Ms. Linda MacKinnon, President of the Atlantic Mission Society, to speak to the report which, as printed on p. 234, had previously been received and adopted by the Assembly (p. 16).

Ms. MacKinnon mentioned celebrations surrounding the 140th anniversary and spoke of the faithful mission service of the Atlantic Mission Society in Canada.

PRESENTATION OF MINUTES (cont'd from p. 19)

The Principal Clerk announced that the minutes of the second sederunt have been posted on The Presbyterian Church in Canada website and a number of printed copies would be available in the Assembly Hall.

(cont'd on p. 29)

ADJOURNMENT

Announcements having been made, the Moderator invited E. Agbanou to offer prayer in French. The Moderator adjourned the Assembly to meet at Queen's University, Kingston, Ontario, on Tuesday, June sixth, two thousand and seventeen, at nine-thirty o'clock in the morning, of which public intimation was given.

FIFTH SEDERUNT

ASSEMBLY CONSTITUTED

At Queen's University, Kingston, Ontario, on Tuesday, June sixth, two thousand and seventeen at nine-thirty o'clock in the morning, the Assembly met pursuant to adjournment. The Moderator constituted the Assembly with prayer.

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

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

(cont'd on p. 26)

COMMITTEE ON THE ROLL AND LEAVE TO WITHDRAW (cont'd from p. 20)

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

D.R. Clarke moved, duly seconded, that the following commissioners be granted leave to withdraw: E.W. Kraglund (Presbytery of New Brunswick) from the eighth sederunt; C.L. Lingard (Presbytery of Niagara) from the fifth sederunt to the close of the Assembly; J. Dorland (Presbytery of Paris) from the fifth sederunt. Adopted.

(cont'd on p. 26)

BRIEFING PANEL 4

I.A. Ross-McDonald, Life and Mission Agency General Secretary; S. Allen, Justice Ministries Associate Secretary; G.R. Williams, International Ministries Associate Secretary; G. Smaghe, Presbyterian World Service and Development Director; J.C. Bigelow, Pension and Benefits Board Convener, were called forward to provide briefings and answer questions for clarification related to reports that would be presented later in the Assembly.

INTERNATIONAL GUESTS

The Moderator invited G.R. Williams to welcome and introduce Ms. Dóra Kanizsai-Nagi. Ms Kanizsai-Nagy is a co-founder of the Kalunba Social Services Association whose mission is to welcome refugees in Budapest, Hungary. Since 2008, Ms. Kanizsai-Nagy has served with the Reformed Church in Hungary as a project manager and later as the head of its Refugee Ministry. The Kalunba Association grew out of that ministry in 2014 and remains linked with the Reformed Church in Hungary.

Ms. Kanizsai-Nagy said, “The Kalunba Association works on housing, children’s education, training and employment. We created a network around our clients to empower them to find a safe place and start a new life in Hungary. We are a country where it is very difficult to be a foreigner, to be different and not to speak the language and to look different. Kalunba is a place where migrants and refugees come to take free Hungarian lessons, tutoring in school subjects, meet counselors, enjoy community, and find jobs and accommodation. We assist about 200 people with a staff of 16 and many volunteers. One of them is your own Jackie Bannerman. This is our responsibility – to be good neighbors, to show love and compassion. I believe that God’s face is reflected in the stranger’s face. And the future of the stranger is dependent on us.”

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

Recommendation No. 2 (p. 235) was moved by M. Sams, duly seconded. Adopted.

Recommendation No. 3 (p. 235) was moved by M. Sams, duly seconded. Adopted.

Recommendation No. 4 (p. 235) was moved by M. Sams, duly seconded. Adopted.

Recommendation No. 5 (p. 235) was moved by M. Sams, duly seconded. Adopted.

Recommendation No. 6 (p. 235) was moved by M. Sams, duly seconded. Adopted.

Recommendation No. 7 (p. 235) was moved by M. Sams, duly seconded. Adopted.

(cont'd on p. 45)

PENSION AND BENEFITS BOARD

The Assembly called for the report of the Pension and Benefits Board which, as printed on p. 464–68, was presented by J.C. Bigelow, convener.

Receive and Consider

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

Motion to Reconsider

Pursuant to notice of motion (p. 11), M.R. McLennan moved, duly seconded, that the Constitution of the Pension and Benefits Board be reconsidered. Adopted.

Consent Recommendation

D.L. Mawhinney moved, duly seconded, that **Recommendation No. 1** (p. 465) and **No. 2** (p. 467) be adopted by consent. Adopted.

After announcing her retirement, Mr. Bigelow expressed gratitude for the 17 years of faithful service of Ms. Judy Haas in the national office, the last 15 years as Senior Administrator in the Pension and Benefits Office.

Additional Motion

D.L. Mawhinney moved, duly seconded, that the minute of appreciation for the service of Ms. Judy Haas, be received. Adopted.

Report as a Whole

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

SPECIAL COMMITTEE RE PENSION SOLVENCY FUNDING

Receive and Consider

D.L. Mawhinney moved, duly seconded, that the report, as presented on p. 554–55, be received and considered. Adopted.

J.C. Bigelow, convener, provided a verbal supplementary report. He explained that, with the help of the markets and congregations that made pension contributions ahead of time, the solvency ratio reached nearly 87%. This means filings will not be required for the next three years and this should lead to greater flexibility for the Pension and Benefits Board for the near future.

Report as a Whole

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

SEXUALITY OVERTURES (cont'd from p. 18)

Recommendation No. 1, amendment

Discussion on an amendment to Recommendation No. 1 resumed.

Amendment to the Amendment

R.L. Adams moved, duly seconded, that the original motion and amendment be replaced with: “That The Presbyterian Church in Canada establish a special committee to create a safe and respectful environment in which LGTBQI people can tell their stories of hurt and pain within the church and report to a future Assembly.”

Immediate Vote

W.J.C. Irvine moved, duly seconded, that the Assembly take an immediate vote. Carried.

Amendment to the Amendment

The amendment to the amendment was put to the vote and defeated.

Amendment

Discussion on the amendment resumed.

Amendment to the Amendment

D.B. Griffiths moved, duly seconded, that the Assembly return to the original wording of Recommendation No. 1 and add the words “as defined above” after the word “homophobia”. Adopted.

Amendment, reads as follows

That The Presbyterian Church in Canada repent of homophobia, as defined above, and hypocrisy by establishing a special committee to: 1) create a safe and respectful environment in which LGBTQ people can tell stories of harm done to them; 2) listen to the stories told by LGBTQ people; 3) draft an appropriate response regarding homophobia within the denomination; 4) name concrete actions that the General Assembly consider implementing; and 5) report to a future General Assembly within the next 3 years.

(cont'd on p. 27)

COMMITTEE ON CHURCH DOCTRINE

The Assembly called for the report of the Committee on Church Doctrine which, as printed on p. 239–73, was presented by B.D. Bertrand, convener.

Receive and Consider

J. Khang 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. 1 (p. 240) and Recommendation No. 2 (p. 240) be withdrawn from the consent recommendations.

Motion to Refer

M.A. Tremblay moved, duly seconded, that the document “Understanding and Interpreting the Bible” be referred back to the Committee on Church Doctrine to be revised to include reference and help with repenting of the church’s hypocrisy, homophobia and the culturally conditioned way we have understood the gospel. Defeated.

Motion to Refer

S.R. Lindsay moved, duly seconded, that “Understanding and Interpreting the Bible” be referred back to the Committee on Church Doctrine to develop a Reformed Presbyterian hermeneutic to guide our people in interpreting the Bible. Defeated.

Recommendation No. 1 (p. 240) was moved by J. Khang, duly seconded. Adopted.

Recommendation No. 2 (p. 240) was moved by J. Khang, duly seconded. Adopted.

Recommendation No. 3 (p. 273) was moved by J. Khang, duly seconded. Adopted.

Report as a Whole

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

THEOLOGICAL COLLEGES (cont'd from p. 21)

Vancouver School of Theology

The Moderator invited R. R. Topping, Principal, to speak to the report of Vancouver School of Theology which, as printed on p. 573–76, had previously been received and adopted by the Assembly (p. 17).

Dr. Topping showed a slide presentation that illustrated the programs, partners, staff, faculty and students of the college.

St. Andrew’s Hall

The Assembly called for the report of St. Andrew’s Hall which, as printed on p. 571–73, was presented by R. Paul, Dean.

Receive and Consider

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

Recommendation No. 1 (p. 572) was moved by R.R. Topping, duly seconded. Adopted.

The Rev. Dr. Ross Lockhart, having been granted tenure, was invited by the Moderator to address the Assembly. Dr. Lockhart said, “I am grateful to the church for this great honour. It is a privilege to serve the church in theological education. I especially thank my colleagues in The Presbyterian College and Knox College for the great kindness shown in work we do together.”

Dr. Paul introduced this year’s graduates by way of a video presentation.

Report as a Whole

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

(Theological Colleges, cont'd on p. 44)

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

M.R. McLennan moved, duly seconded, that the Life and Mission Agency (Justice Ministries) be granted permission to distribute the timeline resource "Indigenous People and The Presbyterian Church in Canada". Adopted

(cont'd below)

ADJOURNMENT

Announcements having been made, the Moderator invited J.T. Lim to offer prayer in Korean. The Moderator adjourned the Assembly to meet at Queen's University, Kingston, Ontario, on Tuesday, June sixth, two thousand and seventeen, at two o'clock in the afternoon, of which public intimation was given.

SIXTH SEDERUNT

ASSEMBLY CONSTITUTED

At Queen's University, Kingston, Ontario, on Tuesday, June sixth, two thousand and seventeen at two o'clock in the afternoon, the Assembly met pursuant to adjournment. The Moderator constituted the Assembly with prayer.

COMMITTEE ON BUSINESS (cont'd from above)

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

(cont'd on p. 29)

COMMITTEE ON THE ROLL AND LEAVE TO WITHDRAW (cont'd from p. 23)

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

D.R. Clarke moved, duly seconded, that the following commissioners be granted leave to withdraw: B.D. MacLeod (Presbytery of Cape Breton) and G.S. MacFarlane (Presbytery of Cape Breton) from the eighth sederunt. Adopted.

(cont'd on p. 30)

LIFE AND MISSION AGENCY COMMITTEE (cont'd from p. 26)

Canadian Ministries (p. 318–49)

Recommendation No. 1 (p. 333) was moved by J.R. Lackie, duly seconded.

Motion to Refer

G.K. Walford moved, duly seconded, that Recommendation No. 1 re Overture No. 18, 2016 be referred back to the Life and Mission Agency (Canadian Ministries) in consultation with the Assembly Council, with the request that the research focus on the paper "Theology Matters", as well as "The Presbyterian Church in Canada: Facing the 21st Century". (A&P 1990, p. 350–55). Defeated.

Recommendation No. 1 was adopted.

Presbyterian World Service and Development (p. 413–44)

The Presbyterian World Service and Development report was presented by R. Robertson, Presbyterian World Service and Development, governance team convener.

Consent Recommendation

J.R. Lackie moved, duly seconded, that **Recommendation No. 14** (p. 442), **No. 15** (p. 442), **No. 16** (p. 443), **No. 17** (p. 443), **No. 18** (p. 443) and **No. 19** (p. 443) be adopted by consent. Adopted.

R. Robertson spoke of the ministries undertaken and supported by Presbyterian World Service and Development along with some of the challenges faced by this development and relief agency of The Presbyterian Church in Canada.

Communications (p. 349–53)

Consent Recommendation

J.R. Lackie moved, duly seconded, that **Recommendation No. 2** (p. 352) be adopted by consent. Adopted.

Stewardship and Planned Giving (p. 441–51)

Consent Recommendation

J.R. Lackie moved, duly seconded, that **Recommendation No. 20** (p. 451) be adopted by consent. Adopted.

Justice Ministries (p. 363–90)

Recommendation No. 3 (p. 370) was moved by J.R. Lackie, duly seconded. Adopted.

Recommendation No. 4 (p. 370) was moved by J.R. Lackie, duly seconded. Adopted.

(cont'd on p. 36)

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 Recommendation

J.R. Lackie moved, duly seconded, that **Recommendation Nos. 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31 and 32** (p. 454–55) be adopted by consent. Adopted.

(Life and Mission Agency Committee, cont'd on p. 36)

ASSEMBLY COUNCIL (cont'd from p. 15)

Recommendation No. 5 (p. 215) was moved by M.R. McLennan, duly seconded. Adopted.

Recommendation No. 6 (p. 215) was moved by M.R. McLennan, duly seconded. Adopted.

Report as a Whole

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

SEXUALITY OVERTURES (cont'd from p. 24)

Recommendation No. 1, amendment.

Discussion on an amendment to Recommendation No. 1 resumed.

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

That The Presbyterian Church in Canada repent of homophobia, as defined above, and hypocrisy by establishing a special committee to: 1) create a safe and respectful environment in which LGBTQ people can tell stories of harm done to them; 2) listen to the stories told by LGBTQ people; 3) draft an appropriate response regarding homophobia within the denomination; 4) name concrete actions that the General Assembly consider implementing; and 5) report to a future General Assembly within the next 3 years.

Amendment

W.G. Ingram moved, duly seconded, that the following words be added to section “1)” of the motion: “of God’s grace experienced by them, and of Christian ministry performed by them, even in the midst of the challenges that they have faced”. Adopted.

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

That The Presbyterian Church in Canada repent of homophobia, as defined above, and hypocrisy by establishing a special committee to: 1) create a safe and respectful environment in which LGBTQ people can tell stories of harm done to them, of God’s grace experienced by them, and of Christian ministry performed by them, even in the midst of the challenges that they have faced; 2) listen to the stories told by LGBTQ people; 3) draft an appropriate response regarding homophobia within the denomination; 4) name concrete actions that the General Assembly consider implementing; and 5) report to a future General Assembly within the next 3 years.

Amendment

K.A. Wübbenhorst moved, duly seconded, that the following words replace everything after the word “that”: The Presbyterian Church in Canada establish a special committee to explore the experience of those impacted by same-sex attraction and transgender identity as well as other issues in the area of human sexuality, with a view to carrying through the vision of the 1994 Statement on Human Sexuality, repenting of homophobia, and providing Christian communities supportive of faithful discipleship for those with struggles of other kinds in the area of human sexuality, to draft an appropriate response within the denomination, to name concrete actions that the General Assembly consider implementing and to report to a future General Assembly within the next three years. Defeated.

Immediate Vote

J.R. Lackie moved, duly seconded, that the Assembly take an immediate vote. Carried.

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

That The Presbyterian Church in Canada repent of homophobia, as defined above, and hypocrisy by establishing a special committee to: 1) create a safe and respectful environment in which LGBTQ people can tell stories of harm done to them, of God’s grace experienced by them, and of Christian ministry performed by them, even in the midst of the challenges that they have faced; 2) listen to the stories told by LGBTQ people; 3) draft an appropriate response regarding homophobia within the denomination; 4) name concrete actions that the General Assembly consider implementing; and 5) report to a future General Assembly within the next 3 years. (see p. 46)

Recommendation No. 2 (p. 478) was moved by J.T. Hurd, duly seconded. Adopted.

Recommendation No. 4 (p. 539) was moved by M.E. Ruttan, duly seconded.

Amendment

J.T. Hurd moved, duly seconded, that the words “An alternative understanding of” be inserted ahead of “what the Bible teaches” in the title of the second proposed paper and in the title of the second proposed paper in the recommendation. Defeated.

Recommendation No. 4 was adopted.

Recommendation No. 5 (p. 540) was moved by M.E. Ruttan, duly seconded. Adopted.

Additional Motion

H.J. Currie moved, duly seconded, that the following option “D” be sent to the agencies, colleges, congregations, sessions, presbyteries, synods, committees, groups and other bodies of The Presbyterian Church in Canada for study and report to the Committee on Church Doctrine by January 31, 2018: “Option D represents the fact that there is a diversity of understanding about human sexuality, from a more traditional understanding to a welcoming and including of those whose identity does not fit within a traditional heterosexual framework. Therefore, the way forward is to acknowledge that the 1994 Statement on Human Sexuality, and the document, ‘What the Bible Teaches on Covenant Monogamous Same-Sex Relationships’ represent the range of understanding in The Presbyterian Church in Canada. Following this path would mean allowing liberty of conscience for ministers and sessions blessing or performing same-sex marriages; and liberty of conscience to presbyteries ordaining people in same-sex relationships; and liberty of conscience to congregations calling ministers in same-sex relationships.” Defeated.

Recommendation No. 14 (p. 551) was moved by J.R. Lackie, duly seconded.

Motion to Defer

D.S. Howard moved, duly seconded, that Recommendation Nos. 11–15 be deferred to a future General Assembly, until such time as the Committee on Church Doctrine’s final report on this matter has been received and that the General Assembly, in its wisdom, has made a decision regarding The Presbyterian Church in Canada’s doctrine concerning intimate same-sex relationships.

(cont'd on p. 29)

PRESBYTERIAN CHURCH BUILDING CORPORATION

The Moderator invited N.F. Coutts, Board of Directors chair, to speak to the report which, as printed on p. 468–70, had previously been received and adopted by the Assembly (p. 17).

N.F. Coutts described the work of the corporation and introduced General Manager, Mr. William Collier.

TRUSTEE BOARD

The Moderator invited T.A. Heron, convener, to speak to the report which, as printed on pages 576–77, had previously been received and adopted by the Assembly (p. 17).

T.A. Heron described the work of the Trustee Board and named the members of it.

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

The Principal Clerk announced that the minutes of the third and fourth sederunts had been posted on The Presbyterian Church in Canada website and a number of printed copies would be available in the Assembly Hall.

(cont'd on p. 46)

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

M.R. McLennan moved, duly seconded, that the agenda for the sixth sederunt be amended to include a further consideration of the Report on Sexuality Overtures. Adopted.

(cont'd below)

SEXUALITY OVERTURES (cont'd from p. 28)

Motion to Defer

Discussion on the motion to defer resumed.

(cont'd on p. 36)

NOTICE OF MOTION

Notice of Motion

D. Krunys presented the following notice of motion.

I give notice that, at a future sederunt, I will move or cause to be moved, that Assembly Council Recommendation Nos. 14 and 15 be reconsidered.

ADJOURNMENT

Announcements having been made, the Moderator invited A. Oku to offer prayer in Ibibio. The Moderator adjourned the Assembly to meet at Queen's University, Kingston, Ontario, on Tuesday, June sixth, two thousand and seventeen, at seven o'clock in the evening, of which public intimation was given.

SEVENTH SEDERUNT

ASSEMBLY CONSTITUTED

At Queen's University, Kingston, Ontario, on Tuesday, June sixth, two thousand and seventeen 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 above)

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

(cont'd on p. 43)

COMMITTEE ON THE ROLL AND LEAVE TO WITHDRAW (cont'd from p. 26)

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

Report as a Whole

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

CLERKS OF ASSEMBLY (cont'd from p. 15)

Recommendation No. 2

Recommendation No. 2 was referred back to the Clerks of Assembly during the second sederunt (p. 15). Prepared to clarify the language in the report, the Clerks of Assembly placed Recommendation No. 2 before the Assembly again.

Recommendation No. 2 was adopted.

Recommendation No. 3 (p. 277) was moved by J.M. Zondag, duly seconded.

Amendment

J.P. Wyminga moved, duly seconded, that all words after “annually” be struck and replaced with “which shall normally be used within the given year.” Defeated.

Recommendation No. 3 was adopted.

Recommendation No. 4 (p. 277) was moved by J.M. Zondag, duly seconded. Adopted.

Recommendation No. 5 (p. 277) was moved by J.M. Zondag, duly seconded. Adopted.

Recommendation No. 6 (p. 279) was moved by J.M. Zondag, duly seconded. Adopted.

Recommendation No. 11 (p. 284) was moved by J.M. Zondag, duly seconded.

Amendment

D.P. Konrad moved, duly seconded, that sections 374 and 374.1 not be included in the motion to refer to sessions, presbyteries and synods but rather to be retained in its current form. Defeated.

Recommendation No. 11 was adopted.

Report as a Whole

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

COMMITTEE TO NOMINATE STANDING COMMITTEES (cont'd from p. 12)

The second report of the Committee to Nominating Standing Committees was presented by E.M.I. McLean, convener.

Recommendation No. 1 (p. 463) was moved by G.K. Walford, duly seconded, that the following be the membership of the standing committees of the General Assembly, with the addition of the name of Brent B. Ellis to fill the one-year vacancy on the Assembly Council in the category of the church-at-large members. Adopted.

GENERAL ASSEMBLY STANDING COMMITTEES – 2017–2018

ASSEMBLY COUNCIL

9 Church-at-Large Members (3 year term, option for 2nd term)

Years	Name
2012–2018 (II)	Rev. Dr. Robert H. Smith, Toronto, ON (convener)
2017–2018 (II)	Mr. Brent B. Ellis, 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
2017–2020 (I)	Ms. Barb Sargent, Chatham, ON
2017–2020 (I)	Rev. John Wilson, Sault Ste. Marie, ON
2017–2020 (I)	Rev. Germaine Lovelace, Kenora, ON

12 Presbytery Members (3 year term, option for 2nd term)

Years	Name and Presbytery
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)
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)
2014–2020 (II)	Rev. Hugh Donnelly, Toronto, ON (Pickering)
2014–2020 (II)	Rev. Capt. Daniel H. Forget, Trois-Rivieres, QC (Kingston)
2014–2020 (II)	Ms. Carol Stymiest, Miramichi, NB (New Brunswick)
2014–2020 (II)	Ms. Cheryl Weeks, Montague, NS (Halifax & Lunenburg)

7 Members (serving initial 3 year term)

Years	Name and Presbytery/Synod
2015–2018 (I)	Ms. Colleen Walker, Englehart, ON (Temiskaming)
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)	Rev. Robert J. Murray, Pinawa, MB (Winnipeg)
2016–2019 (I)	Ms. Sandra Cameron Evans, Calgary, AB (Alberta and the Northwest)
2016–2019 (I)	Rev. Christopher Clarke, Duncan, BC (British Columbia)

Ex-officio – voting – 4 members

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

Ex-officio – non-voting – 4 members

Principal Clerk, General Assembly
 General Secretary, Life and Mission Agency
 Chief Financial Officer/Treasurer
 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
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
2015–2020 (II)	Rev. Jinsook Khang, Concord, ON
2017–2020 (I)	Rev. Dr. Blair Bertrand, Abbotsford, BC (convener)
2017–2020 (I)	Dr. Margaret (Peggy) Tysdal, Briercrest, SK
2017–2020 (I)	Ms. Lisa Baker, Kenora, ON
2017–2020 (I)	Rev. Dwight E. Nelson, Bayfield, ON
2012–2018 (II) cm	Rev. Dr. John C. Carr, Edmonton, AB
2012–2018 (II) cm	Rev. Dr. Mark Godin, Cambridge, ON
2017–2019 (I) cm	Mr. Ross Bassingthwaighte, Kelowna, BC

2016–2019 (I) cm Rev. Karla Wübbenhorst, Guelph, ON
 2017–2020 (I) cm Rev. Dr. Nicholas Athanasiadis, Toronto, ON
 2017–2020 (I) cm Rev. Dr. Kevin Livingston, Toronto, ON

“cm” = corresponding member

Ex-officio – 3 members

Representative, Presbyterian College
 Representative, Knox College
 Representative, St. Andrew’s Hall/VST

ECUMENICAL AND INTERFAITH RELATIONS COMMITTEE

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

Years	Name
2014–2018 (II)	Rev. Mark Tremblay, Calgary, AB
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
2017–2020 (I)	Rev. Susan Mattinson, Thunder Bay, ON
2017–2020 (I)	Rev. Matthew Sams, Thornhill, ON

Ex-officio – 2 members

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

HISTORY COMMITTEE

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

Years	Name
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
2016–2020 (II)	Mr. Scott MacDonald, Stratford, PE
2012–2018 (II)	Dr. Kenneth Munro, Edmonton, AB

By Correspondence

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
2014–2018 (II)	Mr. Jacques Dalton, Ottawa, ON
2017–2018 (I)	Rev. Erin Chong-Sun Ko, Toronto, ON
2013–2019 (II)	Rev. Dale Henry, Mississauga, ON (convener)
2015–2019 (I)	Mr. Farid Ayoub, Chelsea, QC
2017–2020 (I)	Mr. Boghos Barbouri, Toronto, ON
2017–2020 (I)	Mr. W. Wayne Barchard, Elmsdale, NS

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
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
2015–2020 (II)	Mr. R. Aubrey Hawton, Oro-Medonte, ON
2017–2020 (I)	Rev. Sampson Afoakwah, Montreal West, QC
2017–2020 (I)	Ms. Marion Lade, Comox, BC
2017–2020 (I)	Rev. Allyson Macleod, Sutton West, ON

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
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
2014–2020 (II)	Ms. Anne F. Church, Dundas, ON
2013–2019 (II)	Rev. Gordon Timbers, Orillia, ON
2015–2020 (II)	Ms. Ann Wilson, Guelph, ON
2017–2020 (I)	Rev. Dr. Herb Gale, Guelph, ON

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

Year	Name and Synod
2015–2018	Rev. Christopher Jorna, Duck Lake, SK (Saskatchewan)
2015–2018	Ms. Sandi Churchill, Calgary, AB (convener) (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)
2017–2020	Mr. Stephen MacKay, Fredericton, NB (The Atlantic Provinces)
2017–2020	Rev. Dr. Barry Mack, St. Lambert, QC (Quebec and Eastern Ontario)
2017–2020	Rev. Jonathon Dennis, Tottenham, ON (Central, Northeastern Ontario and Bermuda)

PENSION AND BENEFITS BOARD**9 Members (3 year term, option for 2nd term)**

Years	Name
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
2017–2019 (I)	The Rev. In Kee Kim, Toronto, ON
2013–2019 (II)	Rev. Dr. Lawrence Mawhinney, Lunenburg, NS
2016–2019 (I)	Mr. John Bonnell, Halifax, NS
2014–2020 (II)	Rev. J. Cameron Bigelow, Orillia, ON (convener)
2014–2020 (II)	Ms. Ann R. Hysert, Merrickville, ON
2017–2020 (I)	Rev. Corrie Stewart, North River Bridge, NS

Ex-officio – 2 members

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

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

Years	Name
2012–2018	Ms. Diane Cameron, New Glasgow, NS
2013–2019	Mr. Timothy Herron, Thornhill, ON (convener)
2014–2020	Mr. Richard Anderson, Eckville, AB
2015–2020	
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
2017–2023	Dr. Margaret Ogilvie, Ottawa, ON

Ex-officio – 3 members

Principal Clerk, General Assembly
Chief Financial Officer/Treasurer
Convener of Assembly Council

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

Years	Name
2012–2018 (II)	Rev. Dr. P.A. (Sandy) McDonald, Dartmouth, NS
2015–2018 (I)	Mr. Trevor Van Nest, Niagara Falls, ON
2014–2018 (I)	Mr. Michael Nettleton, Toronto, ON
2015–2018 (I)	Ms. Laurie Spence 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
2011–2018 (II)	Dr. Peter Ross, Toronto, ON, convener
2013–2019 (II)	Rev. Daniel Cho, Toronto, ON
2014–2020 (II)	Ms. Joan Stellmach, Calgary, AB
2017–2020 (I)	Ms. Carol Jackson, Toronto, ON
2017–2020 (I)	Rev. Gail Johnson Murdock, Merigomish, NS

Ex-officio – 3 members

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

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

Years	Name
2012–2018 (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. Walcot, Montreal, QC (convener)
2017–2019 (I)	Rev. Charles McPherson, Stellarton, NS
2016–2019 (I)	Mr. Tom Park, Longueuil, QC
2016–2019 (I)	Ms. Sharon Dworzak, Laval, QC
2014–2020 (II)	Rev. Joel Coppieters, Montreal, QC
2014–2020 (II)	Rev. Paul Wu, Montreal, QC
2017–2020 (I)	Ms. Joan Vogelesan, Montreal, QC
2017–2020 (I)	Mr. Clayton Bartlett, Albert Bridge, NS

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
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
2015–2020 (II)	Mr. Ian Rokeby, New Westminster, BC
2014–2020 (I)	Ms. Paula (Polly) Long, North Vancouver, BC
2017–2020 (I)	Rev. Dr. Jean Morris, Calgary, AB
2017–2020 (I)	Mr. Stephen Roche, Thornhill, ON

Ex-officio – 3 members

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

Recommendation No. 2 (p. 463) was moved by G.K. Walford, duly seconded. Adopted.

Report as a Whole

G.K. Walford moved, duly seconded, that the report as a whole be adopted. Adopted.

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

Justice Ministries (p. 363–90)

Recommendation No. 5 (p. 379) was moved by J.R. Lackie, duly seconded.

Motion to Refer

K.A. Wübbenhorst moved, duly seconded, that Recommendation No. 5 be referred back to the Life and Mission Agency to consult with the Committee on Church Doctrine. Defeated.

Recommendation No. 5 was adopted.

Recommendation No. 6 (p. 381) was moved by J.R. Lackie, duly seconded. Adopted.

Recommendation No. 7 (p. 386) was moved by J.R. Lackie, duly seconded. Adopted.

Recommendation No. 8 (p. 389) was moved by J.R. Lackie, duly seconded. Adopted.

Stewardship and Planned Giving (p. 444–51)

K. Plater led the Assembly in a celebration of people who have generously remembered the mission and ministry of The Presbyterian Church in Canada, even in their passing, through bequests. The Assembly was invited to stand in order to remember and celebrate their lives and celebrate their faith, hope and generosity. The names of the donors were read aloud, and the Moderator offered prayer.

Report as a Whole

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

SEXUALITY OVERTURES (cont'd from p. 29)

Motion to Defer

Discussion on the motion to defer resumed.

Amendment

R.A. St. Louis moved, duly seconded, that the recommendations to be deferred include only Recommendation Nos. 14 and 15. Defeated.

Motion to Defer, was adopted as follows.

That Recommendation Nos. 11–15 be deferred to a future General Assembly, until such time as the Committee on Church Doctrine's final report on this matter has been received and that the General Assembly, in its wisdom, has made a decision regarding The Presbyterian Church in Canada's doctrine concerning same-sex relationships.

Dissent

The following commissioners asked that their dissent regarding to the motion to defer be recorded:

J. Brewer, D. Bulloch, J.S. Campbell, M.H. Coombes, H.J. Currie, J. Dekker, J.D. Donkervoort, C. Dunn-Delane, E. Duncan, P. Dutcher-Walls, B.J. Fotheringham, M.W. Gedcke, L.E. Gilkes, T. Hamilton, K.A. Hincke, H.D.R. Horst, R. Houtby, W.G. Ingram, A. Johnston, L.T. Kavanagh, D.P. Konrad, J.R. Lackie, M. Leach-Duck, C.L. Lingard, C.M. Madsen, J.M. Masterton, M.R.

McLennan, M.A. McNalty, C.R. McNeil, M.J. Morris, B.L. Pittock, T.R. Purvis, M.R. Reddick, M. Sams, T.A. Smit, J.G. Smith, C. Stewart, F. Szatmari, M.A. Tremblay, N.M. VanVeldhuizen, C.N. White, R. Zapp.

Dissent with Reasons

The following commissioners asked that their dissent regarding the motion to defer be recorded with reasons given as follows:

E.B. Ashfield: I am saddened by the continued delay of any movement towards inclusive practice and thought for those people who identify as LGBTQI persons. I believe that fear of the other is causing the clouding of our ability to be compassionate and caring to all God's children in the name of our Lord Jesus Christ.

H. Athanasiadis: The Life and Mission Agency Committee and the Committee on Church Doctrine did considerable work to prepare Recommendation Nos. 11–15. We have had decades to ponder the implications.

P.M. Brown: To defer is to delay, put off to refuse to honour the ongoing work of the Holy Spirit. Conversation to defer seems to come from a place that is not rooted in the spirit of unity within the body of Christ – a unity that does not require homogeneity but rather love for the other and the courage to agree to disagree as we work together for a resolution. The motion to defer signals a reluctance to be guided by our Reform heritage's understanding of the continuing guidance of the Holy Spirit. The similarity between the process of deferring this issue and the numerous motions to defer the issue of the emancipation of Blacks under the British system of slavery are glaring and scary. My people's freedom from enslavement was freedom delayed for no good reason other than the special interest of white planters and the racialized attitudes that failed to allow them to see the other as human.

S.T. Brown: Given that the denomination is polarized on the topic of human sexuality and that some congregations feel that to take no action is significantly detrimental to congregational health while others feel the opposite, the Life and Mission Agency endeavoured a compromise. A combination of further dissent and temporary measures endeavoured to allow all theologies more time to discern God's call while showing some movement on the topic. The course of action chosen not only casts aside much hard work by the Life and Mission Agency Committee but challenges the unity attempted in this report.

M.G. Emig Carr: I dissent from the motion to defer Recommendation Nos. 11–15 of the Life and Mission Agency Committee as I believe these recommendations allow the voices of many people to be heard in addition to the two reports already referred. Additionally, I believe the three recommendations regarding blessing of same-sex civil marriages are pastoral and allow clergy to bless these relationships the same way we bless other aspects of life in our congregations and communities. Blessing of these relationships is a way for churches to welcome and affirm these relationships and allow for greater inclusion in the life of the church. "Jesus answered, 'Love the Lord your God with all your heart, and with all your soul, and with all your strength, and with all your mind; and love your neighbour as yourself.'" (Luke 10:27)

A.J. Cluney: I trusted the work of the committees of Church Doctrine and the Life and Mission Agency and I am disappointed that the church is not able to move forward in discerning the spirit of the church and response to the human sexuality recommendations.

D.G. Eerkes: I heard two voices in this choice – to defer Recommendation Nos. 11–15 or to pass them for congregations to "bless same-sex..." or to study and report. Two choices and either way some group of people are hurt. 1) The voices crying for more time (with the reminder of our call to unity in the church) and 2) The voices of those already greatly harmed and living in the hurt and pain of this rejection by the church (LGBTQ, sisters, brothers, daughters, sons) who need our compassion/response. This carries with it our commitment to repent of our homophobia. These voices are more of our whimper, as I heard it, but they scream at me for an immediate response. Therefore, no matter what, someone is hurt. I dissent because I had to choose and so I did choose to hear the whimper of those in pain for so long and to try to direct actions that way. I note the YAR's were strongly opposed to these recommendations being deferred. They live and know the realities of this situation in their generation. At least the dissents were observed and noted by this group who can believe that the church does care about

this group in pain and we will, eventually, I sincerely hope, be able to repent and practise hospitality and love to all God's people. We continue to reform as we are called to do, and that is painful and divisive but we are called to act.

N.A. Ellis: I lament the deferral of Recommendation Nos. 11–15. That we did not have the courage to move forward in faith on these recommendations. That we did not take the opportunity to fully debate Recommendation No. 11. That we lost the opportunity to hear the voice of the Assembly on Recommendation No. 11 and perhaps find the voice of unity that we, as The Presbyterian Church in Canada, might move forward on.

T. Hicks: The series of recommendations as originally presented thoughtfully and sensitively sought to lead the church through a complex matter. The motion to defer prevents that process from proceeding and further delays a dialogue and decision that needs eventually to be made. One of the pastoral intents of the original recommendations was to provide those who could not, according to conscience, participate in blessings of a civil same-sex marriage. By this motion to defer I am prevented from being able by reason of conscience to participate in and to lead a blessing of a same-sex marriage.

R.A. St. Louis: There was insufficient time allowed to discuss Recommendation Nos. 11, 12 and 13 as they were referred during a discussion of Recommendation No. 14. There was no opportunity for a motion to divide to be made before the Moderator called for the vote.

G.R. Thompson: I believe that to defer these motions delays important movement in our church. I believe that we must delegate these sexual identity decisions to presbyteries since our central believe is in God and Jesus Christ. This is our shared belief by all aspects of our church. Our federal government does not deal with all matters but does delegate to provinces and municipalities.

Additional Motion

J.R. Lackie moved, duly seconded, that the biblical reflection presented in the report of the Life and Mission Agency Committee concerning the responses to the various overtures on human sexuality be sent to sessions, presbyteries, synods and colleges for study, reflection and report by January 31, 2018. Adopted.

Dissent

The following commissioners asked that their dissent regarding the additional motion be recorded:

J. Dekker, D.P. Konrad.

Dissent with Reasons

The following commissioner asked that his dissent be recorded with the following reason:

E.H. Renaud: I record my dissent as I believe this motion negates the motion to defer the Life and Mission Agency Committee Recommendation Nos. 11–15.

Recommendation No. 7 (p. 541) was moved by J. Khang, duly seconded. Adopted.

Recommendation No. 8 (p. 541) was moved by J. Khang, duly seconded. Adopted.

Recommendation No. 9 (p. 542) was moved by J. Khang, duly seconded. Adopted.

Recommendation No. 16 (p. 552) was withdrawn due to the deferral of Recommendation Nos. 11–15.

Additional Motion

K.A. Wübbenhorst moved, duly seconded, that the Assembly Council provide for translation of the documents sent down under Recommendation Nos. 4 and 5 (“The Historical Argument Concerning Sexuality” [p. 480–504] and “What the Bible Teaches on Covenanted Monogamous Same-Sex Relationships” [p. 505–36]) of the joint report and the “Biblical Reflection” (p. 542–48) into Korean, to be ready for distribution to the Clerks of Eastern and Western Han-Ca Presbyteries by August 31, 2017. Adopted.

Report as a Whole

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

MOTION TO ADJOURN

Motion to Adjourn

J.A. Vissers moved, duly seconded that the sederunt be adjourned. Adopted.

ADDITIONAL MOTION

Additional Motion

Prior to the Moderator declaring the court adjourned, H.D.R. Horst moved, duly seconded, that the Assembly continue in order to hear the report of the Special Committee. Adopted.

**SPECIAL COMMITTEE RE OVERTURES AND PETITIONS RE
CONGREGATIONS CONSIDERING LEAVING THE DENOMINATION**

The Assembly called for the report of the Special Committee, which was presented by H.D.R. Horst. (Overture Nos. 2, 10, 11, 12, 14, 15, 17, 18, 20, 22, 23, 24, 25, 26, 27, 28 & 29, 2017 and Petition Nos. 1, 2 & 3, 2017)

Receive and Consider

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

Preamble

The remit given to the Special Committee was to review the overtures and petitions, with a view to identifying and summarizing common concerns and to suggest a comprehensive approach for further study, and to report back to the Assembly.

Who has brought the overtures and petitions?

Presbyteries:

Algoma-North Bay
Eastern Han-Ca

Grey-Bruce-Maitland
Western Han-Ca

Sessions:

St. James, Truro, Nova Scotia
St. Andrew's, Moncton, New Brunswick
Bethel, Riverview, New Brunswick
St. Andrew's, Trenton, Ontario
Mississauga Chinese, Brampton, Ontario
Chapel Place, Markham, Ontario
Chinese, Markham, Ontario
Keswick, Ontario

Kortright, Guelph, Ontario
Cheyne, Stoney Creek, Ontario
Geneva, Chesley, Ontario
St. Andrew's, Chatworth, Ontario
St. Andrew's, Southampton, Ontario
Knox, Thedford, Ontario
Valleyview, Calgary, Alberta
Coquitlam, British Columbia

By way of background, it is perhaps helpful to also note that Overture No. 6, 2017, from the Session of Innerkip, Ontario, with the approval of the Presbytery of Paris, and referred to the Committee on Church Doctrine and the Life and Mission Agency Committee (Justice Ministries), is also before the Assembly; and

that to last year's General Assembly (2016) were brought overtures touching upon similar concerns from:

Session, Cote des Neiges, Montreal, Quebec
Session, Chinese, Vancouver, British Columbia
Session, First Hungarian, Vancouver, British Columbia; and

that to the previous General Assembly (2015) was brought one overture on a similar theme from:

Session, Grace Church, Orleans, Ontario.

In total, therefore, over a three-year period, 21 sessions and four presbyteries have raised issues touching on either the general theme of gracious dismissal or the unity of the church. Significant concern has been expressed by at least four distinct ethnic minority communities who are part of the blessed mosaic of language and culture within The Presbyterian Church in Canada. One session whose congregation has maintained its building for almost as long as The Presbyterian Church in Canada has been a unified denomination is also among those raising concern.

Summary of Concerns Raised

As one overture noted “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.” Several overtures found the previous responses to requests for “gracious dismissal”, which declined to search for new ways in which this might be accomplished, to be inadequate. A key concern was that departing congregations would lose access to property which they had considered their own.

Many of the considerations articulated in the overtures and petitions gather around several key themes:

1. Heritage (Scripture and History)
2. Ways and Means
3. Harm to Ministry
4. Peace and Timing
5. Unity

1. The Theme of Heritage

Scripture and our own experience as Presbyterians in Canada provide examples of Christians working both together and separately within our heritage. In particular, the “scars of 1925 and its aftermath” ought to encourage us to seek “more amicable terms” of separation (in the event that some congregations wish to leave the denomination). The irony of our denomination, which was founded by non-concurring congregations allowed to retain their buildings, refusing to grant similar grace to departing congregations in our own context, was noted.

2. The Theme of Ways and Means

We could call on the experience of other denominations, notably the Presbyterian Church (USA), in looking for the regulatory framework that would make “gracious dismissal” possible. Some other Canadian denominations “have successfully sought and obtained...changes in federal and provincial legislation” to enable such a separation. The need for further study of history and law, as well as to consider our collective responsibility for pension assets and liabilities, was noted – as was a prior example (Lachine) within The Presbyterian Church in Canada.

3. The Theme of Harm to Our Ministry and Congregations

Our preoccupation with the issue of human sexuality diverts “time and energy” from the church’s mission to preach the gospel, nurture and equip disciples and act as witnesses to the world”: the “larger part” of all of our resources should be directed toward fulfilling the great commission, rather than “expended or squandered” on trying to “reconcile sharply divergent understandings”. Indeed, whatever course The Presbyterian Church in Canada takes, focus and resources will be redirected from “congregational vitality and renewal” – recently named by the General Assembly as priorities. Also, the very uncertainty around the issue of sexuality impedes congregations’ capacity to proceed with major purchases, renovations, or constructions whose purpose is to spread the gospel. The issue “has raised fears and concerns in the hearts of many members”. The example of “hurt people on many sides” in denominations that have undergone similar struggles, damage and division within the congregations seems possible.

In addition, a change in our policies regarding human sexuality “tarnishes” the credibility of some congregations within their wider communities, particularly within some distinctive ethnic communities and congregations, and discredits their witness. The divisiveness of our discussion of these issues in itself is a “poor witness” to the world.

4. The Theme of Peace and Timing

Gracious dismissal might be more peaceably negotiated before rather than after significant decisions about human sexuality are made. As with marriage, it may be that a gracious separation is better than bitter continuance within the “covenant community which is the church”.

5. The Theme of Unity

Graciousness and love – rather than litigation and lack of charity – should mark any separation within our church. Two of the petitioners (the Presbyteries of Eastern Han-Ca and Western Han-Ca)

spoke of the painful conflict between their “passionate love for The Presbyterian Church in Canada” and “their deeper love for the one holy catholic apostolic church”, crying out for “guidance as to how we can remain as one body in the denomination”.

Observations by the Special Committee

If by “gracious dismissal” we understand provision for congregations to leave The Presbyterian Church in Canada with title to their property and other material assets, we understand that both the Clerks of Assembly and the General Assembly itself have affirmed that such is not presently possible under both ecclesiastical and civil law.

It is affirmed in some of the overtures to this Assembly that the Clerks have stated that should the General Assembly give a mandate to explore changes which would facilitate a process for gracious dismissal that such could and would be undertaken.

It is clear to the Special Committee that significant consultation with and input from the Clerks of Assembly, the Assembly Council, the Committee on Church Doctrine, the Committee on Church History, the Pension and Benefits Board, and the Trustee Board would be required in seeking to formulate any policy concerning gracious dismissal, and effecting any such policy or practice would require consultation with presbyteries involved in congregational oversight.

In recent years, there have been significant changes in the doctrine and practice of the Presbyterian Church (USA) with respect to matters pertaining to human sexuality which have resulted in significant numbers of Presbyterian congregations being regrouped. This has been fraught with significant challenges for both the denomination and the congregations involved. To a lesser extent, there have also been some departures and changes for congregations of the Church of Scotland, which has also made some recent changes in what it professes and practices with respect to matters of human sexuality. There may be some insights to be gained from a more substantial study and review of recent and current developments in both the United States of America and Scotland among Presbyterian churches.

It is worth recalling that The Presbyterian Church in Canada was founded in 1875 as a union of all branches of the Presbyterian family in Canada after the Confederation of 1867, and that virtually all congregations within those branches joined. After the majority of congregations entered the United Church of Canada in 1925, most all “continuing Presbyterians” remained part of The Presbyterian Church in Canada. It is estimated that at present there are approximately 865 congregations which are part of The Presbyterian Church in Canada, and approximately 45 Presbyterian congregations and missions affiliated with other Presbyterian denominations in Canada.

The Committee on Church Doctrine proposes to bring to the next General Assembly a substantial report on the unity of the church. This should inform and assist in the formulation of any policy on gracious dismissal.

The Assembly Council has a Commission on Assets and Dissolved and Amalgamated Congregations which should be consulted with respect to history and practice.

The Committee on Church History is well placed to aid in understanding the history of both union and disruption and consequential changes affecting congregations.

The Pension and Benefits Board has information and understanding to bring to bear on the present, ongoing and future liabilities shared by all congregations with respect to the obligations to provide pension and benefits for past and present ministers, other church employees, and surviving spouses and dependents, all of which would need to be taken into consideration with respect to any contemplated policy for gracious dismissal of congregations.

The Trustee Board has understanding of its fiduciary responsibilities under federal and provincial civil law and its experience and expertise would be vital in understanding any changes which would be required to effect any contemplated policy regarding gracious dismissal.

The wisdom of the Clerks of Assembly and of the church’s legal counsel would be required in the exploration and drafting of any policy on gracious dismissal, in order to ensure full and careful preparation of any changes in applicable civil or church law.

Epilogue

The fervent prayer of the special committee is for the unity of Christ's church going forward. There is a risk that defining a framework for gracious dismissal ahead of doctrinal decisions leading to a change in practice may result in a lessening of commitment to maintaining the organic unity of the denomination.

Is it possible within a general framework of Presbyterian polity for congregations of differing theological convictions to be linked together? Might we explore the possibility of non-geographic presbyteries or synods?

It is the observation of the special committee that the multiplicity of overtures clearly points to the existence of not only deep concerns over a doctrinal issue but also monumental implications for the unity of The Presbyterian Church in Canada. We need to pursue issues of doctrine, and equally issues of living together within the broader family which is the church. A comprehensive approach for further study must hold these two commitments in dynamic relationship with each other.

Recommendation No. 1

H.D.R. Horst moved, duly seconded, that the Assembly receive for information the summary of issues and concerns raised in the overtures and petitions enumerated above. Adopted.

Recommendation No. 2

H.D.R. Horst moved, duly seconded, that the report of the Special Committee together with Overture Nos. 2, 10, 11, 12, 14, 15, 17, 18, 20, 22, 23, 24, 25, 26, 27, 28 and 29, 2017 and Petitions Nos. 1, 2 and 3, 2017 be referred to the Clerks of Assembly in consultation with the Assembly Council, the Committee on Church Doctrine, the Committee on Church History, the Pension and Benefits Board, and the Trustee Board, for report to the next General Assembly. Adopted.

Recommendation No. 3

H.D.R. Horst moved, duly seconded, that the Assembly, by way of reflecting back what has been heard, send the summary of concerns to those who have sent up the overtures. Adopted.

Recommendation No. 4

H.D.R. Horst moved, duly seconded, that the concerns for the unity of the church raised in Petition Nos. 1 and 3, 2017 be referred to the Assembly Council in consultation with the Life and Mission Agency Committee and the Committee on Church Doctrine. Adopted.

Recommendation No. 5

H.D.R. Horst moved, duly seconded, that the concerns for assurance for title to property raised in Petition No. 2, 2017 be referred to the Clerks of the Assembly in consultation with the Trustee Board and the Presbyterian Church Building Corporation. Adopted.

Report as a Whole

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

NOTICE OF MOTION

J.T. Hurd presented the following notice of motion.

I give notice that, at a future sederunt, I will move or cause to be moved, that the Terms of Reference of the Committee on Church Doctrine be reconsidered.

ADJOURNMENT

Announcements having been made, the Moderator invited P. Nahumure to offer prayer in Kinyumulenge. The Moderator adjourned the Assembly to meet at Queen's University, Kingston, Ontario, on Wednesday, June seventh, two thousand and seventeen, at nine-thirty o'clock in the morning, of which public intimation was given.

EIGHTH SEDERUNT**ASSEMBLY CONSTITUTED**

At Queen's University, Kingston, Ontario, on Wednesday, June seventh, two thousand and seventeen at nine-thirty o'clock in the morning, the Assembly met pursuant to adjournment. The Moderator constituted the Assembly with prayer.

COMMITTEE ON BUSINESS (cont'd from p. 29)

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

(cont'd on p. 49)

ECUMENICAL GUEST

The Moderator invited A. Currie to introduce the Rev. André Lavergne, Evangelical Lutheran Church in Canada. Mr. Lavergne presently serves as an assistant to the national bishop with responsibilities for ecumenical and interfaith matters. He also staffs the denomination's Faith, Order and Doctrine Committee and the Joint Anglican-Lutheran Commission, which nurtures the Anglican Church of Canada and Evangelical Lutheran Church in Canada full communion relationship.

Mr. Lavergne said, "For many years, Lutherans and Presbyterians made common cause in Canada as members of the 'PLURA' churches: Presbyterian, Lutheran, United, Roman Catholic and Anglican. In latter years, we meet around the Governing Board and many committee tables of the Canadian Council of Churches, KAIROS Canada and various expressions of the World Council of Churches. But in fact, our days go way, way back together. Calvin and Melancthon, were principal theological architects of the Presbyterian and Lutheran expressions of the Reformation. There is a growing ecumenical consensus that there is more that unites us, for all our apparent diversity, than divides us and we can live together and, more importantly, do good together in our differentiated unity. We have come a long way since 1517 and an especially long way in recent days."

ECUMENICAL AND INTERFAITH RELATIONS COMMITTEE

The Assembly called for the report of the Ecumenical and Interfaith Relations committee which, as printed on p. 285–90, had previously been received and adopted by the Assembly (p. 17). The report was presented by A. Currie.

A. Currie invited commissioners to explore the report for the many links to opportunities for learning and engagement. She noted an interfaith gathering called The Parliament of the World's Religions that meets next in November 2018 and will be held in Toronto. Information is available online. She also drew attention to a worship resource prepared for the commemoration of the 500th anniversary of the Reformation by a small group including representatives of the Christian Reformed Church of North America and The Presbyterian Church in Canada. October 2017 presents a good opportunity to further ecumenical connections through shared worship. This resource is intended to facilitate such worship.

REFORMATION @ 500 WORSHIP SERVICE

A. Currie led the Assembly in a service commemorating 500 years of Reformation in the church. Following prayer, the Five *Solas* were emphasized by the reading of scripture and brief reflections.

<i>Sola</i>	Scripture	Reflection
Grace Alone	Ephesians 2:1–10	The Rev. Frances Savill
Faith Alone	Philippians 3:4b–12	The Rev. Peter Bush
Scripture Alone	2 Timothy 3:14–17	The Rev. Sybil Mosley
Christ Alone	Colossians 1:11–20	The Rev. Germaine Lovelace
To God Alone be Glory	1 Corinthians 10:23–33	The Rev. Karla Wübbenhorst

The Assembly then joined in the singing of *Joyful, Joyful We Adore You*.

STUDENT REPRESENTATIVES

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

The Presbyterian College – Prudence Neba

Ms. Neba explained that she is from Cameroon and has been able to come to Canada and study at The Presbyterian College, thanks to a scholarship program established by the college. She called the scholarship “a bridge of love” and said, “I happened to be the first minister to cross through that bridge and here I am in Canada. I am so thankful to God, to this Assembly, for the opportunity. I think my church will be proud and happy to see me talk in this Assembly. I bring greetings from them. I believe we serve one God. Because of the bridges of love we share, we can be one another’s keeper.”

Knox College – Trish Archibald

Ms. Archibald noted that, as part of her theological training, she has gained a deeper understanding of church polity – how polity is essential and leads to good order. She said, “I am heartened to observe the rich diversity of our church represented here in language, culture and opinion. I cannot be anything but impressed by the overall civility of our process that I witnessed, even when results are not to one’s own heart’s conviction there was a grace evidenced. Thanks for this opportunity. It is truly worshipful work.”

Vancouver School of Theology – Andrea Perrett

Ms. Perrett said, “This Assembly has been difficult. These three days are a place where one might question their faith. Fortunately, I am so thankful that faith is a gift given of God and is not contingent on enjoying every aspect of the General Assembly. These days have been difficult and sometimes painful. But that isn’t the whole story. God’s grace has been with us this entire time. I observed many God moments – the kingdom breaking through – the work of the Holy Spirit – times when grace has shown up. Grace be with you.”

THEOLOGICAL COLLEGES (cont'd from p. 25)

The Presbyterian College

The Assembly called for the report of The Presbyterian College which, as printed on p. 555–61, was presented by D.S. Woods, principal. D. Walcot, convener of the Board of Governors, accompanied him.

Receive and Consider

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

D. Walcot mentioned steps The Presbyterian College is taking to be relevant in the 21st century. He listed five initiatives: 1) Faith-to-faith/face-to-face program; 2) Program to train facilitators for reaching youth called Dependable Strengths; 3) Faith in the workplace; 4) Church planting and congregational renewal and 5) Supporting ministers through an extensive monitoring program for new ministers as they begin their ministry.

Recommendation No. 1 (p. 560) was moved by D.S. Woods, duly seconded. Adopted.

Memorial Minute – The Rev. Dr. Joseph C. McLelland

A memorial minute recognizing Dr. McLelland’s many contributions to the congregational and theological life of The Presbyterian Church in Canada, was presented to the Assembly.

Recommendation No. 2 (p. 561) was moved by D.S. Woods, duly seconded. Adopted.

Memorial Minute – The Rev. Dr. William J. Klempa

A memorial minute for Dr. Klempa’s important and enduring contribution to the life and work of The Presbyterian Church in Canada and beyond, was presented to the court.

D.S. Woods presented a video that described the ethos and vision of the college through the voices of students and faculty.

Report as a Whole

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

COMMITTEE ON REMITS

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

Receive and Consider

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

Recommendation No. 1

J. Eastwood moved, duly seconded, that Remit A, 2016 (p. 472–74) re the revision of Book of Forms sections 65–80.2 regarding overtures and petitions be approved and that this become the law of the church and that the Book of Forms be amended accordingly. Adopted.

Report as a Whole

J. Eastwood 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 adults offered prayer and reflected on some of the Assembly considerations they felt most passionate about, including water and justice, church unity, and ecumenical and interfaith relations. They gave thanks for the support of the Rev. Theresa McDonald-Lee and the Rev. Matthew Brough, the Moderator, staff and commissioners who spoke with them. One concluded, “These few days have been fairly intense as the Assembly addressed controversial topics. While the Assembly has shown formidable courage in bringing these issues to light, there is still so much more to be done. We continue to encourage that the issues brought forward at this Assembly be addressed promptly, whether they be concerning justice for our First Nations brothers and sisters or decisions surrounding the LGBTQI in the church. The Young Adult Representatives are hopeful that God will grant our church leaders the strength and grace needed to help our denomination move forward as one body united in Christ.”

COMMITTEE ON BILLS AND OVERTURES (cont'd from p. 23)

Recommendation No. 8 and No. 9 were assigned to the Special Committee re Overture Nos. 2, 10, 11, 12, 14, 15, 17, 18, 20, 22, 23, 24, 25, 26, 27, 28 and 29, 2017 and Petition Nos. 1, 2 and 3, 2017 (p. 14) and were answered in accordance with the recommendations of that committee (p. 42).

Report as a Whole

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

COMMITTEE ON TERMS OF REFERENCE

The Assembly called for the report of the Committee on Terms of Reference for the Special Committee re LGBTQI People and The Presbyterian Church in Canada re Sexuality Overtures, Recommendation No. 2, as presented by A. Van Nest, convener.

Receive and Consider

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

Recommendation No. 1

A. Van Nest moved, duly seconded, that the following terms of reference for the Special Committee re LGBTQI People and The Presbyterian Church in Canada, re Sexuality Overtures Recommendation No. 2 (p. 478, 28) be adopted. Adopted.

1. The Special Committee shall create a safe and respectful environment in which confidentiality is assured, in order to encourage LGBTQI people:
 - a. to tell their stories of harm done to them within an by the church; and
 - b. to share their stories of God’s grace experienced by them and Christian ministry performed by them, even in the midst of the challenges they have faced.
2. The Special Committee shall invite LGBTQI people to submit their stories orally or in writing. Stories will be included in the committee’s report to a future General Assembly with permission of those who have shared.

3. The Special Committee shall make use of relevant documents of the church, including but not limited to:
 - a. the 1994 Human Sexuality Report;
 - b. Body, Mind and Soul study document and the individual responses received by the Life and Mission Agency and the Committee on Church Doctrine to it; and
 - c. any other such documents as the committee may deem relevant.
4. The Special Committee shall provide an appropriate response to the issue of homophobia within The Presbyterian Church in Canada.
5. The Special Committee shall recommend concrete actions addressing homophobia to the General Assembly for implementation within the church.
6. The Special Committee shall report its progress at each upcoming General Assembly, with a final report by or before the 2020 General Assembly.
7. The Special Committee shall be made up of seven members drawn from across the church. The Special Committee shall be reflective of the ethnic diversity of the denomination and shall include at least two members of the LGBTQI community.
8. The Assembly Council shall be instructed to support the Special Committee with an appropriate budget and appropriate document support.

Additional Motion

H.J. Currie moved, duly seconded, that the Moderator of the 143rd General Assembly prepare a letter of repentance addressed to the LGBTQ community during his moderatorial year. Adopted.

Report as a Whole

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

PRESENTATION OF MINUTES (cont'd from p. 29)

The Principal Clerk announced that the minutes of the fifth sederunt had been posted on The Presbyterian Church in Canada website and a number of printed copies would be available in the Assembly Hall.

(cont'd on p. 49)

MODERATOR NOMINATE SPECIAL COMMITTEES (cont'd from p. 19)

Special Committee re LGBTQI People and The Presbyterian Church in Canada

On nomination of the Moderator, it is moved by D.H. Rollwage, duly seconded, that the Special Committee re LGBTQI People and The Presbyterian Church in Canada be named as follows: M. Jean Morris (opening convener), Timothy F. Archibald, Joseph Bae, Kay S. Diviney, Robert N. Faris, Jane Johnson and Basma Younan, and that the Special Committee be given power to issue should any of the above be unable to serve, or continue to serve. Adopted.

Report as a Whole

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

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

Receive and Consider

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

Recommendation No. 1

R. Lyle moved, duly seconded, that the minutes of the Synods of the Atlantic Provinces; Southwestern Ontario; Saskatchewan; the Assembly Council and of the 142nd General Assembly, be attested as neatly and correctly kept. Adopted.

Recommendation No. 2

R. Lyle moved, duly seconded, that the minutes of the Synods of Quebec and Eastern Ontario; Central, Northeastern Ontario and Bermuda; Manitoba and Northwestern Ontario, and Alberta and The Northwest be attested with notes. Adopted.

Recommendation No. 3

R. Lyle moved, duly seconded, that power to issue be granted to the Commission of Matters Left Uncared For or Omitted to attest the minutes of the Synod of British Columbia. Adopted.

Report as a Whole

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

MOTION TO RECONSIDER

Pursuant to notice of motion (p. 29), D. Krunys moved, duly seconded, that Assembly Council Recommendation Nos. 14 and 15 be reconsidered. Defeated

COMMISSIONER'S OVERTURE

Witness of Coptic Christians within Northeast Africa and Egypt

The Coptic Orthodox Church of Alexandria is arguably the oldest Christian community in the world. Egypt is the cradle of Christian monasticism with its effects felt today within the world Christian movement. The Rule of St. Benedict, New Monasticism and other orders are based partly upon the teachings of the Desert Fathers and Mothers. Alexandria itself was regarded as one of the five primary seats of the early church, including Rome, Carthage, Antioch and Constantinople.

This witness to the gospel of Christ is not locked in the past but continues today in part through The Coptic Orthodox Church of Alexandria, and also through Reformed, Orthodox and Roman Catholic congregations. Coptic Christians have endured persecution for centuries becoming a minority within their nation. Tragedies such as the Palm Sunday massacre on April 9, 2017, in the cities of Tanta and Alexandria are not new. *The New York Times* on May 26, 2017 reported that since December 2016 more than 100 minority Christians have been murdered. This includes 28 earlier that week as a caravan of Coptic Christians travelled to a remote monastery.

Recommendation No. 1

M. Sams moved, duly seconded, that the Moderator of the 143rd General Assembly write to Coptic Pope Tawadros II assuring him that The Presbyterian Church in Canada holds the Coptic Orthodox Church, its people, and all the peoples of Egypt and Northeast Africa in its prayers and that we are reminded of our unity in Christ through their historic and ongoing witness to the gospel of Christ. Adopted.

Recommendation No. 2

M. Sams moved, duly seconded, that the Moderator of the 143rd General Assembly write to the congregations of our Reformed sisters and brothers within Egypt and Northeastern Africa assuring them that The Presbyterian Church in Canada holds the Reformed congregations and all the peoples of Egypt and Northeast Africa in its prayers and that we are reminded of our unity in Christ by their ongoing witness to the gospel of Christ. Adopted.

Recommendation No. 3

M. Sams moved, duly seconded, that congregations be encouraged to engage with the Committees on International Affairs, and Ecumenical and Interfaith Relations in order to constructively work towards peaceful coexistence throughout the world and in our own neighbourhoods. Adopted

MODERATOR CORRESPONDENCE

Additional Motion

M.W. Gedcke moved, duly seconded, that the Moderator of the 143rd General Assembly write to the Prime Minister of Canada urging the Government of Canada to comply with the Order of the Canadian Human Rights Tribunal (January 26, 2016 decision involving First Nations Child and Family Caring Society of Canada, et. al.) pertaining to the elimination of discrimination against First Nations children. Adopted.

COURTESIES AND LOYAL ADDRESSES

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

Receive and Consider

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

Courtesies

We the commissioners of the 143rd General Assembly give thanks to God for being with us for these four days as we worshipped, listened, debated, met new friends, renewed friendships, remembering that God is with us “yesterday, today, forever”.

We acknowledge that Queen’s University is situated on the traditional lands of the Anishinaabe and Haudenosaunee. We are grateful for the opportunity to meet and worship here, and pray that we have walked with good hearts.

On behalf of the Assembly, the Committee on Courtesies and Loyal Addresses thanks St. Andrew’s Church and the Presbytery of Kingston for being such gracious hosts. The members of the Local Arrangement Committee and their generous donors cared for us with thoughtful transportation, delicious treats and delightful entertainment. They worked long hours and we are grateful.

We congratulate and thank God for the 200 years of faithful service of St. Andrew’s, Kingston. We were moved by the Spirit lead Service of Word and Holy Communion on Sunday evening marked by joyous singing and warm welcome.

We thank those who planned and led inspirational worship each morning, and those who led us in prayer in a variety of languages.

Our gratitude and appreciation go to you, Moderator, for your cheerful guidance, wisdom and insights as you led us through these past four days. Your historical notes remind us of our rich heritage of caring. We, the Assembly, pray that God will bless you and your family as you represent The Presbyterian Church in Canada in the coming year.

We are grateful for the presence of the young adult and student representatives and for their courage in going outside their comfort zone to listen and learn about the Presbyterian Church at work.

We thank all of the ecumenical, international and interfaith visitors for sharing with us their insights and perspectives.

We were moved by the passion of Dr. Cindy Blackstock and pray that many will accept her challenge to be people who will work for change.

We thank all of the General Assembly Office staff for their patient preparations, support and leadership. They work exceedingly hard to make sure that everything goes smoothly.

We are grateful for the technical people who work their magic to make sure that those of us in the gym and those watching the live streaming can see and hear what is happening.

All of the commissioners, from across our wonderful country, are to be thanked for their commitment, faithful preparations and thoughts provoking discussions. We do not always agree with each other but we respect a variety of opinions and we do care about each other.

Loyal Addresses

To Her Majesty, Queen Elizabeth II, Queen of Canada

We, the commissioners of the Venerable, the 143rd General Assembly of The Presbyterian Church in Canada meeting at Queen’s University in Kingston, Ontario, June 4–7, 2017, send you loyal greetings. We give thanks to God for your devoted leadership as our constitutional Head of State, now our longest serving monarch.

We give thanks for your personal faith and commitment to God demonstrated by your life of service. The Venerable General Assembly prays that God continues to bless you and your family with wisdom and good health.

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

We, the commissioners of the Venerable, the 143rd General Assembly of The Presbyterian Church in Canada meeting at Queen’s University, Kingston, Ontario, June 4–7, 2017, send you greetings. We are grateful for your seven years of leadership and pray God’s blessing on you in this your final year of service. May grace, mercy and peace be with you and your family as you enter a new phase in your life of service.

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

We, the commissioners of the Venerable, the 143rd General Assembly of The Presbyterian Church in Canada meeting at Queen's University, Kingston, Ontario, June 4–7, 2017, send greetings to you and your family, your ministers and the Parliament of Canada, our most respectful greetings and prayers.

We pray that the grace of God will sustain and guide you and all the members of Parliament with wisdom, compassion and courage to be leaders of this country.

To the Honourable, Kathleen Wynne, Premier of Ontario

We, the commissioners of the Venerable, the 143rd General Assembly of The Presbyterian Church in Canada meeting at Queen's University, Kingston, Ontario, June 4–7, 2017, send greetings to you and the members of the Legislature of Ontario. We thank God for your dedication and service to this beautiful province. We pray that God will grant you compassion, wisdom and integrity to fulfil the responsibilities of your office.

To His Worship, Bryan Paterson, Mayor Kingston

We, the commissioners of the Venerable, the 143rd General Assembly of The Presbyterian Church in Canada meeting at Queen's University, Kingston, Ontario, June 4–7, 2017, send greetings to you and members of the city of Kingston Council. May God bless you with wisdom and compassion as you serve the people of this beautiful city.

Report as a Whole

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

ADOPTION OF MINUTES (cont'd from p. 46)

M.R. McLennan moved, duly seconded that the minutes of the first five 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.

COMMISSION RE MATTERS LEFT UNCARED FOR OR OMITTED

M.R. McLennan moved, duly seconded, that the Commission of Matters Left Uncared For or Omitted, consisting of the Moderator of the 143rd General Assembly and the Clerks of Assembly, be established until the 144th General Assembly. Adopted.

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

Report as a Whole

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

ADJOURNMENT

The Moderator called upon J.P. Wyminga to offer the Lord's Prayer in Dakelh, the First Nation language. The Moderator also prayed.

The business being finished and announcements having been made, the Moderator entertained a motion to adjourn. It was moved by D. Krunys, duly seconded and adopted, that the 143rd General Assembly adjourn. 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 in Waterloo, Ontario, on the third day of June, in the year of our Lord, two thousand and eighteen, at seven o'clock in the evening local time.

COMMITTEE TO ADVISE WITH THE MODERATOR

To the Venerable, the 143rd General Assembly:

The Rev. Douglas Rollwage throughout this year shared his love for God's word as found in scripture. The prayers he offered at the Assembly and in worship services, as well as those he wrote were all grounded in and inspired by God's word. Using scripture phrases and images enriched these prayerful words and meaning. Douglas responded promptly with prayers to be shared throughout the church that sought God's guidance and help for emerging issues and events of our world and society. In worship, reading and reflecting upon scripture, Douglas invited the audience to listen afresh to God's word for that particular time.

The denomination saw Douglas' pastoral concern for the church and for the world in his articles for the *Presbyterian Record* in the fall and on the church's website throughout the year. With each liturgical season and special Sundays, he invited people to focus on our Christian journey. As well, when difficult issues or hurting events occurred in our world and society, he found ways to express pastoral concern through his writing. This was a distinctive gift he shared with us during his moderatorial year.

As Moderator, Douglas responded to as many requests as possible within Canada. As he met with individuals and groups and worshipped with congregations, he continued to encourage the unity of Christ's church. Throughout his schedule, there were times for celebrating anniversaries; connecting with congregations and sharing their particular expressions of discipleship and mission, such as his visit with Almanarah in Mississauga and Chapel Place in Markham; spending a few days with the youth of CY (Canada Youth); and encouraging students in their preparation for ministry and faculty for their leadership in ministry formation. A special pastoral visit made to Faith Church in Fort McMurray, Alberta, was especially appreciated by the congregation as they began to recover and rebuild from the summer's fire devastation to their community.

Engaging with other denominations and in ecumenical gatherings, Douglas illustrated our church's commitment to ecumenism. The Synod of the Christian Reformed Church of North America welcomed him in Grand Rapids where he addressed the synod highlighting our bilateral dialogue since 2009 and he also brought greetings to the General Synod of the Anglican Church of Canada. Annually, Canadian church leaders gather to share common concerns and initiatives.

For his official overseas trip, Douglas Rollwage, travelled to Korea, at the invitation of the Presbyterian Church of Korea (PCK) to attend its 101st General Assembly. Accompanying him was the Rev. Dr. Cheol Soon Park, Moderator of the 134th General Assembly, as well as Mrs. Karen Park. Highlights of the trip included a visit to the Sewol Ferry Disaster Memorial, and meeting family members of the victims; preaching at Presbyterian University and Theological Seminary; and worshipping and speaking in several churches, both traditional and new. Douglas Rollwage said: "Over and over again the Korean Christians expressed such gratitude that we and others had cared enough to reach out in mission and in service to a country badly in need of the gospel". This trip also reaffirmed the commitment made between our two denominations in 1980 to "work together in mission in Canada, Korea and elsewhere where God may lead". The PCK is entrepreneurial in its outreach, creatively seeking ways to share the gospel through community development and innovative methodology. He also noted the demographic shifts within Korea (particularly very low birthrate) as well as the rise of secular materialism within the younger generation of the church means that the PCK is facing many of the challenges familiar to The Presbyterian Church in Canada, including the Han-Ca congregations.

The Moderator followed up his Korea trip meeting with the Presbyteries of Han-Ca West in November and Han-Ca East in March, with a view to strengthening the ties between the Han-Ca congregations and others within our denomination.

Douglas, in an interview with the *Record* prior to last year's Assembly, indicated that he would like to convey to the church that

Our hope is in Jesus Christ. Our hope is not in programs, our hope is not in responses to specific situations, our hope is not issue-driven. Our hope is in Jesus Christ. And new life in the church, and new life in our own lives and in our own hearts, is found specifically in our relationship with Jesus Christ. And that

relationship comes to life in and through our life in the church, in and through our encountering Christ in the scriptures.

In his visits, conversations, writings and prayers with and for others, Douglas sought to communicate this message of hope. As a church we are grateful for his leadership, his desire to listen and to offer encouragement. In a time of change and uncertainty, his ministry was appreciated.

As always, throughout his moderatorial year, Doug was lovingly supported by Dana, his wife. The committee acknowledges her faithful Christian commitment and service to the church, and expresses thanks to Dana.

The Committee to Advise with the Moderator met three times during this year to establish the itinerary for Douglas and offered him support. The members upheld Douglas through individual contacts with him and in prayer. They also assisted in planning some of the moderatorial events if held in their area, with Patty Farris facilitating and organizing his schedule in British Columbia. At the final meeting, to count the ballots for the next nominee for Moderator, Douglas spoke of his pastoral concerns and hopes for the church. The Committee to Advise with the Moderator is very thankful to him for his ministry this year as Moderator.

Recommendation No. 1 (adopted, p. 12)

That the appreciation of the Assembly be extended to the Rev. Douglas H. Rollwage for his pastoral and encouraging ministry as Moderator of the 142nd General Assembly.

Recommendation No. 2 (adopted, p. 12)

That the gratitude of the Assembly be expressed to the congregation of Zion, Charlottetown, for their support for and encouragement of the Rev. Douglas H. Rollwage during his moderatorial term; and to the Rev. Andrew Hutchison who led worship and provided leadership at Zion through the year.

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. Douglas H. Rollwage.

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. Peter G. Bush as Moderator of the 143rd General Assembly.

James Seidler
Convener

Terrie-Lee Hamilton
Secretary

ASSEMBLY COUNCIL

To the Venerable, the 143rd General Assembly:

The Assembly Council has a leadership and prophetic role in dealing with the various matters that are assigned to it by the General Assembly, and in giving oversight to the work of the General Assembly and its agencies in between Assemblies. It seeks to give oversight to and to coordinate the work of the Assembly, and its many agencies and committees. Representative of members of the church from across the country, the Council seeks to be faithful in giving oversight to the work of the church.

While the Council acknowledges the generous support of the church’s mission through *Presbyterians Sharing* by congregations across the country, it is kept aware of the financial challenges facing the church, including the pension solvency and bringing forward a budget for

2018. Recognizing the particular constraints anticipated for this year, a special committee was struck two years ago to prepare the 2018 budget. It worked first on establishing a list of budget principles, and then applied these principles as it developed the actual budget which this Assembly will be asked to adopt. Throughout the process, this committee has struggled to be realistic and responsible in the face of limited resources, wise in the church's stewardship of those resources, and faithful and forward-looking in the choices made in developing the budget itself. The Council is grateful for the committee's work.

After two years of work, the Council presented a strategic plan which was adopted by the 2016 Assembly to help the church and its agencies focus on inspiring, equipping and renewing congregations. The Council hopes that this will be used widely in the church, and has put in place a plan for its implementation and assigned its oversight to a working group of the Council. The working group will disseminate the plan to congregations, presbyteries, synods, colleges, regional staff, committees and agencies of the church, and encourage them to embrace and make it a part of their planning and self-evaluation. Each body will be urged to find within the plan's list of possibilities a few that might fit their context and circumstances, and suggest new ways forward for them. Responses will be encouraged and the hope is, through the sharing of good news stories, the plan may be revised and improved.

The Council worked on how the strategic plan could be useful to it in how it goes about its own work. It resolved to begin by evaluating our own work to see how it measures up to the priority of equipping and renewing congregations. Then beyond that, it chose to focus on the matter of visionary leadership, both fostering it across the church and in developing our own capacity as visionary leaders. Dale Woods, a member of the Council, led us at our March meeting in workshops exploring this, and it will be a theme that will continue before the Council into the near future.

The Council recognizes that there is great interest and concern across the church regarding a number of overtures which are before the Assembly regarding the matter of human sexuality in the church. These overtures have been referred to the Committee on Church Doctrine and Life and Mission Agency (Justice Ministries) and they will be reporting to this Assembly. While this is not before the Council in its substance, the Council was concerned that the reports being presented to the Assembly be brought forward in a way that would help the Assembly consider them and come to a good decision. Representatives of both bodies (Blair Bertrand, convener of the Committee on Church Doctrine, and Ian Ross-McDonald, General Secretary, Life and Mission Agency) spoke to the Council at its March meeting about their plans, and the Council was impressed by their mutual respect, the ways in which they had collaborated in their work, and discussed the most helpful ways of presenting their background material and recommendations. The Council is grateful to both bodies for the great care that has been taken in preparing their reports. They spoke of producing a joint report that would help guide the Assembly through their respective reports, and in the material that would be made available to the Assembly prior to the consideration of any recommendations.

The Council continues to monitor the church's ongoing commitment to honour the process of healing and reconciliation with Canada's Aboriginal peoples. The Principal Clerk, Stephen Kendall, represents the church and gives the Council updates on the Indian Residential Schools Settlement Agreement (IRSSA), and Stephen Allen of Justice Ministries in the Life and Mission Agency addressed the Council at its November meeting on the church's involvement in the Truth and Reconciliation Commission's Calls to Action. The Council received three overtures calling for the establishment of a Native Ministries Endowment Fund, and is happy to be presenting a recommendation to the Assembly that a fund be put into place so that ministries with and for Indigenous people will be supported.

The Council was saddened to receive the news that the Rev. Dr. Tony Plomp died in September of 2016. Among the many ways in which Dr. Plomp served the church, he held the position of Deputy Clerk of the General Assembly from 1987 until his death, making his term in that office the longest in the history of our church. A minute of appreciation for his life and work follows in this report, and we note on a personal level that for any who knew or worked with him, he will be greatly missed.

The Council welcomed Oliver Ng as Treasurer and Chief Financial Officer, and as part of the Management Team at the national office following his appointment by the Assembly in 2016.

From the outset, he has provided the Council and the church clear and concise reports regarding our financial affairs, and has been able to offer helpful guidance in the decisions that it has had to make. He received a great commendation from the auditors of the financial statements in the seamlessness of the transition, and how capably he has taken up the oversight of the church's financial resources.

The burden of the Council's work is borne by its members, faithful participants in the life of the church from across the country. At our two full regular meetings, as well as the work of committees and working groups often through email or conference calls, the Council's work moves forward for the good of the church through their efforts. They serve with grace, commitment, faithfulness and good cheer, and it is deeply appreciated. Thanks are extended as well to the staff of the General Assembly Office, and indeed the entire national office, without whose hard work and dedication the church would be weakened and impoverished.

Robert Smith
Convener

THE PRESBYTERIAN CHURCH IN CANADA **Strategic Plan**

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.

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

The complete strategic plan is found in the 2016 A&P on pages 219–20.

MINUTE OF APPRECIATION

The Rev. Dr. Tony Plomp, Deputy Clerk of Assembly

On September 23, 2016, the Rev. Dr. Tony Plomp, surrounded by his loving family, died peacefully in Richmond, British Columbia. Dr. Plomp served as Deputy Clerk of the General Assembly since 1987, making him the longest serving Clerk of Assembly in the history of our church.

Dr. Plomp has been a dear friend, a mentor, a brother in the faith and a close colleague not only to the other Clerks of Assembly, but to many across our denomination.

Dr. Plomp believed that clerks are called to frame their work with the guidance of scripture and under the illumination of the Holy Spirit. When he spoke to the General Assembly by video in 2015, he said those words. He also said that in all his time working with several Clerks of Assembly, he was amazed that, although there were differing temperaments and even theological

perspectives, the Clerks of Assembly managed to work together so well, and in the end come to consensus for the church. He believed strongly that was due, in large part, to our common faith and work grounded in scripture.

Again, when he addressed the General Assembly in 2015, he said how profoundly grateful he was for the gift of life and all the ways his Lord has led him. Even with such serious illness looming, he said he was bursting with thanksgiving for family, friends and colleagues. It was easy for Tony to do everything in the name of the Lord Jesus, giving thanks to God the Father through him.

Dr. Plomp's skill as a minister and a clerk was informed by his sharp mind and significant intellect. In 1963 on graduating from Knox College in Toronto, he was awarded three academic prizes including the Travelling Scholarship – the highest award.

Dr. Plomp was ordained in 1963 and began ministry at Goforth Memorial Church in Saskatoon. Five years later he returned to his previous home in Richmond, British Columbia, to be called to Richmond Presbyterian Church. He helped start this congregation as a student prior to his ministry in Saskatoon. He would remain for the rest of his called ministry – 36 years.

For over 20 years he also served as Clerk of the Presbytery of Westminster. In speaking to a consultation for the presbytery and synod clerks from across the country, he said that he believed excellent administration in the church is extremely important. He said that good administration leads to good communication, and good communication leads to wholesome relationships. Dr. Plomp encouraged other clerks to be people who can be trusted, who others will feel safe coming to, and who will be known to give a fair hearing.

At the 1987 General Assembly, Dr. Plomp was elected Moderator. He is still known as a moderator who placed clear limits on the amount of time he would be away from his congregation on moderatorial duties. That was the same kind of fairness and clarity he gave to Richmond when he retired from the congregation. He and the session created a covenant that we still use today as a gracious example of how a minister can make it clear that when it is time to leave, it is time to leave and give space to the next minister, all the while being grateful for friendships and respectful of the past.

It was that same year, 1987, that Dr. Plomp was appointed Deputy Clerk of the General Assembly. He was also granted an honorary doctorate by the Senate of Knox College that year. Imagine, being Moderator, appointed Clerk of Assembly and receiving an honorary doctorate all in the same year!

Dr. Plomp also wrote the “You were asking” column for the *Presbyterian Record* for 20 years. His last column was in the July/August issue of 2002 and reflected both his Christian wisdom and humility.

When medical conditions limited Dr. Plomp's abilities to travel and work at the same intensity, the fire in his belly for the church and the gospel did not abate. Even a week before his death, the Clerks were planning together for their next meeting.

As our church says goodbye to Dr. Plomp, it is with a profound sense of gratitude. Our church is richer for the contributions that he made to it in pastoral ministry, good presbytery administration, sound governance and rich friendship with so many of us.

Whatever you do, in word or deed, do everything in the name of the Lord Jesus, giving thanks to God the Father through him. (Colossians 3:17)

Recommendation No. 1 (adopted, p. 14)

That the above minute of appreciation for The Rev. Dr. Tony Plomp be adopted.

ASSEMBLY 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.

The Executive has initiated implementing the strategic plan as it relates to the Assembly Council itself, and for encouraging its use by the whole church. The Executive has also been the main point of contact for the Management Team as it continues to communicate with the editor and convener of the *Presbyterian Record*. This body also arranged for the healing and reconciliation staff of the national office to join the Assembly Council at its November 2016 meeting to provide an update on some of the follow up to the Truth and Reconciliation Commission of Canada's Calls to Action. At the request of the Knox College, Janet DeWolfe was named as the Assembly Council representative on the Search Committee for Principal and has reported to the Executive on the very positive experience of that group.

The Executive also coordinated briefings to the Assembly Council from both the convener of the Committee on Church Doctrine and the General Secretary of the Life and Mission Agency on the status of their work on the overtures related to human sexuality and the kinds of preparations for the General Assembly that would be helpful in light of this. The Assembly Council also took this as an opportunity to encourage the work of these two standing committees at our church, who have been working exceptionally well together on challenging and time consuming work.

ARCHIVES AND RECORDS COMMITTEE

The following report highlights some of the work in the Archives and Records Centre over the past year. Its regular work involves: ongoing cataloguing, creation of detailed finding aid inventories for our records collections, assisting church/general public researchers via email and in-house, preservation management of the records collections, records management advice for staff of the national offices and other church courts, completing involved research requests (historical and contemporary) and invoicing, creation of new educational resources for managing church records, updating our Archives website, and managing the national office Records Centre.

Membership

The Rev. Jeremy Bellsmith relocated to St. Andrew's Church, Victoria, British Columbia, and with new responsibilities, he resigned from this committee. We thanked Jeremy for his many contributions during this time of service. Ms. Elizabeth Millar (Sackville, New Brunswick), our new member joined us in February. Our membership now includes: the Rev. Gordon Timbers, the Rev. Geoff Ross, the Rev. Dr. Teresa Charlton, Ms. Elizabeth Millar, Ms. Marilyn Repchuck (Committee on History) as well as Archives staff and the Principal Clerk. Meeting by conference call allows us to have a wide swath of church representation across the country. This committee's input is much valued by the Archives staff.

Young Canada Works

The Presbyterian Church in Canada Archives membership in the Canadian Council of Archives allows us to apply for government grants (matching funding) through the Department of Heritage. We appreciate the numerous grants received over the years from this agency. Ms. Emily Tippins was hired for the Young Canada Works 2016 summer project to catalogue and scan approximately 3,000 additional photos for our graphics collection, which altogether, consists of over 30,000 catalogued and digitized images. As well, she researched, designed and executed a new website exhibit featuring "The 50th Anniversary of the Ordination of Women". See presbyterianarchives.ca to view this informative and interesting exhibit. There are several exhibits on the website now. The staff will continue to add to this area of the website as it has proven to be a valuable resource for researchers.

If successful with our 2017 Young Canada Works application, we would hire a student archivist to catalogue and scan additional photographs and to create a new Archives web exhibit on the topic of "The Church as it connects to the 150th Anniversary of Confederation". The end product will feature the scanning and digitizing of each monthly issue of the *Home and Foreign Record*, one of the precursors of the *Presbyterian Record*, from 1867 – as a glimpse of what the church was writing about 150 years ago. Watch for this addition!

Residential Schools

The Archives responds to all enquiries received relating to residential schools. As well, the archivist has been a member of the National Centre for Truth and Reconciliation (NCTR) Advisory Committee since the end of the Truth and Reconciliation Commission. The chair of the

committee is Ry Moran, the Executive Director of the NCTR. The centre is now fully open to the public and their staff responds to a large number of enquires. They continue to grapple with decisions around issues of records access and records dissemination to researchers. This committee is pulled together over conference calls at times when collective guidance in these areas is needed.

Volunteers

The Rev. Dr. Bob Anderson continues to volunteer each week. His current project involves indexing the *Knox College Monthly* periodical. Indexes highlight informational gems that are often difficult to otherwise locate in our records. Thus, they prove useful tools for researchers and staff alike. The staff welcomed a new volunteer, Ms. Thora Gustafsson who is taking a gap year with the intent of entering an archives graduate program next fall. She responds to many of our genealogical requests and also works on various scanning projects. Some of her scanning work feature documents from historical collections that will be available on the Archives website.

Records Management

The Archives staff provide a formal records management service to the national office (as they did this winter with a seminar) and guidance in this area to the church-at-large. The archivists organize the annual spring-time Records Centre clean-up whereby a number of boxes of records are professionally shredded using the Shred-It company. These particular records are appraised by the Archives staff (in consultation with office staff) to reveal that they do not need to be kept any longer as their immediate use is complete and they are not deemed significant enough to become permanent archival records. Each year we shred an estimated 100 record boxes. At the same time, additional records are transferred into the Archives from the Records Centre. The norm for records retention is that records are kept in the office areas and used by staff for two years, then transferred to the Records Centre for about seven more years and, once records are approximately 9–10 years old, the Archives staff appraise them for their archival value.

Digital Records

The Management Team requested the Archives staff to offer a seminar and initiate guidelines on the best practices for managing email and digital records at the national office. Currently, staff is being interviewed by the Assistant Archivist about the digital records they have in their care in order to gain the background (what is and what is not working well) needed to assist the archivists with crafting these new guidelines to have some standard and commonality in practice managing these records where possible.

Microfilming/Digitizing

The following church courts have arranged to have records microfilmed and/or digitized, with the films deposited in the Archives this year: St. Andrew's, North River-North Shore Pastoral Charge, Nova Scotia; Westmount, Edmonton, Alberta; Presbytery of Barrie, Ontario; St. Andrew's, Kitchener, Ontario; Knox, Selkirk, Manitoba; Presbytery of Pickering (microfilming and digitizing), and Presbytery of Barrie. This ongoing work primarily involves congregations and presbyteries. The Archives staff hopes to focus their promotional efforts on some of the historic congregations that have not yet had any microfilming work done, as well as congregations celebrating anniversaries.

Knox College Archives Task Force

The Archives staff offered an introductory seminar on records management to selected Knox College staff under the leadership of Joan Pries, Librarian, in January. The Archives staff will provide guidance and support as the college establishes formal records management policies. As they are also part of the University of Toronto, the college staff will also consult with the university's records management point person.

Archives Website/Exhibits

This year, the Archives launched a new website! You may recognize some of the content but the face of the site has certainly changed. We are now under the domain of The Presbyterian Church in Canada with the Communications department largely doing the technical work. The software is more powerful and flexible, and will allow eye-catching new features and new outreach possibilities – such as offering short teaching videos and expansive folders of photographs. The

staff will make available more scanned samples of finding aids (record inventories) and documents within small fonds (record collections) to whet the appetite of researchers – and also to better inform the church-at-large of our expansive and varied holdings. As well, we will add new exhibits and set up a “news” section – among other ideas. One new addition is a digital version of *Enduring Witness* by John Moir, the official denominational history. Permission was granted by the author’s wife and the scanning was done in 2016. As well, one of our earlier web exhibits – on the Rev. William King and the Buxton Mission – was re-launched in time for Black History Month. The Assistant Archivist completed a web exhibit featuring the anniversary of Vimy Ridge and two Presbyterian church chaplains connected with the battle.

Promotional Materials

The staff will be pleased to launch the new Archives pamphlet at the General Assembly. This resource will be available in both hard copy and electronic format, and featured on the Archives website. The design work and printing arrangements have been handled through the Communications department.

Oral History

Oral history records fit the Collection Mandate of the Archives under the Audio Visual category. The archivist and convener of the Committee on History have created a resource that will assist those who are pursuing oral history across the church. Names of those persons who have contributed on a national level to the church will be compiled in future months and interviewing will be encouraged across the country; with the end product interview stored and catalogued in the Archives. The staff will work with the Committee on History to promote this important project. Oral history can fill gaps in our institutional knowledge and memory – especially in cases where no other paper record exists.

Researchers

The staff serves about 3,000 researchers (via email and in-person) annually. In January, the Archives staff was invited by Prof. Stuart Macdonald to speak to his church history class about the Archives holdings and how to conduct research into archival material. Students are required to research primary sources for their main paper and so many visit the Archives. As well, students from the International Studies program at the University of Toronto visited the Archives to research an overseas missionary for their term paper. For many of the students, collectively, it is their first time accessing archives and using archival documents. The archivists believe it is an eye-opening and exciting experience for them.

The Archives was also recently visited by two researchers – a brother (from Guyana) and sister (from Toronto) – who had attended the Berbice High School in Guyana. Their parents and grandparents were also connected to the school. This school developed out of The Presbyterian Church in Canada’s mission effort in Guyana. The Archives holds historic records relating to the school and the mission. These researchers were visibly emotional and appreciative to be able to access and peruse this material. It was an uplifting few days for both the staff and researchers alike – and reflects the lasting positive results that our mission and their corresponding records can have on others.

Ms. Lena Ruessing (University of Cologne) is using our Archives to research records relating to residential schools and our work with the TRC in preparation for her Ph.D. thesis. Her study is extensive – covering the time of litigation through to the TRC work and current healing and reconciliation activities. She will also be accessing similar collections across the country. It is good that international interest and concern is present, and that there are researchers who will read and write about this legacy and so help to share this piece of our history far beyond our bounds.

Copyright workshops

The Assistant Archivist attended a “Copyright in Images” workshop on October 28, 2016, and the Archives staff will be pursuing further opportunities for education in this area as it relates to our multi-media archival collections.

The Rev. Shirley Jeffrey

The Archives was contacted by the home care worker for the Rev. Shirley Jeffery, the first woman ordained as a minister within The Presbyterian Church in Canada, who told us that Shirley was moving into a nursing home, and that if we were interested in any of her papers or books, we needed to let her know immediately. The staff contacted the Rev. Linda Ashfield and Dr. Wilma Welsh to see if they were able to visit Drayton on such short notice to assess the situation and gather up any relevant or significant materials. They were willing, and a large number of boxes containing sermons (for the Archives), books (for Caven Library, Knox College), and artefacts (for the Museum) were removed. The Assistant Archivist visited several days later to conduct a final check, and brought back several more boxes of books and a small amount of archival material. Given her unique place in the church, all those involved felt that it was important to preserve these personal papers of the Rev. Shirley Jeffrey.

The Rev. Dr. Jack McIntosh Papers

Beth and Janette McIntosh had been working for a number of months putting together those papers of Dr. McIntosh that were destined for the Archives. The staff is so pleased that these papers are now safely in the Archives and will be catalogued in the coming year. This collection will be promoted on our website and likely via *Presbyterian Connection*.

The General Assembly 2017 Workshop

A joint workshop shared with Ian Mason of the National Presbyterian Museum will be given by the Archives staff as a component of the pre-Assembly worship conference. This joint content will be reflective of the heritage component (and acknowledgement of Canada's 150th anniversary) of a larger workshop program coordinated by Jen de Combe, Canadian Ministries.

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 11 benevolent funds with a total capital of \$6,333,881. 2016 brought a 3.6% increase in the value of the funds after expenditures. From the income of these funds, approximately 17 persons received monthly support in 2016 totaling about \$99,470. In 2016, at the request of the Pension and Benefits Board, the benevolent funds have been supporting 9 retired missionaries and two widows of retirees with a pension supplement totaling \$62,000. 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 three persons totaling some \$18,675.

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 Ronald's parents, longtime faithful Presbyterians J. Murray and Catharine Bremner. The 2016 income from the Bremner Memorial Fund (\$33,254) was distributed toward assisting the funding of the Employee Assistance Program for one year.

Bursary Funds

There are 31 bursary funds with a total capital of \$2,321,779. This is 3.7% higher than the total available capital from the previous year after expenditures. Approximately \$80,000 of income from these funds was awarded to some 34 candidates for the ministries of the church. For the 2017–2018 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, \$11,700 was disbursed to two 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.

In 2014, the Assembly Council agreed to combine the responsibilities of the Cameron Doctoral Bursary Fund Committee and the Fund for Ministerial Assistance (FMA) with the Benevolence Committee. The minister of St. Andrew's, Ottawa, is a member of the Benevolence Committee to conform to the original terms of the FMA.

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 appointors are governed by the strict terms of the original indenture; it has authority over their decisions similar to that of the provisions of a will. Any changes which may seem desirable because of changes within the church and its ministry require that careful legal steps be taken to ensure that such changes are within the authority of the indenture and, where necessary, within applicable legislation. No such variations have been needed in the last year.

The indenture by which this fund was established stated that gifts were to be made to eligible married ministers. Since then, eligibility has been extended to include ministers who are separated or divorced and have custody of, or financial responsibility for, their children. To be eligible for benefits from the fund, the income of the family – not just of the minister – must be less than \$10,000 above minimum stipend (including applicable increments).

A review of the applications for gifts from the fund reveal every year that some ministers are remunerated below the minimum stipend rates set by the General Assembly. Presbyteries are responsible for ensuring that the congregations under their care and discipline fulfill their obligations in this regard.

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 2016.

The appointors 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.

Recommendation No. 2 (adopted, p. 14)

That presbyteries be reminded of their responsibility to review regularly the stipends and housing allowance of ministers to ensure that they meet or exceed the minimum standards set by the General Assembly.

CHURCH ARCHITECTURE COMMITTEE

2016 was a lean year for the Church Architecture Committee. Having received no submissions from congregations about developing projects, no meetings were called.

2017 has started off the same way, however, the committee has decided to take a more proactive approach to its work. At a meeting held on Thursday, March 9 of this year, the committee agreed to try to raise awareness of what opportunities it offers the church. To do this, the committee is considering the following ways of reaching out to the church:

- A. A summary of the work of the committee will be forwarded to the clerks of presbytery.
- B. Presbytery clerks will be invited to indicate which congregations within their bounds might benefit from consultation with the Church Architecture Committee.
- C. Members of the committee will be invited to speak to the clerks of presbytery and synod at the April 2018 Clerks' Consultation.
- D. Plans will be made to have a presence at a General Assembly.
- E. The committee will seek permission from the Council to make a presentation to a future Assembly Council meeting about the current and potential service to the denomination.
- F. The committee will seek permission to make a similar presentation at a future General Assembly. This presentation could include a panel discussion regarding the work of the committee and creative use of buildings. Such a discussion could be recorded and made available to the church-at-large.
- G. A story of its work will be offered for inclusion in the new *PCC* connection newspaper.
- H. Propose revisions to the terms of reference will be prepared for consideration by the Assembly Council. The hope is to broaden the scope of the committee's support for congregations and presbyteries.

The committee discussed the challenges and opportunities before congregations that are housed in large old buildings constructed for congregations much larger than the current membership. There are congregations exploring ways to repurpose their buildings. This might include sharing the building with another congregation or faith group, encouraging business tenants, converting part of the building to office space or residential use.

Mr. William Collier, General Manager of the Presbyterian Church Building Corporation (PCBC), provided an update on Wellspring, Prince Edward Island. The committee reviewed drawings for their new building some time ago. Mr. Collier sees this as a wonderful success story of four congregations amalgamating into one in such a way that the attendance is now greater than the total of the congregations when they were functioning separately. He also spoke of the success of Calvin Church in Abbotsford; another building project approved by the committee.

Ms. Jen de Combe, Associate Secretary, Canadian Ministries, and ex-officio member of the committee, referred to The Presbyterian Church in Canada strategic plan. Specifically, she noted the objective to "explore buildings as tools that set congregations and presbyteries free to pursue faithful ministry". In support of that objective, she is putting together a team from various organizations within the church to figure out what the church has already offered congregations and presbyteries regarding the use of church buildings and property, what is missing and how the church can develop new resources to fill the gaps. Resources could be posted online and promoted in a number of ways. A member of the Church Architecture Committee was named to that team.

The committee is also exploring ways to discover which congregations are engaged in projects that could be helped through contact with the committee.

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 effective September 2016, 50% of the net proceeds go the Pension Plan Solvency Fund (until a maximum of \$2,000,000 is achieved) and 50% is returned to the presbytery for approved mission work in their midst and beyond, at their suggestion. The Assembly Council is bringing a recommendation to this Assembly that this division of assets be amended in order to provide income for a Native Ministries Fund (see Rec. No. 9 and No. 10, p. 219).

FINANCE COMMITTEE**Financial Results for 2016**

Thanks to the generous contributions to *Presbyterians Sharing*, the denomination is able to carry on mission and ministry across Canada and overseas. The year just ended has seen continued slow economic growth, low energy prices, low Canadian dollar and low interest rates. Energy prices and interest rates moved slightly higher towards the end of the year. Despite the slow growth, stock markets moved towards a historical high after the United States election. Long term interest rates remained at record lows, which impacted savings for many of our older members. Our denomination continued to experience demographic changes. At these challenging times, we strongly rely on the power of the Holy Spirit to guide us into the future – a future that we approach with wonder and anticipation, knowing that God is with us.

Bequests

\$552,917 was received in the year; of which \$11,955 was undesignated bequests. We continued to receive lower bequests in recent years.

Statement of Financial Position

Cash – \$6.1 million (2015 – \$8.2 million)

Over 40% of cash comes into The Presbyterian Church in Canada and PWS&D from congregations in the last 8 weeks of the year. We earn prime, less 1.85% interest on our cash balances. A portion of this cash, \$1.2 million, was part of the cash in the investment portfolio.

Executive Mortgage – \$0.62 million (2015 – \$0.14 million)

One new mortgage was issued during the year.

Loans – **\$1.9 million** (2015 – \$1.5 million)

During the year, 13 new loans were issued with a value of \$786,364 while three loans were paid off. The lending fund loans if paid off in the twelfth year are effectively interest free loans to a congregation.

Fixed Assets – \$1.5 million (2015 – \$1.7 million)

Fixed assets of \$18,026 were purchased due to renovation of offices and replacement of furniture.

Properties held for congregational use – \$1.9 million (2015 – \$2.4 million)

One property in Calgary with a value of \$502,000 was sold.

Investments – \$91.8 million (2015 – \$89.2 million)

The Consolidated Portfolio (CP) had a total gross return in 2016 of 7% beating its conservative benchmark of 6.7% by 0.3%. Total administration expenses, including management fees, was about 34 basis points. This was a good result for a conservatively invested fund.

In addition to the funds of the church, there are now 94 participants including: 2 colleges, 8 presbyteries, PCBC, 1 synod and over 80 congregations that have invested their funds in the CP with a total fair market value of around \$85 million.

Gift Annuities – \$2.5 million (2015 – \$2.4 million)

We now have 137 individual annuity contracts with Presbyterians across Canada. In 2016, there were 8 new annuity contracts with a value of \$100,000. Five annuitants passed away and left a total gift remainder of \$89,150.

Fund Balances – \$99.9 million (2015 – \$100.1 million)

There are three funds that make up the balance: the Operating Fund \$0.2 million; Restricted Fund \$56.9 million and the Endowment Fund \$42.8 million. The drop in fund balances was due to higher distribution in 2016. Total distribution was \$11.6 million, \$3.7 million higher than 2015.

Statement of Revenues and Expenses for Operating Fund

Revenue

Total revenue for 2016 was \$7.6 million, down by only \$0.1 million compared to last year. The primary factor was a drop in *Presbyterians Sharing* of \$0.2 million, partially offset by an increase of other income.

Expenditures

Overall expenditures of \$8,916,950 were \$873,384 lower than budget.

Presbyterians Sharing

In 2016, Presbyterians across Canada gave around \$9.1 million to support the work of The Presbyterian Church in Canada. Congregations and individuals gave \$6.8 million to *Presbyterians Sharing* to support the church’s mission and ministry in Canada and around the world, \$3,547,578 to Presbyterian World Service and Development for international development and relief programs.

The largest portion of funds for the General Assembly approved operating budget comes from congregations, which gave \$6.7 million in 2016 (budget was set for \$6.9 million) and individuals gave \$103,000 (budget was set for \$200,000). This was the third year of the new *Presbyterians Sharing* allocation based on 10% of a congregation’s dollar base.

Comparing 2016 gifts to 2015

Out of 852 active congregations, minus preaching points:

- 292 congregations (34%) gave MORE, for a gain of \$344,356
- 201 congregations (23%) gave the SAME
- 321 congregations (38%) gave LESS, for a total loss of \$550,413
- 38 congregations (4%) gave nothing in 2015 and 2016
- 9 congregations that became inactive in 2016 sent \$15,320

Interfund Transfers

Under proper accounting for the restricted fund method, we need to show the transfers 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 \$950,000 was transferred into the operating fund in 2016.

	\$
Transfer from NDF capital account	500,000
From Bequest Stabilization Fund	250,000
From New Congregation Fund	200,000
Net Total Transfers to Operating Fund	950,000

NDF – National Development Fund

Pension Fund 2016

The General Assembly set up a Pension Solvency Committee in 2015 to look at a possibly large unfunded solvency deficit for our anticipated actuarial filing in March 2017. After several

meetings, the decision was made to seek the benefit of expertise of the Koskie Minsky legal firm that specializes in group pension matters. At the end of July 2016, the Ministry of Finance issued a consultative paper entitled “Review of Ontario’s Solvency Funding Framework for Defined Benefits Pension Plans”. We submitted our comments towards the end of October. We also made a special request to the Ministry of Finance to ask for special solvency relief through our lawyer at Koskie Minsky. We met with the representative of the Ministry on November 17 and explained our situations. The Ministry did not give us an immediate answer but agreed to study our case further.

Koskie Minsky reported that the Ministry will likely issued another paper in the fall with a clearer direction of how to reform the solvency funding requirement. 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 2016, the pension fund had a gross return of 8.4% beating its benchmark of 7.9% by 0.5%.

Audit Committee – 2016 Audited Financial Statements

The Audit Committee met twice, once in December 2016 and again in March 2017. The December meeting was the planning meeting whereby PricewaterhouseCoopers (PwC) reviewed 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. Members of the Finance Committee were 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. At the March meeting, 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.

Recommendation No. 3 (adopted, p. 14)

That the financial statements for The Presbyterian Church in Canada at December 31, 2016 be received for information.

Recommendation No. 4 (adopted, p. 14)

That the financial statements for The Presbyterian Church in Canada Pension Fund at December 31, 2016 be received for information.

PriceWaterhouseCoopers was appointed as auditors for 2017.

2018 BUDGET

The 2018 Budget Committee was established by the Assembly Council in November 2015. It completed its work presenting a budget through the Finance Committee to the Assembly Council in March 2017.

Membership on the committee consisted of the Rev. Dr. David Sutherland (convener), the Rev. Harold Kouwenberg, the Rev. Dr. Thomas Billard, the Rev. Douglas Schonberg, the Rev. Corrie Stewart, Ms. Heather Crisp and the Rev. Dr. Rick Host.

The committee met regularly and participated in the development of the budget for 2018 which was presented in the Finance Committee’s March 2017 report to the Assembly Council (see p. 226–27). This budget is consistent with the principles adopted by the Council in November 2016 and addresses the contingency concern that was referred to the committee. Once receiving and approving the 2018 budget for transmission to the General Assembly, the Assembly Council discharged the 2018 Budget Committee with its sincere thanks.

Currently, the total expenditure by The Presbyterian Church in Canada is \$9.4 million annually. In order not to exceed our projected revenue of \$7.3 million in 2018, the committee developed the budget by investigating alternate sources of revenue or funding, and then prioritized spending in accordance with the objectives set out in the strategic plan of The Presbyterian Church in Canada as adopted by the General Assembly in 2016.

The Management Team will make every effort in 2017 and 2018 to carry on the programs of the church while spending money prudently. In case there is a large drop in *Presbyterians Sharing*, Management suggests to transfer the necessary amount from the restricted fund, e.g. the

Dissolved Congregations Fund, to meet the operating budget for 2018 and 2019. Depending on the amount of reduction, further budget reduction may be necessary for future years.

Receipts	2016 Actual \$	2017 Budget \$	2018 Budget \$	
Presbyterians Sharing	6,705,532	6,900,000	6,500,000	1
Budget – Individual Presbyterians Sharing	102,700	175,000	200,000	2
Income from Investments	323,272	380,000	380,000	3
Income from Estates	11,349	10,000	10,000	
WMS Contributions	100,000	50,000	70,000	4
AMS Contributions	50,000	60,000	50,000	
Income from Other Sources	(90,947)	50,000	30,000	5
Bequest Revenue	100,563	125,000	100,000	6
Gifts General Revenue	17,027	1,000	1,000	
Total Receipts	7,319,496	7,751,000	7,341,000	

Notes:

1. Make up of \$6,250,000 plus \$250,000 special campaign by the Stewardship and Planned Giving department to encourage congregations to support *Presbyterians Sharing*.
2. Stewardship and Planned Giving department will encourage individuals to support *Presbyterians Sharing* through online donations, gift annuities and estates.
3. There are indications that interest rates may go slightly higher in the near future.
4. WMS has confirmed that the grant for 2018 will be \$70,000.
5. Resource sales and other revenues will be around \$30,000.
6. Based on an estimated five year rolling average.

Expenditures	2016 Actual \$	2017 Budget \$	2018 Budget \$
General Assembly / Assembly Council	1,017,766	1,014,000	1,014,000
Life and Mission Agency	5,047,390	5,930,751	5,666,751
Support Services	1,734,414	1,492,500	1,392,500
Colleges	850,000	807,000	700,000
Total Expenditures	8,649,570	9,244,251	8,773,251

In 2018, all salaries will absorb a cost of living adjustment (COLA) in the salary line of 1.5% (\$51,000). In a number of cases the costs of COLA have been offset by cuts and savings in other areas. The 2018 budget compared to the 2017 reflects a decrease of \$471,000. Part of this decrease is because the Life and Mission Agency will source funding from restricted funds in the range of \$200,000 to fund operation. There is also a decrease of \$107,000 in the grant to colleges and a \$100,000 reduction in Support Services due to outsourcing of the distribution function.

Missionary Residence – 27 Brentcliffe Avenue, Toronto

Five years ago, the Life and Mission Agency recommended to sell this building and look at other alternatives to deal 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 Avenue and the residence is right at a key intersection in Leaside. There is currently a proposal to build four high-rise towers just across the street. We have received an unsolicited offer for more than \$2 million. The fair market value, if we actively tried to sell the building, should be much higher. Half of the building is currently rented out to non-missionaries. The cost and staff time to take care of this building are higher than the benefits. The Life and Mission Agency has recently reviewed the original decision (which was to sell the building) and has decided to keep the property in the near future.

Interfund Transfers

Breakdown of Transfers Restricted to Operating	2016 Actual \$	2017 Budget \$	2018 Budget \$
Additional transfer from restricted funds	0	635,000	582,251
Transfer from NDF Fund	500,000	445,000	500,000
Transfer from Stabilization fund	250,000	200,000	150,000
Transfer from New Congregation Fund	200,000	200,000	200,000
	950,000	1,480,000	1,432,251

Note: For 2018, \$582,251 will be taken from: \$200,000 National Development Fund (NDF), \$200,000 Dissolved Congregations Fund – The Presbyterian Church in Canada portion, and up to \$182,251 from Renewing Ministry Capital Fund.

As at December 31, 2016, the assets of the funds were: NDF – \$2.5 million; Stabilization Fund – \$71,000 (new bequest of \$300,000 is in progress); New Congregation Fund – \$8 million; Dissolved Congregations Fund – \$7 million; Renewing Ministry Capital Fund – \$3.2 million.

Recommendation No. 5 (adopted, p. 27)

That the 2018 budget, as found on p. 226–27, be approved.

THREE YEAR FORECAST 2019–2021

The following is one possible “future” scenario. It is not meant to suggest that this will be the recommended “future”. What the following intends 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.

	2019 \$	2020 \$	2021 \$
<i>Presbyterians Sharing</i>	6,400,000	6,300,000	6,200,000
Budget – Individual <i>Presbyterians Sharing</i>	200,000	200,000	200,000
Income from Investments	360,000	360,000	360,000
Income from Estates	22,000	22,000	22,000
WMS Contributions	60,000	60,000	60,000
AMS Contributions	50,000	50,000	50,000
Income from Other Sources	30,000	30,000	30,000
Bequest Revenue	125,000	125,000	125,000
Gifts General Revenue	15,000	15,000	15,000
Total Receipts	7,262,000	7,162,000	7,062,000
Total All Expenditures	8,500,000	8,300,000	8,300,000
Net expenditures in excess of receipts	(1,238,000)	(1,138,000)	(1,238,000)
Opening Balance Operating Fund	187,705	239,705	391,705
Purchase of Capital Assets	(10,000)	(10,000)	(10,000)
Transfer from Restricted Fund	1,300,000	1,300,000	1,300,000
Closing Balance Operating Fund	239,705	391,705	443,705
Breakdown of Transfers Restricted to Operating			
Transfer from Restricted Fund	900,000	900,000	900,000
Transfer Stabilization Fund	200,000	200,000	200,000
New Congregation Fund	200,000	200,000	200,000
	1,300,000	1,300,000	1,300,000

Recommendation No. 6 (adopted, p. 27)

That the 2019 to 2021 forecast be received for information.

Mileage Rate

Since 2008 the travel allowance reimbursement rate at the national office and for Sunday supply (A&P 2016, p. 235) has been based on 40 cents per kilometre. CRA travel expense guidelines

allow the rate for 2016 to be as high as 54 cents per kilometre in Ontario. In order to fairly compensate the staff and the committee members for using their own vehicles to attend meetings, the Assembly Council increased the mileage allowance to 45 cents per kilometre effective April 1, 2017. The incremental cost of this change to the operating budget will be less than \$2,000. This recommendation will apply to national office staff travel as well as standing committee members attending meetings. Congregations are free to set their own mileage allowance policy.

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 coordinating 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 relatively large number of staff changes at the national office. The Management Team arranges for orientation for new staff and is very grateful for the high level of skill and dedication of the staff at 50 Wynford.

This model of working together as three general secretaries brings a strong sense of unity to the work of the national church within 50 Wynford Drive.

REFERRALS FROM GENERAL ASSEMBLY

Strategic Planning

The Assembly Council agreed that for the next three years it would organize its work around the strategic plan as follows:

1. work on the monitoring and oversight aspects of the plan, form a working group to develop the details and begin to make it happen;
2. evaluate the Council's work to see how it measures up under the light of renewing, equipping and inspiring local congregations;
3. build the Council's capacity in the area of visionary leadership; and
4. celebrate and communicate what The Presbyterian Church in Canada is already doing well, what resources already exist, and what funds are already available.

Communication and encouragement from the Assembly Council is critical in having the strategic plan be picked up and used by the church at every level. The plan will be shared widely in the church along with encouragement that it be used in whatever way seems best in particular contexts. The Assembly Council will also encourage wider sharing with the church by asking that good news stories of using the strategic plan be reported. The Assembly Council is of the view that the plan:

- should be communicated in anticipation that it would be a "living plan", which would indeed help to encourage and strengthen the church, but which could also facilitate ongoing feedback, sharing of learnings, and building networks;
- not be a burden, or just one more thing to work on, but an opportunity for renewal or the discovery of a brand new approach or direction that could open up a new future for the church; and
- should assist agencies, congregations and others to focus on what seems most helpful to them, and build on those things that they are already doing well.

A report template is being prepared that could help broader communication by indicating more precisely what we are looking for. Even though the plan is fairly concise, its detail can be intimidating. The Assembly Council believes that agencies of the church, presbyteries and session should be encouraged to begin by picking out a few strategies to work on that might seem particularly suited to their circumstances or experience.

The working group noted the steps taken by the Council at the November meeting at using the plan in its own work, and encouraging others by reporting the helpfulness of the plan in moving forward our own work as a Council in our focus on visionary leadership.

In order to set these goals in motion, the Assembly Council is working with this time-line:

1. At the March 2017 meeting of the Assembly Council, an ongoing working group was named to monitor the oversight of the strategic plan.

2. After the General Assembly, the working group will send out to all committees and agencies of the church as well as all presbyteries and sessions:
 - a copy of the strategic plan;
 - the General Assembly decisions that led to the adoption of the strategic plan for the denomination;
 - a covering letter strongly encouraging the use of the plan as a way to build them up in their work and in their support of congregational health and ministry, with the caution not to be overwhelmed by it but that they should choose a few steps that would be within their capacity, and which are especially relevant to their experience;
 - an invitation to send to the Council a report for the next three years on how their work is implementing the strategic plan, with a report template being provided for their use. Their report could include how they used the plan, concerns, good news stories, requests or any other feedback or input.
3. A subsequent letter will be sent out early in the year, reminding committees and courts of the need for reports, and providing the template for the report.
4. The working group will receive reports from across the church, and provide a summary of their findings to the March meeting of the Assembly Council. This will provide input into a report made to the General Assembly regarding the use of the plan across the church.
5. The Council will bring a report to the General Assembly in 2019 (3 years since it was approved) on the usefulness of the plan in renewing, equipping and inspiring local congregations. The option of continuing this process or revising it could be made at that time.

OVERTURE NOS. 13, 22 and 36, 2015 (A&P 2015, p. 587–88, 597–98, 610; A&P 2016, p. 226–27, 13)

Re: Establishing a Native Ministries Endowment Fund

The 2016 General Assembly granted permission to report on these overtures to this General Assembly. A working group named by the Assembly Council and the Life and Mission Agency prepared a response for consideration by both the Life and Mission Agency and the Assembly Council at their spring meetings. At the request of the working group, this final response was circulated to the National Native Ministries Council (NNMC) for their information in advance of the Assembly.

In the church's 1994 Confessional Statement, we solemnly declared that "With God's guidance our church will seek opportunities to walk with Aboriginal peoples to find healing and wholeness together as God's people." The Truth and Reconciliation Commission of Canada's Calls to Action have challenged the churches to go further in our walk of reconciliation and provide sufficient resources for that work of healing and reconciliation. In 2015, the General Assembly passed the recommendation: "That the Assembly Council develop a plan to implement the recommendations (that is, calls to action) of the Truth and Reconciliation Commission related to the churches apologies and reconciliation..." (A&P 2015, p. 25)

The following eight ministries within The Presbyterian Church in Canada exercise faithful and important ministry primarily with Indigenous peoples and communities and together comprise the National Native Ministry Council: Anamiewigummig (Kenora Fellowship Centre), Kenora, Ontario; Winnipeg Inner City Mission and Place of Hope, Winnipeg, Manitoba; Saskatoon Native Circle Ministry, Saskatoon, Saskatchewan; Mistawasis Memorial Church, Mistawasis, Saskatchewan; Edmonton Urban Ministry, Edmonton, Alberta; Hummingbird Ministry, Vancouver, British Columbia; Cedar Tree Ministry, Vancouver Island, British Columbia; and Cariboo Region (Nazko), Nazko, British Columbia.

Overture Nos. 13, 22 and 36, 2015 request the establishment of an endowment fund which would guarantee a source of funding for the current Native Ministries of The Presbyterian Church in Canada into the future and enable future ministries to proceed with more stable funding. The writers of the overtures quite correctly recognize that "the need for...the healing programs that the members of the National Native Ministry Council of The Presbyterian Church in Canada provide are constantly growing" while the existing sources of funding are "increasingly unstable and shrinking". Given that the Truth and Reconciliation Commission of Canada has now issued its final report and the church has committed to respond to and to fulfill

our responsibilities in terms of the commission's Calls to Action; this is a very timely matter for The Presbyterian Church in Canada.

The Assembly Council supports the spirit of these overtures and the determination to sustain the ongoing work of reconciliation by establishing a fund dedicated to supporting Native Ministries, and agreed to establish the fund in the same way that previous Mission Priority Funds have been established. The Mission Priority Funds were established to provide Presbyterians the opportunity to channel their planned gifts into vitally needed areas of ministry and mission that match the areas of their interest and passion. Grants from these funds vary in size, according to the terms of each fund. Both the interest and principal from the majority of these funds can be drawn upon to ensure that good work is supported throughout the denomination, without being limited by the amount of accumulated interest in each fund. The following seven Mission Priority Funds provide grants for ministry initiatives in Canada and around the world: Creative Ministry with Children and Youth, Healing and Reconciliation Fund, Growing Churches Fund, Mission Connections Fund, Living Links Missionary Endowment Fund, Sustaining Pastoral Excellence, and Priorities for Mission Fund.

The purpose of the Native Ministry Fund is distinct from, but complementary to, that of the Healing and Reconciliation Fund. The Native Ministries Fund is intended to support the work of ongoing, long-term ministry with and for Indigenous people. The Healing and Reconciliation Fund, by contrast, is designed to provide small grants to limited term projects that assist the process of relationship building between Indigenous and non-Indigenous peoples. We cannot predict the movement of the Spirit in relation to the future of Presbyterian ministry led by and/or for Indigenous peoples in Canada. We are hopeful that this fund will be able to help support and sustain not only the existing ministries but new and evolving Indigenous ministries in Canada as these may emerge over time.

We believe that the Native Ministries Fund would be most effective as a mission priority fund of The Presbyterian Church in Canada administered by the National Native Ministries Council in consultation with the Canadian Ministries Grants Committee. As such, it will be invested in The Presbyterian Church in Canada Consolidated Portfolio, and receive a portion of funding annually from undesignated bequests. Like other mission priority fund administrators, the National Native Ministries Council will submit an annual financial and narrative report on the use of the fund to the Life and Mission Agency.

This fund will need both seed money and continuing sources of income. Since the members, congregations and other institutions of The Presbyterian Church in Canada have benefited from the settlement of this land, and the dispossession of Indigenous peoples, we believe it is entirely appropriate to return a portion of the proceeds of dissolved congregations to these ongoing ministries of healing administered by Indigenous people for purposes they will determine for themselves. The Assembly Council referred to the Finance Committee a recommendation that \$200,000 of seed money be designated to the fund. In addition to this, the Assembly Council recommends that 10% of the proceeds of dissolved congregations be designated to the fund, up to \$400,000. Since this means amending a decision of the 2016 General Assembly on how those funds are designated in light of the pension solvency needs, a recommendation to amend the formula is included below.

We believe that the establishment of the Native Ministries Fund is one of the ways in which we are being called to walk with Indigenous peoples in Canada on the journey of reconciliation. We hope and pray that the fund will become a means to support the creative expression of Indigenous ministry long into the future in ways that will enrich the church as a whole. For this reason, it will be critically important to publicize the establishment of the fund and encourage donations to build up the principal of the fund so that it will succeed in meeting its purpose.

In order to ensure that there will be a source of revenue for this fund, and to encourage its support, the following recommendations are presented to the General Assembly:

Recommendation No. 7 (adopted, p. 14)

That individuals, congregations and presbyteries be encouraged to give to the Native Ministries Fund.

Recommendation No. 8 (adopted, p. 15)

That the Life and Mission Agency promote the Native Ministries Fund, and ministries with Indigenous people, during the years leading up to the 25th anniversary of the church's 1994 Confessional Statement in 2019.

Recommendation No. 9 (adopted, p. 15)

That 10% of monies realized from assets of dissolved congregations within The Presbyterian Church in Canada be invested in the Native Ministries Fund to a maximum of \$400,000.

Recommendation No. 10 (adopted, p. 15)

That the formula for proceeds of assets of dissolved congregations become 50% for pension solvency (to a maximum of \$2,000,000), 10% for the Native Ministry Fund (to a maximum of \$400,000) and 40% for presbytery for approved mission work.

Recommendation No. 11 (adopted, p. 15)

That the above report be the response to Overture Nos. 13, 22 and 36, 2015.

OVERTURE NO. 9, 2016 (A&P 2016, p. 504, 388, 20)

Re: Utilize and develop resources re passive energy

Overture No. 9, 2016 was referred to both the Assembly Council and the Life and Mission Agency Committee (Justice Ministries). A working group was named by both bodies to prepare a response. The Assembly Council concurs with the response to the overture that is reported by the Life and Mission Agency on p. 382–86.

OVERTURE NO. 18, 2016 (A&P 2016, p. 510)

Re: Research reasons for declining membership

The Assembly Council, having been asked to consult with the Life and Mission Agency on the response to this overture, appointed two members to the Life and Mission Agency working group. At the March meeting of the Council, the response of the Life and Mission Agency to this overture (see p. 331–33) was received and affirmed.

OVERTURE NO. 3, 2017 (p. 582–83)

Re: Formula for synod directors and officers insurance

Overture No. 3, 2017 suggests changing the present formula used for calculating the premiums charged to synods for directors and officers insurance, and to begin using a formula based per capita on membership or on dollar base or on some combination of these, or to do otherwise as the General Assembly, in its wisdom, deems best.

Support Services considered carefully the implications of this suggestion.

The following points were considered:

1. Insurance is about risk. In an ideal situation, the insurance company should accurately assess the risk of each presbytery and synod and assign a premium and charge separately. However, our insurance provider, Marsh, cannot accurately assess the risk by presbytery and synod. Therefore, we are charged a total amount and it is up to the church to distribute this amount between the presbyteries and synods.
2. It is arguable which method of distribution will produce the fairest result. Currently, we are using a flat rate for all presbyteries and synods based on the argument that the risk is spread evenly over all of the presbyteries and synods and the risk is not a function of the size or the dollar base. Another supportive argument is that the risk in some of the smaller presbyteries is perhaps greater than in the larger presbyteries because the larger presbyteries may have the resources to be better administered and hence reduce their risk.
3. In the event of a claim or damage resulting from an incident, the rise in the premium will be shared by all presbyteries and synods based on the formula. If the formula is based on membership and if the incident happens in a smaller location, the larger location will have to pay more.
4. One can argue that under normal circumstances, and without sufficient claims experience, the risk is proportional to the number of directors. Since we are a connectional church and consider ourselves to be part of the “family”, it stands to reason that those who may have

greater resources ought to support those who likely have fewer. As such, if we are to change the formula, the premium for directors and officers insurance should be based on the number of congregations in the presbytery and synod. This would make the burden of premiums more closely proportional to the number of directors.

In 2016 the total amount of premiums for presbyteries and synods was \$34,506. Each presbytery contributed \$622 plus taxes and each synod contributed \$622 toward that amount.

In order to limit the increase that some presbyteries would face, the Assembly Council suggests that the total premium be divided among the courts based on number of congregations with each court paying a minimum premium of \$400. Smaller presbyteries would pay in the range of \$400–\$600 and larger presbyteries would pay in the range of \$700–\$800. All amounts would be adjusted annually depending on the total premium charged to The Presbyterian Church in Canada for these courts.

After considering these points, the Council recommends that the formula be revised as follows:

Recommendation No. 12 (adopted, p. 15)

That the present formula used for calculating the premiums charged to synods and presbyteries for directors and officers insurance be changed from a flat rate to a shared portion based on the number of congregations in the presbytery and synod with a \$400 minimum premium starting from 2018.

OVERTURE NO. 8, 2017 (p. 585–86)

Re: Housing allowance benefits for non-ordained church workers

The Assembly Council received this overture in time to have an initial discussion at its March meeting, but not in time to establish a working group to consult with the Life and Mission Agency (Canadian Ministries and Ministry and Church Vocations) and Financial Services in order to finalize a response. Therefore the following recommendation is placed before the Assembly.

Recommendation No. 13 (adopted, p. 14)

That permission be granted to respond for Overture No. 8, 2017 re housing allowance benefits for non-ordained church workers to the 2018 General Assembly.

ADDITIONAL MOTION (A&P 2016, p. 40)

Re: Standing committees reporting to the General Assembly

During the 2016 General Assembly, an addition motion was adopted as follows:

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.

Presumably the impetus of such a motion is a desire to streamline the business of the General Assembly so commissioners have fewer reports and recommendations to deal with at any given Assembly and more time to contemplate major issues before the denomination.

When commissioners gather for a General Assembly, they should be given every opportunity to discern the mind of Christ for the denomination carefully, thoughtfully and fairly. Commissioners need to hear the story of the church, learn about its ministries and, with prayerful deliberation, make decisions that will support and guide God's mission to the world. At the same time, those reporting to the Assembly need to be given every opportunity to tell the story of the church, explain its ministries and support its recommendations in an open and complete manner. Those reporting also need to be held accountable to the church, through the Assembly, for its ministry. With the needs of commissioners and report presenters in mind, it is important to uphold the principle of the wise stewardship of time.

The Assembly Council is not, at this time, prepared to institute a rotational model of reporting to the General Assembly. It seems unbalanced or even unfair to allow some to report and not others especially when the work done is supported, in whole or in part, by *Presbyterians Sharing*.

Instead of adopting the rotational reporting model, those reporting could be reminded by the Assembly Council to keep their reports as concise and focused as possible. Primary attention, for

a meeting such as the Assembly, should be on conveying information that commissioners need to know in order to vote on recommendations.

The Assembly Council, in cooperation with the General Assembly Office, will continue to take steps to enable the General Assembly to use time wisely and efficiently for the faithful work of the church.

Recommendation No. 14 (adopted, p. 14)

That the above report be the response to the additional motion re bodies reporting to the General Assembly on a rotational basis.

OTHER ASSEMBLY COUNCIL MATTERS

Terms of Reference of the Assembly Council

The 2015 General Assembly considered a proposal to amend the Assembly Council's terms of reference. In 2016, following a year of study and report by the church, the General Assembly approved the new membership composition for the Assembly Council. The Council had the responsibility to arrange the transition of the membership from 31 to 21 appointed members. (A&P 2016, p. 221–23, 25) This transition will take place between now and the 2019 General Assembly. The Assembly Council is working with the Committee to Nominate Standing Committees to ensure a smooth transition toward the new membership.

Location and dates for General Assemblies 2018–2020

The General Assembly in 2016 decided “that the General Assembly normally be held within the geographical region of Hamilton, the Greater Toronto Area and Waterloo”. (A&P 2016, p. 222, 25) The Assembly Office staff has visited some of the university facilities within this area to ascertain which locations could hold the General Assembly for a three year period beginning in 2018.

The following universities/colleges were contacted: University of Guelph, Guelph; McMaster University, Hamilton; Wilfrid Laurier, Waterloo; University of Waterloo, Waterloo; Seneca College, Toronto; and York University, Toronto. Terrie-Lee Hamilton visited McMaster, Wilfrid Laurier and Waterloo Universities. She is familiar with all these university/college sites named above.

After reviewing the information provided by the universities and colleges, site visits and General Assembly staff knowledge of and experience with these facilities, the Assembly Council agreed to proceed with making arrangements to meet at Wilfrid Laurier University in 2018, 2019 and 2020. The university was able to provide an excellent proposal that included various price guarantees and discounts for the three-year commitment. One advantage of this campus is that all rooms will be single rooms for commissioners and staff.

Recommendation No. 15 (adopted, p. 14)

That the General Assembly meet at Wilfrid Laurier University from Sunday June 3 to Wednesday June 6, 2018.

Revised dates for the 2017 General Assembly

The 2016 General Assembly adjourned with the appointment of the 2017 General Assembly to meet within the bounds of the Presbytery of Kingston, Ontario, beginning on Friday June 2, 2017, at 1 pm.

After consulting with the Local Arrangements Committee and the Clerks of Assembly, the Assembly Council agreed to support a change in the dates so that the Assembly would commence with Sunday evening worship.

Over the past few years the Assembly has met across a weekend in the hope that it would make it easier for those who are working to take a short amount of time off in each of two weeks in order to attend. The feedback we have received, and anecdotal information, has not revealed that this has resulted in a significant change.

The Local Arrangements Committee was very much in favour of holding an opening worship service at St. Andrew's Church, Kingston, on a Sunday evening and allowing them to host commissioners who arrive early at local churches on Sunday morning.

The university facilities were available at the new dates preferred that we book from Sunday through to Wednesday, as it will allow for other weekend groups to leave before we arrive. Again, anecdotally, the staff in the Assembly Office have often heard how much people appreciate the Assembly starting off with Sunday evening worship. The university required confirmation prior to the meeting of the full Assembly Council, and so the Executive supported the staff in proceeding to secure the revised dates.

A motion will be brought to the 2017 General Assembly through the Business Committee report requesting that the change in dates be homologated. (p. 236) The Assembly Council affirmed the actions of staff and the Executive in planning for the 2017 General Assembly to be held Sunday June 4 to Wednesday June 7 be affirmed.

The newly formed General Assembly Design Team will review the dates for holding General Assembly among its other work.

Minimum Stipend for 2018

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 2018 minimum stipend figures once available.

National Office Location

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, the ceasing of operations for the *Presbyterian Record* and the reduction in the numbers of national staff are the primary reasons for this. An assessment of future needs is under way. Additionally, there could be value in sharing various back-office services with others. Initial discussions have been held, and an initial site use study for 50 Wynford Drive has been undertaken. Two members of Assembly Council, Thomas Kay and Wilma Welsh, have been named to work with the Management Team on any further developments.

Indian Residential Schools Settlement Agreement

The Principal Clerk continues to oversee and monitor our church's participation in the Residential Schools Settlement Agreement (IRSSA) that was approved in 2007.

The Indian Residential Schools Settlement Agreement 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 will be winding up over the next few years. As a party to the agreement, The Presbyterian Church in Canada, along with other parties, will need to apply to the courts to receive release from obligations under the agreement. The parties are at the initial stages of discussing how and when this will take place.

It is currently projected that final completion of all aspects of the settlement agreement will take place 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 All Party Table, first established as a means to support and advise the work of the Truth and Reconciliation Commission of Canada has continued to meet several times a year, normally at the offices of the Assembly of First Nations in Ottawa. Stephen Kendall, Principal Clerk, continues to represent our church on this body.

The All Party Table is working on several matters related to the overall agreement and the Calls to Action from the Truth and Reconciliation Commission of Canada:

1. A Covenant of Reconciliation (Call to Action No. 53) that many bodies and Canada would be invited to sign on to as a commitment toward right relations with Indigenous people.
2. Outstanding Legal Issues (Call to Action No. 29) such as the administrative split issue, day scholars, the “60s scoop” institutions not covered by the IRSSA.
3. Supporting the National Centre for Truth and Reconciliation.
4. The winding up of the Indian Residential Schools Settlement Agreement including court release.
5. An all party review of the IRSSA including “lessons learned” that could be applied to other related situations such as the 60s scoop and day schools, both of which the government is committed to working on thought out-of-court negotiations.

The Presbyterian Church in Canada continues to walk a healing journey together with First Nations, 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.

Special Committee re Pension Solvency Funding

The Assembly Council continues to receive regular reports from the Special Committee re Pension Solvency Funding. Mechanisms have been put in place to accommodate decisions that might need to take place between General Assemblies regarding this matter. Currently, there is a possibility that an infusion of cash will be beneficial in order to alleviate the need for annual filing of pension valuation. The Finance Committee and the Executive have been mandated to deal with this matter should it become necessary.

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.

Employee Assistance Program Funding

At the request of the Life and Mission Agency, the Assembly Council agreed to ensure that funding is provided for the Employee Assistance Program for one year while the Pension and Benefits Board looks at how that plan can be incorporated into the overall benefits packages under their administration.

Assembly Council – Life and Mission Agency Committee Joint Meeting

A joint meeting of the Life and Mission Agency Committee and the Assembly Council will be held in November 2017. The purpose of the joint meeting would be to build personal relationships amongst the members of the two bodies, clarify respective roles and responsibilities, and touch on those places where our respective responsibilities come close. Matters that could be part of this meeting would be our respective responsibilities, along with ideas and approaches to the strategic plan.

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: Ms. Christina Ball, the Rev. Bradford Blaikie, Mr. David Brackenridge, the Rev. Hugh Donnelly, the Rev. Capt. Daniel Forget, the Rev. Harold Kouwenberg, Ms. Sherry McDonald, Mr. David Munro, Ms. Carol Stymiest, Ms. Cheryl Weeks; and ex-officio members: the Rev. Karen Horst, Ms. Susan McLennan, the Rev. Douglas Rollwage.

Bob Smith
Convener

Stephen Kendall
Secretary

THE PRESBYTERIAN CHURCH IN CANADA
2018 MINIMUM STIPEND AND ALLOWANCE SCHEDULE

Presbyteries can set their own minimums,
 provided they exceed those set by the 143rd General Assembly.

Categories: (see Note 1)	<u>Category I</u>	<u>Category II</u>	<u>Category III</u>
Basic Stipend 2017: (see Notes 2 & 3) the increment has been adjusted and COLA of 1.5% has been applied to the minimum stipend grid (see Note 1)	37,457	35,286	33,121
Basic Stipend 2018: (see Notes 2 & 3)	38,019	35,815	33,618
Increment: (see Note 4)	869	801	727

MINIMUM STIPEND

Starting Stipend 2018	38,019	35,815	33,618
After 1st increment	38,888	36,616	34,344
After 2nd increment	39,757	37,417	35,071
After 3rd increment	40,626	38,220	35,799
After 4th increment	41,495	39,023	36,525
After 5th increment	42,364	39,824	37,252
After 6th increment	43,233	40,627	37,979
After 7th increment	44,102	41,428	38,705
After 8th increment	44,971	42,229	39,431

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)

Continuing Education	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) \$28,134 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 \$0.45 per km.

Maximum Qualifying Income: (See Note 8) \$71,940 per annum effective January 1, 2018. Effective January 1, 2013 the member’s 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 (consumer 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 within the charge, 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, 2016**

RECEIPTS	2016	2017	2018
	<u>Actual</u>	<u>Budget</u>	<u>Budget</u>
	\$	\$	\$
<i>Presbyterians Sharing</i>	6,705,532	6,900,000	6,500,000
Budget – Individual <i>Presbyterians Sharing</i>	102,700	175,000	2000,000
Income from Investments	323,272	380,000	380,000
Income from Estates	11,349	10,000	10,000
WMS Contributions	100,000	50,000	70,000
AMS Contributions	50,000	60,000	50,000
Income from Other Sources	(90,947)	50,000	30,000
Bequest Revenue	100,565	125,000	100,000
Gifts General Revenue	17,027	1,000	1,000
Total Receipts	7,319,496	7,751,000	7,341,000
GENERAL ASSEMBLY / ASSEMBLY COUNCIL			
General Assembly	276,315	300,000	300,000
Assembly Council/Committees	68,679	51,500	51,500
Assembly Council/Secretary's Office	662,731	646,500	646,500
Archives	10,041	16,000	16,000
Total General Assembly/Assembly Council	1,017,766	1,014,000	1,014,000
LIFE AND MISSION AGENCY			
Administration	2,039,109	2,141,499	2,109,219
Ministry and Church Vocations	55,461	68,850	88,380
Stewardship/Planned Giving	100,248	119,758	140,758
Justice Ministries	62,959	65,100	74,600
Regional Staff	448,934	497,856	497,856
International Ministries	876,997	1,133,736	1,043,586
Communications	56,144	77,040	85,440
Canadian Ministries	1,407,538	1,826,912	1,626,912
Total Life and Mission Agency	5,047,390	5,930,751	5,666,751
SUPPORT SERVICES			
Administration	1,142,648	928,000	941,000
Human Resources	1,257	1,500	1,500
Building Maintenance	299,322	300,000	280,000
Missionary Residence	24,858	33,000	10,000
Financial Services	169,209	134,000	135,000
RDC – Sales	10,936	32,000	0
RDC – Resource Distribution	27,402	11,000	0
RDC – Printing	57,167	53,000	25,000
Sub-Total	1,732,799	1,492,500	1,392,000
Approved by GA – Colleges	850,000	807,000	700,000
Total Support Services	2,584,413	2,299,500	2,092,500
TOTAL NET EXPENDITURES	8,649,570	9,244,251	8,773,251
NET EXPENDITURES IN EXCESS OF RECEIPTS	(1,330,073)	(1,493,251)	(1,493,251)
Opening Balance Operating Fund	581,029	200,956	187,705
Purchase of Capital Assets	0	0	0
Net Transfer from Restricted Fund	950,000	1,480,000	1,432,251
Closing Balance Operating Fund	200,956	187,705	187,705

	<u>2016</u> <u>Actual</u> \$	<u>2017</u> <u>Budget</u> \$	<u>2018</u> <u>Budget</u> \$
Breakdown of Transfers Restricted to Operating			
From 2010/2011 College Bequest			
Transfer from Restricted Fund to Operating Fund	500,000	1,080,000	1,082,251
Transfer from Stabilization Fund	250,000	200,000	150,000
Transfer from New Congregation Fund	200,000	200,000	200,000
	<hr/> 950,000	<hr/> 1,480,000	<hr/> 1,432,251

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

2018 College Grant Distribution	Knox College 66% \$	Presbyterian College 22% \$	St. Andrew's Hall 12% \$
	462,000	154,000	84,000

THE PRESBYTERIAN CHURCH IN CANADA
Forecast of Receipts & Expenditures
For the period 2019 to 2021

RECEIPTS	2019 \$	2020 \$	2021 \$
<i>Presbyterians Sharing</i>	6,400,000	6,300,000	6,200,000
<i>Individual Presbyterians Sharing</i>	200,000	200,000	200,000
Income from Investments	360,000	360,000	360,000
Income from Estates	22,000	22,000	22,000
WMS Contributions	60,000	60,000	60,000
AMS Contributions	50,000	50,000	50,000
Income from Other Sources	30,000	30,000	30,000
Bequest Revenue	125,000	125,000	125,000
Gifts General Revenue	15,000	15,000	15,000
Total Receipts	<hr/> 7,262,000	<hr/> 7,162,000	<hr/> 7,062,000
TOTAL NET EXPENDITURES	8,500,000	8,300,000	8,300,000
NET EXPENDITURES IN EXCESS OF RECEIPTS	(1,238,000)	(1,138,000)	(1,238,000)
Opening Balance Operating Fund	187,705	239,705	391,705
Purchase of Capital Assets	(10,000)	(10,000)	(10,000)
Transfer from Restricted Fund	1,300,000	1,300,000	1,300,000
Closing Balance Operating Fund	<hr/> 239,705	<hr/> 391,705	<hr/> 443,705
Breakdown of Transfers Restricted to Operating			
From Restricted Fund	900,000	900,000	900,000
From Stabilization Fund	200,000	200,000	200,000
From New Congregation Fund	200,000	200,000	200,000
	<hr/> 1,300,000	<hr/> 1,300,000	<hr/> 1,300,000

**THE PRESBYTERIAN CHURCH IN CANADA
CONDENSED FINANCIAL INFORMATION
AS AT DECEMBER 31, 2016**

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
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
Statement of Financial Position as at December 31, 2016**

	Operating Fund	Restricted Funds	Endowment Funds	2016 Total	2015 Total
	\$	\$	\$	\$	\$
Assets					
Current assets					
Cash and short term investments	80,125	3,662,396	2,405,792	6,148,313	8,152,301
Accounts receivable	269,991	679,289	5,521	954,801	968,359
Accrued interest	-	187,676	133,522	321,198	384,039
Prepaid expenses and deposits	55,889	1,000	4,989	61,878	206,510
Loans/mortgages receivable – current	-	212,245	-	212,245	125,912
Executive staff mortgages receivable current	-	5,152	-	5,152	138,557
	<u>406,005</u>	<u>4,747,758</u>	<u>2,549,824</u>	<u>7,703,587</u>	<u>9,975,678</u>
Investments	-	52,390,346	39,418,627	91,808,973	89,210,770
Loans/mortgages receivable	-	1,726,471	-	1,726,471	1,358,233
Executive staff mortgages receivable	-	615,004	-	615,004	-
Capital assets	-	527,276	1,021,153	1,548,429	1,737,510
Properties held for congregational use	-	1,882,513	-	1,882,513	2,384,125
Other assets	-	-	12,000	12,000	12,000
	<u>-</u>	<u>57,141,610</u>	<u>40,451,780</u>	<u>97,593,390</u>	<u>94,702,638</u>
	<u>406,005</u>	<u>61,889,368</u>	<u>43,001,604</u>	<u>105,296,977</u>	<u>104,678,316</u>
Liabilities and Fund Balances					
Current liabilities					
Accounts payable and accruals	205,049	2,455,488	178,885	2,839,422	2,205,691
Gift annuities payable – current	-	204,157	-	204,157	210,350
	<u>205,049</u>	<u>2,659,645</u>	<u>178,885</u>	<u>3,043,579</u>	<u>2,416,041</u>
Gift annuities payable	-	2,315,080	-	2,315,080	2,179,526
	<u>205,049</u>	<u>4,974,725</u>	<u>178,885</u>	<u>5,358,659</u>	<u>4,595,567</u>
Fund balances	<u>200,956</u>	<u>56,914,643</u>	<u>42,822,719</u>	<u>99,938,318</u>	<u>100,082,749</u>
	<u>406,005</u>	<u>61,889,368</u>	<u>43,001,604</u>	<u>105,296,977</u>	<u>104,678,316</u>

The Presbyterian Church in Canada
Statement of Revenues and Expenses and Changes in Fund Balances
for the year ended December 31, 2016

	Operating Fund	Restricted Funds	Endowment Funds	2016 Total	2015 Total
	\$	\$	\$	\$	\$
Revenues					
Contributions					
<i>Presbyterians Sharing</i> – congregations	6,705,532			6,705,532	6,929,304
<i>Presbyterians Sharing</i> – individuals	102,700			102,700	144,109
Contributions for the work of L&M Agency					
Women's Missionary Society	100,000			100,000	150,000
Atlantic Mission Society	50,000			50,000	61,920
Presbyterian World Service & Development		3,547,578		3,547,578	3,180,134
Donations, bequests and gifts	128,939	2,085,202	116,389	2,330,530	3,604,017
	7,087,171	5,632,780	116,389	12,836,340	14,069,484
Other revenues					
Income from investments	323,272	4,087,928	1,416,416	5,827,616	4,738,748
Income from other sources	176,434	426,854	851,044	1,454,332	1,144,372
Gain on disposal on properties		507,344		507,344	
	7,586,877	10,654,906	2,383,849	20,625,632	19,952,604
Expenses					
Operating agencies					
General Assembly and its Council	1,017,766			1,017,766	1,082,068
Life & Mission Agency	5,047,390			5,047,390	5,483,642
Support Services	2,001,794			2,001,794	1,725,283
	8,066,950			8,066,950	8,290,993
Distributions and other					
Fund distributions		10,759,119	862,857	11,621,976	7,897,705
Grants to colleges	850,000			850,000	850,000
Amortization of capital assets		146,504	84,633	231,137	235,399
	8,916,950	10,905,623	947,490	20,770,063	17,274,097
Excess (deficiency) of revenues over expenses for the year	(1,330,073)	(250,717)	1,436,359	(144,431)	2,678,507
Balance – beginning of year	581,029	58,110,769	41,390,951	100,082,749	97,404,242
Excess (deficiency) of revenues over expenses for the year	(1,330,073)	(250,717)	1,436,359	(144,431)	2,678,507
Inter fund transfers	950,000	(945,409)	(4,591)	-	-
Balance – end of year	200,956	56,914,643	42,822,719	99,938,318	100,082,749

The Presbyterian Church in Canada – J.B. Maclean Bequest Fund
Statement of Financial Position as at December 31, 2016

	Operating Fund	Board Restricted Funds	McTavish Fund	2016 Total	2015 Total
	\$	\$	\$	\$	\$
Assets					
Current Assets					
Cash and term deposit	214,696	4,812	42,553	262,061	197,201
Accounts receivable	5,521	-	-	5,521	3,817
Inventory	1,525	-	-	1,525	2,770
Prepaid insurance	3,465	-	-	3,465	3,902
Due from Operating Fund		87,461		87,461	35,688
	<u>225,207</u>	<u>92,273</u>	<u>42,553</u>	<u>360,033</u>	<u>243,378</u>
Portfolio Investments	2,110,626	-	-	2,110,626	2,044,001
Property and Equipment	1,021,153	-	-	1,021,153	1,081,756
	<u>3,356,986</u>	<u>92,273</u>	<u>42,553</u>	<u>3,491,812</u>	<u>3,369,135</u>
Current Liabilities					
Accounts payable and accrued liabilities	86,582	-	-	86,582	66,189
Deferred revenue	92,302	-	-	92,302	91,382
Obligation owing to other funds	87,461			87,461	35,688
	<u>266,345</u>	<u>-</u>	<u>-</u>	<u>266,345</u>	<u>193,259</u>
Fund balances	3,090,641	92,273	42,553	3,225,467	3,175,876
	<u>3,356,986</u>	<u>92,273</u>	<u>42,553</u>	<u>3,491,812</u>	<u>3,369,135</u>

The Presbyterian Church in Canada – J. B. Maclean Bequest Fund
Statement of Revenues and Expenditures and Changes in Fund Balances
for the year ended December 31, 2016

	Operating Fund	Board Restricted Funds	McTavish Fund	2016 Total	2015 Total
	\$	\$	\$	\$	\$
Revenues					
Revenue from Conference Centre	794,208		-	794,208	846,532
Interest & Investment Income	85	65,373	-	65,458	69,247
Unrealized gain (loss) in investment portfolio	68,413		-	68,413	38,712
Other revenues	59,034	49,573	-	108,607	128,815
	<u>921,740</u>	<u>114,946</u>	<u>-</u>	<u>1,036,686</u>	<u>1,083,306</u>
Expenditures					
Operating expenses	809,887	42,537	-	852,424	879,376
Other	45,223	4,815	-	50,038	46,558
	<u>855,110</u>	<u>47,352</u>	<u>-</u>	<u>902,462</u>	<u>925,934</u>
Excess (deficiency) of revenues over expenditures	66,630	67,594	-	134,224	157,372
Amortization/capitalization	84,633	-	-	84,633	89,179
Excess (deficiency) of revenues over Expenditures	<u>(18,003)</u>	<u>67,594</u>	<u>-</u>	<u>49,591</u>	<u>68,193</u>
Inter-fund transfers	19,904	(20,109)	205	-	-
Fund balance, beginning of year	3,088,740	44,788	42,348	3,175,876	3,107,683
Fund balance, end of year	<u>3,090,641</u>	<u>92,273</u>	<u>42,553</u>	<u>3,225,467</u>	<u>3,175,876</u>

The Presbyterian Church in Canada – Pension Fund
Statement of Net Assets Available for Plan Benefits
as at December 31, 2016

	2016	2015
Assets	\$	\$
Cash	4,659,574	3,503,117
Investments	249,197,966	235,198,141
Contributions and other receivables	885,380	608,703
Accrued interest and dividends receivable	365,746	357,884
	<u>255,108,666</u>	<u>239,667,845</u>
Liabilities		
Accounts payable and accrued liabilities	277,283	367,656
Net Assets Available for Plan Benefits	<u>254,831,383</u>	<u>239,300,189</u>

The Presbyterian Church in Canada – Pension Fund
Statement of Changes in Net Assets Available for Plan Benefits
for the year ended December 31, 2016

	2016	2015
	\$	\$
Increase in Assets		
Contributions		
Employer – annual normal costs	1,232,255	1,212,000
Employer special payments	6,008,945	5,665,492
Plan Members	3,960,821	3,895,323
Interest and dividend income	12,453,437	6,402,916
Net realized and unrealized gains on investments	1,549,056	9,964,486
Change in unrealized gains on investments	6,363,143	738,402
Other income	12,565	(43,752)
	<u>31,580,222</u>	<u>27,834,867</u>
Decrease in Assets		
Benefit payments to retirees	12,362,194	11,607,645
Termination refunds	1,745,682	1,638,168
Administrative expenses	1,941,152	2,051,327
	<u>16,049,028</u>	<u>15,297,140</u>
Increase in net assets available for plan benefits during the year	15,531,194	12,537,727
Net Assets Available for Plan Benefits – Beginning of year	<u>239,300,189</u>	<u>226,762,462</u>
Net Assets Available for Plan Benefits – End of year	<u>254,831,383</u>	<u>239,300,189</u>

Colleges
Knox, Presbyterian and St Andrew's Hall
as at December 31, 2016

	Knox* College	Presbyterian College	St. Andrew's Hall	2016 Total	2015 Total
	\$	\$	\$	\$	\$
Assets					
Current Assets	1,458,227	293,846	911,382	2,663,455	2,309,001
Loans Receivable		24,766	75,000	99,766	125,579
Investments	23,765,035	2,218,192	11,195,900	37,179,127	35,977,057
Capital Assets	4,239,086	874,030	8,949,407	14,062,523	12,650,150
Total Assets	29,462,348	3,410,834	21,131,689	54,004,871	51,061,787
Liabilities and Funds/Surplus Balances					
Liabilities	4,900,375	405,298	6,451,278	11,756,951	8,881,657
Funds/Surplus Balances	24,561,973	3,005,536	14,680,411	42,247,920	42,180,130
Total Liabilities and Fund/Surplus Balances	29,462,348	3,410,834	21,131,689	54,004,871	51,061,787
Note:					
Excess of Revenue over Expenses for the year	22,600	(441,472)	196,737	(222,135)	(527,313)

*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.
Statement of Financial Position
as at December 31, 2016

	2016	2015
	\$	\$
Assets		
Cash	391,945	78,913
Accounts receivable & Other assets	1,972	52,591
Due from The Presbyterian Church in Canada		
Investments	-	610,446
Other Assets	29,277	39,471
Capital Assets	-	3,349
	423,194	784,770
Liabilities and Surplus		
Liabilities		
Accounts Payable & Accruals	517,241	85,311
Due to Presbyterian Church in Canada		
Subscriptions paid in advance	-	171,902
	517,241	257,213
Surplus	(94,047)	527,557
	423,194	784,770

Presbyterian Record Inc.
Statement of Revenues, Expenditures and Surplus
for the year ended December 31, 2016

	2016	2015
	\$	\$
Revenues	687,840	768,559
Expenditures		
Production	226,209	264,824
Operating	1,083,235	645,160
	1,309,444	909,984
Excess (Deficiency) of revenues over expenditures	(621,604)	(141,425)
Surplus – Beginning of year	527,557	668,982
Surplus – End of year	(94,047)	527,557

**The Presbyterian Church in Canada
Women's Missionary Society
Statement of Financial Position
for the year ended December 31, 2016**

	2016	2015
	\$	\$
Assets		
Cash	315,455	276,668
Accounts receivable	12,935	
Prepaid expenses	150	-
Investments	972,179	929,136
	1,300,719	1,205,804
Liabilities and Fund Balances		
Accounts payable and accrued liabilities	12,317	38,281
Deferred revenue	28,574	27,283
Glad Tidings subscription paid in advance	26,294	29,590
	67,185	95,154
Trust Funds	1,233,534	1,110,650
	1,300,719	1,205,804

**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, 2016**

	2016	2015
	\$	\$
Revenues		
Synodical Givings	301,598	360,156
Legacies received – unrestricted	8,260	10,802
Glad Tidings subscriptions	32,847	51,950
Individual gifts	21,073	18,637
Book Room sales	-	1,140
Canadian Periodical Grant	27,283	23,880
Life membership	662	400
Arise ministries	(884)	8,083
Guatemala	(3,799)	6,020
Canadian Native Ministries	-	1,561
Maternal Health	310	4,070
Interest and other	2,137	2,048
	389,487	488,747
Expenditures		
Life and Mission Agency	100,000	150,000
Salaries and benefits	186,723	243,527
Administration	67,169	56,929
Glad Tidings expenses	36,649	36,325
Book Room	-	(1,698)
Council meeting	11,714	34,780
Grants	1,510	360
	406,765	520,223
(Deficiency) excess of revenue over expenditures for the year	(17,282)	(31,476)
Transfer from (to) Internally Restricted and Endowment Fund	17,282	31,476

ATLANTIC MISSION SOCIETY

To the Venerable, the 143rd General Assembly:

“The purpose of the Society is to glorify God and support with prayer, study and service mission endeavours through The Presbyterian Church in Canada.”

Our 140th annual meeting was held in St. Andrew’s Church, Moncton, New Brunswick, with the president, Ms. Bonnie Langille, presiding. The entire weekend was one of rejoicing and worshipping in God’s name. It was hosted by the St. John Presbyterial. The theme was “Follow Jesus”. The guest speakers were Ms. Susan McLennan, President of the Women’s Missionary Society, the Rev. Ian Ross-McDonald, General Secretary of the Life and Mission Agency, and the Rev. Glen Sampson with members of Teen Challenge.

Our new Honorary President is Ms. Helen Humphreys who has been a faithful Life Member of the Atlantic Mission Society holding many offices as well as serving her church.

A highlight of our weekend was the dedication of banners made by members and auxiliaries for a prison chapel in Malawi. The Rev. Ian Ross-McDonald received the banners on behalf of International Ministries. Members of Atlantic Mission Society used their talent of sewing to reach out in loving prayer to prisons in Malawi, a blessing for all.

The incoming president for 2016–2019, Ms. Linda MacKinnon, was inducted at the close of the meeting.

The President, Bonnie Langille, attended the Life and Mission Agency Committee meetings and president-elect, Linda MacKinnon, attended the Assembly Council meetings in November and March. They each present reports at these meetings. Representing the Atlantic Mission Society, the president attends meetings of the Synod of the Atlantic Provinces. Linda MacKinnon will attend and report on behalf of the Atlantic Mission Society at the General Assembly in June.

Two Executive meetings of the Atlantic Mission Society took place in April and November. These are always generously hosted by St. James’ Church in their Koinonia Centre in Truro, Nova Scotia. 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.

As a mission minded group, we continue to support our overseas projects in places such as Ukraine, Malawi and India, as well as many projects here at home. The Men’s Projects for the next two years are Presbyterian College, Montreal, for the refurbishment of student rooms and the Ministry of Vera Blake among First Nations youth in Burnt Church, New Brunswick.

We continue to support the three Atlantic camps, and give up to four bursaries to students studying for ministry. Since winter is a cold time of year, the knitters of the Atlantic Mission Society are being encouraged to make Canadian Ministries the recipient of their handiwork.

The *Presbyterian Message* continues to keep us updated with articles from the Presbyterian mission partners and their work overseas and from The Presbyterian Church in Canada.

Over the next years, the Atlantic Mission Society will be looking at the strategic plan of the national church. This year’s theme for Mission Awareness Sunday is “Disciples of Christ”. There will be a study in the April *Presbyterian Message* to help auxiliaries begin looking at the strategic plan and how the work of the Atlantic Mission Society supports the national church.

Our membership may be declining but the spirit of mission and prayer support is alive and well in the hearts of the Atlantic Mission Society members.

Linda MacKinnon
President

COMMITTEE ON BILLS AND OVERTURES

To the Venerable, the 143rd General Assembly:

The Committee on Bills and Overtures is one of the committees proposed by the Committee on Business to be appointed during the Assembly’s first sederunt. As a way of facilitating the work of this committee, it met by conference call prior to the Assembly on Tuesday, May 2, 2017.

Book of Forms section 308 describes the responsibilities of this committee. In short, it receives documents transmitted to the Assembly, such as unrefereed overtures and prepares recommendations proposing how the Assembly might deal with them.

The committee offers the following recommendations:

Recommendation No. 1 (amended, p. 14)

That the prayer of Overture No. 10, 2017 (p. 586–87) re reviewing response re congregation wishing to leave the denomination; Overture Nos. 11, 12, 15, 17, 18, 22, 23, 24, 25, 26, 27, 28 and 29, 2017 (p. 587–89, 590–91, 591–93, 595–601) re legislation or process re congregations considering leaving/wishing to leave the denomination; Overture No. 14, 2017 (p. 590) re means for dismissing congregation from the denomination; and Overture No. 20, 2017 (p. 594–95) re broader response re congregations wishing to leave the denomination be referred to the Clerks of Assembly in consultation with the Assembly Council, the Committee on Church Doctrine, the Committee on Church History, the Pension and the Benefits Board and the Trustee Board.

Recommendation No. 2 (adopted, p. 23)

That Overture No. 13, 2017 (p. 589) re summer students stipend and accommodation be referred to the Assembly Council.

Recommendation No. 3 (adopted, p. 23)

That Overture No. 16, 2017 (p. 591) re circulating response to Overture No. 37, 2015 and Nos. 4, 5 and 7, 2016 be referred to the Clerks of Assembly.

Recommendation No. 4 (adopted, p. 23)

That Overture No. 19, 2017 (p. 593–94) re full inclusion of persons regardless of sexual orientation and gender identity be referred to the Committee on Church Doctrine and the Life and Mission Agency (Justice Ministries).

Recommendation No. 5 (adopted, p. 23)

That Overture No. 21, 2017 (p. 595) re adherents voting in election of elders be referred to the Clerks of Assembly.

Recommendation No. 6 (adopted, p. 23)

That Overture No. 30, 2017 (p. 602) re preamble to ordination and induction of ruling elders be referred to the Committee on Church Doctrine in consultation with the Life and Mission Agency (Canadian Ministries).

Recommendation No. 7 (adopted, p. 23)

That Overture No. 31, 2017 (p. 602) re right to dissent when absent from a court be referred to the Clerks of Assembly.

Recommendation No. 8 (answered by Special Committee, Rec. Nos. 2 and 4, p. 42; 45)

That Petition No. 1 (p. 602–3) and No. 3, 2017 (p. 604) re guidance re denominational unity during human sexuality decisions be referred to the Clerks of Assembly in consultation with the Life and Mission Agency, the Committee on Church Doctrine, the Assembly Council and the Committee on Church History.

Recommendation No. 9 (answered by Special Committee, Rec. Nos. 2 and 5, p. 42; 45)

That Petition No. 2, 2017 (p. 604) re congregation retaining buildings independent of future General Assembly decision be referred to the Clerks of Assembly in consultation with the Trustee Board.

Matthew Sams
Convener

COMMITTEE ON BUSINESS

To the Venerable, the 143rd 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 remaining sederunts of the Assembly be held in the gym of the Athletic and Recreation Centre of Queen's University on Monday from 9:30 am to approximately 12 noon, Monday from 2:00 pm to approximately 5:00 pm, Monday from 7:00 pm to approximately 9:00 pm, Tuesday from 9:30 am to approximately 12 noon, Tuesday from 2:00 pm to approximately 5:00 pm, Tuesday from 7:00 pm to approximately 9:00 pm, Wednesday 9:00 am until the conclusion of the Assembly; noting that worship will be held each day at 8:30 am.

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.

REVISED DATES FOR THE 2017 GENERAL ASSEMBLY

The Assembly Council's report provides the rationale for changing the dates for this Assembly from Friday, June 2 to Monday, June 5, 2017, to Sunday, June 4 to Wednesday, June 7, 2017. (see p. 221–22).

Recommendation No. 6 (adopted, p. 11)

That the decision to change the dates for the 2017 General Assembly from Friday, June 1 to Monday, June 5 to Sunday, June 4 to Wednesday, June 7, 2017, be homologated.

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 and second sederunts of the Assembly.

Below is the list of committees and the membership proposed for this General Assembly.

Recommendation No. 7 (adopted, p. 11)

That the committees of Assembly be constituted as follows:

Committee on Bills and Overtures

Convener: the Rev. Matthew Sams

Commissioners who are clerks of presbytery or synod: the Rev. Barbara J. Fotheringham, the Rev. James T. Hurd, the Rev. Jinsook Khang, the Rev. Derek Krnys, the Rev. George S. Malcolm, the Rev. John M. Zondag

Clerks of Assembly: the Rev. Stephen Kendall, the Rev. Donald G.A. Muir

Committee on Business

Convener: the Rev. Mark R. McLennan

Members: the Rev. Dr. Patricia Dutcher-Walls, the Rev. Beth M. Mattinson, Mr. W. George Habib, the Rev. John M. Zondag

Committee to Confer with the Moderator

Convener: the Rev. Douglas H. Rollwage

Members: the Rev. Dr. M. Jean Morris, the Rev. Dr. H.D. Rick Horst, Dr. Alexandra Johnston, the Rev. Frances A.E. Savill, the Rev. Peter S. Han, the Rev. William Khalil, Mr. Gordon K. Walford

A Clerk of the General Assembly

Committee on Courtesies and Loyal Addresses

Convener: Ms. Norma J. McIntyre

Members: Mr. Brent B. Ellis, the Rev. Germaine Lovelace, Ms. Virginia L. Alexander

Committee to Examine the Records

Convener: the Rev. Robert Lyle

Members: Mr. Hyo Sin Lee, the Rev. Laura Kavanagh, Ms. Annie E. Coulter

Committee on Remits

Convener: the Rev. J. Paddy Eastwood

Member: Mr. John A. van Polen, Mr. Young Jin Lee

Committee on Roll and Leave to Withdraw

Convener: the Rev. Darrell R. Clarke

Members: Mr. Bernice M.E. Bain, the Rev. Joseph L. Bae

Committee on Terms of Reference

Convener: the Rev. Anita J. Van Nest

Members: Ms. Karen J. Yarrow, the Rev. Allan P. Farris, the Rev. Timothy R. Purvis

LEAVE TO SIT

Recommendation No. 8 (adopted, p. 11)

That the Committee to Nominate Standing Committees, the Assembly Council and the Life and Mission Agency's Ministry and Church Vocations' Committee on Education and Reception be granted leave to sit during the sederunts.

AGENDA DOCUMENTATION

The following have been distributed at registration:

1. Original reports: Business Committee
2. Supplementary reports: Life and Mission Agency
3. Replacement pages: Daily Schedule, Roll of Assembly, Agenda, General Information, Report Briefing Panels, Assembly Council, Clerks of Assembly, Committee to Nominate Standing Committee, Presbyterian Record Inc., Remits, Sexuality Overtures Joint Report, Referred Overtures, Unreferred Overtures, Petitions
4. General Information Sheet, Knox College Reception
5. Voting Cards with Summary of Motions

The following items will be distributed during the presentation of the reports:

1. Overtures on Sexuality – Booklet (Joint Report re Overtures on Sexuality)
2. Reformation@500 Liturgy (Ecumenical and Interfaith Relations Committee)

Recommendation No. 9 (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 printed Book of Reports that are to be used for any motions such as amendments, procedural motions or additional motions. Commissioners are asked to print legibly and to submit them to the Business Committee. Additional sheets are available 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. 10 (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. (Rec. No. 6, A&P 1997, p. 261, 24)

In 2009, the General Assembly adopted a recommendation to grant an advisory vote to young adult representatives and student representatives that permits them to vote on matters selected by them or suggested to them by the Moderator or the Assembly itself. (A&P 2010, p. 283, 362–63, 13; 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 the representatives 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. 11 (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. 12 (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 synod, 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 nine overtures were received by the Committee on Business and forwarded 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 Kamloops re clarifying vacation accumulation for clerics (referred to Clerks of Assembly, p. 581–82, 276–77).
- No. 2 from the Session of Chapel Place, Markham re a policy for congregations wishing to leave the denomination (referred to Clerks of Assembly, Trustee Board and Pension and Benefits Board, (p. 582, 277).
- No. 3 from the Synod of Manitoba and Northwestern Ontario re formula for synod directors and officers insurance (referred to Assembly Council, p. 582–83, 219–20).
- No. 4 from the Presbytery of Montreal re provision for “equalizing” ministers at presbytery (referred to Clerks of Assembly, p. 583, 278–79).
- No. 5 from the Presbytery of East Toronto re revising Book of Forms section 176.1 re institutional chaplains (referred to Clerks of Assembly, p. 583–84, 279–80).
- No. 6 from the Session of Innerkip Church, Innerkip re legislation re congregations wishing to leave the denomination (referred to Committee on Church Doctrine in consultation with Life and Mission Agency Committee (Justice Ministries), p. 584–85, 540–41).
- No. 7 from the Session of Arabic, Montreal re to table amendments on same sex marriage for ten years (referred to Committee on Church Doctrine in consultation with Life and Mission Agency Committee (Justice Ministries), p. 585, 540).
- No. 8 from the Presbytery of Winnipeg re housing allowance benefit for non-ordained church workers (referred to Assembly Council in consultation with Life and Mission Agency Committee (Canadian Ministries, Ministry and Church Vocations) and Financial Services, p. 585–86, 220).

- No. 9 from the Session of Glenview, Toronto re to review length of term service for elders (referred to Clerks of Assembly, p. 586, 281).

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 that recommends either the action to be taken at the General Assembly or the referral to a standing or special committee of the Assembly. (Book of Forms section 296.3) This committee's report is found starting on p. 234. There are 22 unreferred overtures (Nos. 10 to 31) and the text of these overtures are on pages 586–602.

Names to be placed on the Constituent Roll

There is no request for a name to be placed on the constituent roll.

Overtures received after April 1st (Book of Forms section 296.3)

The 2003 General Assembly adopted the practice for handling overtures received after the annual April 1 deadline whereby they are to 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, references, corrective cases or appeals for this Assembly.

Three petitions (p. 602–03) were submitted and have been forwarded to the Committee on Bills and Overtures which will recommend the action to be taken by the General Assembly; see their report on pages 234–44.

NOTICES OF MOTION

I give notice that, at a future sederunt, I will move or cause to be moved that the Assembly Council recommendation that the regulations regarding the disbursement of assets of dissolved congregations be reconsidered (Assembly Council, Rec. No. 9, see p. 219, 15).

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. 2, see p. 467, 23).

Mark McLennan
Convener

COMMITTEE ON CHURCH DOCTRINE

To the Venerable, the 143rd General Assembly:

The Committee on Church Doctrine has met three times in person and participated in a number of meetings using online technology since the last General Assembly. We are reporting in three parts: one in the special section on responses to sexuality overtures (p. 478–542), one in the joint report with the Life and Mission Agency Committee (p. 474–78), and the sections outlined below.

While we have spent the majority of our time considering the overtures concerning human sexuality, we believe it is important for the church to know that there are other pressing doctrinal issues facing us. One of these, the changing legislative and legal climate in relation to Physician Assisted Suicide (PAS) is especially pertinent. Here, we offer a significant resource to prompt discussion within the church while not changing our basic doctrinal stance.

In addition, we have considered the feedback of the church on documents we have presented at previous General Assemblies. While we are not offering a thorough reworkings of those documents, we give brief reports concerning what we have heard.

The Presbyterian Church in Canada tasks the Committee on Church Doctrine to consider the doctrine and discipline of the church. Recognizing that all aspects of Christian discipleship are important, our particular task and gift to the church is to faithfully discern the mind of God.

There are other parts of the church that focus on other important parts of discipleship. There is an organic unity to the life of the church where no part is superior to the other but there are also distinct parts played within that unity. The church's unity is not one of universal conformity but one found in diversity.

We make no apologies for the fact that the presented material may be challenging. While we do not relish the use of technical terms or academic language, it is our belief that we owe the church the best thoughts that we can. The biblical arguments concerning human sexuality, for instance, engage the biblical text faithfully but also with intellectual rigour. This includes engaging the original Greek and Hebrew and contending with various contemporary and ancient interpretations through various lenses such as text critical. Not every person within the church can or needs to engage at this level but to fulfill our task, as set out by the General Assembly, we must. We believe that our reports can help the church as it faithfully discerns the will of God for the future of The Presbyterian Church in Canada and humbly submit our work for consideration.

UNDERSTANDING AND INTERPRETING THE BIBLE

The 2016 General Assembly adopted the following recommendations: "That the document 'Understanding and Interpreting the Bible' be commended to congregations, presbyteries and other groups in The Presbyterian Church in Canada for use" and "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." (A&P 2016, p. 278, 39)

In summary, 13 sessions and five presbyteries responded. Overall, it was thought to be a helpful document, especially given the current climate in The Presbyterian Church in Canada, although some felt it was still too difficult to understand. Given the theological diversity in our denomination, it is not surprising that some felt it was too liberal and relativistic, and some felt it was too conservative and out-of-date. Despite these criticisms, there was general support for the resource and a number of comments have led to minor revisions.

In response to the comments that the document was too difficult to understand, the Committee on Church Doctrine will produce a short study guide that will be made available to the church in the near future.

Recommendation No. 1 (adopted, p. 25)

That "Understanding and Interpreting the Bible" be received as a resource for equipping the church to faithfully read the Bible.

Recommendation No. 2 (adopted, p. 25)

That the prayer of Overture No. 11, 2016 re to develop a Reformed confessional hermeneutic be answered by "Understanding and Interpreting the Bible".

LIVING IN GOD'S MISSION TODAY (A&P 2015, p. 255–68, 33)

The 2015 General Assembly adopted the following recommendation: That sessions, presbyteries and other interested groups study the document "Living in God's Mission Today" and report comments to the Committee on Church Doctrine through the Clerks of Assembly by May 31, 2016, and that the results of these comments be reported to the General Assembly in 2017.

Responses were received from seven presbyteries and nine sessions. One session merely reported referring it to a committee, and another indicated that they would study it and respond further, but no additional response was received. Two sessions merely stated their agreement with the document. Two presbyteries resolved to endorse the document for study, thus reaffirming the action of the General Assembly in so commending it.

Substantive comments on the document were thus received from five presbyteries and five sessions, which out of a total of 45 presbyteries and 860 sessions amounts to very little response.

One presbytery (the largest of the seven responding) and one session were very critical of the document, and in essence stated that the document as a whole fails to give adequate and proper place to the great commission as stated in Matthew 28:16–20.

Three presbyteries report having had a discussion of the document at a meeting. One of these summarized the document as being excellent, but somewhat wordy and repetitious; the focus on all creation was appreciated and the emphasis on God's mission in which we are participants was valued. Another presbytery also highlighted the focus on all creation and affirmed that the document was helpful in enabling the mission of reconciliation with Indigenous peoples. Another presbytery expressed support conditional upon the insertion of another paragraph acknowledging mistakes made and hurt caused others through missionary activities. Another presbytery focused less on the document and more on two practical questions: "What are the main obstacles for Presbyterians getting involved in mission?" and "What would we have to do to get out of our comfort zone?"

One session commented that the document is too in-depth a review for most members but could be used as part of a Bible study on mission; a two-page precis would be valuable for general use. One session recognized the changing nature of our view of mission, and that it is essential that each Christian understand a personal call to mission and be equipped to live it. One session following a substantial study resolved to share the document with the congregation in segments inserted in the weekly bulletin. Another session used the study to review the activities of the congregation and offered a lengthy summary of its review of its engagement in mission.

This summary of comments is offered for information. It is anticipated that the committee will review them further as it continues to reflect on the document "Living in God's Mission Today".

PHYSICIAN ASSISTED SUICIDE

Introduction

Canada's changing attitudes towards Physician Assisted Suicide (PAS; see p. 246–49 for explanation of terminology) prompted a number of legal changes in the past number of years. In response to these changes, the Committee on Church Doctrine evaluated the current doctrinal stance towards PAS and discerned that there were no major changes required at this time. The committee does see that what was once a nearly universal prohibition has begun to change within different parts of the Christian community. While acknowledging these changes, a majority of the committee believed that The Presbyterian Church in Canada should not change its current stance.

Instead of launching into a significant theological justification for this position, the committee decided that The Presbyterian Church in Canada would benefit from a resource that could help individuals, congregations, sessions and ministers to grapple with the underlying theological issues at play in PAS. The "individuals" mentioned are not just those who are facing an imminent death and their families, but the medical staff and professionals who engage in these situations as part of their everyday work life. The Presbyterian Church in Canada must provide resources for those living out their God given call working in the medical field. In addition, we believe that those who work within health care, such as chaplains and spiritual care providers, could also use this resource to good effect.

This portion of our report is that resource. It is presented here less as a "report" but rather as a record of the resource that will be made available to the church in the near future. There are a few places in the resource which will need editing and addition. For instance, there is a reference to a website that is under construction. This is therefore a near final draft of the resource.

The Subcommittee – Members

The Rev. Dr. Roland De Vries joined the faculty of Presbyterian College as Director of Pastoral Studies in July, 2015. He has been the minister of two congregations, helping them to engage in various forms of renewal. As Director of Pastoral Studies, Dr. De Vries' interest is in the formation of ministers through the integration of academic theology with the practice of ministry and growth in personal Christian character. He oversees the field education program and teaches in areas such as preaching, worship, congregational leadership, and the theology and practice of ministry. Dr. De Vries has a deep commitment to the wellbeing of Christ's church and to the formation of ministers who are able to serve faithfully, competently and imaginatively within a congregational setting. His primary interest is in the missional identity of the church and the relationship between the gospel and culture.

Mrs. Myrna Talbot is a member of the Committee on Church Doctrine and serves as its secretary. She has had a 33 year career as a consultant, specializing in social research, to all levels of government. End of life issues are of vital importance to her, as she recently lost her husband to a brain aneurism and was faced with the heartbreaking decision to withdraw treatment. Her personal story is included towards the end of this report.

Dr. M. Terence O'Reilly, cancer researcher, Novartis Pharmaceuticals, Basel, Switzerland. Dr. O'Reilly is an award winning researcher who is currently on long term disability. Dr. O'Reilly has early onset Parkinson's Disease (18 years), has had deep brain surgery to alleviate symptoms, and is a cancer survivor, currently undergoing treatment for his third battle with non-Hodgkin's lymphoma (mantle cell). Dr. O'Reilly is an active member of the Anglican Church in Basel, a chaplaincy of the Anglican Communion, and a multi-ethnic congregation that attracts professionals from every continent.

Ms. Loraine Warnock, Nurse Manager at London Health Sciences Centre, University Hospital, and since 1984, has had a wealth of nursing experience in various aspects of health care in Ontario. Ms. Warnock is an elder, a cancer survivor, and has travelled on medical mission trips to Yemen and Central America.

The Rev. Jinsook Khang is on the ministry team at Vaughan Community Church. The Rev. Khang serves at the Clerk of the Presbytery of Eastern Han-Ca Presbytery. She has a deep interest in small group ministry, Bible study and pastoral care. Jinsook Khang has been on the Committee on Church Doctrine since 2015.

The Rev. Dr. Christine O'Reilly has over 30 years' experience as a pastor in rural and small town settings. Dr. O'Reilly has been an advocate for small congregations within the denomination for many years, and has led workshops for small congregations across Canada in renewal, visioning, worship and lay leadership. Her interests include worship planning and leadership, rural ministry, mentor groups for pastors, spiritual formation, community engagement and the renewal of vital mission and ministry in the local congregation. She has served two terms on the Committee on Church Doctrine. She is the convener of this subcommittee.

Preface

The Committee on Church Doctrine was assigned the task of preparing a report on "Physician Assisted Death" by the 2015 General Assembly. (A&P 2015, p. 49) An extension on the work was given by the 2016 General Assembly (A&P 2016, p. 278), in light of pending legislation by the federal government, as required by the Supreme Court of Canada; with the expectation that a report would be available for the 2017 General Assembly.

The task has been undertaken in good faith and with a will to discuss, explore, pray and work by the subcommittee. We come from a variety of experiences, both personal and professional; we all share a common faith in Christ, and a desire to care for people as God calls us. The scope and weight of the task, the legal and medical changes that have been made in the past year have been almost overwhelming. The real-life stories we all brought impacted us profoundly. We do not feel in any way qualified as "experts", but humbled by the work we have undertaken.

Since the 2016 Assembly, the matter of end of life decisions has changed rapidly, and remains in flux even as we present this interim report. Government legislation has opened the way for not only choices to end life, but deep discussions about end of life care, the care and protection of the vulnerable, and the role, responsibility and rights of health care providers. The perceptions of the public and within the wider church of Christ are complex.

Our committee has noted how even the language and acronyms around end of life decisions have (and are) changing. What was once called "euthanasia" has moved to "mercy killing", then to "Physician Assisted Suicide" (PAS) to "Physician Assisted Death" (PAD) to "Medical Assistance in Dying" (MAID). The change in language seems to us to reflect a change in both opinion and understanding of end of life choices in an increasingly secular, technological and utilitarian society.

What do these different terms truly mean, and what do they say about our changing attitudes and practices to life and death, to values such as compassion, long term care and sacrifice, and the

worth of the vulnerable and their caregivers in our culture? What does the term “dying with dignity” truly mean? What is the place of death in an increasingly death-denying, industrialized society? Is there a difference between end of life choices for a person with a spinal cord injury, an acquired brain injury, someone who has a mental illness, or has a diagnosis of a chronic, progressive, debilitating disease or a terminal, untreatable cancer?

These are but a few of the questions we have wrestled with over the year.

We have noted in recent months, the advent of a Canadian produced television show “Mary Kills People” described by the Global Television Network as “a character-driven, six-part television event that follows Dr. Mary Harris – an overworked single mother and an emergency room doctor who also moonlights as an underground angel of death – working outside the law assisting patients who want to die on their own terms. So far Mary has managed to stay under the radar, but business is booming, and her double life is getting complicated.” (globaltv.com/marykillspeople)

A recent report from researchers at the University of Calgary noted yearly cost savings between \$35 million to about \$140 million for the health care system when people choose “MAID”. (theglobeandmail.com/news/national/assisted-suicide-could-save-canada-up-to-138-million-a-year/article33701475)

Both of these items cause us to ask questions on many levels. Have we more quickly than imagined begun to normalize and even promote the choice to end life? There are guidelines from government and medical ethicists in hospitals. There is increasing divergence in the Christian church over what was once a basically unified stance. There are some who embrace the “right to die” under their own control, and some who fear it. There are many who wonder if we will come to a time when there will be subtle (and perhaps not so subtle) pressure upon the vulnerable, the sick, the struggling, the elderly, and those with mental or physical illnesses to end their lives.

The subcommittee has decided unanimously to consistently use the term “physician assisted suicide” (PAS). This decision was not made lightly. Reasons for adopting the term PAS include:

- clarity in what we are talking about: someone choosing to end their life, and seeking the help of medical professionals to do so. Other terms like “physician assisted death” or “medical aid in dying” could include withholding or minimizing treatment, that will hasten death, but not be a pre-planned, intentional administration of a substance to cause death.
- our understanding as a denomination that suicide is not considered an unforgiveable sin, but rather deserves intense and engaged compassion, comfort, attention and involvement with the person in such physical, mental and/or emotional pain that life itself seems unbearable.

An underlying theological question has been presented and discussed at every meeting of the subcommittee: the question of autonomy. What do we believe as Christians about personal autonomy? This is a key question in this (and other) debates in our time.

We live in a culture enamoured with the closing lines of *Invictus* by William Earnest Henley: “I am the master of my fate: I am the captain of my soul.” *Invictus* is a stirring work of literature, but it decries any trust by God.

As Reformed Christians, we profess a different heritage, powerfully stirring to our souls that proclaims a complete and utter trust in God, as in the words of the Heidelberg Catechism:

Q. What is your only comfort in life and in death?

A. That I am not my own, but belong – body and soul, in life and in death – to my faithful Saviour, Jesus Christ.

He has fully paid for all my sins with his precious blood,
and has set me free from all the power of the devil.

He also preserves me in such a way
that without the will of my heavenly Father
not a hair can fall from my head;

indeed, all things must work together for my salvation.

Therefore, by his Holy Spirit he also assures me of eternal life
and makes me heartily willing and ready from now on to live for him.

Our deliberations are not nearly complete. We believe this issue is of deep and fundamental importance to The Presbyterian Church in Canada, to those who find a church home in a Presbyterian congregation, to those who are medical professionals, pastors, family members, patients, caregivers, and all who seek to live faithfully and walk humbly with God. Rather than succumb to pressure and produce a hastily written, shallow or doctrinaire report, the subcommittee offers an interim report to the church. This is a “work in progress”; it is offered with the hope, plea and expectation that the church will read and respond to this interim offering, in our ongoing work of understanding faithful, informed, Reformed, scriptural, theological and pastoral wisdom for this matter of life and death.

In this report, note the following:

- The subcommittee strongly advocates quality palliative care accessible to all Canadians as our first response, rather than strongly advocating in favour of physician assisted suicide. We believe there is a difference between “letting go of earthly life” and “deliberately inducing death”.
- We also strongly advocate for compassionate pastoral care, pastoral support and understanding for those facing these matters of life and death (patients, family members, health care professionals, funeral directors and staff, pastors, personal support workers). Those in the health care field face new challenges in matters of conscience that require our church community to listen, to learn and to live with our brothers and sisters on the front lines of this growing, ever-changing debate and practice.
- Ongoing research in this field seems to indicate a growing trend that people are choosing physician assisted suicide not simply over a fear of pain, but a sense of loneliness, of being a burden to others, and feelings of hopelessness. Surely this is a call from Christ to the church: to cultivate communities that accompany people through the valley of the shadow of death to the light of God’s grace and promise of life eternal.
- “Dying with dignity” is slogan prevalent in this debate. We would take a broader view of what those words mean. Life is messy; death is messy. Life and death are often uncomfortable and difficult. In both life and in death, “dignity” is not limited to our physical circumstances but being assured of and surrounded by the love of God, and the love of God shown through the loving care of God’s people. That care is also messy and difficult, but is what we believe Christians are called to undertake.
- We recognize that this position is “out-of-step” with our current culture. We believe that being “counter-cultural” in this matter is part of our mandate as followers of Jesus Christ, who knew the sorrow and pain of death, and did not acquiesce to culture. He who “holds the keys” also holds us as distinctive from our culture’s patterns regarding both living and dying.

In its approach to the question of physician assisted suicide, the Committee on Church Doctrine has decided that it will not follow the same path it has with theological questions or issues in the past. Rather than write a 50-page theological and scriptural approach to the question of physician assisted suicide, for example, we are offering a collection of writings that approach this issue from different points of view. We will address some of the bigger questions around physician assisted suicide in a way that we hope is both succinct and accessible.

The committee will offer an online opportunity for comments and responses, stories and questions that individuals have and invite them to share their reflections and pose their questions to the committee.

The Current Legal Landscape in Canada

The Carter Decision

The “Carter Decision” refers to a case decided by the Supreme Court of Canada in 2015. The judgement of the court was that the criminal code provisions outlawing assisted suicide and euthanasia are unconstitutional – to the extent that they prevent suffering persons from accessing medical services by which their lives may be ended. The court decided unanimously that the Charter of Rights and Freedoms protects the right of Canadians to physician assisted suicide, broadly defined.

The summary of the court's judgement is as follows:

The criminal code provisions (against physician assisted suicide and euthanasia) unjustifiably infringe section 7 of the charter and are of no force or effect to the extent that they prohibit physician assisted death for a competent adult person who (1) clearly consents to the termination of life and (2) has a grievous and irremediable medical condition (including an illness, disease or disability) that causes enduring suffering that is intolerable to the individual in the circumstances of his or her condition.

The government of Canada was given one year (in February 2015) to enact new legislation that allowed for physician assisted suicide and euthanasia. In February of 2016 the government was given four additional months to come up with new legislation. In February of 2016, also, a parliamentary committee submitted a report to the House of Commons with recommendations about what should be included in the new legislation.

Federal Legislation on "Medical Aid in Dying"

Bill C-14 (a legislative proposal concerning medical aid in dying) received Royal Assent on June 17, 2016. The effect of this legislation was to make physician assisted suicide legal and to provide a framework within which such a "treatment" could be accessed by Canadians.

Here is a summary of the effect of this legislation as provided by Health Canada:

There are 2 types of medical assistance in dying available to Canadians. They include where a physician or nurse practitioner:

1. directly administers a substance that causes death, such as an injection of a drug [this is commonly called voluntary euthanasia]; or
2. gives or prescribes a drug that is self-administered to cause death [this is commonly known as medically-assisted suicide].

Who is eligible for medical assistance in dying?

In order to be eligible for medical assistance in dying, you must meet all of the following conditions:

- be eligible for health services funded by the federal government, or a province or territory. Generally, visitors to Canada are not eligible for medical assistance in dying;
- be at least 18 years old and mentally competent (this means capable of making health care decisions for yourself);
- have a grievous and irremediable medical condition;
- make a request for medical assistance in dying which is not the result of outside pressure or influence; and
- give informed consent to receive medical assistance in dying (this means you have consented to medical assistance in dying after being given all of the information needed to make your decision, including information about:
 - your medical diagnosis
 - available treatment
 - available options to relieve suffering, including palliative care

Who is eligible for medical assistance in dying?

To be considered as having a grievous and irremediable medical condition, you must meet all of the following conditions:

- have a serious illness, disease or disability,
- be in an advanced state of decline that cannot be reversed,
- be suffering unbearably from your illness, disease, disability or state of decline,
- be at a point where your natural death has become reasonably foreseeable, and
- which takes into account all of your medical circumstances.

You do not need to have a fatal or terminal condition to be eligible for medical assistance in dying.

Mental Illness

People with a mental illness are eligible for medical assistance in dying as long as they meet all of the listed conditions.

However, you are not eligible for this service if:

- you are suffering only from a mental illness;
- death is not reasonably foreseeable when considering all the circumstances of your medical condition;
- mental illness reduces your ability to make medical decisions.

The process for medical aid in dying in Ontario

The College of Physicians and Surgeons of Ontario has provided guidelines for medical professionals within its jurisdiction, providing guidance on the steps that must be taken when physician assisted suicide takes place. Other professional bodies across the country have provided their own guidelines, and those of the College of Physicians and Surgeons of Ontario are provided here for illustrative purposes. The following steps are outlined by the college.

- Step 1: Patient makes initial inquiry for medical assistance in dying to a physician or a nurse practitioner.
- Step 2: Physician or nurse practitioner assesses the patient against eligibility criteria for medical assistance in dying.
- Step 3: Patient makes written request for medical assistance in dying before two independent witnesses.
- Step 4: The physician or nurse practitioner must remind the patient of his/her ability to rescind the request at any time.
- Step 5: An independent second physician or nurse practitioner confirms, in writing, that the patient meets the eligibility criteria for medical assistance in dying.
- Step 6: A 10-day period of reflection from the date of request to provision of medical assistance in dying.
- Step 7: Physician or nurse practitioner informs dispensing pharmacist that prescribed substance is intended for medical assistance in dying.
- Step 8: Provision of medical assistance in dying.
- Step 9: Certification of death.

Definitions – A word about words

The language we use to describe death and dying, and the language we use to describe the act of taking another person's life, is very important. Sometimes we may think that our words are neutral (that our words simply describe acts), but very often the words we use imply subtle ideas or political agendas. Also, the language used in the wider culture may or may not match our understanding of life and death as these are lived in relation to the good news of Jesus Christ.

Here is a rather simple example to explain this point. When we talk about these issues, why do some speak about "physician assisted death" rather than speaking about "a physician ending a patient's life", or about "a physician killing a patient"? Is this newer language intended to change how we feel about these acts?

One other example: In the province of Quebec, the language of "medical aid in dying" is now used to describe a physician's role in ending a patient's life. But when this language was introduced in Quebec, the "father" of palliative care medicine (Dr. Balfour Mount) reacted with deep frustration, by saying that "medical aid in dying" is what palliative care physicians have been providing for 40 years.

Medical Aid in Dying

The government of Quebec passed Bill 52 in 2015. The first version of the Bill actually did not provide any definition of the phrase "medical aid in dying". During the period in which the Bill was revised, however, it became apparent that the law would need to include an explicit definition.

The definition of "medical aid in dying" is, finally, as follows:

A treatment consisting of the administration of drugs or substances by a physician to a person at the end of life, at that person's request, in order to relieve his suffering resulting in his death.

This means that “medical aid in dying” is an act by a physician to inject drugs (or provide several successive injections of drugs) to end a person’s life and suffering at his or her request – that is, it is not the provision of a prescription for drugs that a patient will fill and then take at his or her own discretion. The Quebec law requires that the person receiving “medical aid in dying” be near the end of life, be suffering physically or psychologically, and be competent to consent to such an act.

Physician Assisted Suicide

The language of “physician assisted suicide” can be used to describe various ways in which a doctor might actively participate in the death of a person. Very often (in such jurisdictions as Oregon and California) this refers to the physician’s act of writing a prescription for a “cocktail” of medicines by which a person may take his or her own life. In those jurisdictions, the physician who prescribes the medications may not be present when the person takes the “cocktail” to end his or her own life.

In some instances, the language of physician assisted suicide is used for other ways that a doctor may end the life of a patient, since it is assumed that the physician is simply acting on the request of the patient him or herself to have their life ended.

Euthanasia

Euthanasia is somewhat older language that is used to describe the act by which one person takes another person’s life, as a presumed act of mercy to end his or her suffering. The Canadian Medical Association defines euthanasia as follows:

Knowingly and intentionally performing an act, with or without consent, that is explicitly intended to end another person’s life and that includes the following elements: the subject has an incurable illness; the agent knows about the person’s condition; commits the act with the primary intention of ending the life of that person; and the act is undertaken with empathy and compassion and without personal gain.

Although this concept has a mixed meaning (and may sometimes imply a lack of consent), it has been used by medical professionals in Quebec to describe “medical aid in dying”. Specifically, Dr. Yves Robert, who is secretary of the Quebec Medical Association, has used the language of euthanasia in place of “medical aid in dying”. Sometimes two types of euthanasia are defined as voluntary euthanasia and involuntary – in the latter case, the person’s life is ended without their active participation in any decision-making process that leads to their death.

Palliative Care

There is increasing awareness today of what palliative care is, and how few Canadians are actually able to gain access to such care at the end of their lives. Some statistics suggest that as many as 75% of Canadians do not have access to palliative care, which is defined by the Canadian Hospice Palliative Care Association as follows:

Palliative care is a special kind of health care for individuals and families who are living with a life-limiting illness that is usually at an advanced stage. The goal of palliative care is to provide comfort and dignity for the person living with the illness as well as the best quality of life for both this person and his or her family.

A “family” is whoever the person says his or her family is. It may include relatives, partners and friends.

The World Health Organization defines palliative care as:

An approach that improves the quality of life of patients and their families facing the problems associated with life-threatening illness, through the prevention and relief of suffering by means of early identification and impeccable assessment and treatment of pain and other problems, physical, psychosocial and spiritual.

An important objective of palliative care is relief of pain and other symptoms. Palliative care meets not only physical needs, but also psychological, social, cultural, emotional and spiritual needs of each person and family. Palliative care may be the main focus of care when a cure for

the illness is no longer possible. Palliative care services help people in later life who are ill to live out their remaining time in comfort and dignity.

Within a Christian framework, palliative care includes prayerful exploration of the presence of Christ with his people in their suffering. It also reaches toward the meaning and hope that are given to us in Jesus Christ, a spiritual challenge for all of us whether in the course of daily life or at the end of life.

Hospice Palliative Care

A hospice (or hospice palliative care) simply refers to palliative care that is offered in a more home-like setting. Rather than receiving such care, and dying, within the austere and institutional context of a hospital, hospice care provides a home-like environment to die in the care of family, friends and medical professionals in a way that seeks the dignity and familiarity of daily life lived in relationship.

Termination of Treatment

This refers to those situations where medical treatment is no longer indicated and all treatment except palliation (food, hydration, pain relief, etc.) is withdrawn. The intention is not to cause death, but rather to recognize that it can no longer be effectively resisted. The results intended by the provision of certain therapies can no longer be attained, so the treatment is deemed useless and withdrawn – again, the intention is not to cause death, but rather to recognize that it can no longer be effectively resisted.

The termination or withdrawal of treatment is best understood as an expression of the right of patients, or those legally appointed to act for them, to refuse treatment. The right of patients to refuse even life-saving medical interventions is well-established in the Canadian legal landscape. Importantly, it is the right to refuse treatment that undergirds the corresponding requirement of informed consent in Canada – that is, the right to refuse treatment goes hand in hand with the legal requirement that medical practitioners provide all pertinent information to a patient concerning her or his condition and the possibilities for medical treatment (including the possible success or failure of those treatments).

It is important to clarify, in the context of the present report, that the withdrawal of treatment cannot be equated with the act of physician assisted suicide nor can it be equated with the act of a physician in ending a patient's life or the act of a patient in taking medicines prescribed to end his or her life. As stated above, the withdrawal of treatment *does not cause death* – rather, the withdrawal of treatment allows underlying biological processes (related to a disease or medical condition) to take their course.

Conscience Rights

When we speak of conscience rights, we refer to the fact that medical professionals, such as doctors and nurses, may wish to exempt themselves from the provision of certain medical procedures or services. For example, a doctor may not wish to provide abortions, and cannot be compelled to provide an abortion if it is against her or his religious convictions or firmly held personal beliefs.

In the case of physician assisted suicide and euthanasia, the Supreme Court of Canada and legislation in Quebec both indicate that a physician cannot be compelled to provide a physician assisted suicide if it goes against their conscience.

However, complications arise here. For example, if a patient asks his doctor for assisted suicide (and the doctor is morally opposed to that action), must the doctor provide a referral to another doctor, who would provide assisted suicide? From the point of view of the referring doctor, isn't he or she still complicit in an immoral action if he or she provides a referral? The point of view of the conscientious objector could be expressed bluntly like this: "I won't kill you, but here is the business card of someone who will kill you."

As a result, there are ongoing discussions (and serious concerns) within religious and medical contexts about protecting the religious freedom of doctors, nurses and other health care professionals. This is an area for the church of Jesus Christ to show courage and support to those who seek to serve Christ as they serve in these professions.

Vulnerable Patients

The Supreme Court and the Quebec government have both indicated that only consenting adults may receive physician assisted suicide. This is to ensure, in part, that vulnerable adults are not coerced into receiving physician assisted death.

One can imagine a scenario, for example, in which a person might be coerced into physician assisted death by family members who have a financial interest in their death.

The question of who is vulnerable, however, may be a complex question. For example, could new openness to physician assisted death create situations in which elderly persons feel that they should ask for physician assisted death rather than asking their family to deal with their suffering? Is such a person vulnerable in a way that the Supreme Court justices or the law might not have imagined? Also, since a Parliamentary Committee has recommended that individuals with mental health diagnoses may seek physician assisted suicide, what are we to say about the possible or inherent vulnerability of such persons?

Terminal or Continuous Palliative Sedation

A treatment offered in the context of palliative care consisting of the administration of sedative medications for patients who are terminally ill – the patient is rendered unconscious or is significantly sedated. The intent of medication is to alleviate suffering and to manage symptoms. Although it is not the primary intention of the treatment, a foreseeable consequence of this treatment is sometimes a hastening of death through the giving of these medicines, but is not the primary intention of prescribing them.

This treatment is used fairly widely within the Canadian medical context, although we may not be familiar with this particular label.

The definition provided in the Quebec law is as follows:

A treatment offered in the context of palliative care consisting of the administration of drugs or substances to a person at the end of life in order to relieve his suffering by making him continuously unconscious until his death.

A starting point

Where does one begin to explore, to understand and to reflect faithfully upon the very real topic of “physician assisted suicide”? Does this task begin with medical terminology? Does it begin with research into disease and medical ethics? Does it focus on a series of events: the diagnosis of a terminal illness, declaration of life expectancy, and anticipation of probable outcomes and the clinical stages at the end of life? Does it begin with an examination of why healthy individuals place PAS into an advance directive, and/or encourage others to do likewise? Does it begin with a careful examination of the newly adopted laws of Canada, and the nature of the society who support the implementation of these laws? Even the terms and language used are changing almost daily, from “euthanasia” to “assisted suicide” to “physician assisted suicide” to “physician assisted death” to “medical assistance in dying”. How does the language employed reflect the changes within culture and society? Where do we begin to interpret language and the nuances behind the terms and definitions?

Or should we begin at the beginning – with an understanding of our identity? Should we perhaps begin with an embrace of the living faith that provides both the foundation upon which we live our days on earth and end them – the foundation upon which we make choices about both our living and our dying?

As we prayerfully and thoughtfully explore this important and complex matter of physician assisted suicide, it is our contention that understanding our identity as Christian people precedes and provides the basis of our belief and our behaviour in matters of life and death. This interim report cannot offer in depth medical or legal analysis. What we have chosen to do is approach these issues from a variety of angles, always taking the framework of faith as the starting place for our discussion, our decision-making, and our determination as Presbyterians in Canada. Such a framework and foundation will guide our questions and answers, our attitudes and our actions.

It is crucial to note at the outset that the culture in which we live as Canadians has undergone radical shifts of belief. The Judaeo-Christian culture in which many Canadian Presbyterians grew

up is no longer our experience; in fact, it has not been the common culture for some fifty or more years. Simply put, Christendom left Canada a long time ago.

This fact is important to note, for we can no longer presume, in fact we must no longer presume, that Canadian society shares an overarching set of beliefs and values that determine our laws and day-to-day practice of living. Living in a democracy, diminished religious commitment, pluralism, the value attached to human self-determination (autonomy), greater freedom to express opinions and the technology to disseminate the same rapidly and broadly, and an increased sense of individualism are all features of societies that accept PAS. Christians in Canada must learn now what our earliest faith ancestors knew that we are called to live our faith with both commitment and courage, for we are no longer the majority opinion.

Our foundational beliefs and values need to be constantly explored, explained and experienced, which will often set us apart from the culture of our day and time. The first century church was known for being different than mainstream society, particularly in the care of the sick and the dying:

Ancient societies and religion were not known for their care for the sick and dying. Christians who often risked their lives to care even for non-Christians represented a radical difference... It was common in ancient societies, including Rome, which saw the inception and rise of Christianity, to abandon the sick and dying. Roman religion did not teach followers to care for the helpless.

Destitute families lacking any resources to help sometimes even abandoned the chronically ill to die. In Rome, sick or elderly slaves were routinely left to waste away on Tiber Island. Unwanted children were often left to die of exposure. If a father decided that the family could not afford to feed another child, that child would be abandoned on the steps of a temple or in the public square. Almost without exception defective newborns were exposed in this way.

The churches' program of benevolent care soon expanded, owing to an unfortunate cause. A devastating epidemic began in 250 and spread from Ethiopia across North Africa, then to Italy and the western Empire. It lasted 15 to 20 years, and at one point in Rome, 5,000 people died in one day. Christians buried the dead left in the streets and cared for the sick and dying.

Prominent historian of medicine, Henry Sigerist, once wrote that Christianity introduced the "most revolutionary and decisive change in the attitude of society toward the sick", giving sick people a "preferential position" in society that they retain to this day. Christian saw the suffering of others as an opportunity to provide compassionate care in the name of Christ. This was Christianity's novel contribution to healthcare, providing the foundation for the whole tradition of western medical philanthropy.

By the fourth century it led to the creation of the hospital as a uniquely Christian institution. But the hospital would never have succeeded without an earlier long tradition of medical philanthropy integral to the ministry of the early church.¹

The reason for this radical difference was grounded in the Christian belief that life is a gift from God, and our identity is as God's creation, beloved daughters and sons. That belief shaped behaviour.

From the beginning of scripture, human beings are created in the image of God.² They are entrusted by God to care for creation, and to love and care for one another, which care is particularly exemplified in the life and ministry of Jesus Christ.³ Theological understanding and application of the life and ministry of Christ taught that God loves the world, and that those who follow Christ are to live alongside and love one another as He did. In fact, this was the mark the identity of a disciple.⁴

In teaching the way of Christ, and reflecting theologically upon his life, death and resurrection, the apostle Paul and other New Testament writers made caring for one another a hallmark of Christian community.⁵ For the earliest Christians, death was not seen as the final word – rather, the power of Jesus Christ's own death and bodily resurrection meant a sure and certain hope of eternal life for those who belonged to him.⁶ Death was no longer the ultimate enemy, Christ's

victory over death gave everyday life its fundamental meaning, as well as confidence in the call to compassionate care even as we face death.

For the early Christians, these truths formed the foundation upon which they lived their lives, cared for others, and faced death. Their identity as sons and daughters of the living God changed everything.

The Apostles' Creed, which many of us proclaim aloud each Sunday, declares "I believe...in the resurrection of the body and the life everlasting". This, too, is part of our identity as followers of Jesus Christ, providing a firm foundation upon which we stand to make decisions, to accompany one another, to live and to die with grace and dignity.

It is these truths and this fundamental identity that calls for our attention and allegiance as we find our way through the current discussion and implementation of physician assisted suicide. As Christians, we called to live differently and at times "at odds" with the culture around us. This can take many forms: how we spend our time and our money; how we express hospitality, give generously and demand nothing in return; how we value others, regardless of status, gender, gender identity, sexual orientation, ability, creed or race; and how we value life as God's gift to be cherished and nourished. We may disagree with others' beliefs, for example, but are still called to live and to serve and honour life.⁷

As Living Faith records:

2.2.1 The mystery of human existence
is that we belong to God
and have been made in the divine image.
In God we live and move and have our being.

7.6.5 Baptism assures us that we belong to God.
In life and in death
our greatest comfort is that we belong
to our faithful Saviour Jesus Christ.

As we and our loved ones face illness, and as life becomes increasingly fragile and fraught with debilitating disease and the imminence of death, we face many questions borne out of the gospel call to love, to care and to treat one another as creations of God. We sometimes face painful and tragic circumstances, which test our faith and leave us with more questions than answers. Even then, those who profess "Christ is Lord" are called to walk the difficult path of faith and doubt. Living Faith expresses this well:

6.1 Faith

6.1.1 Faith is a gift of God
constantly renewed in Word and Sacrament
and in the shared life of God's people.
It 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.
By faith we receive the very life of God
into our lives
and joyfully discover
that God knows, loves and pardons us.

6.1.2 God brings us to faith in many ways.
We may have trusted in God from childhood;
or our faith may have come later in life.
Faith may come suddenly
or only after a struggle to believe.
Whatever the spiritual journey we have travelled,
God honours our faith, great or small.

- 6.1.3 Faith is a response
to God's presence in the midst of life.
It says "yes" to the God who is here.
- 6.2 Doubt
 - 6.2.1 We are not always certain that God is with us.
At times God calls us
to live in this world
without experiencing the divine presence,
often discerning God's nearness
only as we look back.
At other times God seems absent
in order that our faith may be tested.
Through such struggle we mature in faith.
God may also chasten and strengthen us
through the hard circumstances of life.
 - 6.2.2 Questioning may be a sign of growth.
It may also be disobedience:
we must be honest with ourselves.
Since we are to love God with our minds,
as well as our hearts,
the working through of doubt
is part of our growth in faith.
The church includes many who struggle with doubt.
Jesus accepted the man who prayed
"Lord, I believe. Help my unbelief."
 - 6.2.3 Though the strength of our faith may vary
and in many ways be assailed and weakened,
yet we may find assurance in Christ
through confidence in his word,
the sacraments of his church,
and the work of his Spirit.

As we consider the implications of physician assisted suicide, we stand on the foundation of God's love and faithfulness to us, and God's hold upon our lives, with the promise that there is more to come than we can see and understand here and now. This instructs and influences how we prepare not only to live but also to die, and how we accompany one another (as family members, friends and medical professionals) on this journey towards death and eternal life.

The foundation upon which we, as Christians, live and make decisions in both life and death, is very different from the current increasing secular culture within Canada. We may well be a "peculiar people" in both the decisions we make for ourselves at the end of life and the way we care for those who have a chronic condition such as Amyotrophic Lateral Sclerosis (ALS), who struggle with mental illness, or who face a terminal illness themselves, with their children or adult loved ones. We believe that all of life has meaning, including our journey towards earthly death and eternal life by God's grace in Christ.

We believe that Christians and congregations are called to teach and practice end of life care that reflects and embodies the commands and vision of scripture and the example of Jesus Christ. So we come alongside those who are ill, those facing the end of life, those caring for patients as family members and professionals, those providing pastoral care, prayer, presence, and funeral and memorial services. We will not always agree with one another, but we are called to always act with grace and love.

We believe that communities of faith are particularly commanded to be in the forefront of the palliative care movement. Palliative care offers compassionate, pro-active, medical, emotional and spiritual resources to patients and their families and friends. As noted earlier in this report, research indicates that 75% of Canadians do not have access to quality palliative care. It is the intention of the committee that this is a call, a command and an opportunity for the worldwide Church of Jesus Christ and The Presbyterian Church in Canada, in the scope of this report, to

show courage and leadership in advocating for, encouraging, providing and supporting palliative care in every community across the nation. The heritage of early Christianity inspires us to take up this mantle and in the name of Christ, minister to the sick and dying, offering them, their families and friends tender, compassionate, excellent service that attends to medical, emotional, mental, physical and spiritual care. We exhort The Presbyterian Church in Canada at the national, synod, presbytery and congregational level to take a leading role in the palliative care movement. We have heard stories of church buildings that now serve as palliative care or hospice centres, and see this as a way the church continues to minister to a community after the congregation has ceased to require a building.

A recent statement of the Canadian Council of Churches offers a strong call to congregations and individuals to advocate for, and actively work towards, universal access to palliative care in Canada. The full statement is found at councilofchurches.ca/wp-content/uploads/2013/12/Bruised%20Reed%20Proof_7_txt.pdf.

Providing palliative care to all in need of it is the joint responsibility of all members of society including private caregivers, the health care system, and government. We understand that dignified palliative care need not always occur in hospital or hospice, but may well happen at home. But in any case, mutual support between government-supplied health care workers, family, friends and others is the foundation of any experience of palliative care. Our churches are committed to participating in this work, and to collaborating wherever possible to ensure that no one in Canada need face death and dying without the dignity and support of quality palliative care. We rely upon all levels of government to accept and support their necessary role in this key aspect of universal health care.⁵

As part of this interim report, we are seeking responses from Presbyterians in Canada.

We include some questions and answers in this report, (p. 255–64) and seek yours; we include stories of real people facing end of life issues, as patients and caregivers, and seek your stories and reflections.

One of the faithful servants of Christ and The Presbyterian Church in Canada is the Rev. Dr. Tony Plomp, a former minister and a former Deputy Clerk of the General Assembly for many years. Tony, and his family with him, faced a difficult diagnosis of, and journey with, lung and bone cancer. As he faced his own death, Tony took the time to write of his faith and how he was living faithfully during this experience, in the October 2015 issue of the *Presbyterian Record*. He closed the article with these wise words:

I do not know what shape the immediate and long-term future will take. What does it mean to die? What does it mean to confess, “I believe in the resurrection of the dead?” What does it mean to embrace the Christian hope of life eternal? Some folk have told me they know exactly what that future will be like based on their reading of scripture. I confess that I do not know. It is a mystery as deep and profound as is the mystery of faith and the God in whom we place our trust. All I know is that God is at the centre of that mystery and so here, too, I confess that I believe “He does all things well.”

In an address to the General Assembly I quoted a part of the first question and answer of the Heidelberg Catechism. “What is your only comfort (strength) in life and in death?” The answer: “My only comfort in life and in death is that I belong, body and soul, to my faithful saviour Jesus Christ.” We belong to God. We belong to each other. We belong to “all the saints who from their labours rest” (Book of Praise No. 611). And so in faith I will enter into the mystery of that new and boundless life that God has prepared for all God’s people and of which, by God’s grace, we may receive a foretaste even now – just as I did on that dark and dreary night when I experienced the beauty of the Lord and knew a peace that passes understanding.

As I said, I have many regrets. Yet one thing I do not regret: having placed my faith in God and Jesus Christ whom God has sent the one in whom we find peace, hope, joy and love.

When Dietrich Bonhoeffer, the German pastor and leader of the Confessing Church in Germany during the Nazi period, was led away to be executed he is reported to have said, “This is the end. For me the beginning of life.”

May such be also our conviction when our time comes to enter into the full glory of the love of God.⁹

It is our hope and prayer that this interim report will encourage you – as a Christian, a family member, a friend, a health care professional, a funeral director, a pastor, elder and caregiver, and as one who someday will face your own death – to think deeply, Christianity, courageously, compassionately and confidently making choices that reflect your identity as a beloved daughter or son of God, created in God’s image, and created for life on earth and life for all eternity in the presence of the living Lord.

- 10.1 God has prepared for us things beyond our imagining.
Our hope is for a renewed world and for fullness of life in the age to come.
- 10.4 Eternal life is resurrection life.
As God raised Christ, so shall we be raised into a condition fit for life with God.
Eternal life begins in this life: whoever believes in the Son of God already has eternal life.
In Baptism by faith we die and rise with Christ and so are one with the risen Lord.
In death we commit our future confidently to God.
- 10.5 Life had its beginning in God.
In God it will come to completion and its meaning be fully revealed.
All creation will find fulfillment in God.
Christ will come again.
Only God knows when and how our Lord will return.
Now we see in part.
Then we shall see face to face.
- 10.6 Come, Lord Jesus!
- 10.7 May the God of hope fill us with joy and peace in believing so that by the power of the Holy Spirit we abound in hope!

Additional recommended resources

This is by no means an exhaustive list. The committee welcomes your further recommendations for resources.

1994 The Presbyterian Church in Canada Statement “Euthanasia: A Matter of Life and Death”. presbyterian.ca/wp-content/uploads/gao_social_action_handbook.pdf.

Presbyterian Church (USA) 2001 Study Guide. presbyterianmission.org/resource/paper-life-and-death-we-belong-god-euthanasia-assi/?mode=grid.

evangelicalfellowship.ca/Resources/Documents/Euthanasia-and-Palliative-Care-Guide.

evangelicalfellowship.ca/Topics/Palliative-Care.

evangelicalfellowship.ca/conscience.

presbyterianrecord.ca/2015/02/06/assisted-suicide.

presbyterianrecord.ca/2015/03/01/supreme-court-says-yes-to-assisted-dying.

presbyterianrecord.ca/2016/01/27/supreme-court-confusion.

councilofchurches.ca/wp-content/uploads/2013/12/Bruised%20Reed%20Proof_7_txt.pdf.

timothykeller.com/books/walking-with-god-through-pain-and-suffering.

Joni Eareckson Tada speaks about God, pain and suffering. youtube.com/watch?v=ejbHemlrBU4.

Endnotes

¹ str.org/blog/the-witness-of-christian-compassion#.V42q-LgrKhc; christianhistoryinstitute.org/magazine/article/new-era-in-roman-healthcare

² Genesis 1:27

³ Genesis 4:9–10; Exodus 20:8–17; Leviticus 19:1–18; Matthew 7:12; Mark 12:29–31

⁴ John 13:33–35

⁵ Romans 12:10; Ephesians 4:2

⁶ 1 Corinthians 15; Romans 8:18–39; 2 Corinthians 7: 11–16; 5:5; I Thessalonians 4:13–18

⁷ Deuteronomy 30:19–20; Luke 10:25–37

⁸ councilofchurches.ca/conseildesegnes.ca October 2016 Statement; January 2017 letter of release

⁹ Plomp, Tony “The Beginning of Life”, *Presbyterian Record*, October 2015 p. 38. Tony was given the gift of eternal life on Friday, September 23, 2016. Well done, good and faithful servant!

Questions and Answers – Physician Assisted Suicide

With this Questions and Answers section we address some of the bigger questions around physician assisted suicide in a way that we hope is both succinct and accessible.

What does “autonomy” mean?

Most arguments for physician assisted suicide appeal to the idea of human autonomy, to the idea that individuals have the right to make decisions about their own bodies, their own lives, their own medical care and their own deaths. This appeal to autonomy is closely related to the modern, western idea that there is no one answer to the question of what is good and beautiful – rather, individuals have the right to live according to their own idea of what is good and beautiful. And, they should not be prevented from pursuing or living that vision so long as it does not cause harm to anyone else. The Supreme Court of Canada appealed to this idea of autonomy when it argued (in the Carter case) that women and men who are in situations irremediable suffering have the right to make decisions concerning their bodily integrity and medical care (including their death) – that is, their autonomy must be respected.

In popular culture this idea of autonomy is captured in Harold Brodkey’s words, “I must say I despise living if it can’t be done on my terms.”¹ And it is equally captured by Dr. Donald Low’s expression of frustration at “not being able to have control of my own life, not being able to make the decision for myself when enough is enough.”² Autonomy in our culture simply means the wish and right of individuals to control their own living and dying. The logic goes like this, “If my decisions don’t cause any one else harm, then I should be free to do whatever I want.”

This understanding of autonomy is widespread in western culture, yet it must be interrogated from the perspective of Christian faith – from the perspective of the gospel. Our decisions about our living and dying are not ours only, but are to be taken under the grace and judgement of the God who has created and redeemed us in Christ. These decisions must also be taken in the recognition that we have our life and identity with others in community, and never merely as individuals. It is never simply a question of whether my actions cause anyone else harm, but is always a question of whether my decisions bear witness to the kingdom of the risen Jesus and the community that has come to life in him. Above all, we have our identity with sisters and brothers in Christ. All of which is to say that freedom for the Christian means freedom *in Christ*, and not our freedom to live or die according to our own vision of what is right and good for us.

What does it mean to “die with dignity”?

The ideas of autonomy and dignity are very closely linked in arguments for physician assisted suicide – so much so that they often mean virtually the same thing. Freedom to decide about your own life and death (your autonomy) simply means freedom to die in a way that you believe is dignified. The appeal to dignity and autonomy are often two different ways of saying “You get to decide”.

But it is also important to note that many who speak of “death with dignity” do so in a way that suggests there is an obvious and universal meaning to that phrase. It is assumed that we will all agree that dying with dignity includes: the ability to carry out one’s own bodily functions to the end; the ability to feed oneself and care for one’s own basic needs; not needing others to provide

basic care for oneself; freedom from pain and suffering; dying peacefully surrounded by family (if one has family); control over one's own decisions; control over the timing and method of one's death.

A fundamental question, though, is whether death with dignity (human dignity) requires any of the elements listed above. From both a human and a Christian point of view, we want to ask:

Do we want to say that men or women have lost their dignity when others care for them, feed them, or bathe them?

Do we want to say that we have lost our dignity if we are not in control of our own bodily functions or care?

Do we want to say that those who are in pain or suffering have diminished dignity?

Do we want to say that it is somehow undignified to have decisive elements of one's life controlled by a timing and reality beyond oneself?

Here it is instructive to point out that a significant majority of those who have accessed physician assisted suicide in the United States (in those states where it is available) have been white, college-educated and privately insured (affluent) individuals – in other words, those who put a premium on control of their own lives, who have had control over many aspects of their own lives, and who balk at the possibility they might not be in control.³

From the perspective of the gospel, the dignity of our lives does not arise from our autonomy or our capacity to control our own lives; our dignity is not diminished by the profound care we receive from others, or by our need of them at every level of our existence; our dignity is not undermined by the loss of bodily functions; our dignity is not threatened by the fact that events beyond our control shape us and have an impact upon us.

Rather our God-given humanity and dignity are in the recognition that we need others, that God has created us both to receive and to extend care at every moment of life, and that the risen Jesus is present to us in all circumstances. To approach death with dignity is to approach death with a willingness to receive care and compassion from those around us, to exhibit grace and gratitude in receiving such care, and is to be on a journey in which we are learning to put our trust in the God who has redeemed us through the life, death and resurrection of Jesus Christ. In other words, there is no difference between a life with dignity and a death with dignity – in either case, we are not our own but belong body and soul, in life and in death, to our faithful saviour Jesus Christ. We find our dignity in relation to the Triune God.

Why do we not use the phrase “medical aid in dying”?

The language of physician assisted suicide has given way to the language of “medical aid in dying” within the political, medical and legal landscape of Canada. This shift in language is not one to which we should quickly acquiesce as we think through the significant ethical, theological and personal questions that are at stake in this conversation or debate. This is especially so since the shift to “medical aid in dying” is a very good example of the way that advocates for social change often message and manipulate language in service of their agenda.

When the language of “medical aid in dying” was first introduced within the province of Quebec, Dr. Balfour Mount (one of the earliest and longest-serving practitioners of palliative care in Canada) pointed out that providing medical aid in dying is what palliative care physicians in Canada have been providing for decades. They have provided medical care, psychological counselling and spiritual resources to the dying and their families – in other words, they have provided medical aid in dying. For Dr. Mount, advocates for physician assisted suicide were both appropriating language that belongs to palliative care, and using that language in ways that undermined the importance and meaning of palliative care.

Perhaps the most important thing to observe about the phrase “medical aid in dying” is that it obscures what is happening – it obscures the fact that we are talking about the ending of a person's life. The phrase obscures the fact that a physician, in the Quebec context at least, is giving a man or woman an injection (or series of injections) that kills them, or causes them to die. It obscures the fact that, in other jurisdictions, a physician is providing a prescription by which a man or woman can commit suicide – end his or her own life. That is, the phrase

“medical aid in dying” is an oddly passive construction that makes us forget that *someone is doing something*. Expressed more strongly, it is deceptive language.

Perhaps a question will be raised as to whether physician assisted suicide is a helpful term since it seems different in kind from suicide as we more generally think of it. Suicide is very often the result of depression, severe anxiety, abuse, alcoholism, or serious financial stress – it is usually a desperate attempt, sometimes driven by mental illness, to avoid deep suffering.

Further, there are interventions from mental health and other professionals that can assist those with suicidal ideation and help them in achieving a degree of health and wellbeing so that suicide is no longer seen as an answer.

In some respects, again, physician assisted suicide is different from suicide as we usually think of it. For example, we would have to object to any suggestion that Dr. Donald Low was requesting “medical aid in dying” on account of depression or anxiety or serious financial stress. The paradigm cases of physician assisted suicide are different from the paradigm cases of suicide in general.

Yet we can point out that physician assisted suicide is in continuity with suicide more generally in at least three senses. (1) Physician assisted suicide includes an action of causing one’s own death, even if with someone else’s assistance. (2) Physician assisted suicide is about causing one’s own death in order to avoid suffering. (3) We can easily imagine that a person seeking physician assisted suicide might decide not to pursue this path if provided with comprehensive care that points to other ways through the suffering of their last days. For these reasons, the use of the phrase physician assisted suicide is not out of place.

Equally important, use of the broader phrase “physician assisted suicide” (and not simply the word “suicide”) identifies this act of causing self-death in a unique context, and thus does not reduce it to suicide as we have generally thought about it. Finally, this phrase has the distinct advantage that it does not give in to the euphemism of “medical aid in dying”, a phrase that, by way of passive language, pretends that no one is actually causing death. Physician assisted suicide means precisely that a doctor is giving a series of injections to cause a person’s death, or that a doctor is providing a means (a prescription) so that a person can cause his or her own death. Let us not pretend otherwise and hide behind euphemisms.

What is the slippery slope?

In the debate over physician assisted suicide, those who raise hesitations about this practice are sometimes accused of using a “slippery slope argument”. A slippery slope argument goes something like this: “If you allow people to do action A, then very soon you will find them doing action B.” What makes this a slippery slope argument is the fact that there has been no demonstration why A will necessarily lead to B – rather, the person is simply asserting that B will result. Slippery slope arguments often play on people’s fears by suggesting that something dangerous or worrisome will happen in the future if we take a decision now that seems innocent. Rather than working to change people’s minds through careful thought and argument, fear is the basis of a slippery slope argument.

In the debate over physician assisted suicide, an opponent of this practice might argue along these lines: “If we allow physician assisted suicide for those who are suffering and near to death, then soon enough we will be allowing physician assisted suicide for healthy adults who are simply tired of living.” But someone else might object and respond “That’s just a slippery slope argument. The new law only allows physician assisted suicide for those who are suffering and dying – no one else. You are just trying to scare us. Men and women who are tired of life are never going to have access to this.”

But is the argument about healthy adults and physician assisted suicide just a slippery slope argument? Perhaps the first thing to point out is that the Supreme Court of Canada, in its Carter decision, does not require that a person to be dying in order to receive what that court refers to as physician assisted death or physician assisted dying. What the court said, rather, is that to receive physician assisted death a person must have a grievous and irremediable medical condition that causes suffering that is intolerable to the individual in the circumstances of his or her condition. This means that the person does not have to be dying. It is true that the federal legislation requires that a person be dying in order to receive “medical aid in dying”, but the

Supreme Court of Canada has already set the stage for someone to successfully appeal this limit of “medical aid in dying” to the dying.

But what about the idea that those who are simply tired of life might eventually have access to physician assisted suicide – is that just a slippery slope argument? Referring again to the Supreme Court’s ruling, the court insists that the person must have a medical condition that causes suffering, which suggests that no room is being made for those who are simply tired of life. But on the other hand, we observe that the person’s suffering simply needs to be “intolerable to the individual in the circumstances of his or her condition”. That makes the person himself or herself the measure of acceptable suffering, which opens us toward suffering that may not be as significant or dramatic as we initially think would be required. That is, if a person considers himself to be suffering from life, is there anything in the logic of the Supreme Court judgement that would finally prevent this?

Speaking more concretely, it is important to observe that a trajectory of practice is in evidence in a place like The Netherlands, which has provided physician assisted suicide now for well over a decade. At this moment, 1 in 25 deaths is the result of physician assisted suicide. A Dutch physician and ethicist, Theo Boer, describes an important shift that has taken place over past years:

A shift has also taken place in the type of patients who seek assisted dying. Whereas in the first years the vast majority of patients – about 95 percent – were patients with a terminal disease who had their lives ended days or weeks before a natural death was expected, an increasing number of patients now seek assisted dying because of dementia, psychiatric illnesses and accumulated age-related complaints. Terminal cancer now accounts for fewer than 75 percent of the cases. Many of the remaining 25 percent could have lived for months, years, or even decades. In some reported cases, the suffering largely consists of being old, lonely, or bereaved.

In other words, it is evident that the introduction of physician assisted suicide within The Netherlands led to a cultural change in which life and death began to be understood differently. And in such a way that what was previously unimaginable became imaginable. This is not a slippery slope argument, but reflects an understanding of how shifts in practice can lead to transformations in ethical understandings and cultural frameworks. It is also worth noting that a new law has been proposed by the Ministers of Justice and Health in The Netherlands – which insists that those who “have a well-considered opinion that their life is complete, must, under strict and careful criteria, be allowed to finish that life in a manner dignified for them”.

It is important to nuance this carefully by pointing out that there are careful epidemiological studies that demonstrate that in Oregon and Washington, for example, that vulnerable populations have not taken advantage of physician assisted suicide in disproportional numbers. But it is also important to point out that these jurisdictions only provide physician assisted suicide by means of a prescription that the patient must fill and take him or herself – rather than through a doctor’s injection – the difference between such practices and those that will be deployed in Canada is not insignificant. Also, the kind of slippery slope we have alluded to above is one in which there is a slow and progressive widening of the categories of those captured by the practice of physician assisted suicide, rather than simply a capture of those who are vulnerable to coercion or manipulation.

Is there meaning in suffering?

This is one of those incredibly difficult questions, and yet a simple or simplistic answer to this question is sometimes given by those who defend or advocate for physician assisted suicide. It goes something like this: “I’m at the end of my life, and I don’t want to endure this meaningless suffering.” There is a sense that, with death on the horizon, it is possible for suffering and pain to be so great that it overcomes any meaning that life might have. It is as if life and its blessings and gifts are weighed on a scale, against the reality of pain and suffering, and the scale tips in favour of pain and suffering. This point of view also suggests that suffering itself has no meaning – suffering seems to be something that must be merely endured.

A theological and logical response to this begins with a realization that our dying cannot be approached differently than our living, if only because it is by no means obvious that we can distinguish that moment when we are dying from the moment when we are not dying. The

conviction that we can identify the moment we have crossed the threshold from living to dying is an untenable one. More importantly, however, we must ask whether it is legitimate to separate out our living from our dying, as if our dying should be approached differently our living – as if our suffering at the “end” of life should be approached any differently than our suffering during life.

John Swinton, Professor of Theology at the University of Aberdeen, and a minister of the Church of Scotland, points out that “end of life care does not begin when a person is faced with a terminal illness. End of life care finds its roots in the processes of formation that go on through a person’s life and that come together in quite particular ways to produce the individual’s unique experience of dying.” Which means, in part, that our dying cannot be thought of or approached differently than our living – or, simply that it will not be approached differently. We will walk through the process of dying as we have lived.

Swinton gets close to the point of this particular Questions and Answers section when he writes: “An absence of illness and disturbance may be desirable, but it is not definitive of abundant life. Indeed, those who choose to follow the crucified Saviour may well find that faithfulness to that Saviour involves pain and suffering. What is definitive of abundant life is the desire to love God in all things and at all times.” Which is to say that, in Christ, suffering cannot be conceived as meaningless, whether we are living or have (if we can even pinpoint that moment) crossed the threshold to the point that we can say we are dying.

Those who follow the crucified and risen Jesus, the suffering servant, are invited to walk through their suffering at all stages of life in the same pattern – seeking his grace and mercy, asking him what he is teaching and inviting, and seeking to extend love and receive love from those who surround us. Suffering is difficult, sometimes immensely so, yet from the perspective of faith it can be a moment of deep meaning in company with Jesus, who walks through the valley of the shadow of death with us.

This implies that the church is also encouraged and challenged to develop a greater attentiveness to the prayerful practices by which we work through our suffering, so that each of us is equipped with faithful practices to approach the possible suffering of our last days. In many respects the church, as an institution of Christendom, has simply failed to foster deep practices of faith and so the default logic of the wider culture prevails in many of our lives.

And that culture is simply incapable of helping women and men of Christian faith to approach their dying in the trust and grace of Christ.

How do we protect the vulnerable?

One of the preoccupations of those who advocate for physician assisted suicide, and of the court judgements that have been rendered on this subject, is with protection of the vulnerable. It is a question of protecting the vulnerable from coercion, in situations where the vulnerable might be manipulated into seeking physician assisted suicide.

We could imagine a simple example of a vulnerable senior citizen who is pushed by a family member to seek physician assisted suicide because it is in the immediate financial interest of that family member for the vulnerable senior citizen’s life to be ended.

In its ruling in the Carter case, the Supreme Court of Canada argued that it is vitally important to protect the vulnerable within any physician assisted suicide regime. The court also found that the trial judge (whose judgement was being appealed) made no significant error in finding that a regime of physician assisted suicide could be created with adequate safeguards that would protect the vulnerable from abuse and error. The conclusion was that physicians and medical institutions can assess individual cases and ensure that no person is being coerced into committing suicide.

The challenge, here, is that the logic employed by the Supreme Court of Canada is narrow, in terms of what it means to protect the vulnerable. What it fails to acknowledge is the way that the practice of physician assisted suicide will create a new cultural circumstance in which individuals, including vulnerable ones, will internalize a logic that characterizes their suffering lives as (i) too costly for the medical system, (ii) too great a source of grief for their family, or (iii) simply not worthwhile. When such ways of thinking are internalized within a culture, and

within individuals, then those who seek physician assisted suicide for these reasons will not present as coerced or manipulated – rather, they will present as those who wish to end their lives and suffering. The idea that physicians would understand and resist this cultural transformation is nothing short of naïve. And the truth will also be that they have sought the end of their own lives for the reasons indicated which certainly represent a kind of coercion.

On the question of a person's cost to the medical system, we note that there have already been widespread media reports of a study in the *Canadian Medical Association Journal*, which recently found that physician assisted suicide has already saved the medical system between \$35 and \$135 million dollars.

On the question of minimizing the grief of one's family in watching oneself suffer, we note the comment of the complainant in the Carter case that "I do not want my mode of death to be traumatic for my family members".

On the question of seeing one's life as simply not worthwhile, we note, again, that the logic of "death with dignity" implies that a life of physical decline, loss of bodily control, and suffering is an undignified life. It will not take long for our culture to internalize these interpretations of life, and it is happening already.

Congregations, pastors, friends and family members need to be made aware of the potential risk to vulnerable people. They need to feel supported to be able to speak up and protect this population against any potential coercion, or those who give in to loneliness, fear, or the belief that their lives are not worth caring about or caring for.

Is physician assisted suicide a form of treatment?

Among those who advocate for PAS are some who proclaim that PAS is indeed a form of "treatment and care" for the sick, the suffering and the dying. We would differ on this point, contending that treatment is meant to provide comfort, relief and make living as meaningful as possible, until the natural functions of illness bring about death.

How do we relate to those who choose physician assisted suicide?

In life we sometimes find ourselves in situations that are relationally and ethically complicated. One way a situation or experience might be complicated is because we get the feeling that someone else thinks we agree with what they are saying or doing, when in fact we do not agree. For example, we may find ourselves listening to someone tell their story – and we are nodding along or saying "hmm" to let them know that we are attending to their words. Also in that sharing together we might find ourselves nodding along and saying "hmm" to something that we believe is contrary to what God intends for his people. Even if we act as a good friend or pastor by objecting to, or raising questions about, the other's words or actions, there will still be moments when we might give the impression that we agree them, even if we are only trying to listen.

With this in mind, the question arises: How do we respond, personally and pastorally, to someone who has decided that he or she will seek physician assisted suicide? What should we say? How do we respond? And what if this person requests that we be present with them in the moment when their life is ended (whether at their own hand or that of a physician)? Would our presence in such a moment mean that we condone the act, even if we think that this approach to suffering and death represents a failure to live in obedience to Christ and his way?

These are difficult questions that require careful thought, and we cannot attend to every issue or nuance that arises. But perhaps the first part of an answer is to say that not everyone must respond to situations in the same way. Every relationship is different, each person is unique, and so we do not have to offer a one-size-fits-all answer to the question of how we accompany someone who has chosen physician assisted suicide.

There are different scenarios that face us with those who choose physician assisted suicide: is this an "advanced directive" – a decision someone is making and recording for their future? or is this an emergent or emergency situation, with someone who is in extreme physical pain, for example? How would our response differ if we were involved as a family member or friend, elder or pastor, Christian caregiver or medical personnel?

There may be someone (family member, friend, pastor or elder), for example, who feels that her presence would precisely indicate tacit approval of the action, and so this person would not feel comfortable being present. But there may be another person who similarly feels that his presence would indicate tacit approval, but who would not therefore be dissuaded from being present at the moment of death – perhaps this person believes that we cannot control every perception of others, and that we have no responsibility to do so. Again, there is no “one-size-fits-all response” to every circumstance.

We should also attend to the fact that The Presbyterian Church in Canada does not consider suicide a mortal sin that necessarily and invariably cuts a person off from God. Neither suicide nor physician assisted suicide is an unforgiveable sin, and it is always necessary for us to accompany others in a way that embodies the grace of Jesus Christ and points to his grace.

This does not mean that there will not be moments when we invite faithfulness and obedience to the way of life and hope revealed in Christ, in the midst of suffering. But it does mean that being a faithful, prophetic or pastoral witness to Christ does not require that every parishioner, pastor, family member or friend display perfect obedience (how could they?) as we accompany and care for them in the name of Jesus.

What are social aspects regarding acceptance of PAS?

Cultural character appears to have an important aspect in the acceptance of PAS within a nation. However, cultural diversity within a nation can be widely different, and some ethnic groups approach end of life issues (and PAS) differently, requiring sensitivity of medical care workers.⁴ Democratic government, diminished religious activity, pluralism (diversity of views and understandings and means of identifying truth is the valid approach rather than a single approach or method of interpretation), the value attached to human self-determination (autonomy), candour (openness of expression of opinion) and individualist (emphasis on the moral value of the individual, promotion of the exercise of one’s goals and desires, independence and self-reliance) are all features of cultures accepting PAS.

It should be noted that many of the nations either permitting or forbidding PAS possess a well-developed national health care system, including palliative and hospice care; note, however, that the distribution of such services may be limited. This suggests that in the countries permitting PAS, euthanasia is seen as one option amongst a series of options for end of life care.

Religious belief plays a big role in attitudes towards PAS amongst both physicians and the general population.⁵ The pro-euthanasia view is, in part, a consequence of a growing belief in atheistic (agnostic) views throughout the world. Atheistic/agnostic views place humans at the centre of life, and this drive for “autonomy”, places all issues of life under the sole authority of humans; that is the control of, and responsibility for, human affairs lies with humans. This eliminates the need for, or denies entirely the existence of God, but also eliminates the benefits and responsibilities of belief in God. Religion challenges this view, placing God at the centre of life, with the concordant responsibility of humans (God-created life) to both respect and enjoy God’s providence and care. This God-centred view as expressed by the many religions is opposed to any form of PAS.

The issue presented by the autonomy view is that humans have the ultimate right to decide health care issues and end of life issues including control over when life ends either at one’s own hand with or a medical worker’s help (suicide, or PAS), or as directed by the consenting patient (voluntary PAS or voluntary euthanasia), but when combined with a utilitarian view of society, eventually may also permit euthanasia of non-consenting or non-competent patients (involuntary euthanasia).

Public opinion in the United States (and many other countries) has been increasingly favourable towards PAS since the middle of the twentieth century. This appears to represent a change in the sociocultural nature, driven by individualism, a collection of values (e.g. self-determination [or autonomy], pursuit of self-interest and may also possess certain pluralistic [acceptance of many views as an ethical principle]).⁶ The extent of individualism and attitudes towards PAS have been extensively studied in university students in the United States, Germany and Poland.⁷ They postulated that individualistic cultures (societies where people express a higher degree of belief in individualism) show a more favourable attitude towards PAS. To evaluate this, they asked university students to complete questionnaires using constructed quantitative scales of belief in

principles of individualism and authoritarianism. Individualism was subdivided into *vertical individualism* (which emphasizes competition, winning and status inequality), *horizontal individualism* (which emphasizes distinctiveness and uniqueness amongst equal individuals, self-determinism [autonomy] and self-actualization), *vertical collectivism* (emphasizes on tradition, respect for family and respect for authority), *horizontal collectivism* (emphasizes, interdependence of and connection between common groups of people) and a scale reflecting belief in authoritarianism as a valid social construct. The results from these scales were compared with a scale showing the importance of the subject’s attitude towards PAS. The resulting data were analyzed using a mathematical model. Their results showed that horizontal individualism, that is the attitude towards self-determination (autonomy) and self-actualization, was associated with acceptance of PAS. However, their model showed that other factors (as yet unidentified) also contribute to a society’s view of PAS. This research supported earlier findings by the same researchers⁸ and suggests that society’s emphasis on autonomy plays a major role in the acceptance of PAS, but that other factors play a role.

What are secular ethical arguments for and against PAS?

The (secular) ethical arguments (summarized below)⁹ for and against PAS consider consistency with socially accepted practices and emphasize human autonomy, which now forms the basis of a medical practitioner’s general approach to dealing with patients,¹⁰ and a utilitarian view of healthcare resources. This latter point is seen, for example, in the proposal that in an era of diminishing resources, savings in healthcare costs is afforded by PAS implementation,¹¹ but they may be minimal.¹²

PAS position	Consistency with socially accepted practices	
	Aspect	Comments
For	Suicide is accepted (and legal)	Some acts of suicide are considered rational. For those who are disabled, and cannot tolerate their situation, they may need assistance in an end of life choice.
	From passive to active euthanasia	Withdrawing and withholding life-prolonging treatment is widely accepted and practiced. The “slow death” which ensues may cause more suffering than would a more rapid onset of death. Therefore, active euthanasia may be more ethically acceptable.
	From painkillers to lethal injections	Widely accepted that administration of painkillers or sedatives, which may unintentionally shorten lifespan, are used as part of palliative care.

PAS position	Euthanasia is allowed by ethical principles	
	Aspect	Comments
For	Mercy/beneficence	The suffering experienced by the patient may be so great as to outweigh any benefits of continuing to live. Palliative care may not effectively address these needs. Even if passive euthanasia would result in less suffering, active euthanasia may be preferred in some cases.
	Patient autonomy	Respect for patient autonomy may include respect for their wish for active (or passive) euthanasia.
	Euthanasia in an age of resource limitation	Euthanasia decreases the costs involved in caring for terminally-ill patients, thus freeing resources to care for other patients (utilitarian argument).

Against	Palliative care overrides the need for euthanasia	Great advances in pain relief and other aspects of palliative care have been made, largely eliminating the argument for euthanasia based upon alleviation of suffering. Palliative care (especially pain control) is not yet “perfect”, but it is effective.
	Manipulation of others	Coercion of the severely ill or disabled (which are likely to be vulnerable) is disrespectful of patient autonomy.
	“Slippery slope” objections	If assisted suicide (voluntary euthanasia) is legalized, progression to non-voluntary euthanasia would be facilitated.
	Contrary to the aims of medicine	Medical practice aims to promote health and life and to “do no harm”.

What is the sanctity of life?

It may come as a surprise to hear that the sanctity of life is both a deeply meaningful idea and a somewhat ambiguous one. It is a deeply meaningful idea since it captures something of what the scriptures and the gospel reveal about human life. But it is also an ambiguous idea because it is sometimes used in ways that might depart from a Reformed theological and ethical framework.

The sanctity of life – or the holiness of human life – is rooted primarily in its quality as a gift of God. From creation, God called life “good”. In the Ten Commandments, God’s people are told “Do not murder”. Life is something given as pure gift, and is something we can only receive with gratitude and thanksgiving. Within the creation narratives this gift is characterized in the most remarkable terms, for those narratives reveal that man and woman, and these two in community with each other, are created in the image of God. The human resembles God – or we might say, has a share in the identity of God as relational, creative and rational. Human life is therefore precious and beautiful, and a treasure to be held in esteem and with care.

With the incarnation, the fundamental goodness of life is affirmed in decisive sense, for in Jesus Christ God takes on human flesh and identity – God takes on embodied, temporal human life, thereby declaring it good. Further, through the life, death and resurrection of Jesus, human life is redeemed and restored. Given that life is gift and treasure – that life is fundamentally good – we understand that killing a human being means acting contrary to the creative, loving and redemptive purposes of God. It is to refuse the gift, and become master of it.

Having said all of these, we should also acknowledge that the idea of the sanctity of life is sometimes pushed beyond what the gospel requires. In some contexts, for example, the notion that life is sacred has meant we must make every possible effort to preserve life – in the sense of deploying every possible treatment and procedure that might extend or maintain life when death threatens. From this point of view, a failure to deploy every resource or technological capacity to keep a person alive is translated as a denial of the sanctity of human life.

Yet the sanctity of life does not translate into a fear of death or an avoidance of death – rather, we are invited to approach our death in the confidence that we belong to our faithful Saviour Jesus Christ in both life and death. We are not called to avoid death at every cost, but to approach our inevitable death with a confidence that God has walked through this valley with us, and will be present to us in our own dying.

The idea of the sanctity of life has sometimes also become the basis of a disproportionate privileging of human life over non-human life. That is, the view that human life is sacred has not always been held together with an affirmation of the sacred nature of all created life as given by God. This view has also neglected the New Testament witness that God in Christ is at work redeeming the creation itself, which groans in expectation of its redemption. While this hesitation about “the sanctity of life” may seem tangential to the questions we are addressing here, it should help us understand the limits of this concept.

Life is sacred. It is a gift. It is ours to receive with gratitude and thanksgiving. And the full implications of this must be worked out through theological and ethical reflection, in the way that we are attempting to do within this wider report.

Endnotes

¹ Brodkey, Harold, *This Wild Darkness: The Story of my Death*.

² Dr. Donald Low was a Canadian microbiologist most famous for his public role in addressing the SARS outbreak in 2003. He is also well known for a video that was produced in the last days of his life (when he was suffering from brain cancer), in which he expressed frustration that it is not possible to “die with dignity” in Canada.

³ *Yale Journal of Biology and Medicine*, 85/2 (2012), p. 271–284. Accessed at ncbi.nlm.nih.gov/pmc/articles/PMC3375669.

⁴ Searlight, H.R., J. Gafford. *Cultural Diversity at the End of Life: issues and guidelines for family physicians*. American Family Physician 2005, p. 71; p. 515–522. Nortje, N. Cultural perspective on euthanasia. *Research in Psychology and Behavioral Sciences* 2013, 1; p. 77–80.

⁵ Traina, C.L.H. “Religious perspectives on assisted suicide”. *Journal of Criminal Law and Criminology* 1998, p. 881147–881154. Baume, P., E. O’Malley, A. Bauman. Professed religious affiliation and the practice of euthanasia. *Journal of Medical Ethics* 1995, 21; p. 49–54. Lee, W. A. Price, L. Rayner, M. Hotopf. “Survey of doctor’s opinions of the legalization of physician assisted suicide”. *BMC Medical Ethics* 2009, 10; p. 2. Bachman, J.G., K.H. Alcsér, D.J. Doukas, et al. Attitudes of Michigan physicians and the public toward legalizing physician assisted suicide and voluntary euthanasia. *New England Journal of Medicine* 1996, 334; p. 303–309.

⁶ Mwarua C. “Physician assisted suicide: an anthropological perspective”. *Fordham Urban Law Journal* 1996, 24L859–868

⁷ Kemmelmeier, M, G Wieczorkowska, H-P Erb, E Burnstein. “Individualism, authoritarianism, and attitudes toward assisted death: Cross-cultural, cross-regional and experimental evidence”. *Journal of Applied Social Psychology* 2002, 32; p. 60–65.

⁸ Kemmelmeier, M, E Burnstein, K. Peng. “Individualism and authoritarianism shape attitudes towards physician assisted suicide”. *Journal of Applied Social Psychology* 1999, 29; p. 2613–2631.

⁹ Adapted from Hope, T, J Savulescu and J Hendrick. 2003. *Medical Ethics and Law*, Churchill Livingstone, Edinburgh, Scotland. Chapter 5.

¹⁰ Hope, T, J Savulescu and J Hendrick. 2003. *Medical Ethics and Law*, Churchill Livingstone, Edinburgh, Scotland. Chapter 12.

¹¹ Singer, P.A., M. Siegler. “Euthanasia – a critique”. *New England Journal of Medicine* 1990, 322; p. 1881–1883.

¹² Emanuel, E.J., M.P. Battin. “What are the potential cost savings from legalizing physician assisted suicide?” *New England Journal of Medicine* 1990, 339; p. 167–172.

A pastoral response to PAS

Jesus made a circuit of all the towns and villages. He taught in their meeting places, reported kingdom news, and healed their diseased bodies, healed their bruised and hurt lives. When he looked out over the crowds, his heart broke. (Matthew 9:35–36)

Teaching the truth;

bringing the truth of the Kingdom of God to the people;

healing for the physical body;

healing for bruised and hurting hearts, minds, and souls.

All part of the ministry of Jesus Christ.

And behind the ministry – a compassionate heart;

breaking over the pain, the sorrow, the confusion, the needs of people for

truth, grace, hope and healing.

Ministers, elders, pastoral visitors and friends come face to face with people as Jesus did. In this day and age, we also come face to face with choices available to people as they and their loved ones face the end of life here on earth. Now, choices include the legal right to seek to terminate life at a specific time, after a process of consultation with medical professionals and ethicists.

Where is the pastor in the midst of this? People in our faith communities and those who call upon a pastor in a time of crisis seek our help. What help do we bring?

As Jesus did in his ministry on earth, our task is to teach the truth, bring kingdom news and hope to our people; bring grace and healing for bruised and hurting hearts, minds and souls; and bring our own compassion, and a ministry of presence, to every visit, every conversation with those who face chronic conditions and terminal illness.

In the course of ministry, outside of times of crisis and difficult decisions, our calling is to love the people God entrusts to us. Loving them through thoughtfully prepared and led worship, sermons, studies, fellowship, visitation, encouragement and pastoral care. We are called, as ministers of the Word, to teach the truth of the gospel of Christ and the Kingdom of God: that we belong to God, in life and in death; that we serve a God whose grace and love are more powerful than suffering and death; that God's great promise is for life eternal, and that life here includes suffering and service to those who suffer, in the name of Jesus Christ, with the Spirit's power at work. The foundation of this kind of ministry and pastoral leadership is of great help to people at any time, but especially in times of crisis.

When those times of crisis come, and when end of life choices are being called for, pastors do have a role to play, especially in the lives and decisions of followers of Christ. A few reflections for consideration; we look forward to responses from Presbyterians (and others) in Canada.

Our first response is to be present

It is often much more important to simply be present than to offer many words of wisdom. Pastoral presence, Holy Spirit led pastoral presence, brings a sense of hope, a sense of God's care to people who are grieving, frightened, in confusion and struggling with what to do or not do. In the hospital room, the Intensive Care Unit floor, the quiet room, chapel or interfaith space, a private home, a nursing home, an emergency ward, a doctor's office: any and all and more besides are places for pastors to be present, when news reaches or an invitation is given. A humble, quiet, servant-hearted presence in times of need is ministry in the name and manner of Jesus.

Our second response is to listen

Listening is an art, a skill, a gift. Listening is intentional; it requires self-discipline, energy, commitment and compassion. To listen as a pastor (or elder, or friend, or care-giver) means to listen in order to understand, not reply to the one speaking. To listen means allowing space for silence, tears, anger and questions that may not have or need our answers. When Job faced his multitude of sorrows, the best response from his three friends was simply their presence and their listening. When they began to speak and offer their advice or interpretation, their words of wisdom or attempt to find fault, trouble descended upon an already overwhelmed soul.

Our third response may be to speak

- If and when we speak, may we be well aware of our own opinions, experiences, prejudices and relationships *before* we offer any words. This moment, this crisis, this time of decision is not about us; it about God and the persons involved. Pastors who pursue continuing education in the areas of pastoral care, end of life and crisis care do themselves and their parishioners a great service. Pastors who are part of healthy peer support groups, have a spiritual director or counsellor, and faithfully practice spiritual disciplines will be better equipped and guided in ministry at any time, but particularly in the challenges and opportunities of chronic debilitating conditions or terminal illness.
- Pastors are wise to draw their parishioners towards the Triune God, the God described in Living Faith 9.3.3:

The Bible witnesses to God in Christ
entering deeply into human suffering.
As we behold our Saviour on the cross,
we are convinced of God's love for us.
Faced with the pain and agony of the world,
only a suffering God can help.
God is with us in our anguish.
- Pastors are called to pray, pray with laying on of hands, anointing with oil and referring to scripture as they minister. The Psalms are an especially rich resource for God's people in times of crisis, sorrow and uncertainty.

- Pastors may be called upon to advocate for their parishioners; to help them find health care, ongoing care, and counselling resources; voice their concerns to medical and government care teams; and encourage the faith community to assist with transportation, food, respite care, practical needs and simple errands.
- Pastors can help bring the understanding of the Christian faith that suffering does have meaning:

...the suffering of our final days is not meaningless.

Though our outer self is wasting away, our inner self is being renewed day by day. For this light momentary affliction is preparing for us an eternal weight of glory beyond all comparison, as we look not to the things that are seen but to the things that are unseen. For the things that are seen are transient, but the things that are unseen are eternal. (2 Corinthians 4:16–18)

Before anyone mocks the phrase “light momentary”, let that person realize that Paul was referring to his *lifetime* of suffering, the details of which are almost unbearable to read 2 Corinthians 11:23–28. “Light” contrasts with *weight* of glory. “Momentary” contrasts with *eternal*. Paul knew what it was to be “so utterly burdened beyond our strength that we despaired of life itself” (2 Corinthians 1:8). Such suffering was not light. It was not momentary. Except in comparison to the length and the glory of heaven.

But the point of this text is that our final sufferings are not meaningless. They are “*preparing* for us an eternal weight of glory”. “Preparing” – working, effecting, bringing about...¹

- Pastors can assure family members and loved ones of the person with a chronic condition or terminal diagnosis that they have a role to play that is God-given. The call to care for the vulnerable, the aged, the young, the sick, the troubled is woven throughout scripture. The familiar words of Jesus, “In as much as you have done this to one of the least of these, you have done it unto me” resound in the decisions and commitments many make to care for their loved ones through mental illness, chronic conditions and terminal diagnoses.

...the grieving spouses and mothers and fathers and brothers and sisters and sons and daughters are not merely watching. They are serving, caring, loving. Yes, suicide spares them the pain of watching. But it also denies them the privilege of serving. There are moments in the tireless care of the dying beloved that are so intense with self-giving love that they would not be traded for any death.²

- Pastors can be advocates for, involved in and work for quality palliative care in the communities where they serve. As stated earlier in this report, we believe this is a calling for us to take up with courage and deep commitment, with practical action and service. Palliative care offers expert, compassionate support and assistance to those who are, and whose loved ones are, facing the end of life. The availability of quality palliative care varies widely across Canada, from province to province, community to community, and between those in urban, rural and remote settings; the suitability of palliative care for a multi-cultural, multi-faith society also needs to be addressed.

Joni Earckson Tada, a long term quadraplegic and breast cancer survivor, has spoken often about suffering, faith and end of life matters. Her voice carries credibility as one who suffers chronic pain, requires daily care in every detail of personal care, and has authentically struggled to come to faith, has said,

First, instead of pouring all of our financial resources in helping people die through physician assisted suicide, let us pour those resources into developing better pain-management therapies. You do not have to live in intractable pain. The problem is, there are so few doctors who understand good pain management, and there are good therapies which are now still in the research stage. We need to pour more resources into helping people die with dignity and into better palliative care and better pain management.

Second, when people are nonresponsive, I think that is an opportunity for family members to come around and support them through those final days. The critical issue is finding the difference between treatments that will sustain the life that one

richly deserves as opposed to treatment that does nothing more than prolong the process of dying. No one should have to have the process of their dying prolonged with needless treatment. That is the challenge, and I think that is a good challenge for people in hospice medicine – to help families ascertain that clear distinction between treatment that will help life, and treatment that does nothing more than prolong the painful process of dying. We do not want that. That takes wisdom. That is why I encourage so many Christians to go into hospice care and palliative care, and also into pain management specialties. We need people who have a true handle on the wisdom of God to help families understand the difference between living and dying.³

What is our response if a decision is made that disagrees with what we believe?

For example, if someone chooses physician assisted suicide, or calls for medical intervention to prolong life, pastors need not feel compelled to bless or encourage the choice. Pastors do need to show humility, grace and compassion.

We would not share the stand as some other ecclesial bodies have made to deny pastoral care or funerals or memorial services to those who choose PAS. Ministers can still serve and care for persons whose choices differ from their own, with respect and care.

Pastors and faith communities may be called upon to support parishioners in health care professions who feel compelled or subtly pressured to be involved in treatment or end of life decisions that conflict with their own beliefs. The practices of presence, listening and wisdom in speaking apply here as well.

At the present time, the climate in the medical profession is still fluid. There have been suggestions that “thanatology” will become a specialization in medical schools and nursing programs, producing physicians and nurses who specialize in physician assisted suicide. There are those in the health care field who are facing challenges of ethics and conscience:

- The nurse who knows that PAS is being administered to the patient down the hall she has cared for on previous shifts and is troubled by this.
- The nurse who is also a single parent and needs a job – and the jobs listed would require him to be part of PAS, something he does not believe in, yet he needs the income to support himself and his children.

These health care professionals will need pastoral care and support in this brave new world we live and die in. Pastors will need to think through their own beliefs and responses. Congregations will need to be prepared to offer care in new ways to members who face these real life situations.

Upholding pastoral care ethics in each and every situation is crucial. Confidentiality, respect and appropriate boundaries are key foundations for every pastor or pastoral care servant. As noted earlier, the importance of self-care and a healthy spiritual life cannot be overstated.

These reflections on pastoral care during end of life matters are neither exhaustive nor to be seen as fiats. They are offered as points for reflection, discussion and ongoing education as we seek to serve God and God’s people in the manner of Jesus Christ, following the promptings of the Holy Spirit.

Questions for reflection

1. If you are a teaching or ruling elder, what questions has this section prompted in you?
2. What resources would help you think through your own “pastoral response” to PAS?
3. What palliative care options are available in your community? What do you know, and what do you need to learn, about what is offered? how might you and your congregation be involved? why would you be involved?

Endnotes

¹ Piper, John desiringgod.org/articles/we-are-not-our-own-on-god-brittany-maynard-and-physician-assisted-suicide.

² Ibid.

³ gospelherald.com/articles/62799/20160309/joni-eareckson-tada-discusses-todays-culture-of-death-why-the-church-must-be-at-forefront-caring-for-societys-most-vulnerable.htm

A Korean Perspective

The Presbyterian Church in Canada is a diverse denomination including congregations that worship in English, French, Korean, Chinese, Taiwanese, Hungarian, Spanish, Ghanaian, Arabic, Filipino and Portuguese¹. The membership of these different ethnic congregations within The Presbyterian Church in Canada is a testament of our denomination's openness and willingness to serve together in Christian unity.

Korean Canadian Presbyterians account for roughly 6,900 people, in average attendance, in approximately 30 congregations located throughout Canada.

As The Presbyterian Church in Canada prepares a report on physician assisted suicide, it is both important and helpful to include a very brief outline of some of the cultural aspects and traditions that affect the decisions of the Korean church members concerning end of life issues. It is our hope that this would be a gateway to understanding, respecting, learning about and learning from the various cultures within our denomination and our congregations.

One of the strongest underlying cultural aspects is filial piety (*hyo*). The concept of filial piety can be defined as "one's devotion to and respect for parents". Whereas western culture places more emphasis on individualism and autonomy, Koreans are grounded in family and community. According to a study of Korean American seniors,² the family is an integral part of the patient's diagnosis, treatment and decisions revolving around end of life issues. It is best described as "family-centred" where the responsibility of the family is to "hear the bad news about the patient's diagnosis and prognoses and to make the difficult decisions for those who are too sick or too ignorant to make meaningful choices".

This is not to say that patients, especially the elderly, give up their rights to make their own choices. Instead, they consider their family's involvement in the decisions about treatments as a sign of caring (Seo et al., 2000). Whereas in North American culture a greater emphasis is placed on individual autonomy to make end of life decisions, Koreans tend to lean heavily on their families in the decision-making. Families, on the other hand, take the responsibility of caring very seriously, to the extent of seeking aggressive care to "extend the patient's life and to provide every treatment", which at times, may be contrary to the wishes of the patient, who is ready to allow the natural process of dying to proceed and simply be kept comfortable. Churches can honour, uphold and respect Korean members and their families by listening, learning and walking alongside them when end of life matters arise. Churches can teach, offer small groups, forums and resources to assist their members explore and understand the issues around end of life, and navigating a health care system that can be overwhelming, frustrating and utilitarian.

Death is not a topic of regular conversation for many in general, and Koreans are no exception. As much as the Christian is promised life eternal, and death is only the beginning of that life, the hesitation to address the topic is this tiny belief that if one talks about death, one will hasten it. Many Koreans do not have an "advance directive" or a "living will" in place for end of life issues. It is almost taboo to talk to family members about their death, especially the elders, since completing advance directives is contrary to focusing on living.³ The church can encourage members' discussions about end of life issues as being part of the Christian journey so that individuals can be prepared and families can be informed of their wishes around end of life issues.

Koreans are reluctant to seek palliative care, as there is a sense palliative care means "giving up" fighting the disease. In Korea, palliative care and hospice are used interchangeably and is seen as a place where you go to die. Korean Canadians also have this understanding and do not seek palliative care that can give them quality of life as they receive treatment for their illness. Families who often have a "fighting spirit" when it comes to the wellness of their members can be assured that palliative care empowers the patient family member in dealing with the illness, and lifts of some of the tremendous stress placed on them.

It is important that The Presbyterian Church in Canada listen and learn from our "ethnic" members, as full partners; including and taking seriously their understanding and practices.

Endnotes

¹ The Presbyterian Church in Canada, presbyterian.ca/about/more

² Ethnicity and Attitudes Toward Patient Autonomy (Blackhall LJ, Murphy ST, Frank G, et al. *JAMA* 1995, 274; p. 820–825)

³ Advance Directives Among Korean American Older Adults: Knowledge, Attitudes and Behavior (Ko EJ, Berkman, *CS Journal of Gerontological Social Work*, 2012, 55; p. 484–502)

Stories of life and death

This section offers some true stories of Christian people who have experiences with making choices about life and death. We offer them, with thanks to the authors, for your reflection. We recognize that not every story will resonate with your experience or opinion. We welcome other stories to be shared on the website that will be set up. Being aware of privacy and confidentiality ethics before sharing an experience. All submissions will be moderated.

An end of life story – (Myrna Talbot of Knox Church, Toronto)

We had just finished our wills on November 28. Eleven days later, at 9 am on an ordinary Tuesday morning, Les, my husband of 31 years turned to me and said, “I can’t move my left arm – think I am having a stroke!” No time was wasted in calling an ambulance and we were at St. Michael’s hospital within the half-hour. I spent the next few hours trying to make life and death decisions while in a complete state of shock. I was thankful that my former pastor, my husband’s best friend, joined me at the hospital almost immediately and walked beside me, offered me support, prayer and wise counsel as I, zombielike, made the decisions that needed to be made.

The CT scan revealed an eight-inch brain bleed. I suddenly found myself surrounded by a team of medical professionals with papers to sign, asking me if I was *sure* that I wanted them to operate, warning me that it was a very significant aneurism, offered very little hope of recovery and a spectre of hard times ahead. But I felt that I needed to give it every chance; perhaps God would work a miracle! The surgery was completed by one of Canada’s top neurosurgeons: a man of faith who also believes in miracles.

The first week following the surgery there seemed to be hope. Les was responding to simple commands – he could squeeze my hand, give me thumbs up, and wiggle his toes when I asked him to. He even wrote “I love you” on my hand. However, his left side was paralyzed and he could not open his eyes. He was on a ventilator.

By the second week, the effects of the aneurism began to overwhelm his body and his condition began to deteriorate. Blood clots formed in both pulmonary arteries. Then he had a heart attack. On the advice of the neurosurgeon, I agreed to blood thinners to dissolve the clots but they started the brain bleed again. His kidneys and pancreas began to shut down.

After talking it over with my pastors, I requested a meeting with the medical staff. I was joined by two of my pastors and their wives, who weighed in with their observations and perspectives. I brought with me to the meeting the personal directive that Les had written in his will only days before. It read, “If at such a time the situation arises in which there is no reasonable expectation of my recovery from severe physical or mental disability to a state of meaningful interaction with loved ones, family or friends, I direct that I be allowed to die and not be kept alive by medications, artificial means or ‘heroic measures’”. I read the statement and asked the medical team if, medically, Les’ condition had reached this point. They all agreed that he was only being kept alive with the assistance of machines, and that following the directive involved removing them.

I spent the afternoon talking to the children and grandchildren, and ensuring they had said their goodbyes. That evening, a gathering of ten close friends (and our daughter by phone) surrounded his bed. We read his favorite scriptures. As we prayed and sang, the nurse slowly unplugged the machines. We were singing “Sleep in heavenly peace” when Les took his last breath. I kissed him and said, “The angels are coming for you, darling!” I held his hand as gave up his spirit. It was a holy moment.

Observations: From my own personal experience I offer the following, which may prove helpful in guiding others through this difficult process:

1. Prepare a personal directive that clearly outlines your end of life wishes. I was so thankful that Les and I had had the discussion, and that I knew exactly what to do to carry out his wishes.
2. Engage your pastors. I was fortunate enough to be surrounded by four of my current and former pastors who knew Les and I well, and who were able to address the ethical side of the decisions that had to be made. The comfort and support they offered was profound.

And in the dark moments of grief that followed, I had the peace of knowing that I had acted ethically in the situation, and not just done what was best for me.

Questions for reflection

1. Who would you call in a time of crisis? Why? What kind of help and advice would you hope they would offer you and your loved ones?
2. What influence does your faith have in preparing your wishes for the end of life – your own, and/or a loved one?
3. Would you agree that “death” is “a holy moment”? why or why not?

Living and dying with ALS – (Maureen, Doug’s wife)

March 5, 2008 was the most devastating and life changing day of my life. My husband of 28 years was showing signs of muscle atrophy in his left hand and after a visit with a neurologist he was diagnosed with ALS (Lou Gehrig’s disease). We were told this disease was fatal with no proven treatment to slow the progress. Life expectancy for Doug was estimated at two to five years.

Doug accepted this with courage and calm. I fell apart. Being a nurse, I knew what to expect in the ensuing years as Doug’s muscles wasted away. Unable to speak, swallow, move and finally unable to breathe. Imagining the future was heartbreaking and sad.

Doug was determined to live life to the fullest. He had retired from the police force the year before and had taken up driving as a tour guide for Toronto tours. He enjoyed meeting people from around the world and was proud to show them the city he loved. Although life went on essentially unchanged for a couple of years the diagnosis of ALS was a heavy burden to bear.

By January 2010, Doug’s speech had become slurred and his left arm was lifeless so he resigned from his job. In that two year period Doug had travelled alone to the Philippines to visit friends, we had explored England and Scotland, he continued as an active elder at our church, and was a loving and wise husband and father to myself and our two daughters.

By February 2011, Doug could not swallow food or liquids including his own saliva. We travelled with a suction machine which he or I would use if his secretions became overwhelming. He was losing weight. At this point he had to make a decision: Would he accept a feeding tube inserted into his stomach? I and his medical team encouraged him to agree to the feeding tube so he would not continue to lose weight and so he could receive his daily medications. He agreed but stated that this was the only intervention he wanted. He did NOT want CPR nor to be placed on a ventilator should he experience respiratory difficulty or arrest.

For the next ten months, Doug’s muscles continued to deteriorate and eventually he was confined to a motorized wheelchair. Doug was using an iPad to communicate. During the following months, he was able to enjoy his youngest daughter’s wedding, even escorting her down the aisle. Ian, our first grandchild was born, and Doug had enough strength in his right arm to hold and cuddle him.

In early December 2011, Doug was admitted to hospital with a fever which was the result of serious infections. We thought he was responding to treatment but one evening, unexpectedly, he experienced severe difficulty breathing. The arrest team was called and I was asked whether he wanted to be ventilated, considering his diagnosis of ALS. When I asked Doug, he shook his head “yes”. So, he was ventilated and sent to ICU. I thought this was the end, but the next morning I received a call from our minister telling me that Doug was alert and in good spirits though still ventilated.

Over the next week they tried to wean Doug off the ventilator with little success. After a week, the medical team approached us with the idea of performing a tracheotomy. Doug was against that and wanted the tube removed. The tube was removed and miraculously Doug breathed on his own.

He lived for another two weeks in palliative care during which time our family, a few friends and our pastors spent precious time loving and supporting him in his final days. It was a gift from God.

Observations

1. Doug was a strong Christian and throughout his life's journey he maintained a close walk with God, believing that nothing could separate him from the love of God, in Christ Jesus. I know that his relationship with God influenced how he lived with ALS and the decisions he made surrounding treatment.
2. Doug loved life and his positive attitude made all the difference. In dealing with ALS he dwelt on the positives, what he could do, not on what he was no longer capable of.
3. As the disease progressed, Doug was informed and supported by the medical team but he was allowed to make his own decisions. If he had wanted to live on life support they would have accepted that.
4. We as a family were advocates for Doug's wishes when he could no longer communicate. Shortly after he was diagnosed a will was drafted and I was designated as the Power of Attorney for personal care. In the end we were content that Doug's wishes were honoured, although he was not able to die at home as we hoped for.

Questions for reflection

1. What parts of Doug and Maureen's story touch you? Why?
2. Is there something you would do differently, if faced with the same circumstance, either as the patient or the caregiver? What would that be? Why would you do things differently?
3. If you were Doug and Maureen's elder or minister, how might you care for this couple on this very difficult journey?

Encouragement unaware – (Dr. M. Terence O'Reilly)

Dr. O'Reilly was born and raised in Canada, and became a member of The Presbyterian Church in Canada as a young adult. His post-doctoral studies led him from McGill University overseas, where he accepted a position in cancer research with a leading multi-national pharmaceutical company in Switzerland over thirty years ago. Dr. O'Reilly has had a successful career in cancer research, but has been on an early retirement due to disability. Dr. O'Reilly was diagnosed with early onset Parkinson's Disease 18 years ago; and is currently undergoing his third battle with non-Hodgkin's Lymphoma cancer.

PAS is legal in Switzerland; several para-health care organizations facilitate PAS; the most popular organization is named "EXIT". PAS is one of the "treatment options" that terminally ill patients are offered. Patients with pending poor outcomes of their diseases often establish PAS as an advance directive. In conversation with people who have chosen PAS, it appears that the main reason for this choice is the unwillingness to endure suffering associated with disability, or the humiliation of loss of independence, rather than fear of extreme pain that may be associated with the final stages of their disease. Rather than suffer with them, those who choose PAS thus remove themselves from any communities of families, friends and others facing sickness and death.

Many do not choose PAS. As a cancer researcher, I am well aware of treatments, prognoses and the difficulty of predicting outcomes. I am also aware of the need for, and medications available for, successful pain relief in most cases. As a three-time cancer (mantle cell lymphoma) survivor, I have spent much time in hospital, for which I am grateful to have access to excellent health care. I have also had access to excellent people: physicians and health care staff who have taken such good care of me; but it is my fellow cancer survivors who have inspired me. These are true heroes in my eyes, whose stories will not make the news, but have affected me, even though I never spoke to many of them. Here are some of the moments that stay with me.

The elevator opened, and I saw them again, perhaps the third or fourth time I witnessed the same event. A boy and a girl, about 7 or 8 years old, came running out, dashing down the hallway along a well-known path to visit someone they obviously were excited to see. They were always only accompanied by a man, perhaps in his late 30s, who was a bit bewildered and perhaps slightly embarrassed by this enthusiastic spectacle, but his attempts to contain the passion of the children appeared half-hearted and doomed to failure. Who was the person these children so excited to visit? A mother, or perhaps a grand-parent? But for me, the more important question was, "How did this person induce such love?" A friend of mine told me "When you are sick you need to be loved, but you are probably at your least lovable state". In their least lovable state, someone was able to induce love from two children – and children are pretty good judges of

authenticity. Perhaps with selfish intent, I am constantly challenged to become a person who could induce such love.

I shared a room with him, but only for two nights as his round of chemotherapy was finished. He had yet again tolerated his treatment and was going home. Although he was tired, we had some good conversations. He was a wine maker from the French-speaking part of Switzerland near Neuchatel. He told me how he was looking forward to returning to his vineyard and start making wine again. But his voice revealed that the simple words he used were describing his passion, not just his occupation. He had a reason to survive his cancer and he was closer to achieving this. This challenged me to access my goals and the many reasons to fight my cancer, for like him, I was not done with life just yet.

I saw her on one of the many hallway walks I was encouraged to make by the health care staff. She was an older lady, perhaps in her late seventies. She stood, resting ever so gently on her cane, outside the room where outpatients received their treatments. Although I never saw her face, she was turned towards the doorway and speaking to the staff simply saying “Thank you for all of your help. See you in five years.” This lady had finished her chemotherapy regimen and was now on the path of being a long-term survivor! Her response to this was gratitude. As she walked away, I hoped that I would be like her.

Our station nurse introduced us. He was an American in the next room, so our common language provided the initial connection which was later strengthened by our shared belief in Jesus Christ. Despite his terrible prognosis, he was authentically positive, his words of salt and light pushing away the darkness that tried to engulf us. He also shared with me how impressed he was by a special carol service he recently attended, and in particular the sermon he heard at that service – service offered by my own congregation. Although I missed that service due to illness, I was able to introduce our minister to him, which proved to be a blessing to both. He was so pleased to speak to our minister, and our minister was impressed that God has used him to speak to and encourage another. His positive demeanor strengthened me and the opportunity he provided to serve both him and my minister provided hope to me that even in my depleted state, I could accomplish good things through small actions.

Some people have the ability to light-up a room as they enter. The outpatient cancer treatment room is often a gloomy place. Cancer patients receiving sickness-inducing chemotherapies are often gripped by the fear that the drug infusions cause suffering without producing cure.

One time when I was receiving a rather benign, but surprisingly effective, red blood cell transfusion, a woman walked in, and at least for me, the room filled with light. Standing straight and tall, with the only sign of her cancer was a brightly coloured scarf over her head to cover her chemotherapy-induced hair loss. She smiled at the medical staff as she calmly waited for a bed to become free. There was no anxiety in her voice or in her body language. As the bed next to mine became free, she took this place and calmly waited for her drug infusion to be brought in. She winced as the needle punctured her vein, showing she was not some super-human who was immune from pain, smiled at the nurse who produced the moment of pain, and returned to her book while the taxol dripped into her bloodstream. She was for me a beautiful person, filled with grace, serenely bearing her suffering with dignity. As my therapy finished, I left the clinic, with this image of her seared in my mind causing me to want to be like her.

All of these people could have chosen PAS. If they had, their opportunity to encourage a fellow struggler would have been lost. I do not know what became of each of these people or even if they eventually chose PAS as a way to end their suffering. But somehow I think not, as their will to live seemed so strong. They had much to live for; and in these small moments, gave much to me. What I do know is how grateful I am for the encouragement they gave me, unknown to them; they were examples of hope, strength and courage which helped me. Ultimately they ministered to me, and led me to become a better, fuller person.

I am glad they did not choose PAS.

Questions for reflection

1. Can you think of a time when someone else – known or unknown to you – encouraged and influenced you?

2. As people of faith, how might we witness to Christ without a word when facing end of life issues ourselves or with our loved ones?
3. Is there meaning in suffering, in your understanding and experience? What stories can you share?

The subcommittee is seeking those within our denomination, and has found at least one member of The Presbyterian Church in Canada, who would seek PAS for themselves or their loved one and is willing to share their story. It is our intention to offer these stories and subsequent questions for reflection as well.

The end of the beginning

The committee is grateful for the opportunity to explore this matter, and realizes that we have truly just begun. There is much more to learn and read and listen to; the effects of the legislation in Canada are new, and practices, ethics and responses are being shaped daily.

We anticipate that the response of The Presbyterian Church in Canada will also be formed and shaped in new ways as time proceeds. It is our hope and prayer that the work we offer here will help Presbyterians in Canada continue think deeply, faithfully, lovingly and respectfully about the matters of life and death in our time and place.

We are thankful for the gospel of Jesus Christ, for the assurance of the grace of God, and the comfort and peace of the Holy Spirit, as we journey through this issue, and for the assurance of the Apostle Paul,

For we know that if the earthly tent we live in is destroyed, we have a building from God, a house not made with hands, eternal in the heavens. For in this tent we groan, longing to be clothed with our heavenly dwelling –if indeed, when we have taken it off we will not be found naked. For while we are still in this tent, we groan under our burden, because we wish not to be unclothed but to be further clothed, so that what is mortal may be swallowed up by life. He who has prepared us for this very thing is God, who has given us the Spirit as a guarantee.

So we are always confident; even though we know that while we are at home in the body we are away from the Lord – for we walk by faith, not by sight. Yes, we do have confidence, and we would rather be away from the body and at home with the Lord. So whether we are at home or away, we make it our aim to please him. For all of us must appear before the judgement seat of Christ, so that each may receive recompense for what has been done in the body, whether good or evil.

(2 Corinthians 5:1–10)

What then are we to say about these things? If God is for us, who is against us? He who did not withhold his own Son, but gave him up for all of us, will he not with him also give us everything else? Who will bring any charge against God's elect? It is God who justifies. Who is to condemn? It is Christ Jesus, who died, yes, who was raised, who is at the right hand of God, who indeed intercedes for us. Who will separate us from the love of Christ? Will hardship, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written, "For your sake we are being killed all day long; we are accounted as sheep to be slaughtered." No, in all these things we are more than conquerors through him who loved us. For I am convinced that neither death, nor life, nor angels, nor rulers, nor things present, nor things to come, nor powers, nor height, nor depth, nor anything else in all creation, will be able to separate us from the love of God in Christ Jesus our Lord.

(Romans 8:31–39)

Recommendation No. 3 (adopted, p. 25)

That the above interim response to physician assisted suicide be commended for use by agencies, colleges, congregations, sessions, presbyteries, synods, committees and groups within The Presbyterian Church in Canada and that comments be reported back to the Committee on Church Doctrine by January 31, 2018.

Blair Bertrand
Convener

CLERKS OF ASSEMBLY

To the Venerable, the 143rd General Assembly:

There are two clerks of the General Assembly: The Rev. Stephen Kendall, Principal Clerk, and the Rev. Don Muir, Deputy Clerk. Throughout the year, they 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 the General Assembly commissions and committees.

The Clerks formally 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 report to the General Assembly. Matters of polity are discussed at both meetings.

THE REV. DR. TONY PLOMP

It was with deep sorrow that many across the denomination received the sad news that the Rev. Dr. Tony Plomp died on Friday, September 23, 2016. Dr. Plomp became a Deputy Clerk of the General Assembly on July 1, 1987, and, in this capacity, served the church with grace and distinction for nearly 30 years. On April 4, 2016, he became the longest serving Clerk of Assembly in the history of The Presbyterian Church in Canada. Just days before he died, Mr. Kendall and Mr. Muir consulted with him for what would prove to be the final time. To the very end, Dr. Plomp's advice was passionate, informed, balanced, and offered with a sincere desire to honour scripture and enrich the ministry of the church. He is deeply missed. His faith and service continue to inspire. A minute of appreciation for the life and work of the Rev. Dr. Tony Plomp is included in the report of the Assembly Council. (p. 203–04)

2016 GENERAL ASSEMBLY REFERRALS

Strategic Plan Implementation, Assembly Council Rec. No. 9, 2016 (A&P 2016, p. 220, 25)

The 2016 General Assembly approved a strategic plan for The Presbyterian Church in Canada that is intended to guide the work of the church. The Clerks believe their work supports the plan in a wide variety of ways. Through telephone conversations, email messages, face-to-face meetings and workshops, the Clerks of Assembly are in daily communication with the church. They consult and correspond with ministers, clerks of our courts and individuals along with committees and colleges of the church. Through these connections the Clerks primarily offer opinions and assistance related to church governance. The development of practical resources designed to enhance the work of the church often grow out of these conversations. By the grace of God, we trust the General Assembly Office provides services that, as the strategic plan says, empower the church while being relevant, contextual and missional. We believe good governance leads to thoughtful ministry that is undergirded by Christian principles of accountability, justice, reconciliation, healing and faithfulness to God's mission for the world.

There are two new developments inspired by the strategic plan. One is the institution of a General Assembly Design Team. Under the auspices of the Assembly Council, a team of nine men and women has been named. The team includes ministers and lay leaders from across the church and three General Assembly Office staff. The goal of the team is to envision future Assemblies that are designed to meet the needs of the church in an even more effective and relevant manner. The concept was approved by the 2016 General Assembly. The other development is a proposal by the Clerks of Assembly to be more proactive about offering regional workshops designed to address needs expressed within the local context.

Additional Motion (A&P 2016, p. 41)

Re: Time allotments for report presenters

An additional motion, adopted at the 2016 General Assembly, made the following request:

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.

The Clerks are keen advocates of the stewardship of the Assembly's time. Recent amendments to the design of the General Assembly, such as consent recommendations and consent reports, bear this out. While assigning time restrictions for reports seems like a reasonable idea, it may be problematic to implement.

When preparing for an Assembly, the General Assembly Office drafts a schedule. The schedule lists the reports to be presented to the Assembly, the number of recommendations associated with each one, when each report will come before the Assembly and how many minutes will be set aside for each presentation. To ensure every report receives a fair opportunity to be heard by the Assembly, each one is assigned a place on the agenda for its initial presentation. The time allotted afforded the initial presentation varies according to the anticipated length of discussion related to the report, the urgency to begin the discussion along with the number and complexity of its recommendations. The time of the initial presentation is easily monitored by the Moderator in cooperation with the Committee on Business. The Committee on Business is the body that recommends the agenda for each sederunt and keeps track of the length of each presentation as a way of assisting the Moderator. The Assembly, as master of its agenda, approves or amends the agenda each time it is presented.

If the report is not completed during its initial presentation, managing the time for the remainder of the report is challenging because it is impossible to predict how long commissioners will discuss a subject before they are prepared to vote. As the Assembly discerns the mind of Christ for the church, some recommendations and amendments will be discussed for longer periods of time than others. These extended periods of time may be deemed necessary and in keeping with the complexity or sensitivity of what is being considered. For this reason a report cannot be arbitrarily limited by a predetermined number of minutes.

One of the responsibilities of the Moderator is to ensure that good order is kept during sederunts. This can include keeping discussion on task, interrupting speakers who repeat the content of previous speeches, encouraging concise statements by commissioners and presenters alike and, generally, seeing that the time of the court is spent productively. Ultimately, the length of time it takes to deal with a report is in the hands of the Assembly.

Some reports to the Assembly have no recommendations. Normally, the Assembly has permitted the presenters of such reports to address the Assembly for up to 10 minutes. This is done as a means of keeping the various ministries of the church accountable to the Assembly and keeping the church informed about the broad scope of the work of the church that is largely supported by *Presbyterians Sharing*. Presenters are strongly encouraged not to exceed this time allotment.

The Assembly often welcomes ecumenical, international and interfaith guests. They, too, are given guidelines that include how long they are invited to address the Assembly.

In response to the additional motion, the Clerks will advise report presenters of the time allotted for their first report and also work with the Committee on Business to inform them of the estimated time allotted subsequently. The Clerks will also continue to work with the Committee on Business to provide a well-organized agenda and will support the Moderator in conducting the business of the court.

Recommendation No. 1 (adopted, p. 15)

That the above be the response to the additional motion regarding time allotments for report presenters.

Overture Nos. 19 and 20, 2016 (A&P 2016, p. 510–20, 247, 38)

Re: Congregational vote re sexual orientation and process for leaving the denomination

There are two parts to the prayer of these nearly identical overtures based on the expectation that some congregations may wish to leave the denomination if The Presbyterian Church in Canada changes its doctrine and/or practice in relation to issues of human sexuality. The first part asks the Assembly to consider requiring every congregation to hold a congregational vote on same sex marriage and ordination. The second part asks the Assembly to establish a means for congregations to leave The Presbyterian Church in Canada in order to form a new denomination while taking with them a portion of the assets currently held by the congregations. The overtures, sent by two sessions, were transmitted to the General Assembly by their respective presbyteries, without comment.

The overtures note that “in 1925 each congregation held a congregational vote to affirm their desire to join the newly formed United Church of Canada or continue Presbyterian”. The implication seems to be that the General Assembly should require congregations to engage in a similar vote regarding same sex marriage or ordination. Since the church as a whole is not voting

on whether or not to join a new denomination, the parallel does not apply. The General Assembly, in concert with the presbyteries as they consider matters under the Barrier Act, make decisions on the governance and doctrine of the church. It would not be appropriate to ask congregations to repeat or alter, by congregation vote, what the church has decided through the work of an Assembly and the procedures of the church.

Congregations are strongly encouraged to participate in the decision-making process of the denomination by studying and commenting on proposals sent to them by the General Assembly. This is a vitally important way for the voices of sessions and congregations to be heard at the national level. It is their thoughtful and reasoned responses that help shape proposals, the direction of the church and, we pray, maintain a spirit of peace and unity within the denomination.

While the discernment process for making changes related to the doctrine and the government of our church seeks significant input from individuals, sessions, presbyteries and synods, ultimately, the decisions are made by the General Assembly in concert with the presbyteries through the process of the Barrier Act. Congregations are encouraged to meet in order to study, reflect on and pray about matters related to the life and witness of the church but should not be directed by the Assembly to vote on subjects like same sex marriage and ordination that are beyond their purview to amend.

Regarding the second part of the prayer of these overtures, the 2016 Assembly adopted a report that was prepared by the Clerks of Assembly who relied significantly on the constructive contributions of the Trustee Board, the Assembly Council and the Pension and Benefits Board with whom they consulted as directed by the General Assembly. By adopting that report, the Assembly agreed to uphold the church's current polity and legal implications of the Act to Incorporate the Trustee Board that govern our denomination and does not permit congregations to leave the denomination with their assets. (A&P 2016, p. 281–83, 23) The Clerks remain convinced of the validity of that decision and are of the opinion the decision of the 2016 General Assembly applies to these 2016 overtures.

Recommendation No. 2 (adopted, p. 30)

That the above be the response to the prayer of Overture Nos. 19 and 20, 2016 re congregational vote re sexual orientation and process for leaving the denomination.

2017 GENERAL ASSEMBLY OVERTURES

Overture No. 1, 2017 (p. 581–82)

Re: Clarifying vacation accumulation for clergy

Overture No. 1, 2017 requests that the ambiguity perceived in the current wording for calls to ministers and diaconal ministers (Book of Forms A–29 and A–30) regarding vacation, which reads: “to provide five weeks holiday annually” be clarified in view of the fact that this section does not stipulate whether the vacation is cumulative from year to year.

The Clerks of Assembly consulted with the Associate Secretary for Ministry and Church Vocations and are in agreement that the advice consistently provided by the national office is that, generally speaking, vacation is not cumulative from year to year. The phrase “five weeks annually” suggests they are intended to be used within a year.

Vacation is an important component of health and well-being in ministry yet ministers, for a variety of reasons, sometimes have difficulty taking their vacation allotment. One of the reasons for advising that vacation is not normally carried over from year to year is so that ministers and congregations are encouraged ensure ministers are in the habit of taking the much needed break from their ministerial responsibilities in order to be refreshed and renewed.

There are times when ministers and sessions have amicably worked out an informal agreement to carry over some vacation from one year to the next. This has proven satisfactory to both parties.

However, there have also been times when ministers have claimed very large amounts of unused vacation time, sometimes requesting a significant cash payout. The ambiguity in the Call and Guarantee of Stipend document about cumulative vacation has caused this to become a point of contention.

In 1980, the General Assembly adopted the current standard for vacation:

That there be a minimum of five weeks of vacation for professional church leaders, including five Sundays, which need not be taken all at one time, and that the prayer of the overture be granted in these terms. (A&P 1980, p. 353, 60)

The Clerks of Assembly consulted with legal counsel. Counsel advises that ministers, who are considered office-bearers and are not therefore typical employees, tend to be exempt from provincial Employment Standards Acts related to vacation such as a standard two week minimum. Meanwhile congregations and presbyteries are not exempt from any particular contractual obligations into which they have entered. The Call and Guarantee of Stipend document would be considered such a contract. It is wise to be as clear as possible in each of the terms of this document.

In proposing a clarifying change to this section, the word “holiday” is changed to “vacation” to be consistent with the 1980 policy, and to avoid confusion with the common use of the word “public holiday”. Also, it should be noted that five weeks of vacation is the minimum. Congregations are permitted to increase that amount subject to presbytery approval of the terms of the call and guarantee of stipend.

Therefore, in order to bring clarity for both ministers and congregations regarding vacation provisions, the following amendment to the third point of the terms in A–29 and A–30 in the Book of Forms is recommended:

3. To provide five weeks vacation ~~holiday~~ annually, which shall be used in the year they are given.

Recommendation No. 3 (adopted, p. 30)

That point three in the terms of the guarantee of stipend in Appendix A–29 and A–30 be amended to read:

3. To provide five weeks vacation annually, which shall be used in the year they are given.

Recommendation No. 4 (adopted, p. 30)

That the prayer of Overture No. 1, 2017 re clarifying vacation accumulation for clergy be answered by the amendment of Appendix A–29 and A–30.

Overture No. 2, 2017 (p. 582)

Re: Policy for congregation wishing to leave the denomination

Similar to Overture Nos. 19 and 20, 2016 that were answered earlier in this report (p. 275–76), the prayer of Overture No. 2, 2017 asks the Assembly to establish a policy that would permit a congregation to leave the denomination “without due encumbrances”.

This overture was composed before the 2016 Assembly but was submitted to the General Assembly Office after the April 1 deadline for overtures. If it had been submitted in time to be placed before the 2016 Assembly, it would have been answered by the decision made at the 2016 Assembly that congregations are not permitted to leave the denomination with their assets. (A&P 2016, p. 281–83, 23) For this reason, the Clerks believe Overture No. 2, 2017 could be answered in terms of the 2016 decision.

The Clerks are aware, however, that there are unrefereed overtures addressed to this Assembly that ask the Clerks to revisit the 2016 decision. Therefore, the Clerks are prepared to ask the Assembly to answer the prayer of Overture No. 2, 2017 in the same way which it deals with the related unrefereed overtures received by this Assembly. (see p. 39–42)

Recommendation No. 5 (adopted, p. 30)

That the prayer of Overture No. 2, 2017 re policy for congregation wishing to leave the denomination be answered by the action of the General Assembly to the recommendations of the Committee on Bills and Overtures to unrefereed overtures addressing the same subject.

Overture No. 4, 2017 (p. 583)**Re: Provision for “equalizing ministers” at presbytery**

Overture No. 4, 2017 requests that a mechanism be proposed to provide for the equalization of ministers in presbytery, similar to the current legislation that provides for equalizing elders.

The framers of the overture correctly point out that in some presbyteries there are more voting elders than ministers. In establishing the roll of presbytery, it has long been the practice of the church to strive for parity between ministers and elders. Normally, each pastoral charge is entitled to have its minister and a representative elder on the constituent roll of the presbytery. If a congregation is served by more than one called or appointed minister, or if there is a minister serving in a non-congregational ministry and is on the presbytery’s constituent roll, pastoral charges are called upon to appoint equalizing elders to maintain the balance between ministers and elders. This is outlined in the following legislation.

176.2 Ordained elders:

176.2.1 one from each pastoral charge or mission field in which is an organized session (see section 114.7) and

176.2.2 sufficient elders to make their number on the roll equal to the number of ministers and members of the Order of Diaconal Ministries. Sessions in rotation shall be given the privilege of choosing such equalizing elders, one per session, to be chosen annually. These may be re-appointed but not for more than three years in succession. This shall be done in rotation except that preference may be given to congregations in multi-point charges with no current representative.

When a congregation has a long-term vacancy, there is no minister on the roll of presbytery to correspond with the elder appointed from that pastoral charge (Book of Forms 176.2.1). Sometimes, such as when an ecumenical shared ministry has been approved, a congregation is served by a minister of another church or a congregation is served by a minister of The Presbyterian Church in Canada, but at less than half time. Such ministers are not eligible to be on the constituent roll. These circumstances have led to situations where even though every eligible minister is on the roll of presbytery their numbers are still less than the number of elders on the roll.

If the presbytery has equalizing elders on its roll, whenever possible the number of equalizing elders should be reduced to begin the balance. This can be done when the need for an equalizing elder comes to an end permanently or for an extended period. For example, a Presbyterian minister who serves as a chaplain in a hospital retires and is replaced by an Anglican chaplain. The person who was serving as an equalizing elder for the Presbyterian chaplain is no longer needed to provide a minister-elder balance within the presbytery.

The Clerks suggest that interim moderators, who are not already on the constituent roll, could also be a possible source of clergy to balance the presbytery. Each time there is a vacancy, a minister of The Presbyterian Church in Canada is appointed by the presbytery to be interim moderator of the vacant charge. These are often retired ministers or ministers serving in employment such that they are not eligible to be on the constituent roll but are listed on the appendix to the roll. These ministers of our church, when serving as interim moderators, have a duty to care for the wellbeing of a congregation and report regularly to the presbytery regarding the discharge of their duties. The Clerks of Assembly believe that it is important that any minister being added to the constituent roll in a new category of “equalizing ministers” be connected with the ministry of a congregation and clearly accountable to the presbytery. An interim moderator fulfils these requirements.

Just as equalizing elders are only selected when there is a need to balance the roll of presbytery (normally only once per year), an individual would serve as an equalizing minister only to balance the roll and would be appointed by the presbytery on an annual basis. In order to facilitate this proposal, the following legislation is suggested for consideration by the church. Following a process of study and report, the legislation could be sent to presbyteries under the Barrier Act for ratification.

176.1.10 Where there are more elders than ministers on the constituent roll of a presbytery, the presbytery may add to the constituent roll ministers who are serving as interim moderators, retired or otherwise, to act as equalizing ministers.

Recommendation No. 6 (adopted, p. 30)

That the above report re equalizing ministers be sent to sessions, presbyteries and synods for study and report back to the Clerks of Assembly by January 31, 2018.

Overture No. 5, 2017 (p. 583–84)**Re: Revise Book of Forms – Institutional Chaplains**

Book of Forms section 176.1 and its nine subsections outline the criteria by which ministers of Word and Sacraments are placed on the constituent roll of a presbytery. The subsections can be divided into four categories.

1. Ministers called or appointed to a pastoral charge.
2. Ministers appointed to a congregation or a mission field by the Life and Mission Agency.
3. Ministers employed by non-congregational institutions such a seminary, a university, an inner-city mission, the Canadian Forces, a hospital or an assisted living community.
4. Ministers placed, in rare instances, on a presbytery roll by the General Assembly.

Occasionally there is a question concerning where the minister's presbytery certificate should be lodged. Should it be with the presbytery where the minister lives or where the minister works?

Ministers called or appointed to a pastoral charge in categories one and two above, are always placed on the roll of the presbytery in which their pastoral charge is situated. In most cases, ministers work and reside within the bounds of the same presbytery. A minister, however, could live in one presbytery and work in another. For example, a minister could reside within the Presbytery of Hamilton and serve a pastoral charge within the nearby Presbytery of Brampton. Their presbytery certificate would be lodged with the Presbytery of Brampton – the presbytery in which they work. The rationale for this is that the minister must be directly accountable to the presbytery that provides oversight for their ministry. In the case of overseas missionaries, they are on the roll of the presbytery in which they live while on furlough or special assignment in Canada.

Ministers in category four are placed on the roll of a presbytery making the request to the General Assembly.

There is an inconsistency when it comes to ministers included in category three, ministers employed by non-congregational bodies. To discover this inconsistency, reference to Declaratory Acts is needed. A Declaratory Act is a statement adopted by a General Assembly affirming what it understands to be the law of the church on a particular matter.

According to Declaratory Acts adopted by General Assemblies over the years, the presbytery certificates of all category three ministers, except institutional chaplains, are lodged with the presbytery in which they reside, even if they work in another presbytery. A minister who lives within the Presbytery of Pickering and works at the church's national office, which is situated within the Presbytery of East Toronto, is to be a member of the Presbytery of Pickering. The church has stated that "for our college and national office staff, pastoral care concerns could be exercised best by the presbytery within whose bounds the minister is domiciled and, in all likelihood, finds his/her congregational home". (A&P 1989, p. 268) This also applies to ministers who teach in seminaries, on university faculties, who work at inner-city missions and the like.

The inconsistency is that institutional chaplains, though serving non-congregational institutions, are currently expected to be members of the presbytery in which they work instead of where they reside. For example, a minister who lives within the Presbytery of Pickering and is a chaplain at Mount Sinai Hospital, which is situated within the Presbytery of East Toronto, is to be a member of the Presbytery of East Toronto.

Book of Forms section 176.1.7 refers to the placing of institutional chaplaincies on the constituent roll of a presbytery.

176.1.7 who are institutional chaplains, appointed for not less than one year with the approval of the responsible committee of the General Assembly; (Declaratory Acts: A&P 1988, p 283, 34; A&P 1988, p. 394, 21; A&P 1992, p. 383, 63; and A&P 1995, p. 229, 38).

The Declaratory Act (A&P 1988, p. 394) reads as follows:

That the General Assembly adopt a Declaratory Act that presbyteries are required to have the approval of the Board of Ministry's Institutional Chaplaincy Committee before placing the name of an Institutional Chaplain on the constituent roll of presbytery (Book of Forms section 176.1.7), and furthermore, that the presbytery on whose roll the chaplain is placed is determined by the bounds in which the chaplain serves rather than the bounds wherein the chaplain may reside (Book of Forms section 250.1).

The second half of this Declaratory Act, "and furthermore, that the presbytery on whose roll the chaplain is placed is determined by the bounds in which the chaplain serves rather than the bounds wherein the chaplain may reside" makes it clear institutional chaplains are to be cared for by, and accountable to, the presbytery within which they work. They are dealt with like congregational ministers, rather than ministers in every other kind of employment listed in the subsections of 176.1.

The overture asks that Book of Forms section 176.1 be revised to allow ordained ministers serving as institutional chaplains to be treated in the same manner as all other ordained ministers who serve in agencies not directly responsible to The Presbyterian Church in Canada. The Clerks of Assembly think the overture makes a valid and reasonable request. Ministers serving in pastoral charges need to be accountable to the presbytery that is responsible for the care and good order of the pastoral charges in which they serve. In these cases the presbytery directly oversees the execution of the minister's work and as well the conduct of the individual as a minister of the gospel. Presbyteries do not have the same level of oversight for the execution of a minister's work in non-congregational settings while still maintaining oversight related to the individual's conduct of the minister. Institutional chaplains are directly responsible to the institutions they serve for the performance of their work while remaining under the care and authority of a presbytery. It seems reasonable that the presbytery exercising this care and authority could well be the one in which the minister resides.

The Clerks are of the opinion that section 176.1.7 does not need to be amended in order to bring about this change since instructions for where the presbytery certificates of institutional chaplains are lodged is expressed in a Declaratory Act related to the section and not in legislation itself. Therefore a proposal to rescind Declaratory Act (A&P 1988, p. 394) is placed before this Assembly. A notation that the Declaratory Act has been rescinded will be referenced so the original decision is not lost.

A new Declaratory Act will make it clear that the presbytery certificate for institutional chaplains will be lodged with the presbytery within which they reside. The Declaratory Act could read as follows:

Institutional chaplains will have their presbytery certificate lodged with the presbytery in which they reside.

Institutional chaplains currently on the roll of a presbytery in which they work will have the option of remaining under the care of that presbytery.

The legislation in section 176.1.7 remains unchanged. The other Declaratory Acts attached to section 176.1.7 refer to matters unrelated to this overture and will remain in place.

Recommendation No. 7 (adopted, p. 15)

That the 1988 Declaratory Act re institutional chaplains be rescinded. (A&P 1988, p. 394)

Recommendation No. 8 (adopted, p. 15)

That the following Declaratory Act be adopted:

Institutional chaplains shall have their presbytery certificate lodged with the presbytery in which they reside.

Recommendation No. 9 (adopted, p. 15)

That the prayer of Overture No. 5, 2017 be granted in terms of the new Declaratory Act re institutional chaplains.

Overture No. 9, 2017 (p. 586)**Re: Review length of term service for elders**

As this overture points out, term service for elders has been an eldership model for two decades. Book of Forms section 108 and its subsections describe term service. In summary, an elder is elected to serve for a six-year term. At the end of each term the elder may stand for re-election. It is not mandatory for an elder to take time away from the session at the end of a term. One third of the session is elected every two years. All elders are ordained for life.

When the concept of term service was initially proposed to the General Assembly, it was believed candidates for the eldership would find a term of service more appealing or feasible than committing to lifelong service. (A&P 1996, p. 250) The writers of the overture, however, have not only found it difficult to find candidates for eldership willing to commit to a six-year term but that it can also be difficult to recruit candidates every two years to replace elders who do not stand for re-election. The prayer of the overture asks that Book of Forms section 108 be amended to permit sessions to set terms of service appropriate to their congregation's needs. It suggests the flexibility should allow for three, four or five-year terms of service.

The Clerks of Assembly are not aware that this is a widespread problem. They are asked questions about term service election procedures from time to time, but seldom are questions asked about the length of term. That being said, the overture presents an impetus for the church to revisit this eldership model.

The overture does not suggest a change in the frequency of elections, however, the term, the percentage of session to be replaced at each election, and the frequency of elections are interconnected. For example, if the term was five years, elections could not be held every two years because eventually an elder would complete the fifth year of the term and the session would still be a year away from the next election. If elections were held annually, the session using a five-year term would need to elect one-fifth of its membership each year in order to maintain a term balance. The table shows some possible scenarios other than what is approved at present.

	Term in Years	Years between elections	Percentage of elders elected
Option 1	5	2.5	50%
Option 2	5	1	20%
Option 3	4	2	50%
Option 4	4	1	25%
Option 5	3	3	100%
Option 6	3	1	33%

Before considering changes to the current legislation, the Clerks would like to receive comments from sessions about the value and challenges of term service and how this model might be amended. The Clerks think it would be wise to survey sessions to invite feedback before making a proposal to the church on this subject.

Recommendation No. 10 (adopted, p. 15)

That the Clerks of Assembly be permitted to survey sessions on the subject of term service for elders.

BOOK OF FORMS PROPOSALS**Book of Forms Sections 252, 367, 373, 374 and 374.1 – Censure definitions**

The Special Commission re Appeal No. 1, 2015 in its final report to the General Assembly (A&P 2016, p. 467) rightly noted an inconsistency between Book of Forms sections 252 and 373 regarding deposition, and requested that the Clerks of Assembly examine these sections with a view toward obtaining consistency. The Clerks of Assembly are grateful to the commission for raising this matter and believe it is important that the church consider a proposal for amendment.

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 for deposition to heresy or gross immorality.

252. It belongs to the presbytery to depose from the ministry those who teach corrupt doctrine, are of scandalous life, or are given to schism, together with those who are

altogether insufficient to execute their charges. (see sections 345–380 on disciplinary cases, section 441, Appendices A–64 and A–65, and the 2 Bk. of Dis. VII, 16)

373. Deposition from office is the removal of an individual from the office of elder or minister, and follows upon the confession or conviction of heresy or of gross immorality. Upon deposition, an elder is no longer considered an elder of the church and a minister is no longer considered a minister of the church. (see sections 252, 375, 441, Appendices A–67 and A–68)

While there are cross-references linking these sections, the inconsistency in the grounds for deposition is apparent and problematic. Deposition is a serious form of censure that, when applied to ministers, will result in the loss of employment and so it is important that there is as little ambiguity as possible.

Section 252 is a piece of legislation in the presbytery section of the Book of Forms. Its function in its current location should only be to establish the principle that it is the presbytery that has the right and responsibility to depose from ministry. In its current form, however, it goes beyond this principle to describe reasons for this form of censure. These reasons are more appropriately situated in the sections of the Book of Forms that deal with the procedures for discipline and the grounds for all church censures that follow. This anomaly could be corrected by transferring the grounds for a finding of this censure from section 252 to the part of the Book of Forms that deals with discipline.

Therefore the Clerks of Assembly recommend that section 252 be amended as follows:

252. It belongs to the presbytery to depose ministers of Word and Sacraments from the ministry ~~those who teach corrupt doctrine, are of scandalous life, or are given to schism, together with those who are altogether insufficient to execute their charges.~~ (see sections 345–380 on disciplinary cases, section 441, Appendices A–64 and A–65, and the 2 Bk. of Dis. VII, 16)

In reviewing the sections on censure (sections 365–375), it became apparent to the Clerks of Assembly that greater clarity could be achieved by revising other portions of the legislation. Currently, there is a lack of consistency within the sections and the language is often vague. For example, the use of the terms “sin” and “serious sin” instead of “offence” creates an inconsistency within the sections. Using the language from the General section on Discipline (sections 345–348) throughout will bring consistency and clarity.

“Offences” is the term used to describe that which is to be adjudicated by a court, and sections 317 and 347 defines “offences” as “anything in the doctrine or practice of anyone subject to discipline that is contrary to the Scriptures or the Standards and Subscriptions of The Presbyterian Church in Canada (sections 444–451)”.

Section 348 further defines the standards by which faith and conduct are tested as “the Scriptures and the Standards and Subscriptions of The Presbyterian Church in Canada (sections 444–451)”.

In order to more clearly define the term “gross immorality”, the more specific and common legal terms “wilful, flagrant or shameful immorality” should be used.

The Clerks of Assembly are not convinced that the term “excommunication” ought to remain within the options for censure. While within the Reformed tradition, excommunication has been seen as the highest form of censure, it is open to misunderstanding and very difficult to monitor once imposed. Excommunication means “out of communion” and is primarily a spiritual censure, barring an individual from the fellowship of the Lord’s Table. It has historically been intended as an extreme form of censure, not to be imposed or treated lightly. The other forms of censure are clear in their application. A member, elder or minister can be rebuked, admonished, suspended, removed from membership or office, or deposed, and the effect is clear. In the case of excommunication, an individual could easily begin attending another church either within The Presbyterian Church in Canada or in another denomination, and apart from one’s own conscience, nothing will prevent that individual from receiving the sacrament. Further, the Clerks of Assembly wonder if such an action by the church is ever necessary or helpful for building up the body of Christ. The Clerks of Assembly would value the feedback of the church on this point.

The following sections give guidance to courts about how they are to adjudicate offences and apply censure, and suggested additions are underlined and deletions shown with strikethrough.

Censure (proposed revisions)

365. The censures of the church are admonition, rebuke, suspension from church privileges or office, removal from membership or office and deposition, ~~from office, and excommunication~~, all of which are pronounced by the moderator in the name of the court.

366. Administering censure is a ministerial act, performed by the authority of the court, and should be carried out with solemnity, in meekness, and with love and tenderness.

367. Admonition consists in solemnly addressing the offender, placing the offence before the offender ~~their sin before them, warning them of their danger~~, and exhorting them to greater circumspection. It is administered in private.

368. Rebuke is a higher form of censure resorted to after conviction or confession of one or more serious sin offences. It may, if the court deems it ~~to be~~ necessary, be administered in public.

369. Suspension from church privileges is the removal of particular privileges of membership such as voting or participation at the Lord's Table. It may be for a longer or shorter period of time and is added to rebuke, when the court deems it necessary, in order to impress the offender with the gravity of the offence and to give public testimony against the offence. The privileges are automatically restored at the end of the suspension.

369.1 Suspension of an office-bearer from particular privileges of church membership will include suspension from office.

370. Suspension from office is the removal of responsibilities attending an elected or appointed position. It is either with or without limit of time. Any privileges or duties temporarily removed are automatically restored at the end of the suspension. (see Appendices A-69 and A-70)

370.1 Suspension from office does not necessarily include suspension from other privileges of church membership.

370.2 When a suspension is of a minister, the presbytery shall send notice of this action to all the presbyteries of the church.

371. Removal from membership is the removal of a professing member's name from the session's roll of professing members.

372. Removal from office is removal of a member or minister from a particular office and applies to function in that office.

372.1 An elder removed from office ceases to function as an elder but may be re-elected to serve depending on the terms for restoration.

372.2 A minister removed from office ceases to hold office in a particular ministry and therefore the removal from office involves the dissolution of the pastoral tie and the placing of their name on the appendix to the roll.

372.3 A member of a congregation removed from elected office within a congregation may be eligible for re-election depending on the terms for restoration.

373. Deposition ~~from office~~ is the removal of an individual from the office of elder or minister, and follows upon the confession or conviction of one or more of the following offences: heresy, or of gross wilful, flagrant, or shameless immorality, a scandalous life, persistent and wilful refusal to submit to the courts of the church or the pursuit of an obstinately divisive course within the church. Upon deposition, an elder is no longer considered an elder of the church and a minister is no longer considered a minister of the church. (see sections 252, 375, 441, Appendices A-67 and A-68)

373.1 Deposition of a minister necessitates the dissolution of the pastoral tie and the striking removing of the minister's name from the roll of presbytery. The sentence of deposition is read before the congregation, and the pastoral charge is declared vacant, except in the case where there is more than one minister on staff and the one position is declared vacant.

373.2 The presbytery shall send notice of deposition to all the presbyteries of the church.

~~374. Excommunication is the highest censure of the church, and is imposed only in cases of grave aggravation, where the offense is obstinately denied, though fully proven; or, when acknowledged, is justified by the offender, and where the individual continues impenitent and contemptuously resistant. It consists in solemnly casting the offender out of the communion of the church, with prayer that repentance and restoration will yet follow.~~

~~374.1 A session may not proceed to deposition or excommunication without reference to the presbytery for advice.~~

375. When a minister or an elder in good standing, renounces the oversight of this church by joining another Christian body, or withdrawal from the Christian church, their irregular conduct is noted in the record of the court having jurisdiction, and their name is removed from the roll. If a charge is pending against them, it may still be prosecuted. If the body that they join is non-Christian, they may, with due notice, be declared no longer a minister or elder of the church, or be deposed, as the court may determine necessary in the interests of the honour of Christ and the Church. (see sections 252, 373, 441)

Recommendation No. 11 (adopted, p. 30)

That the above report and proposed revisions to Book of Forms sections 252 and 365–375 be sent to sessions, presbyteries and synods for study and report back to the Clerks of Assembly by January 31, 2018.

BOOK OF FORMS APPENDIX A-7

If Remit A, 2016 regarding legislation pertaining overtures and petitions is adopted by this Assembly (Book of Forms 65–80.2), overture and petition templates will be added to Appendix A-7 and be available at presbyterian.ca as a resource to assist those who are called upon to prepare such documents.

CONSULTATIONS

The Clerks of Assembly, as directed by the General Assembly, have consulted with the authors of the following reports at their request:

Committee on Church Doctrine

Re: Overtures related to human sexuality, report to the 2017 General Assembly (see p. 474–78, 478–542).

Life and Mission Agency Committee – Justice Ministries

Re: Overtures related to report of human sexuality, report to the 2017 General Assembly (see p. 474–78, 542–54).

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 are available at presbyterian.ca. 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. 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). 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. 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. The next consultation will take place in 2018.

COMMISSION RE MATTERS LEFT UNCARED FOR OR OMITTED

The commission, made up of the Clerks of Assembly and the Moderator of the 2016 General Assembly (A&P 2015, p. 43), had no need to meet this year.

Stephen Kendall and Don Muir
Clerks of Assembly

ECUMENICAL AND INTERFAITH RELATIONS COMMITTEE

To the Venerable, the 143rd General Assembly:

The Ecumenical and Interfaith Relations Committee met only once in the last year by conference call in March 2017. A meeting planned for October 2016 was cancelled due to scheduling issues. Our work throughout the year included the ongoing facilitation of relationships between The Presbyterian Church in Canada and various national and international ecumenical councils and interfaith groups. This year we also facilitated a joint project with representatives of the Christian Reformed Church in North America and The Presbyterian Church in Canada to commemorate the 500th anniversary of the beginning of the Reformation.

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 WCC membership grew to 348 member churches, as they welcomed three new member churches into the fellowship last year. The website, oikoumene.org, contains information about the Council's ongoing work along with reports and numerous resources, such as the Ecumenical Prayer Cycle. This website also contains all of the official WCC documents and statements.

The Central Committee of the WCC met in Trondheim, Norway, in June 2016, considering the theme of "Pilgrimage: Discerning the Landscape Together", and the implications and effect of global affairs on the ministry and witness of the WCC. In the opening session, Her Excellency Linda Cathrine Hofstad Helleland, Minister of Culture of Norway, welcomed the committee by reminding those assembled that "Pilgrimage is a spiritual journey. It is a search for peace. It is also about an openness to change. On this journey, we do not ignore our past nor our differences. Instead, we use them in our search for a common multi-religious future. We cannot separate the problems of our world from our faith." Engaging the church in the adversities of humanity is central to the heart of the Christian tradition as each of our churches seek to bring the gospel message to all people.

The "Pilgrimage of Justice and Peace" plenary highlighted the most visible initiatives of the pilgrimage since its inception after the 10th Assembly in 2013. The focal point of the pilgrimage in 2016 is peacebuilding in the context of religion and violence in the Middle East, with a focus on Palestine and Israel. The plenaries on "Unity" and "Growing in a Common Vision of the

Church” reaffirmed the church’s vital importance in addressing the questions of “What is the state of the ecumenical quest for Christian unity? How does it relate to work for justice and peace? What can we say about the church in this context?” The Faith and Order Commission continues to receive responses from member churches on the convergence statement “The Church: Towards a Common Vision”. The plenary “Towards the churches’ renewed commitment for justice and peace in the Middle East” brought a stark reminder of the continuing impact of war, ethnic conflict, massive refugee migration and a deteriorating humanitarian situation. The plenary rendered voices of both deep concern and hope. The plenary on “A Pilgrimage of justice and peace with children as actors of change” brought a celebration of the gifts we receive through children and the role played by churches throughout the centuries in protecting and nurturing them. It also visited the many wounds in the lives of children and the many failures to address their basic needs. The plenary led to a first draft of the statement of “principles for child-friendly churches”.

The Central Committee of the WCC made statements on a number of important public issues, including the Israeli-Palestinian conflict and peace process, religion and violence, the forced displacement crisis, human trafficking and migrant smuggling, the urgent need for help in Puerto Rico and the ceasefire agreement in Columbia. The committee also approved the WCC strategic plan, which reflects the commitment of the fellowship of member churches to stay together, pray together and move together on a pilgrimage of justice and peace. Two focal points that emerged are fellowship and public witness.

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 more than 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.

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 theme, “Living God, renew and transform us” not only reflects the WCRC’s heritage but centres the Council in the God of life and challenges participants to renew themselves and the church so that the world can be transformed. Hilary Hagar, Robert Murray and Stephen Kendall will be our delegates to the General Council, with Susan Mattinson as an alternate.

An important item on the agenda for the upcoming General Council will be the affirmation of the WCRC’s fundamental 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...

The Rev. Mary Fontaine of Vancouver is a member of the WCRC Executive Committee and will attend the General Council in that capacity.

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 Catholic member denominations. The purpose of the CCC is to serve God’s mission in the world, give expression to the unity which is offered to the world through Jesus Christ, witness to the continuing renewal of the church by the Holy Spirit, promote the growth of ecumenical and missionary obedience among all Christians, and facilitate common action by the member churches.

The current president of the CCC is Canon Dr. Alyson Barnett-Cowan of the Anglican Church of Canada. Dr. 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. We had the pleasure of receiving Dr. Barnett-Cowan as an ecumenical guest at the General Assembly in 2016, and look forward to meeting with her at our national offices some time this fall.

The Rev. Dr. Karen Hamilton, who has served as General Secretary of the Canadian Council of Churches, has announced her resignation. In her letter to the president of the Council, Dr. Hamilton wrote “By this September 2017, I will have completed fifteen years, three five-year terms, as General Secretary. While I remain vocationally called to ecumenism, it is time to exercise that calling to unity in diversity in some other contexts. I have deep faith that the Spirit will lead me on and I will always remain a dedicated witness to the forum reality of our ecumenical life here together in Canada. It has been privilege and a joy beyond expectation to minister with the staff, volunteers and twenty-five member denominations of the CCC and I ceaselessly thank God for such a gift.” In her response to Dr. Hamilton, President Canon Dr. Alyson Barnett-Cowan wrote that she was accepting the resignation with regret. “Regret, because you have served this Council with skill and dedication for coming up to 15 years. You have guided it through many changes, supervised a fine professional staff and have represented the Council, and Canadian ecumenism, in a multitude of venues.” The exact date of the end of Dr. Hamilton’s tenure at the CCC is yet to be determined, but it will likely be sometime in September. In the meantime, the Council will find ways to celebrate Dr. Hamilton’s ministry and to take the steps necessary to name her successor.

At their November 2016 meeting, the Governing Board of the CCC heard testimonies from the Catholic, Quaker, Orthodox and United Church traditions on peace as the heart of ecumenism. They also finalized a Statement on Religious Freedom (councilofchurches.ca/cirg-statement-on-religious-freedom) and a Statement of Support for Universal Access to Palliative Care in Canada (councilofchurches.ca/commission-on-faith-witness-releases-statement-of-support-for-universal-access-to-palliative-care). In response to racist attacks and vandalism on places of worship in Ottawa that coincided with the Governing Board’s meeting, the churches were able to respond together as the CCC with a public statement decrying such attacks (councilofchurches.ca/ccg-governing-board-decries-racist-vandalism-in-ottawa).

The Governing Board prayed together with liturgies and leadership from various Christian traditions, and they used the 2017 resources for the Week of Prayer for Christian Unity (WPCU). This year, the WPCU materials were prepared by the churches of Germany, marking the 500th Anniversary of the beginning of the Reformation. They can be used for ecumenical prayer and worship at any time of the year and found online at councilofchurches.ca/our-faith/week-of-prayer-for-christian-unity/introduction-to-wpcu-2017.

A new resource from the CCC’s Faith and Witness Commission is a series of podcasts on ecumenical topics. Listen for a familiar Presbyterian voice introducing the podcasts and explore a variety of ecumenical topics with many different Canadian ecumenists and church leaders (faithandwitness.libsyn.com).

Members of the CCC’s Governing Board were moved by the astounding research and action for peace and disarmament in Canada and worldwide of the Project Ploughshares team, and expressed strong support for their work. You can read more about Project Ploughshares at ploughshares.ca. They also spent time learning about different Christian traditions and how we make decisions as denominations, with presentations by the Rev. Darren Roorda of the Christian Reformed Church in North America, and Archbishop Don Bolen of the Canadian Conference of Catholic Bishops.

The CCC’s Christian Interfaith Reference Group is developing a new website to assist in connecting organizations and individuals who are working in the area of interfaith co-operation (councilofchurches.ca/view/interfaith-directory). The Canadian Interfaith Directory is both an informational resource and a networking tool designed to help you connect with individuals and groups engaged in interfaith work across Canada. Here you will find initiatives that bring together people of different religions in order to promote mutual understanding and peaceful coexistence, and to work collaboratively for the common good.

The Presbyterian Church in Canada has representatives on a various CCC committees including the Rev. Dr. Andrew Johnston who is our representative on the Interfaith Reference Group, and Mr. Stephen Allen who serves on the Commission on Justice and Peace. 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).

Evangelical Fellowship of Canada (EFC)

The Presbyterian Church in Canada has observer status in the EFC, and our representative, the Rev. Dr. Martin Kreplin, attended the denominational leaders meetings in the fall of 2016. Rick Hiemstra, the EFC Director of Research and Media Relations presented some of the results of an extensive research project on missions, focusing on “The Changing Face of Missions”. This research project was extensive, and sponsored by the Canadian Mission Research Forum in partnership with the EFC.

Building on previous conversations with denominational leaders, nine areas of potential development that the EFC might be able to contribute moving into the future were identified: 1) analysis of culture; 2) theology of culture / cultural engagement; 3) missionary approach to morality issues; 4) constructive dialogue on sexuality; 5) compassionate / advocacy responses: refugees, palliative care, children, youth, adoption, people with disabilities; 6) work on creation care; 7) tell stories through various media; 8) establish Orthodox-Evangelical dialogue; and 9) connect with prayer movements, with a view to collaboration. A fruitful exchange of ideas in a plenary session followed table discussion groups.

A series of Canadian Evangelical Forums began in June 2016 in Toronto, with a second held in Moncton in November 2016, and offered in various other locations throughout 2017. The purpose of the forums is to explore the future of evangelicalism and where the movement will be in 20 years. More information about the EFC may be found at 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 (CCIJA).

Christian Reformed Church of North America – The Presbyterian Church in Canada

The dialogue between The Christian Reformed Church of North America (CRCNA) and The Presbyterian Church in Canada (PCC) has been ongoing for twelve years now. A gathering of staff from both denominations is planned for May 12, 2017, and this will also include Canadian staff from the Reformed Church of America. There has been some discussion about inviting the Reformed Church of America to join the dialogue on an ongoing basis. To commemorate the 500th anniversary of the beginning of the Reformation, this dialogue group initiated a joint liturgical project on the theme of “The Five *Solas*”, which was carried out by a committee including two representatives from the Christian Reformed Church of North America and three from The Presbyterian Church in Canada.

THE FIVE SOLAS: A SERVICE TO COMMEMORATE THE 500TH ANNIVERSARY OF THE REFORMATION

This year, 2017, marks a significant moment in our shared Reformed tradition. Together with the whole church, we remember that it was 500 years ago that Martin Luther nailed his 95 theses to the door of the church at Wittenberg, an event that set the Reformation in motion on October 31, 1517.

Over the last several years, the dialogue between our two denominations (CRCNA/PCC) has encouraged local governing bodies and congregations to join together in mission, fellowship and worship where possible and practical. October 2017 provides a good opportunity to further encourage these connections through shared worship, and this service is intended as a resource to facilitate such sharing between Presbyterian and Christian Reformed congregations.

Although we mark this anniversary of the Reformation with thanksgiving for the foundations of Reformed theology in the church that took root from this time, we take to heart the words

offered by renowned church historian, Jaroslav Pelikan, which suggest that we view the Reformation as a “tragic necessity”. “Partisans on both (Protestant and Catholic) sides”, he wrote, “have difficulty acknowledging the Reformation was indeed a tragic necessity. Roman Catholics agree that it was tragic, because it separated many millions from the true church; but they cannot see that it was really necessary. Protestants agree that it was necessary, because the Roman church was so corrupt; but they cannot see that it was such a tragedy after all.”

We do give thanks for the ways that God’s Spirit has continued to work in and through the various branches of the Christian church, continually calling us to dialogue, reconciliation and unity. We rejoice that in the post-Vatican II Catholic church of today, the practices of scripture study and preaching have attained much greater prominence than at the time of the Reformation, and that the October 31, 1999 Lutheran and Catholic joint statement on the doctrine of justification has staked out new common ground on the chief issue that divided Protestants and Catholics in the 16th century. For our part, the Protestant and Reformed churches have learned much, through the liturgical renewal of the 1960s, of the value of the church year, and many of us use the Revised Common Lectionary which is a Roman Catholic vehicle for preaching through the scriptures. While we are not yet in communion with the pope, recognizing his authority, we nonetheless value his leadership as a thoughtful Christian voice in ecumenical dialogue and as a pastoral figure to many of the world’s Christians. We are very far from the hostile spirit of the 16th and 17th centuries which denounced the pope as “anti-Christ”.

The theme of the worship service is “The Five *Solas*”. While this way of systematizing the Reformation’s main emphases became popular only in the 20th century, the emphases themselves – Grace Alone, Scripture Alone, Christ Alone, Faith Alone and Glory to God Alone – are clearly present in the writings of the Reformers. At the time of the Reformation, each of the *solas* was a counterpoint to something that the Reformers saw as misshapen within the church at the time, so we are reminded that we need to keep evaluating our theology and practice within the church today as well, not assuming that we now have everything right. We are Reformed and always being Reformed, according to the word of God.

Ideally, this service will be used as a starting point for creating a shared worship service that is appropriate in your local context that includes leadership from both congregations, and is held at a time when members of both churches can attend and participate. Instead of just one worship service, you may want to use the resources to develop a series of services (one for each of the five *Solas*) or perhaps a shared Bible study that could be held on a series of evenings.

Of course, there is nothing to stop you from inviting other Christian churches in your neighbourhood to join in this ecumenical worship with you. The particular emphasis of this service, however, is to give thanks for the Reformed tradition which the Presbyterian and Christian Reformed churches share. These emphases are some of the gifts of the 16th century Reformation which we have received, have shaped our churches and have to share with the whole church in our ecumenical dialogue and work towards reconciliation and the unity that God desires for us.

“The Five *Solas*: A Service to Commemorate the 500th Anniversary of the Reformation” can be found online at presbyterian.ca/worship with a liturgy including Holy Communion, music suggestions, children’s messages and reflection notes on the five *sola* themes.

INTERFAITH ENGAGEMENT

In terms of interfaith engagement, we have Presbyterian representatives participating in the Canadian Interfaith Conversation (the Rev. Mark Tremblay) and the Christian-Muslim Liaison Committee (Mr. R. Hummelen) that is still getting organized. However, on the local level, Presbyterian congregations and individuals are connecting with multi-faith initiatives, building relationships with their neighbours, and often reaching out with compassion and care in times of crisis and persecution.

Our committee is encouraged by numerous examples of co-operation such as Presbyterians in Calgary, Alberta, participating in an interfaith project with Habitat for Humanity. Following a series of anti-semitic acts, the Presbyterian congregation in Willowdale, Ontario, sent a letter of encouragement and solidarity to eleven synagogues in the area. Similarly, following an incident of arson against a mosque in Weston, Ontario, Presbyterian minister, Lance Odland, delivered a letter to encourage his Muslim neighbours. When there was a terrible shooting during a prayer

time in a Quebec city mosque early in 2017, people of many faiths in that community (including Presbyterians) offered support and prayer. Many interfaith gatherings were held in communities across Canada as well, as people of all faiths declared their solidarity and support for those who were violently attacked during their time of prayer. Presbyterians participated in many of these gatherings, and our committee commends and encourages such engagement and relationship-building across faith traditions.

STRATEGIC PLAN

The work of the Ecumenical and Interfaith Relations Committee, along with the many councils and dialogues with which the committee connects, make a contribution to implementing The Presbyterian Church in Canada's strategic plan, as adopted by the General Assembly in 2016. Ecumenism is all about seeking and building the unity that God desires for the whole church. Therefore, the goal of the national church to provide "relational connections that incarnate Christ's mission at the local, national and international level" is foundational to our committee's work. Through our denomination's participation in the World Council of Churches, the Canadian Council of Churches and the Evangelical Fellowship of Canada, we seek to "nurture ecumenical relationships and collaborate with ecumenical partners to achieve common goals". We also encourage local ecumenical dialogue and cooperation so that relationships are nurtured at every level of the church.

Through our engagement in interfaith conversations, we "celebrate, support and encourage cultural and linguistic diversity", inviting Presbyterians to develop relationships of understanding, peace and cooperation across cultural and religious differences. While celebrating differences, ecumenical and interfaith encounters require Presbyterians to "articulate and live out the rich traditions of Reformed theology" as we bring our unique perspectives, traditions and values to each dialogue. Our current dialogue with the Christian Reformed Church in North America, along with the "Five Solas" worship service to commemorate Reformation @ 500, represent an example of reflecting on our shared Reformed tradition.

Through our representatives to various ecumenical councils and committees, we are able 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". We also share theological documents, studies and resources that have been developed ecumenically, inviting local congregations to engage in theological reflection together with their local ecumenical partners. The WCC's document "The Church: Towards a Common Vision" is a recent example. Together with our ecumenical partners, we are often able to "live out the justice imperatives of the gospel and sow seeds of hope through our words and actions in the public sphere". As a member of the Canadian Council of Churches, we regularly participate in public statements and other forms of advocacy for justice and compassion in the public sphere. The World Council of Churches also advocates on issues of concern around the world and provides resources for local study and engagement in justice issues.

We note the vital importance of "providing opportunities for building relationships between Indigenous and non-Indigenous peoples", and while this is not our committee's main focus, much of the church's work towards healing and reconciliation is done ecumenically.

In order to accomplish The Presbyterian Church in Canada's goals and objectives, we are able to assist in "creating, seeking and making easily available print, video and electronic resources to equip congregations and individuals for ministry". Many such resources have been mentioned earlier in this report, the majority of which are easily available online.

Amanda Currie
Convener

HISTORY, COMMITTEE ON

To the Venerable, the 143rd 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, books, records and other artefacts. Preserving them is

another way in which we, Presbyterians, can be good stewards, standing behind our faith and ready to pass all 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 June 21, 1879, it has been in continuous existence ever since.

The Committee on History is responsible for reporting on the National Presbyterian Museum and highlighting the work of the Presbyterian Archives. It meets twice a year (usually in November and February) and is fortunate to have members from across Canada who provide a balanced and insightful regional perspective. The committee includes: Dr. Kenneth Munro (secretary) from western Canada, the Rev. John Vaudry and Ms. Marilyn Repchuck (convener) from central Canada, and the Rev. Dr. Tim Archibald and Mr. Scott MacDonald from eastern Canada.

The committee also enjoys the support of the Rev. Dr. Stuart Macdonald (Knox College representative), the Rev. Dr. Barry Mack (Presbyterian College representative), the Rev. Dr. Ross Lockhart (Vancouver School of Theology representative), Ms. Kim Arnold (Archivist), Mr. Bob Anger (Assistant Archivist) and Mr. Al Clarkson (member by correspondence). The Rev. Dr. A. Donald MacLeod (President of the Canadian Society of Presbyterian History) and the Rev. Angus Sutherland (convener of the National Presbyterian Museum Advisory Committee) also attend meetings of the committee. The Rev. Peter Bush continues his important role in the Reformation @ 500 project and as editor of *Presbyterian History* for which we are thankful. The convener gratefully acknowledges the participation, diligence and insights of all of the members with a special thank you to our secretary, Dr. Kenneth Munro.

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. February 18 is the suggested date for Heritage Sunday in 2018, 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. 16)

That the congregations be encouraged to celebrate Heritage Sunday on February 18, 2018, 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 had some excellent submissions. There is special mention of a book published a few years ago: Alan Wilson’s book, *Highland Shepherd, an absorbing account of the life of James MacGregor*, of one of Nova Scotia’s most important historical figures, published by the University of Toronto Press in 2015. Our former committee secretary, Barry Cahill, wrote a four-page introduction in this book. Congregations and individuals are encouraged to submit publications for consideration of the history prizes. Send submissions to the Prize Committee, Presbyterian Church Archives by December 31, 2017, to be considered for the 2018 history prizes.

Recommendation No. 2 (adopted, p. 16)

That the Assembly recognize the 2017 history prize winners:

- Academic: *More than Miracles: Elaine Zeidman Marcovic and the Story of the Scott Mission* by Ben Volman.
- Memoir: *Aiming for Light: Memoirs* by Joseph C. McLelland (we note his death on December 20, 2016).
- Congregational: *Time Line of the United Presbyterian Church, Guelph, Ontario* by Donna Speers.

BIRTHDAY OF CANADA IN 2017

The Committee on History looks forward to completing a project in celebration of Canada’s 150th anniversary. We need your help for a collection to recognize the work of people within

The Presbyterian Church in Canada over the past 150 years for faithful service, a specific accomplishment, a lifetime of achievement, or a person who was an inspiration to you. Submissions are to be a 150-word profile, including the person's full name, the church with which they were involved, the town or city in which they lived, and what they accomplished or how they served. Photographs are also appreciated. The deadline is October 31, 2017, and submissions are to be sent to Marilyn Repchuck at mrepchuck@gmail.com or 43-566 Southridge Drive, Hamilton, ON, L9C 7W5.

Recommendation No. 3 (adopted, p. 16)

That the General Assembly and the courts of the church actively celebrate the 150th birthday of our country Canada in worship on Sunday, July 2, 2017, or with an event or project of their choice this year.

STRATEGIC PLAN

The 2016 General Assembly adopted the strategic plan and requested committees to look at ways to implement it with a focus on assisting congregations. The Committee on History exists to assist the denomination in a variety of ways, including the preservation of the documentary (archival) and material (museum) history of the denomination, as well as presenting insights and preparing resources for the denomination to celebrate its history.

The "Mission" section notes that we are a "Reformed church": The committee serves the denomination by encouraging the church to remember its historical experiences within the Reformed tradition. An important role of the committee is to provide insights and ideas for congregations as they engage the changing world of the twenty-first century. To assist "worshipping communities", the committee has and continues to provide resources to help congregations in understanding our history and how it has shaped us. This year, which marks the 500th anniversary of the beginning of Reformation, seems an opportune time to reflect upon this. The committee has sought to aid congregations in remembering and celebrating this anniversary through the *Sola* events, the pre-Assembly workshop, 150th birthday projects and other activities.

The Committee on History helps congregations to "articulate and live out of the rich traditions of the Reformed heritage" through the educational opportunities and resources. Understanding how Reformed Christians read the Bible is only one area where the committee can assist the denomination. The committee also helps in the "healing and reconciliation between Indigenous and non-Indigenous peoples" through its work in providing a historical context for residential schools and other mission activities among Indigenous peoples. Developing tools will be part of the committee's work in the coming years. At the same time, offering current resources (Archives information brochures and *Presbyterian History* articles), revising older resources (worship resources for Heritage Sunday) and developing new resources will all assist in meeting these goals of the strategic plan.

REFORMATION @ 500 – REFORMED WORSHIP SERVICE

The Committee on History's convener had the pleasant opportunity along with the Rev. Amanda Currie, convener of the Ecumenical and Interfaith Relations Committee, to work with a team of six people to prepare worship resources to commemorate the Reformation's 500th anniversary in 2017. This joint project of the Christian Reformed Church of North America (CRCNA) and The Presbyterian Church in Canada marks a significant moment in our shared Reformed tradition. The group's task was to produce a creative and meaningful "worship service in a box" that could be adapted to different contexts. The completed Reformation 500 Worship Service will be circulated in the spring 2017 PCPak. Hopefully congregations of our two denominations will join together at some time around the end of October 2017 to make use of the resources.

Recommendation No. 4 (adopted, p. 16)

That the courts of the church celebrate Reformation @ 500 (the 500th anniversary of the Reformation) in worship on Sunday, October 29, 2017, or a Sunday of their choice this year.

REFORMATION @ 500 ANNIVERSARY PROJECT

In response to overtures presented to the 2011 General Assembly requesting the church to commemorate the 500th anniversary of the Reformation between 2011–2017 (A&P 2011,

p. 526–57, 21), the Committee on History was entrusted with the oversight of five events or *Solas* to mark this anniversary.

2013	<i>Sola Gratia</i>	Grace Alone
2014	<i>Sola Fide</i>	Faith Alone
2015	<i>Sola Scriptura</i>	Scripture Alone
2016	<i>Solus Christus</i>	Christ Alone
2017	<i>Soli Deo Gloria</i>	For God's Glory Alone

A subcommittee of the Rev. Peter Bush (convener), Dr. Ken Munro and Mr. Bob Anger oversees 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. 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 in the April 2014 issue of the *Presbyterian Record* and a discussion guide is available at presbyterian.ca/2014/05/13/grace-alone-study-guide.

In 2014, *Sola* “Faith Alone” took place on November 1 at St. Columba Chapel, Atlantic School of Theology, in Halifax. 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 this event was distributed.

The 2015 event was *Sola Scriptura* that took place on October 31 at Presbyterian College in Montreal. The Saturday event was twinned with a Friday event sponsored by Presbyterian College with Dr. Edith Humphrey of Pittsburgh Theological Seminary speaking on the theme of scripture. The speakers on October 31 were the Rev. Dr. Roland DeVries, the Rev. Jennifer Cameron, the Rev. Sybil Mosely (Livingstone Church, Montreal); the Rev. Dr. Kay Divinye (St. Andrew and St. Paul); Dr. Hillary Kaell (Concordia); and Dr. Jason Zuidema (Institut Farel). Audio/visual recordings of the lectures are available at centre4leadership.ca/index.php/2015/11/14/sola-scriptura-lectures-video.

The fourth Reformation @ 500 gathering took place at Westwood Church, Winnipeg, on October 29, 2016. The conversation, focused on *Solus Christus* (Christ Alone), demonstrated that this Reformation watchword is robust enough to fire minds and hearts today. The Rev. Peter Bush, began the day highlighting the Reformers’ affirmation of Christ as the only mediator between God and human beings. Linking that with Paul’s statement that in Christ, God was reconciling all things to God’s self (Colossians 1:18–19), Bush argued that only by Christ’s mediatorship is reconciliation between people alienated from one another possible. Christ alone brings reconciliation across ethnic divides, between neighbours and within families. Dr. Wendy Beauchemin Peterson, Metis and editor of the *North American Institute for Indigenous Theological Studies* (NAIITS) Journal, asked, “Can Christians carry only Christ with them when they preach the gospel, or is culture inseparable from gospel proclamation?”

The fifth Reformation @ 500 gathering is the *Sola* final event, “*Soli Deo Gloria – For God’s Glory Alone*”, that will be on Saturday, October 28, 2017, at Knox College, Toronto. The keynote speakers are the Rev. Dr. John Vissers and the Rev. Dr. Christine O’Reilly. To join via internet, email five.solas@live.com for instructions. There will also be a panel of four presenters.

Recommendation No. 5 (adopted, p. 16)

That *Soli Deo Gloria* Reformation Anniversary Project be promoted in its final celebration of the 500th anniversary year of the Reformation at Knox College in Toronto on Saturday, October 28, 2017; and members of the church are encouraged to attend.

VIMY RIDGE 100TH ANNIVERSARY OF THE BATTLE – APRIL 9, 2017

The Archives has a small exhibit of archival material that encompasses Presbyterian chaplains at the Battle of Vimy Ridge. A personal connection involves the Rev. Angus Sutherland. His grandfather, also Angus Sutherland, led the third wave assault of A Company, the Canadian Grenadier Guards, 87th Battalion, at Vimy Ridge, where he was wounded. After the war, he was

ordained and served in Alberta, Ontario and Nova Scotia. Angus's father, Bob Sutherland of Kingston, a naval veteran of World War II, has been selected as one of the honoured veterans to be part of the Vimy celebrations in Ottawa in April.

CELEBRATING QUEEN'S UNIVERSITY'S 175TH ANNIVERSARY – OCTOBER 16, 2017

With the 2017 General Assembly meeting at Queen's University in Kingston, Ontario, it is a powerful reminder of the historic heritage of The Presbyterian Church in Canada. Established for the training of Presbyterian clergy, a royal charter was conferred by Queen Victoria on October 16, 1841. Close bonds were established between our church and Queen's that endured for 70 years. Twelve of the 27 trustees were to be ministers of The Presbyterian Church in Canada in connection with the Church of Scotland, and the principal was to be an ordained Presbyterian minister. All professors were to subscribe to the church's statement of faith. The new school was to be located not more than three miles from St. Andrew's Church, Kingston. Established initially for the training of Presbyterian clergy in burgeoning Upper Canada, its future was threatened two years after the granting of the Charter, by the Disruption of 1843 in Scotland and the subsequent establishment of a new ("Free") Presbyterian Church of Canada. But the generosity and good will of Presbyterians rose to the challenge and the institution was preserved. Kingston hosted four General Assemblies before Church Union but, until now, only one since 1925. We are the inheritors of a great tradition and a worthy heritage.

NATIONAL PRESBYTERIAN MUSEUM

The National Presbyterian Museum, located within St. John's Church, Toronto, 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 Mr. Ian Mason or Mr. Al Clarkson at 416-469-1345 or museum@presbyterian.ca. Operating and promoting the museum has occurred because of many selfless and hard-working individuals. Ian Mason and Al Clarkson are the "front line" workers at the museum. Their dedication and enthusiasm for the museum are essential and contagious.

The Museum Advisory Committee consists of Ms. Kim Arnold, Mr. Al Clarkson, the Rev. Duncan Jeffrey, Mr. Ian Mason, Ms. Barbara Nawratil and more recently is Ms. Diana Veenstra (of the Finance department), Ms. Marilyn Repchuck (convener of the Committee on History), the Rev. Maureen Walter (minister of St. John's Church) and the Rev. Angus Sutherland as chair. We wish to extend congratulations and gratitude to Barbara Nawratil on her retirement, and thank for her diligent work with the museum's financial records and consultation work throughout the years.

The Museum Advisory Committee, being aware of discussions regarding redevelopment options for the future of St. John's Church within the next few years, will need to find a new home for the museum. Our aim is to move the museum to a new location in 2018 and so we are actively searching. Our intention is to send updated information across the church through presbytery clerks.

Although it is the national museum for The Presbyterian Church in Canada, the museum receives no annual funding from the church. Its operating revenue is completely dependent upon the modest interest from the Rev. 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 budget 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. 6 (adopted, p. 16)

That the congregations be encouraged to contribute \$50 each year to the National Presbyterian Museum.

The mailing address for the museum (presbyterianmuseum.ca) is:

National Presbyterian Museum
180 Danforth Avenue
PO Box 35007, Ellerbeck Postal Outlet
Toronto ON M4K 3P5

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 to acknowledge these individuals.

Recommendation No. 7 (adopted, p. 16)

That with thanks to God and in celebration of the clergy and church workers who retired in 2016, the 2017 General Assembly, on behalf of our entire denomination, include a moment of recognition for these faithful representatives of Jesus Christ and diligent servants of The Presbyterian Church in Canada.

THE ORAL AND VISUAL HISTORY PROJECT

The Committee on History continues to encourage this ongoing project. The Archives collects oral histories for researchers' use. Oral history interviews are an effective way to capture the memories of involved individuals in our church. Interviews provide a unique historical record and recollection of a period in time. They offer the added element of voice and personality. Those interviewed have had a connection to the church – lay, ordained, professional church worker, etc. The Archives provides recording equipment to those who might be interested in assisting with this project. Our wish is to create a list of interviewees from across the country. We are indebted to the Rev. Karla Wübbenhorst who interviewed the Rev. Dr. William Klempa (audio and visual) prior to his death on March 4, 2017. We are hopeful to have more visual history interest over the years to come.

PRESBYTERIAN HISTORY

Two issues of *Presbyterian History* are published annually and circulated in the spring and fall PCPak editions. The fall 2016 issue focused on the 50th anniversary of the ordination of women that covered the 1952–1957 period. There were also two book reviews and a historical vignette. The spring 2017 issue included an article on the debate between the Rev. Robert Murray and Mr. Alexander James on the religious “right-ness” of Confederation; a response to questions asked about why church buildings belong to the Trustees Board of the denomination and not to the congregation; as well as book reviews and reviews of the history prize winners' submissions.

Presbyterian History is well served through the conscientious and creative insight provided over the past 27 years by its editor, the Rev. Peter Bush. He welcomes suggestions for topics as well as feedback. He also invites articles that can be submitted to him at peterwwpres@mts.net. Many articles can be accessed at presbyterian.ca/newsletters.

CANADIAN SOCIETY OF PRESBYTERIAN HISTORY

The Canadian Society of Presbyterian History (CSPH) met for its annual meeting on Saturday, September 24, 2016, at Knox College. The papers presented were:

- the Rev. Ritchie Robinson, *Restless Spirit: The Odyssey of Norman McLeod (1780–1866)*
- the Rev. Dr. Stuart Macdonald, *What Were They Thinking? – Revisiting the 1966 General Assembly Decision on the Ordination of Women*
- the Rev. Dr. A. Donald MacLeod, *Wilfred Cantwell Smith (1916–2000), The Missionary Who Wasn't, Toward a Measured Understanding of Islam*

This year's meeting will be on Saturday, September 30, 2017, at Knox College. There will be a call for papers on the theme, tentatively, titled as “The Presbyterian Church in Canada and the Reformation”.

A collection of papers presented in previous years can be found at ww.csph.ca/papers.

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 appreciates the Rev. Dr. Robert Anderson for his important contribution and service as he volunteers in the Archives.

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, the Archives provides the church with records management and orientation for the national office and congregations, assessing best practices for managing digital records, arranging for the ongoing microfilming/digitizing of congregational records and creating new resources regarding care of church records. A newly updated Archives website highlights periodic features. The staff network with seminary students regarding their assignments on church history. The staff will apply for an annual government grant to host a summer photo cataloguing project.

The Archivist will be attending the Association of Canadian Archivists Conference in Ottawa this June.

CONCLUSION

The Committee on History is 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, and staff in the General Assembly Office.

Visit our display at the General Assembly to see our updated brochures and resources for the Archives and museum. If you would like information on any aspect of church records management, contact the Archives office. Each commissioner at this Assembly will be taking home a commemorative communion token (formerly a person would have to present a token to partake in Holy Communion) as we celebrate Canada's 150th birthday on behalf of the Committee on History and museum.

The committee is excited about the activities and projects listed in this report. We invite Presbyterians from coast to coast to participate in these initiatives, to share your history with us, and we welcome your suggestions. We also encourage you and your churches to 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

Kenneth Munro
Secretary

INTERNATIONAL AFFAIRS COMMITTEE

To the Venerable, the 143rd General Assembly:

STRATEGIC PLAN

The International Affairs Committee (IAC) reviewed the strategic plan approved by the 2016 General Assembly in light of the committee's mandate. The committee strives to advance the following goals in the strategic plan:

- Embrace a missional culture that nurtures initiative and risk taking at local, national and international levels: The committee strives to support this goal through its reports to the General Assembly and recommendations directed to the Government of Canada, other governments and ecumenical partners.
- Nurture ecumenical relationship and collaborate with ecumenical partners to achieve common goals: The committee strives to support this goal through its reports to the

General Assembly and recommendations directed to the Government of Canada, other governments and ecumenical partners.

- Live out the justice imperatives of the gospel and sow seeds of hope through our words and actions in the public sphere: The committee strives to support this goal through its reports to the General Assembly and recommendations directed to the Government of Canada, other governments and ecumenical partners.
- 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: The committee's reports include biblical reflection. The committee publishes *Time for Justice* that summarizes sections of the International Affairs Committee's reports and includes prayers.

The IAC strives to advance the following objectives in the strategic plan:

- Provide congregations with resource people and tools to encourage/enhance ministry. The committee's reports are available to congregations.
- Create, seek and make easily available print, video, electronic resources to equip congregations and individuals for ministry. *Time for Justice* is made available to all congregations.
- Conduct research, develop policy and study guides to equip the church for future ministry. The committee's reports to the General Assembly include recommendations for the Assembly's consideration.
- Work with mission partners who enable congregations to participate in mission beyond the congregation. The committee's report is circulated to overseas partners with an interest in the issue addressed in the report and to ecumenical partners in Canada.

The International Affairs Committee affirms the leadership of the Assembly Council regarding this strategic plan.

BIBLICAL REFLECTION

There are many examples in the gospels in which Jesus acknowledges, heals and supports differently abled and marginalized people. Luke 13:10–17 recounts the time Jesus was distracted from his teaching when a bent-over woman appeared before him. Seeing her, he moved to lay his hands upon her and heal her. She immediately stood up straight and began praising God. The leader of the synagogue was upset that Jesus would heal a chronic condition on the Sabbath day. Jesus responds by lifting up the woman as a “daughter of Abraham” and insisting that her healing was as required by God as watering your animals each day. Do we follow old patterns of prejudice and judgement? God, through Christ, calls us to look upon all who suffer with compassion and love.

This report continues on the theme of last year's report on vulnerable and minority groups. This year, the report focuses on the differently abled; people with albinism; violence against women (gender based violence) and the Palestinian minority in the state of Israel. In addition, there are updates on climate change; the Arms Trade Treaty; Goldcorp; Canadian Overseas Development Assistance.

At its meeting in January 2017, members of the committee said the following prayer of transformation and hope:

Creator, you knew the universe before it was formed, darkness and watery chaos prevailed.

You spoke and separated light from darkness, water from dry land.

Did you know how we would love the land?

We call it sacred, holy, promised, mine.

You formed the creatures of sky and earth, birds who know no borders, fish who know no weapons.

Did you know how we would separate ourselves by skin colour, ancestry, language, geography and lines on a map?

Lord, you formed human beings and gave us your breath.

Did you know we would sing and laugh, debate and argue, holler and cry?

Did you know we would coo to our lover and utter murderous threats to our brother?

Pour out your gracious mercy upon us, forgive us, heal us.
Join us together again, as brothers and sisters, as neighbours, as friends,
so that we may perfectly love you, and enter into your presence with praise and
thanksgiving.

(Prayer by the Rev. Wendy Adams, included in *A Child Laughs – Prayers of Hope and Courage*. Edited by Maren Tirabassi and Maria Mankin, to be published by Pilgrim Press, 2017.)

TREATMENT OF MINORITIES AND VULNERABLE PEOPLE

The Forgotten Palestinians

Many Canadians have some awareness of the plight of Palestinians living, since 1948, in refugee camps in Middle East countries surrounding Israel, as well as in the West Bank and Gaza. Fewer Canadians are aware that Arab Israelis or Palestinian Israelis comprise just over 20% of Israel's population. Canadians who have made a religious pilgrimage to Israel may not be aware of, or have had any significant interactions with members of the Palestinian minority in Israel, or have any knowledge of the situation of these citizens of Israel. This section of the report focuses on the 20% of Israel's population who are referred to as Israeli Arabs or Israeli Palestinians. The Israeli historian, Ilan Pappé, has referred to this minority as the "forgotten Palestinians".

As the Second World War ended in 1945, hundreds of thousands of European Jews, survivors of the Holocaust, that had taken the lives of more than six million Jewish men, women and children, found themselves living as refugees, unwanted in Europe, and, therefore, unable, in many cases, to return to their former homes. Rejected as emigrants by Britain, Canada and the United States, many of these Jewish refugees began to seek refuge in Palestine, where they hoped to establish a Jewish homeland, in which they would be able to live in peace and security. This sudden influx of tens of thousands of Jewish refugees took place against the wishes of the majority Arab population in Palestine who were not prepared to see their land (there was no country as it was still under an United Nation mandate) annexed by people they considered to be foreigners. The British government, which had ruled Palestine under a League of Nations Mandate since the end of the First World War, was overwhelmed by the ensuing spiral of chaos and conflict. Early in 1947, the British government announced it was ending its mandate and would turn the matter of deciding the future of Palestine and its inhabitants over to the newly-formed United Nations (UN). The UN responded by establishing a special commission, the United Nations Special Committee on Palestine (UNSCOP) to determine the future of the land and its 1.9 million people, of whom 1.3 million were Palestinian and 600,000 were Jews, most of whom had arrived since the end of the Second World War.

The Arab population owned 93% of the land, including most of the arable land and had lived in the land for centuries. Jews owned 7% of the land and lived primarily in the cities. The Palestinians insisted that Palestine was their land and demanded that the UN should recognize their right of self-determination. The Jewish population argued that the Jews and the Palestinians should be regarded as equal contenders for the land and insisted that the land should be divided among the two peoples. The UN decided in favour of the Jews, and in early 1948 came up with a plan that opened Palestine to unlimited Jewish immigration and awarded them 55% of the land, almost all of which was already inhabited by Palestinians. The Jews accepted the UN's decision. The Palestinians did not. Leaders in the Arab world declared their intention to go to war to prevent the implementation of the UN plan, but, in the end, had neither the means nor the will to stop it. Their armies, though superior in numbers, were poorly trained, poorly equipped, and poorly led and, to the surprise of many, proved to be no match for the smaller, but better trained and led Jewish forces.

The attempted intervention by Arab countries was used by the Jewish leaders as an excuse to occupy and annex land that had been set aside for the Palestinians by the UN partition plan, so that by the end of 1949, the state of Israel controlled 78% of mandatory Palestine. It was also used as a cover to put into effect, Plan Dalet, a longstanding plan, for the removal of the Palestinian population from what had been declared the state of Israel (Pappé, *Ethnic Cleansing of Palestine*, p. 86–126). By the end of 1949, some 750,000 Palestinians had been expelled from their former homes, or had fled in fear of advancing Jewish military forces, and had become refugees in Jordan, Lebanon and in the Egyptian Gaza Strip. By the time active hostilities ended, there were only 160,000 Palestinians left in Israel. More than 400 Palestinian towns and villages had been emptied of people, and then demolished (Chacour, Elias and Jensen, E. Mary).

Many of the 160,000 remaining Palestinians became known in official Israeli parlance as “present absentees”, that is, people who were still living in Israel, but not in the homes they had been forced out of, and to which they were not permitted to return. They were forced to find refuge in the roughly 100 Palestinian villages that remained. Palestinians living in the cities were similarly expelled from their homes, which, without compensation, were given to Jewish families, and then were forced to live in segregated communities in less desirable neighbourhoods. To this day, Palestinians refer to the events that took place in the period 1948–1949, a period that Jewish citizens of Israel celebrate joyously, as the birth of their nation, as the *Nakbah*, an Arabic word meaning “the catastrophe”.

When hostilities ended, the Palestinians still in Israel were given the opportunity to become Israeli citizens and most availed themselves of the opportunity. But, whether in the cities, the towns, or the villages, the Palestinians remaining in Israel found themselves under military rule, justified by the claim that they remained a threat to national security, thus severely restricting their freedom of movement. Thousands of Palestinians were denied the right to return to their own homes and villages. They also found themselves living in segregated communities, with few legal rights, and subject to arbitrary arrest and detention, without charge or trial, and to arbitrary confiscation of their land and homes. Military rule officially ended in 1966. The formal declaration that Palestinian citizens of Israel would no longer be subject to military rule did not, however, bring the significant improvement in their legal and living situation that Palestinians had hoped for. Rather, it initiated a prolonged and ongoing period of what the Israeli historian, Ilan Pappé, has described as “military rule by other means” (Pappé, *The Forgotten Palestinians*, p. 47). The declaration did, however, energize the ongoing struggle of Palestinians in Israel, that continues to this day, to advance a campaign for equal citizenship and for the full human rights enjoyed by Israeli Jews.

In Canada, and in virtually all countries of the world, citizenship and nationality go together. This is not so in Israel. In Israel, both Jews and Palestinians have Israeli citizenship. However, there is no such thing as Israeli nationality. Because of the government policy that defines Israel as a Jewish state, there is only Jewish nationality, and non-Jewish affiliation to other religious groups, Muslim, Christian and Druze (Pappé, *The Forgotten Palestinians*, p. 98). This differentiation between nationality, given to the Jewish majority, and a sectarian identity allotted to others, has created the basis for legal discrimination that no succeeding egalitarian legislation has succeeded in overcoming. A good example is legislation against racial discrimination in the workplace, which does not benefit Palestinians because of another law that allows businesses to restrict hiring to, or give preference in hiring, to those who have completed their military service.

Since the overwhelming majority of Palestinians, with the exception of the Druze, the Bedouins and the very small Circassian community (There are about 4,500 Circassians in Israel. They were massacred and expelled under the Russian Czar and came to the Middle East in the 1870s. They are Sunni Muslim.) are exempted from military service, they are effectively excluded from most of the better paying jobs in Israel. Another example are various kinds of social benefits that are restricted to, or enhanced for those, who have completed military service and thus denied to Palestinian citizens. Ultra-orthodox Jews are also exempted from military service but do not suffer any restriction of rights or denial of benefits. In fact, they enjoy additional benefits that are tailored to their special needs that other citizens do not receive. A third example is the law concerning elections in Israel that prohibits the eligibility of any political party whose platform “negates the existence of the state of Israel as the state of the Jewish people” or questions “the democratic character of the state” of Israel (Nathan, p. 98). There are Palestinian members and parties in the Knesset. They must adhere to these restrictions in order to remain in the Knesset.

In September 2016, the Israeli Central Board of Statistics reported that the population of Israel was 8,585,000; 75% are Jews and 20.7% (1,688,000) are Palestinians. There has been a huge increase in both the Jewish and Palestinian population of Israel since the creation of the state of Israel. To respond to the needs of an increasing population, the Government of Israel has, since 1948, built more than 600 new towns for its Jewish citizens. In this period, it has not built one new town for its growing Palestinian population (Adalah, p. 9–11). Today, the Palestinian population of Israel inhabits just 3.5% of land in Israel and has access to just 2.3% of Israeli water resources. The remaining 96.5% of the land and the remaining water resources are owned by, or reserved for, Jewish citizens. (Adalah, p. 31)

Since permits to build new homes for Palestinian citizens are virtually impossible to obtain, many Palestinian citizens of Israel have been forced to build illegally, and, therefore, find themselves living in constant fear of having their homes demolished by Israeli authorities. Schools in Palestinian towns and villages also tend to be underfunded and poorly equipped because the government of Israel provides only one third of the funding per student for students in Palestinian schools, as it provides for students in Jewish schools (Adalah, p. 11).

Palestinian citizens of Israel face many other inequities. When it comes to health care, Israeli law provides that equitable and high quality health care should be available for all citizens of Israel. Various barriers, however, including the lack of clinics and hospitals in Palestinian towns, as well as limitations on mobility, for example, by some Palestinian villages that are not connected to main highways, mean that Palestinians are frequently not able to access the health care they are supposedly entitled to. The result is an infant mortality rate among Palestinian Israelis twice that of Jewish citizens of Israel and that the expected lifespan of a Palestinian is four years less than that of an Israeli Jew (Adalah, p. 48–49).

Israel has many of the features of a liberal democratic state, such as a freely elected government, a free press, the rule of law and the existence of a strong civil society that includes numerous human rights organizations working to improve the lives of all Israeli citizens. Many of Israel's neighbouring states are hostile to Israel, are not democratic and are egregious examples of authoritarian, dictatorial and failed or failing states.

To judge Israel in terms of its own self-proclaimed identity as a liberal democracy, it is necessary to compare the state of democracy and freedom in Israel with other liberal, democratic states. Israel is not the only state that falls short in accommodating minority groups. While the context is very different, it needs to be acknowledged that Canada has a long way to go before a new relationship is established with Indigenous people.

Israel is a signatory to a number of international conventions and treaties including the Universal Declaration of Human Rights, International Covenant on Civil and Political Rights, International Convention on the Elimination of All Forms of Racial Discrimination, the International Covenant on Economic, Social and Cultural Rights, and the International Convention on the Elimination of All Forms of Discrimination Against Women.

The Village of Dahamesh

As with other states that are a signatory to these conventions and treaties, Israel has assumed obligations and duties under international law to respect, protect and fulfill the human rights of all of its citizens.

Dahamesh is an “unrecognized” village in the central area of Israel near the cities of Ramla and Lod, southeast of Tel Aviv. Most of the 600 residents of Dahamesh were displaced from their original homes and forbidden from returning to them during and after 1948. The families that were settled in Dahamesh received plots of land as compensation though these plots were smaller than their original properties.

Since 1948, the local councils and planning authorities have ignored the existence of Dahamesh and so it was never planned in a statutory manner. The properties of Dahamesh are still recognized as agricultural properties and so under this definition, the residents cannot build their houses legally. Efforts by the villagers to persuade the authorities to change the definition of the land have failed.

The authorities claim that the houses were built illegally. The residents live in constant fear of their homes being demolished. Thirteen houses were demolished in 2008.

Because Dahamesh is an “unrecognized” village, the residents do not receive basic services such as garbage collection, sewage, public transportation and social services.

The demolition of houses and forced evacuation is a violation of human rights and the government is obligated to prevent this from happening. There are a number of other “unrecognized” villages in Israel, largely Bedouin communities.

Amnesty International (Israel Section) states that the treatment of villagers in Dahamesh violates Article 25 (1) of the Universal Declaration of Human Rights, “Everyone has the right to a

standard of living adequate for the health and well-being of himself and of his family, including food, clothing, housing and medical care and necessary social services, and the right to security in the event of unemployment, sickness, disability, widowhood, old age or other lack of livelihood in circumstances beyond his control” (Amnesty International (Israel Section)).

Further Article 11 (1) of the International Covenant on Economic, Social and Cultural Rights signed by the state of Israel in 1991 says that “The States Parties to the present Covenant recognize the right of everyone to an adequate standard of living for himself and his family, including adequate food, clothing and housing, and to the continuous improvement of living conditions. The States Parties will take appropriate steps to ensure the realization of this right, recognizing to this effect the essential importance of international co-operation based on free consent” (Amnesty International, Israel Section).

In 2016, Rabbis for Human Rights commissioned a survey of the opinions of Israeli Jews concerning unrecognized Bedouin villages in the Negev, a desert and semi-desert region in southern Israel. 58% of Israeli Jews polled were in favour of recognizing these villages, putting their views at odds with the government’s policies and practices (Rabbis for Human Rights).

Recent studies of the Israeli political system by both Jewish and Palestinian scholars such as Oren Yiftachel, As’ad Ghanem and Nadim Rouhana challenge Israel’s claim to be a liberal democracy by suggesting that Israel is better described as an ethnocracy. An ethnocracy is a country in which one ethnic group, in this instance, the majority Jewish community, is privileged over a minority ethnic community, the Palestinian community. The privileged majority community has full citizenship that entails all the freedoms, human rights and privileges that people have come to expect as citizens of a liberal democratic state. The unprivileged minority community, however, has second-class citizenship that guarantees none of the freedoms, human rights and privileges enjoyed by the majority community, and, therefore, experiences significant discrimination in almost every area of life.

The challenge before the state of Israel as it pertains to the 20% of its citizens is this – to ensure that Israel is a state in which all its citizens enjoy equal rights, whether they are Jewish or Palestinian. Organizations such as Rabbis for Human Rights and other Israeli organizations point to an ethical commitment to a citizenship based on equality for all Israelis.

At Yad Vashem (The World Holocaust Remembrance Memorial Centre in Israel) there is a quote, written in 1933, by a German Jew, who was a journalist. His name was Kurt Tucholsky. He wrote “A country is not only what it does, it is also what it tolerates.”

Recommendation No. 1 (adopted, p. 20)

That the Moderator of the 143rd General Assembly write to the Prime Minister of Israel encouraging the Government of Israel to meet its obligations under international conventions and Israel’s laws to protect the civil, political, social, economic and cultural rights of its Palestinian citizens and to address racial discrimination.

Gender Based Violence

Violence against women and girls is one of the most prevalent human rights violations in the world. According to the World Health Organization one in three women will suffer physical or sexual abuse in her lifetime (2013 statistic). Gender based violence (GBV) undermines the health, dignity, security and autonomy of its victims yet, often, remains shrouded in a culture of silence.

The UN Convention on the Elimination of All Forms of Discrimination against Women (CEDAW) defines GBV as “violence that is directed against a woman because she is a woman or that affects women disproportionately”. GBV does not occur to women randomly, but affects women because of their gender. The UN Declaration on the Elimination of Violence against Women (DEVAW) further defines GBV as “Any act of gender-based violence that results in, or is likely to result in, physical, sexual or psychological harm or suffering to women, including threats of such acts, coercion or arbitrary deprivation of liberty, whether occurring in public or in private life”. The Beijing Platform for Action recognizes that some groups of women are particularly vulnerable to violence, including Indigenous, refugee and migrant communities, the elderly and women living in poverty in remote and rural areas or those living in detention.

Prevention and treatment of gender based violence requires that root causes of violence against women be acknowledged and countered. GBV's definition will vary greatly worldwide depending on various factors which would include level of education, economic stability and cultural background. Some countries will include physical and sexual abuse as well as economic and emotional cruelty in state definitions of GBV. Denial of access to health resources and education, and denial of opportunities for participation in the economy, and public and political arenas frequently contribute to vulnerability to violence. Additionally, many women do not seek help from health professionals, law enforcement or even members of their own family when they have been assaulted.

Gender Based Violence in Haiti

Haiti is the poorest country in the western hemisphere. Haitians struggle against high levels of poverty and disease. There is 80% who live under the poverty line and more than half in extreme poverty. The literacy rate is 54%, and only 10% of children attend high school (World Bank 2013). Political instability, poverty, and high rates of crime exacerbate and result in high rates of violence against women and discrimination against Haitian girls and women.

Haiti's constitution protects women from sexual and physical abuse, and discrimination in the workplace. The constitution guarantees women the right to participate in the political life of the country. These protections, however, lack legislative teeth and enforcement. Human Rights Watch's World Report 2016 states that Haiti does not have specific legislation criminalizing rape, domestic violence, sexual harassment, or other forms of violence against women and girls.

PWS&D supports Zanmi Lasante (Partners in Health), a Haitian organization that works to prevent violence against women and girls. Zanmi Lasante helps to increase the network of healthcare services to women who are victims of violence, promotes open discussion about gender based violence, and promotes tracking and reporting of incidence of gender based violence. One of the biggest obstacles for victims of violence in Haiti is stigmatization. Integrating medical and psychological care with access to legal supports, victims of violence are empowered to return to live in their community. Whole communities, including men and women, are participating in these education and awareness workshops. To date, over 200 education sessions have reached 16,000 people, including health care workers, law enforcement and justice system workers, community leaders and the general public.

When women are more aware of the services and supports that are available, they are better equipped to report incidents of violence, seek medical and psychological care, and access legal counsel. Finding justice following violence can be beneficial in healing. Zanmi Lasante connects women to human rights groups; women's associations and law enforcement supports that will accompany them through the legal system. Ermaze Louis Pierre, Project Coordinator for Zanmi Lasante, states "I would say to all those who are victims of violence...to not blame nor feel any shame in yourself! Whoever you are, you have the right to be respected. What you are does not make you an object and no one has the right to touch you without your consent... All women need to be empowered to break the silence and say no to violence" (Partners in Health Canada).

PWS&D supports Community World Service Asia (CWSA) in Afghanistan. This organization addresses the cycle of poverty after conflict, focuses on breaking down barriers to girls' access to education, and correcting gender power imbalances. CWSA also provides training opportunities for women so that they may find employment.

Women's organizations and movements not only provide critically important services to women, girls and their communities, but hold their governments accountable for their commitments to gender equality. A recent study concluded there is robust empirical evidence that the "best predictor of a state's peacefulness is not its level of wealth, its level of democracy or its ethno-religious identity; the best predictor of a state's peacefulness is how well its women are treated" (Hudson, p. 101). Our church, through KAIROS' Global Partnership Program, highlights the role of women in peacemaking through its Women of Courage program. In order for peace to take hold in communities affected by conflict or political unrest, women must be partners to broker meaningful and sustained peace.

Through KAIROS, PWS&D supports several organizations addressing violence against girls and women. In November 2016, Gloria Amparo Suarez, a staff person of the Organizacion Feminina Popular (OFP), a Colombian women's rights organization, visited Canada at the invitation of

KAIROS. She spoke to Canadians about violence against women in Colombia. On her tour, Ms. Suarez was joined by Canadian Indigenous women who spoke about Canada's National Inquiry into Missing and Murdered Indigenous Women and Girls.

Héritiers de la Justice is a human rights organization in the eastern region of the Democratic Republic of Congo. Héritiers de la Justice runs a legal clinic to combat the prevalence and impunity of gender based violence against girls and women by having perpetrators prosecuted, sentenced and incarcerated while restoring victims to their communities. Héritiers de la Justice also develops human rights expertise in the public sector as it relates to violence against women through training at the national, provincial and local levels.

Recommendation No. 2 (adopted, p. 20)

That the Moderator of the 143rd General Assembly write to our partners in Afghanistan, Colombia, the Democratic Republic of Congo and Haiti expressing appreciation for their work to prevent violence against girls and women and to promote gender equality.

November 25 is the International Day for the Elimination of Violence against Women.

Recommendation No. 3 (adopted, p. 20)

That congregations be encouraged to pray for girls and women who experience violence, and for men and women who are peacefully challenging gender based violence; noting prayers may be offered on a Sunday or near November 25, the International Day for the Elimination of Violence against Women.

Discrimination against people living with albinism in sub-Saharan Africa

Albinism is a rare, non-contagious, inherited genetic condition that reduces the amount of melanin pigment formed in the skin, hair and/or eyes, causing skin to be of a translucent white hue and vulnerable to skin cancer. Albinism occurs in all racial and ethnic groups throughout the world, as well as in both sexes. On average, one in every 17,000 to 20,000 people in North America and Europe lives with albinism (United Nations Human Rights Council, 2015). The prevalence of albinism in parts of sub-Saharan Africa is far higher than the global average. People with albinism make up about one in 4,000 in South Africa and perhaps one in 5,000 in Nigeria.

Although albinism is most common in sub-Saharan Africa, it is very misunderstood and is perceived as abnormal in best case scenarios and at worst, evil. For example, Salif Keita, a talented Malian musician now known as the "Golden Voice of Africa", was cast out of his family and ostracized because albinism was (and continues to be) a sign of bad luck in his family's Mandinka culture (Office of the United Nations High Commissioner for Human Rights – Albinism).

In the most violent form of discrimination, people with albinism in a number of sub-Saharan countries are physically abused, even killed, sometimes for the express goal to remove their organs which are falsely thought to possess special powers. A disturbing development is the proliferation of "albino hunters", who track down people with albinism so that they can kill them and use or sell their organs, primarily under the mythical false pretense that organs from people with albinism hold magical healing powers. In October 2015, the UN Human Rights Council (HRC) reported that "as of October 2014, over 340 attacks against persons with albinism, including 134 killings, have been recorded in 25 countries" (United Nations Human Rights Council, 2015).

Non-governmental organizations report that "the number of ongoing attacks is higher than reported, but that data-gathering is difficult owing to the secretive nature of witchcraft, which serves as the context of most ritual attacks against persons with albinism" (United Nations Human Rights Council, 2015). Indeed, the UNHRC documents several brutal incidents of individuals attacking people with albinism, including one where a 15-year old Tanzanian woman's right arm under the elbow was hacked with a machete by three assailants (United Nations Human Rights Council, 2015).

Both older and younger people make hurtful comments and can be physically abusive against people with albinism. At times, it can be difficult for people with albinism to trust family members since even they have occasionally been involved in attacks against their own relatives (UN News Centre, 2016).

Governments of some of the countries where people with albinism are especially vulnerable have formulated responses in an attempt to address discrimination against this community, however, more is needed. In certain instances, people with albinism are not even aware of their rights to legal recourse if discriminated against or assaulted (United Nations Human Rights Council, 2015). In Malawi, where attacks against many of the estimated 10,000 people with albinism have attracted media's attention, the government has developed a response plan but progress is slow due to limited resources. Indeed, impunity for discrimination and attacks is common. Associations representing people with albinism emphasize that in addition to a strong legal framework, it is crucial to direct efforts at the prevention stage by addressing root causes of discrimination, such as the need to raise awareness to counter the prevalent witchcraft and superstitious beliefs with science and facts.

Ndirande Centre for the Handicapped in Malawi was started in 1982 to support mothers caring for children with mental and physical disabilities. The centre is supported through PWS&D. A former Presbyterian mission staff person, Linda Inglis, was involved with the centre's startup. She writes "poverty and a lack of government services, meant that many children were left without any physical or emotional support. Over the years, the centre expanded to assist people of all ages struggling with disability. Besides emotional and spiritual support, volunteers came to assist with physiotherapy, medical assistance and food supplements. From the beginning, there were a number of children with albinism who came for support. This was a safe place that also provided medical care for their skin conditions. There was always acknowledgement that these children (some now adults) were particularly vulnerable due to cultural taboos. In recent years this vulnerability has grown and the care of children with albinism is a significant component of the centre's outreach."

Recommendation No. 4 (adopted, p. 20)

That the Moderator of the 143rd General Assembly write to church partners in the Church of Central Africa Presbyterian (Synods of Blantyre and Livingstonia), the Presbyterian Church of Nigeria and the Africa Inland Church Tanzania encouraging them to provide a caring and non-discriminatory environment within their congregations for people with albinism; advocate for the fundamental human rights of people with albinism by informing them of their rights to legal recourse; and urge their governments to either establish or enforce laws that make it illegal to discriminate or harm people with albinism.

Recommendation No. 5 (adopted, p. 20)

That the Moderator of the 143rd General Assembly write to the Governments of Malawi, Nigeria and Tanzania urging that they rigorously enforce laws related to the protection of people with albinism and address loopholes that allow for impunity; counter myths that perpetuate discrimination and violence against people with albinism through the education system starting in elementary school.

People with Disabilities

There are a billion people with disabilities – it is the world's largest minority group (RI Global). The World Health Organization defines "disabilities" as "an umbrella term, covering impairments, activity limitations, and participation restrictions. An impairment is a problem in body function or structure; an activity limitation is a difficulty encountered by an individual in executing a task or action; while a participation restriction is a problem experienced by an individual in involvement in life situations" (World Health Organization). These may be physical, mental or psychological in nature.

The words describing various impairments have changed over time. Disabilities were once referred to as "handicaps". This language is now considered pejorative. "Disabilities" is an adjective. The United Nations uses the language of "people with disabilities". This language may also be controversial. An alternative adjective is "differently abled". Disabilities may be described as "impairments". Canadian legislation typically uses the term "disabilities".

The challenges facing people with disabilities from participating in public life are varied. They may include physical barriers that prevent accessibility to public spaces, work places and modes of transportation; barriers to information and communication, such as lack of sign language interpretation or Braille, easy-to-read formats and written information; or institutional barriers such as not linking disability benefits to the inability to work. Social barriers can include

attitudes, misconceptions or discrimination about the rights and abilities of people with disabilities.

People with disabilities are more likely to experience poverty and social isolation, be excluded from education or employment, or from gaining access to public services (United Nations). The United Nations advances a human rights based approach to address the needs of people with disabilities. This is a holistic approach to, for example, public policy making, for the design, implementation and evaluation of programs that overcome barriers to participation in public life. This approach is important because it changes the way programs and policies concerning the needs of people with disabilities are conceived. A human rights based approach highlights people as rights holders, not “receivers of protection, rehabilitation or welfare” (United Nations, 6). It is a subtle but important distinction that emphasizes human worth and dignity.

The Declaration of the Rights of Disabled Persons was made by the UN in 1975 and adopted as a Convention in 2007. The declaration offers advice and guidelines for states to plan, implement and monitor accessibility policies and programs. Countries are bound by the convention, and are expected to report to the United Nations regarding the ways in which they meet convention standards. These reporting structures are helpful to maintain transparency and accountability of national governments. It may also give civil society organizations opportunities to comment on government policies and programs in an international forum where the state has to account for its policies and programs.

As with many human rights declarations and charters, there are gaps between what countries aspire to achieve in legislation. There may also be gaps between what is (or isn't) covered in law, and the situation people face day to day. Declarations and charters are therefore important benchmarks for a government to measure how well it is doing and for citizens to assess how its government is doing in meeting its commitments.

People with disabilities are disproportionately poorer than the general population. This is exacerbated by the additional expenses of living with a disability (e.g. such as disability specific items like assistance or mobility devices and medical care and transportation). In places where there are barriers for people with disabilities, family members often become responsible for care giving. When reports are made concerning peoples with disabilities, these added costs of time and resources are rarely acknowledged. When developing an economic case for a government to provide wheelchair accessible transit, it is often difficult to account for the cost and time of family and friends who may provide transportation for people with disabilities who cannot drive. Most states have non-discrimination provisions in their legislation, including constitutions, however, disability is not always mentioned as a ground for discrimination, or if it is, it is in a narrow context (e.g. employment legislation). It is explicitly mentioned in the Canadian Charter of Rights and Freedoms (Article 15). Data on the availability of assistive devices, personal assistance and other support services is generally unavailable in low and middle income countries (United Nations, 3).

The poverty gap between peoples with disabilities is considerably larger in countries that lack public health care or a strong infrastructure for civil organizations that may offer services or advocate for people with disabilities. The Rapporteur for the Human Rights Council on the Rights of Persons with Disabilities has pointed to the Sustainable Development Goals (SDG) as a means of addressing the poverty gap that disproportionately affects people with disabilities. SDGs are globally negotiated objectives and targets for the flourishing of human health and wellbeing. Please see below in this report for more detailed information about the SDGs.

The SDG framework encourages countries to use a human rights framework to address a wide variety of issues affecting human health and wellbeing, including overcoming barriers faced by people with disabilities. The SDG framework doesn't set a single set of targets for all countries, but instead allows countries to evaluate their own circumstances and set targets for improving the lives of their citizens appropriate to their context. For example, Canada and Afghanistan would approach targets related to the health and wellbeing of women and girls in different ways, according to the vulnerabilities that women and girls face in these countries. Similarly, the SDG framework encourages countries to set targets to improve the health and wellbeing of people with disabilities in ways that are appropriate to their citizens' needs.

In Ghana, there are five million people who are differently abled. According to the Ghanaian Federation of Persons with Disabilities, “people with disabilities in Ghana are often regarded as unproductive and incapable of contributing in a positive way to society, and rather seen as constituting an economic burden on the family and society at large, which leaves them in a vicious cycle of poverty” (Botchway). A research report by the federation shows that 20% of children living on the streets are there “because of learning disabilities” (Botchway). Ghana has legislation identifying and articulating protections for people with disabilities. The Government of Ghana has stated its commitment to develop sustainable development goals, and identifies people with disabilities as one of the groups of people its programs will assist.

In his New Year message, the Moderator of the Presbyterian Church of Ghana, the Rt. Rev. Prof. Cephas Narh Omenyo, encouraged Ghanaian Presbyterians to continue to care for vulnerable people, including people with disabilities. The Presbyterian Church of Ghana supports programs for people with disabilities. One program is the Garu Community Based Rehabilitation Centre (CBR). CBR began in 1995 as a farming program for visually impaired people and has expanded to include people with other types of disabilities, and offers life and vocational skills training. Since 1995, it has worked with 134,000 people with disabilities. The Presbyterian Church in Canada, through PWS&D, supports CBR’s ministry. Stories from Garu are on PWS&D’s website. Mission blogs offer reflections from Presbyterians who have visited Garu on mission trips. These are found online at presbyterian.ca.

Ecumenical Disability Advocates Network (EDAN) is a project of the World Council of Churches and operates under the auspices of the All African Conference of Churches. It is a network of people whose aim is to ensure “disabilities remain on the agenda of the work with churches” (Kabue, Amanze and Landman, 2016). EDAN has worked with African theologians to develop seminary curriculum about people with disabilities. Most recently, the network collaborated with academics to publish two books on theological perspectives on disability in Africa.

Recommendation No. 6 (adopted, p. 20)

That the Moderator of the 143rd General Assembly write to the Moderator of the Presbyterian Church of Ghana to affirm its ministry with people with disabilities and to ask what blessings and challenges the church foresees for Ghana as it strives to set Sustainable Development Goals plans that address the needs of people with disabilities.

UPDATES

Climate Change

The 2010 General Assembly adopted a report by the International Affairs Committee which summarized the current scientific evidence of climate change. (A&P 2010, p. 392–93) The scientific evidence concluded that the burning of fossil fuels is causing global warming. People, particularly poor people in the Global South, are especially vulnerable. This update summarizes the current scientific consensus on the issue and some of the international and domestic political developments that have occurred since 2010.

Scientific Evidence

The Intergovernmental Panel on Climate Change (IPCC) is the international body for assessing the science related to climate change. In 2014 it published its fifth assessment report. The report stated that “[h]uman influence on the climate system is clear, and recent anthropogenic emissions of greenhouse gases are the highest in history. Recent climate changes have had widespread impacts on human and natural systems.” (IPCC 2014, p. 2)

According to the IPCC, the period from 1983–2012 was likely the warmest 30-year period of the last 1,400 years in the northern hemisphere. (IPCC 2014, p. 2) Greenhouse gas (GHG) emissions from human activity have continued to increase since 1970 – the biggest increase was in the last decade. (IPCC 2014, p. 5) Half of all carbon dioxide emissions from human sources were emitted in the last 40 years. (IPCC 2014, p. 4)

Over the period from 1880–2012, the globally averaged combined land and ocean surface temperature is estimated to have risen by 0.85 degree. In this time, Greenland and the Antarctic ice sheets have melted and shrunk. In the last 100 years (1901–2010) sea levels have risen by 19 centimetres. (IPCC 2014, p. 4) Small island states in the Pacific are especially vulnerable as they

face floods and are losing coastal land. There is a concern that governments in some of these island states should be planning to evacuate and relocate their citizens. (Nunn, 2012)

The IPCC estimates that global mean surface temperature will likely increase between 0.3 and 0.7 degree in the next 15 years (IPCC 2014, p. 10), and by the end of the century this could increase by 1.5 to 2 degrees. (IPCC 2014, p. 10)

These numbers many seem small but they are significant. For example, ten thousand years ago the global mean surface temperature was several degrees cooler than it is today. During this time most of North America was under a glacier two kilometres thick.

Economic and social costs of climate change – impact on the Global South

The IPCC identifies several negative impacts from climate change on food production (maize, rice and wheat), especially in vulnerable regions in the Global South. (IPCC 2014, p. 15)

Wetter areas will likely receive more precipitation and drier areas less rainfall. (IPCC 2014, p. 11) Drier climates may have fewer water resources, thus increasing competition for water in places where the local population is already vulnerable to droughts and crop failures. (IPCC 2014, p. 13) Those who will experience the most painful effects of these droughts will be people in the Global South.

Extreme weather events in regions close to the equator will likely be more intense and more frequent. (IPCC 2014, p. 11) These changes raise important ethical issues as poor countries in the Global South and poor people in these countries contribute the least to GHG emissions. (IPCC 2014, p. 17) Countries have different capabilities and resources to mitigate and adapt against the impact of climate change.

Paris Agreement

The most recent international agreement on climate change was in December 2015. The Paris Agreement (PA) is under the United Nations Framework Convention on Climate Change. (UNFCCC) 175 Heads of State signed the PA in April 2016 when the agreement was opened for signatures. The PA came into effect as a binding agreement (because enough countries had signed the agreement) on November 4, 2016 (UNFCCC, 2016).

The Paris Agreement's objective is to encourage countries to tackle climate change "by keeping a global temperature rise this century well below 2 degrees Celsius...and to pursue efforts to limit the temperature increase even further to 1.5 degrees Celsius". Under the PA, countries must communicate their GHG reduction targets every five years, endeavor to implement policies to reach their target, and continue to report their emissions.

Although the agreement is legally binding, not all of its provisions are mandatory (Leggett and Lattanzio 2016, p. 1). The reduction targets are not binding. This means that countries will not face penalties for failing to reach their reductions targets, weakening this part of the agreement. The non-mandatory nature of this part of the agreement was a political compromise between countries in the Global North and the Global South. The agreement requires countries to prepare and communicate their plans to adapt to climate change, including financial reports, and these are subject to implementation reviews (Leggett 2016; Government of Canada).

Canada ratified the PA in December 2016. The Government of Canada passed a federal-provincial declaration that committed Canada to undertake actions that would "meet or exceed" Canada's reduction target which is that GHGs emissions will be reduced by 30 % from 2005 levels by 2030 (McCarthy, 2016).

The Government of Canada invited public consultation regarding how Canada should meet its climate change obligations through a series of town hall meetings. These meetings took place in the winter of 2016–2017. As of mid-March 2017, the Government of Canada has not published a national plan to reduce emissions, in line with the Paris Agreement.

Financial and implementation support for mitigation and adaptation for countries in the Global South

Another objective of the Paris Agreement is financial support for those countries in the Global South struggling to adapt to climate change. A recent report by Oxfam noted that 10% of the

richest people in the world emit 50 % of global emissions, while 3.5 billion of the world's poorest people emit 10% of global emissions (Oxfam, 2017). Previous agreements had committed countries in the Global North to support countries in the Global South in the amount of US \$100 billion annually by 2020. The Paris Agreement extended this annual commitment to 2025. This is positive, but is it enough? Some estimates for the funds needed to assist developing countries, however, are as high as \$400 billion annually (Masiyiwa, 2015). The Paris Agreement acknowledges that higher funding commitments are needed.

The Government of Canada pledged \$2.65 billion until 2021 (Barton, 2015). Canada's contribution will support the development of clean and renewable energy, early warning systems and urgent climate-change adaptation projects in the world's poorest and most vulnerable countries. Climate Change Action Network calculates Canada's "fair share" of the annual funding needed to assist countries in the Global South \$4 billion annually (Cheadle, 2015). It is unclear how much of that amount has already been disbursed. Many countries have failed to meet their financial commitments (Mathiesen, 2015).

Canadian policy development

Addressing climate change through emission reduction policies is essential for all countries. While Canada is responsible for less than 2% of global emissions, per capita Canadians emit 14.67 tonnes of carbon dioxide equivalent annually. Each citizen of Canada has a much larger footprint than citizens of other countries. India, which is one of the biggest carbon dioxide emitters, produces just 1.64 tonnes of carbon dioxide per capita annually.

While Canada has announced its Paris Agreement commitments, it has not yet outlined a national climate change plan. It has committed to work with provinces, territories and municipalities. The Government of Canada has stated that it will invest in green infrastructure and clean technologies in areas such as more energy efficient buildings and homes, and invest in alternative fuel vehicles and infrastructure (such as electric cars and charging stations). The provinces (except Saskatchewan) have agreed to put a price on carbon that will be set to a national benchmark although some provinces may choose to set higher prices.

Several provinces have introduced policies to address climate change. British Columbia introduced a carbon tax several years ago. Alberta's carbon tax or carbon levy begins in 2017 on heating and transportation fuels. Revenues from the levy will be reinvested into initiatives to diversify Alberta's economy. Ontario and Quebec have cap and trade programs. The Government of Ontario has invested billions of dollars into renewable energy. Atlantic provinces have pulled together to agree on working on regional clean electricity planning, reducing emissions in key sectors such as transportation, industry, the built environment and agriculture, and spurring new clean technology throughout the region (Gunn, 2016).

These initiatives are positive steps, but it is still unclear how they will help Canada meet its commitments under the Paris Agreement. Nor is it clear how the various costs associated with these programs will be shared among various levels of government, business, big and small, and households. For example a November 2016 report from the Ontario Auditor General reported that "small reductions in emissions in Ontario [are] expected to come at significant cost to Ontario businesses and households" (OAGO, 2016).

Conclusions

The Paris Agreement is an opportunity for all countries to play a role in climate change mitigation and adaptation. The agreement is not perfect. It lacks enforceable mechanisms to hold countries to account for not meeting carbon emissions targets. It does, however, provide a mandatory reporting framework for emissions, and reduction targets and plans to achieve the targets. Lacking any other international agreement, this is a positive, if small, step forward.

Canada must develop a national climate change plan. National, provincial and territorial auditor generals are collaborating to produce a national report on whether governments are meeting commitments to reduce greenhouse-gas emissions and adapt to climate change. This report is expected later in 2017. Canada must also set and follow through on its commitments to provide funds to assist countries in the Global South adapt to climate change.

Recommendation No. 7 (adopted, p. 20)

That the Moderator of the 143rd General Assembly write to the Minister of Foreign Affairs encouraging the government to meet its existing financial commitments to assist countries in the Global South mitigate and adapt to climate change.

Recommendation No. 8 (adopted, p. 20)

That the Moderator of the 143rd General Assembly write to the Minister of the Environment and Climate Change affirming Canada's pledge to meeting its commitments in the Paris Agreement.

Update on the Arms Trade Treaty

The International Affairs Committee has reported to the General Assembly on the Arms Trade Treaty (ATT) several times. This report is an update on the treaty. The ATT is intended to regulate the international trade of conventional weapons, ammunition and related equipment to more effectively limit the irresponsible transfer of weapons and so to reduce human suffering.

The ATT entered into force on December 24, 2014. The treaty now forms part of the body of international law. As of March 2017, 130 countries have signed the treaty and 88 have ratified it (United Nations Office for Disarmament Affairs, un.org/disarmament/convarms/att).

The Government of Canada tabled the treaty in the House of Commons in June 2016. The government has made a commitment to sign and ratify the treaty by June 30, 2017 (Government of Canada, 2016).

Project Ploughshares has reported that Canada has relatively strong export controls on weapons and ammunition, but there will need to be changes to current federal legislation and policies. Some firearms exports "notably to the United States, are exempted from permit requirements" (*The Ploughshares Monitor*, Winter 2016, p. 18). The major challenge to Canadian legislation and policy will concern the exports of military goods to the United States which are exempt from regulation. The treaty does not allow for exemptions. All exports of military goods to the United States will have to be licensed.

The Government of Canada's commitment to ratify the ATT is welcomed but this seems to contradict the decision to issue export permits for most of the \$15 billion agreement to sell armoured vehicles to Saudi Arabia (Chase, 2016). The government is of the opinion that these vehicles will not be used in situations where human rights are being violated in Saudi Arabia or in other states.

The third Conference of the Parties (member states) will meet in September 2017 to review the progress in implementing the Arms Trade Treaty. Canada attended the second Conference of the Parties (CoP) in 2016 as an observer. Should Canada sign and ratify the Treaty by June 30, 2017, then it will be able to attend the third Conference of the Parties as a full member when the CoP meets in late September 2017.

Recommendation No. 9 (adopted, p. 20)

That the Moderator write to the Hon. Chrystia Freeland, Minister of Foreign Affairs, encouraging the Government of Canada to sign and ratify the Arms Trade Treaty before the third Conference of the Parties meets in September 2017.

Update on Dialogue with Goldcorp

Shareholder dialogue is one of the few means available to persuade a mining company 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 in which they hold shares. SHARE provides services and expertise that The Presbyterian Church in Canada does not have in-house. The Presbyterian Church in Canada holds 39,000 shares in Goldcorp in its consolidated funds. SHARE organizes an ongoing dialogue between Goldcorp and several of its investors including religious institutions, pension funds and others.

A majority of people in the municipalities surrounding the Marlin mine in Guatemala are Indigenous. Approximately 90% live below the poverty line. The mine's 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 conduct a human rights impact 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. Goldcorp has responded to some of the recommendations. A new human rights impact assessment was completed in 2016 and submitted to Goldcorp for its review.

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. As of September 2016, 18 wells were planned: 6 were built, 4 were being planned, 1 was under construction and 7 were outstanding. Originally, Goldcorp was responsible for construction of 11 of the wells and the Government of Guatemala was responsible for 7. The Government of Guatemala has not met its responsibilities, so Goldcorp is now taking responsibility for construction of all wells. SHARE will continue to advocate that these wells be completed in a timely manner.

In 2011, 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 International Affairs Committee wrote to our partner asking about the impact of the mine on the communities that our partner works with. The partner organization reports that as of January 2017, opposition to the mine remains high and notes that the mine's presence has caused conflict within communities and families. It asserts that Goldcorp has not listened to community consultation at which a majority of voices were opposed to the mine.

The Marlin mine was scheduled to be closed in 2016. Tailings ponds and pits are being filled and sealed. The mine continues to operate, however, and Goldcorp has indicated that it may sell all or part of the assets at the mine. Guatemalan law requires that new owners interested in developing new facilities would need to consult and enter into new agreements with the municipality and communities near the mine. Goldcorp has a \$30 million closure bond that would be transferred to a new owner. Goldcorp has established a foundation which it funds, and which will be responsible for ongoing community obligations after the mine closes. Goldcorp announced in January 2017 that Canadian company Bluestone Resources Inc. is buying its Cerro Blanco project, also in Guatemala, and has been granted the right of first refusal on the purchase of certain equipment and assets at the Marlin mine once mining and processing activities cease. Goldcorp also said that the last ore extracted at the Marlin mine would be processed in early 2017.

In February 2017, The Presbyterian Church in Canada co-filed (with the United Church of Canada) a shareholder resolution asking that Goldcorp release an update to the Human Rights Impact Assessment and its plans to close the Marlin mine. The Presbyterian Church in Canada (Justice Ministries) voluntarily withdrew the shareholder resolution when Goldcorp agreed to release the update on the Human Rights Impact Assessment and to provide an update on the closure plans on or before June 30, 2017.

Goldcorp has owned the mine for almost a decade. It inherited legacy issues from the company from which it purchased the mine from. Goldcorp has taken steps to improve its relationship with the communities near the mine, and its policies and practices regarding human rights, such as human rights training for mine site security personnel. This was an important initiative. Goldcorp is now providing similar training at mine sites. Since The Presbyterian Church in Canada participated in this dialogue with Goldcorp, Sustainalytics (sustainalytics.com) has changed the company's rating from a high human rights risk to one of Canada's top fifty most

sustainable companies. Sustainability carries out ESG (environmental, social and governance) and corporate governance research and ratings.

Update on Canadian Overseas Development Assistance

The Millennium Development Goals (MDGs) were a fifteen year initiative to reduce poverty by 2015. The International Affairs Committee has reported to the previous General Assemblies about global participation in the MDGs (A&P 2006, p. 272; A&P 2010, p. 405–6; A&P 2015, p. 304–5). The Sustainable Development Goals were drafted by the United Nations as an updated plan to continue the mandate of the MDGs based on broad consultation with community groups that covered 83 countries and input from 800,000 people. Countries are now invited to align their development objectives to achieve the SDGs.

This report highlights how this process started in Canada. Global Affairs Canada (GAC) initiated an International Assistance Review from May to July, 2016, inviting submissions from major international development agencies, as well as churches, community service organizations and the general public. PWS&D contributed to a submission from the Canadian Council for International Cooperation (CCIC). PWS&D is a member of CCIC.

Following the government's review, Global Affairs Canada identified economic development and refugee support as priorities for Canadian aid. Additional priorities include: health and rights of women and children; "clean" economic growth and climate change; peace and security; governance, pluralism, diversity and human rights; response to humanitarian crises and needs of displaced people; focus on the "delivery" of development assistance, through transparency, innovation, partnerships and accountability.

The Canadian Council for International Cooperation prepared a commentary on Global Affairs Canada's "What we heard" report. CCIC affirms the goals set by the Government of Canada, including that its programs should be guided by feminist and human rights based approaches. CCIC affirms GAC's commitment to focus aid efforts with the poorest and most marginalized people. CCIC recommends that GAC could sharpen its emphasis on addressing the underlying causes of poverty and inequality.

CCIC also noted that GAC's development goals continue to be characterized as being driven by Canadian priorities. Why is this problematic? CCIC notes "the continued focus on specifying thematic priorities sits at cross purposes with the emphasis on effective delivery. Effective development is not about Canadian priorities, but rather aligning what Canada and Canadians do with the development priorities owned by partner countries..." This is a substantive, and not just rhetorical, concern. Aid efforts are most efficient and effective when they are identified by host countries and partner organizations in host countries.

Canadian development goals and programs should be consistent with the SDGs. An emphasis on economic development, for example, will not guarantee that social needs will be met. A response to the refugee crisis, for example, is necessary, but so is attention to human rights, governance, poverty and security issues.

Development priorities must reflect principles of democratic rights and citizen participation. Canadians have a responsibility to ensure that the Government of Canada retains these guiding principles. The Presbyterian Church in Canada's global partners assist and inform the denomination in setting these priorities. Presbyterians are invited to learn more about our partners and their programs. CCIC's resource "Analysis of Global Affairs Canada's – What we Heard summary of Canada's International Assistance Review" is a helpful introduction to development issues and is commended as a resource for congregations.

APPRECIATION FOR RETIRING MEMBERS

The International Affairs Committee expresses its appreciation to Ms. Huda Kandalaft who has completed one three-year term and the Rev. Wendy Adams who has completed two three-year terms and, in addition, capably and faithfully served as convener for three years.

BIBLIOGRAPHY

Forgotten Palestinians

Adalah: *The Legal Center for Arab Minority Rights in Israel, The Inequality Report: The Palestinian Arab Community in Israel*, Haifa, March, 2011, adalah.org.

- Amnesty International (Israel Section), *The Case of Dahameh Village*, 2015, amnesty.org.il
- Chacour, Elias & Jensen, Mary E., *We Belong to the Land: The Story of a Palestinian Israeli Who Lives for Peace and Reconciliation*, University of Notre Dame Press, 2001.
- Nathan, Susan, *The Other Side of Israel: My Journey Across the Jewish-Arab Divide*, Nan A. Talese, Doubleday, New York, 2005.
- Pappe, Ilan, *The Ethnic Cleansing of Palestine*, Oneworld Publications Ltd., Oxford, 2006.
- Ibid, *The Forgotten Palestinians: A History of the Palestinians in Israel*, Yale University Press, New Haven and London, 2011.
- Rabbis for Human Rights, *Survey: Most Jewish Israelis are in favour of legitimizing the Bedouin unrecognized villages*, May 24, 2016, rhr.org.il.
- Rouhana, Nadim, and Ghanem, As'ad, "The Crisis of the Minorities in Ethnic States: The Case of the Palestinians in Israel", *International Journal of Middle East Studies*, vol. 30, no. 3, (August 1998), p. 321–46.
- Yiftachel, Oren, "Israeli Society and Jewish-Palestinian Reconciliation: Ethnocracy and its Territorial Contradictions", *Middle East Journal*, vol. 51, no. 4, (Autumn 1997), p. 505–519.

Gender Based Violence

- Beijing Platform for Action (1995), un.org/womenwatch/daw/beijing/pdf/BDPfA%20E.pdf.
- Hudson, Valerie, quoted in Ernie Regehr, *Disarming Conflict: Why Peace Cannot Be Won on the Battlefield*, Toronto, Between the Lines, 2015.
- Human Rights Watch, *World Report 2016 – Haiti*, 2016, hrw.org/world-report/2016/country-chapters/haiti.
- Open Letter to Marie-Claude Bibeau, Minister of International Development and La Francophonie, November 17, 2016, signed by KAIROS, and dozens of other organizations. wpsn-canada.org/2016/12/06/open-letter-to-marie-claude-bibeau-minister-of-international-development-and-la-francophonie.
- Partners in Health Canada, *Fighting Stigma with Support: Ermaze Louis Pierre on Gender Based Violence*. pihcanada.org/meet-ermaze-louis-pierre.
- Thompson, Ian. *KAIROS Brief on Women, Peace and Security for the Standing Committee on Foreign Affairs and International Development*, April 12, 2016, kairoscanada.org/brief-women-peace-security.
- USAID, *Haiti – Women and Gender Fact Sheet*, January 2016. usaid.gov/sites/default/files/documents/1862/Women%20and%20Gender%20Fact%20Sheet%20FINAL%20Jan%202016.pdf.
- World Bank, *Haiti*, worldbank.org/en/country/haiti.
- World Health Organization, *Global and regional estimates of violence against women*, apps.who.int/iris/bitstream/10665/85239/1/9789241564625_eng.pdf?ua=1.

Discrimination against people living with albinism in sub-Saharan Africa

- Report of the Human Rights Council Advisory Committee on the study on the situation of human rights of persons living with albinism. United Nations Human Rights Council, 2015.
- How Many Albinos Are in Tanzania? *Slate Magazine*, 2009. slate.com/articles/news_and_politics/explainer/2009/01/how_many_albinos_are_in_tanzania.
- Salif Keita webpage, Office of the United Nations High Commissioner for Human Rights (OHCHR). albinism.ohchr.org/story-salif-keita.
- Living with Albinism in South Africa, Al Jazeera Feature, 2016. aljazeera.com/indepth/features/2016/06/living-Albinism-south-africa-160613062821350.
- In Malawi, people with Albinism face "total extinction" – UN rights expert. UN News Centre, 2016. un.org/apps/news/story.asp?NewsID=53820#.WJf0JIMrLIV.

People with Disabilities

- Botchway, Kwame, "Left behind? 5 million Ghanaians live with disability", December 5, 2015, citifmonline.com.

Kabue, Samuel, James Amanze and Christina Landman eds., *Disability in Africa: Resource Book for Theology and Religious Studies*. Kenya: Acton Publishers, 2016.

Kabue, Samuel, Helen Ishola-Esan and Isaac Deji Ayegboyin eds., *Perspectives on Disability: a resource for Theological and Religious Studies in Africa*. Nigeria: Baptist Press, 2016.

RI Global, “Rehabilitation International” riglobal.org.

The Presbyterian Church of Ghana, “New Year Message from the moderator”, pcg.pcgonline.io/en/2016/12/31/new-year-message-from-the-moderator-of-the-general-assembly-of-the-presbyterian-church-of-ghana-the-right-reverend-professor-cephas-narh-omenyo.

United Nations, Special Rapporteur on the rights of persons with disabilities, “Report of the Special Rapporteur on the rights of persons with disabilities” 2016, un.org/ga/search/view_doc.asp?symbol=A/71/314.

World Health Organization, “Disabilities”, who.int/topics/disabilities/en.

Climate Change

Barton, Rosemary (2015), “Government Announces \$2.65B to Help Developing Countries Fight Climate Change”, CBC News, November 27, cbc.ca/news/politics/funding-for-climate-change-chogm-1.3339907, accessed on January 6, 2017.

British Columbia, “How Carbon Tax Works”, Ministry of Finance, fin.gov.bc.ca/tbs/tp/climate/A4.htm, accessed on January 25, 2017.

Bruce Cheadle, CTV News “Canada’s ‘fair share’ on climate financing is \$4B a year: environmental group”, climateactionnetwork.ca/2015/10/23/canadas-fair-share-on-climate-financing-is-4b-a-year-environmental-group.

EMCompass, “Insurance Options for Addressing Climate Change”, Note 13, September 2016. documents.worldbank.org/curated/en/555151477473722580/pdf/109462-BRI-Note-13-EMCompass-Insurance-Options-for-Addressing-Climate-Change-PUBLIC.pdf.

Government of Alberta, “Carbon Levy and Rebates”, alberta.ca/climate-carbon-pricing.aspx.

Government of Canada, “The Paris Agreement”, Ottawa: Canadian Government. climatechange.gc.ca/default.asp?lang=En&n=24700154-1, accessed on January 6, 2017.

Government of Canada, “Climate Change”, Ottawa: Canadian Government. climatechange.gc.ca/default.asp?lang=En&n=72f16a84-1, accessed on January 25, 2017.

Gunn, Andrea, “Atlantic provinces pull together on climate change”, *The Chronicle*. August 9, 2016. thechronicleherald.ca/novascotia/1386781-atlantic-provinces-to-pull-together-on-climate-change.

Hannay, Chris (2015), “What Canada Agreed to in Paris”. *The Globe and Mail*, December 14. theglobeandmail.com/news/politics/what-canada-agreed-to-in-paris/article27742735, accessed on January 6, 2017.

Intergovernmental Panel on Climate Change. (2014), “Climate Change 2014 Synthesis Report Summary for Policymakers”, Geneva: IPCC. ipcc.ch/pdf/assessment-report/ar5/syr/AR5_SYR_FINAL_SPM.pdf, accessed on January 3, 2017.

Leggett, Jane A (2016), “Climate Change Paris Agreement Opens for Signature”, Washington: Congressional Research Service. fas.org/sgp/crs/misc/IN10413.pdf, accessed on April 25, 2016.

Leggett, Jane A. and Richard K. Lattanzio (2016), “Climate Change: Frequently Asked Questions About the 2015 Paris Agreement”, Washington: Congressional Research Service. fas.org/sgp/crs/misc/R44609.pdf, accessed on September 6, 2016.

McCarthy, Shawn, “Federal Government Finally Ratifies Paris Accord”, Ottawa. *The Globe and Mail*. October 5, 2016. theglobeandmail.com/news/politics/ottawa-formally-ratifies-paris-climate-accord/article32267242, accessed on January 25, 2017.

Ministry of the Environment and Climate Change, “Ontario’s Five Year Climate Change Action Plan”. Toronto, 2016. applications.ene.gov.on.ca/ccap/products/CCAP_ENGLISH.pdf, accessed on January 25, 2017.

Nunn, Patrick D., “Climate Change and Pacific Island Countries”, Asia-Pacific Human Development Report Background Papers Series 2012/07. unclearn.org/sites/default/files/inventory/undp303.pdf, accessed on January 25, 2017.

Office of the Auditor General of Ontario, “2016 Annual Report”, Toronto. 2016. auditor.on.ca/en/content/annualreports/arreports/en16/v1_302en16.pdf, accessed on January 25, 2017.

United Nations Framework Convention on Climate Change, “The Paris Agreement”. unfccc.int/paris_agreement/items/9485.php, accessed on January 25, 2017.

Strive Masiyiwa, Econet Wireless, November 15, 2016, weforum.org/agenda/2016/11/climate-finance-is-climate-investment.

Karl Mathiesen, “Climate change: western states fail to fulfill pledges to developing countries”, *The Guardian*. September 4, 2015. theguardian.com/global-development-professionals-network/2015/sep/04/climate-change-western-states-fail-to-fulfil-pledges-to-developing-countries.

Oxfam “Extreme Carbon Inequality: why the Paris climate deal must put the poorest, lowest emitting and most vulnerable people first”. December 2, 2015. oxfam.org/sites/oxfam.org/files/file_attachments/mb-extreme-carbon-inequality-021215-en.pdf.

Arms Trade Treaty

CBC News, “Joining UN arms treaty will take more than Justin Trudeau’s signature”. October 29, 2015. cbc.ca/news/politics/justin-trudeau-arms-treaty-1.3295280.

Chase, Steven, “Dion quietly approved arms sale to Saudi Arabia in April”. *The Globe and Mail*. April 12, 2016. theglobeandmail.com/news/politics/liberals-quietly-approved-arms-sale-to-saudis-in-april-documents/article29612233.

Government of Canada, “Minister Dion statement on Canada’s accession to Arms Trade Treaty and reform of export permit controls and reporting system”. June 30, 2016. news.gc.ca/web/article-en.do?nid=1092419.

Epps, Kenneth and Fried Mark, “The Arms Trade Treaty: Implications for Canada”. *The Ploughshares Monitor*, winter 2016.

United Nations Office for Disarmament Affairs, “Arms Trade Treaty”. un.org/disarmament/convarms/att.

United Nations Office for Disarmament Affairs, “Arms Trade Treaty Implementation Toolkit Module 6 Export”. August 21, 2015. unoda-web.s3-accelerate.amazonaws.com/wp-content/uploads/2015/08/2015-08-21-Toolkit-Module-6.pdf.

Canadian Overseas Development Assistance

CCIC, “Towards a new Canadian vision for Global Development Cooperation – Brief Analysis of the Process and Discussion Paper for Global Affairs Canada’s International Assistance Review” June 2016, ccic.ca/_files/en/what_we_do/2016_06_IAR_Process_and_Discussion_Paper_Analysis.pdf.

CCIC, “Analysis of Global Affairs Canada’s What we Heard Summary of Canada’s International Assistance Review”, February 2017.

GAC, “What we Heard” report, January 2017.

Wendy Adams
Convener

Stephen Allen
Secretary

LIFE AND MISSION AGENCY COMMITTEE

To the Venerable, the 143rd 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 many words and lists in these reports to see the denomination’s commitment to God’s mission and 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 in many ways; among them are:

- 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;
- providing learning opportunities that equip the people for ministry; 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;
- providing ways and tools for congregations, groups and individuals to share their financial gifts with valued ministries and missions;
- 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:	Ian Ross-McDonald
	Senior Administrator:	Colleen McCue
	Finance and Administration Coordinator:	Mathew Goslinski
	Finance Administrative Assistant:	Mary Beth McLean (retired on August 31, 2016)

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

The Life and Mission Agency Committee adopted the strategic plan in place of its previously identified priorities in 2016. The committee will monitor the implementation and effective use of the plan in the agency and may eventually prioritize features of the plan to address emerging trends and needs. The staff of the Life and Mission Agency have analyzed departmental work in light of the statements in the plan and are using the goals and objectives to frame and guide work. Time was spent this year focusing on the individual methods of the plan to identify concrete action items to pursue with an eye to incorporating the values articulated in the objectives.

REGIONAL RESOURCING GRANTS

The Life and Mission Agency provides 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 synod organized events, or presbytery or congregational initiatives. Among the initiatives supported, this year were programs and events that focused on

leadership, session and clergy support, training, youth programming, healing and reconciliation initiatives, and retreats.

CANADA YOUTH

presbyterian.ca/cy

The review of CY2016 is found in the Canadian Ministries report. However, in March of 2017, the Canada Youth program became a responsibility of the whole of the Life and Mission Agency with the result that it will be more fully integrated into the broad fabric and vision of the agency. Canada Youth is one of very few programs in the denomination that incorporates almost all features of the strategic plan in one initiative. A theme and planning team members have been chosen in preparation for CY2018, which will be held from July 2–7, 2018.

OVERTURE NOS. 13, 22 AND 36, 2015 RE ESTABLISHING A NATIVE MINISTRIES ENDOWMENT FUND

Overture Nos. 13, 22 and 36, 2015 were referred to both the Assembly Council and the Life and Mission Agency. A working group was created to prepare a response. The original working group compiled and prepared some preliminary work before deciding that its members had completed all that was possible but without submitting a final report to the General Assembly. Given the importance of these overtures and ensuring the participation of an Indigenous perspective, a new working group was named to complete the necessary work to prepare a response for the 2017 General Assembly to consider. The representatives named by the Life and Mission Agency were Ms. Joan Stellmach (Calgary, Alberta) and the Rev. Lara Scholey (Scotsburn, Nova Scotia).

The response to these overtures is in the Assembly Council's report on pages 217–19. The Life and Mission concurs with the response.

SEXUALITY

presbyterian.ca/sexuality

Departments of the Life and Mission Agency supported the denomination's conversations about sexuality this year. Again this year, additional materials about sexuality and The Presbyterian Church in Canada's past discussions were compiled, and financial resources made available to support congregations and the courts of the church as they studied and prayed about issues of sexuality before the church.

We are grateful to individuals and bodies of the church that continue to submit feedback to the Life and Mission Agency on the topic of sexuality. All submitted material is read fully multiple times, kept for reference, and considered carefully as the response to the overtures submitted to the General Assembly and referred to the Life and Mission Agency (Justice Ministries) was written.

The Life and Mission Agency conferred with the Committee on Church Doctrine regularly this year about overlapping responsibilities in this process. One of the many results of conferring with the Committee on Church Doctrine is the joint report that the two bodies are submitting to the General Assembly, in addition to the unique report each body is submitting.

The response approved by the Life and Mission Agency Committee to the overtures is found on pages 542–54 of the Joint Report on Overtures re Sexuality and the views of the minority of those on the committee with an alternate point of view follows the committee's. At the request of the Committee on Church Doctrine at the General Assembly in 2016, Justice Ministries has studied the matter of intersex and transgender people in the church and there is a report, a list of recommended resources, and some recommendations for the General Assembly to consider in the Justice Ministries section of this report.

LEADING WITH CARE

In addition to the weekly telephone calls and emails seeking advice and clarification that Mr. David Phillips addresses, he led many workshops in congregations, presbyteries, etc. this year.

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.

Program Support and Administration – Over the past year, there has been a consolidation of financial tasks within the Financial Services department resulting in the elimination of one position in the Program Support and Administration department. Ms. Mary Beth McLean who had served the church for many years in International Ministries and then LMA Administration, retired at the end of August 2016. A new position of Finance and Administration Coordinator was created and filled by Mr. Mathew Goslinski in September 2016 to serve all departments of the LMA with comprehensive administrative support. Mr. Boghos Barbouri is providing administrative and research assistance to the staff of the LMA on a part-time contract basis.

Canadian Ministries – Two staff transitions took place in Canadian Ministries. The position of Education Program Coordinator was created to focus on the creation and development of resources and programs to equip ministries and promote the mission of Canadian Ministries. Dr. Emily Hill began as Education Program Coordinator on January 9, 2017. The position of Renewal Program Coordinator was created to provide administrative and program support to the ministries supported by Canadian Ministries. Mr. Gary Braeuer began as Renewal Program Coordinator on January 9, 2017. Ms. Alexandra Belaskie was hired on a part-time contract basis as the Community Manager for a joint mentorship initiative of The Presbyterian Church in Canada and The United Church of Canada. The goal of this initiative is to match up grant receiving ministries in both denominations with mentors.

Communications – Ms. Barbara Summers, Associate Secretary of Communications, returned from parental leave in September 2016 following the birth of her son. The position of Communications Program Coordinator was filled on a contract basis by Ms. Michelle Kortinen.

Justice Ministries – The position of Healing and Reconciliation Program Assistant was created to develop educational and relationship-building initiatives to facilitate dialogue, understanding and right relations between Aboriginal and non-Aboriginal peoples. Ms. Carragh Erhardt began as Healing and Reconciliation Program Assistant on September 6, 2016.

Presbyterian World Service & Development – Mr. Biniam Kidane joined PWS&D on a part-time contract basis to assist with the refugee program. Ms. Jennifer Ramkissoon, Program Coordinator, concluded her time with PWS&D in December 2016 and we are grateful to God for her years of service. Ms. Julia Rao who had been serving as Program Coordinator on contract was hired on a permanent basis. A new position of Senior Program Coordinator was created to lead the management of PWS&D's development and relief programs and the search is ongoing for a qualified candidate for this position.

Stewardship and Planned Giving – Since the amalgamation of the Stewardship and Planned Giving departments in September 2015, significant time and resources were devoted to building a vibrant staff team. The position of Education Program Coordinator was created to focus on implementing programs to educate, promote and support stewardship and planned giving. Ms. Heather Chappell, who previously served as Program Assistant in the Stewardship department, now fills this position. The position of Gifts Administrator was created and is responsible for monitoring and facilitating the receipt of planned gifts, and the gift appreciation process. Mr. Michael Scheidt began as Gifts Administrator on September 1, 2016. The position of Development Manager was created to increase donation revenue from annual, major and planned gifts. Ms. Janice Meighan began as Development Manager on October 17, 2016.

We are grateful that Mr. David Phillips continues to respond to requests and give presentations on Leading with Care.

WELCOMED ACROSS THE COUNTRY

Staff of the Life and Mission Agency have been invited and received by congregations, presbyteries and bodies within the church. We are very grateful to Presbyterians across the country for their hospitality.

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. The staff of the

Life and Mission Agency are very grateful to those who serve on the committee with wisdom, diligence, faithfulness and dedication: the Rev. Dr. Tom Billard (convener), Ms. Judy Dodds, Ms. Nancy Harvey, Mr. Aubrey Hawton, Ms. Vivian Ketchum, the Rev. Jeffrey Lackie, the Rev. Douglas Schonberg, Ms. Cindy Stephenson, Dr. Jo Szostak, the Rev. Donald McCallum (Assembly Council representative), Ms. Carol Stymiest (Assembly Council representative), Ms. Linda MacKinnon (Atlantic Mission Society representative), Mr. Rob Robertson (PWS&D representative) Ms. Susan McLennan (Women's Missionary Society representative), the Rev. Douglas Rollwage (Moderator of the General Assembly). We are especially grateful to the following people who are retiring from the committee this year: Ms. Ginny-Lou Alexander, the Rev. Chuck Moon and the Rev. Dr. Alfred Lee.

CANADIAN MINISTRIES

Staff Associate Secretary:	Jennifer de Combe
Program Coordinator:	Jennifer Bell (until May 2016)
Program Coordinator:	Anne Saunders (until August 2016)
Education Program Coordinator:	Emily Hill
Renewal Program Coordinator:	Gary Braeuer
Community Manager (joint staff with the UCC)	Alexandra Belaskie

INTRODUCTION

presbyterian.ca/canadianministries

“For it is God who is at work in you, enabling you both to will and to work for his good pleasure.” (Philippians 2:13)

Inspired by the 2016 strategic plan adopted by last year's General Assembly, Canadian Ministries strengthens and equips congregations and presbyteries to seek God's will, embrace Christ's teachings and live out the missional call of the gospels by providing resources that are relevant, contextual and transformative. Recognizing that God is at work in The Presbyterian Church in Canada in both familiar and new ways, Canadian Ministries works to enhance existing ministries and encourage/support innovative forms of spiritual renewal, community building, evangelism and mission. Reflecting a courageous belief in Christ's promise from Luke 17:33 that “those who try to make their life secure will lose it, but those who lose their life will keep it”, Canadian Ministries helps presbyteries to adopt a “missional culture that nurtures initiative and risk taking”. In order to best support congregations to align themselves with God's spirit as it moves through The Presbyterian Church in Canada, Canadian Ministries creates resources and programs that promote vitality and growth. The department provides online, printed and financial resources, but also relational support in the form of networking and mentorship opportunities, collaborative partnerships, one-on-one consultations, educational workshops and leadership conferences. In order to explain how the work of Canadian Ministries intersects with the 2016 strategic plan, we have divided the report into four sections: supporting visionary leadership, educating for discipleship, empowering congregations and ministries, and grants and funds.

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.

SUPPORTING VISIONARY LEADERSHIP

“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)

Celebrating Christ’s continued presence in The Presbyterian Church in Canada, Canadian Ministries equips leaders – lay, youth, young adult and clergy – to discern and to follow Christ’s call in their unique ministry contexts. Canadian Ministries provides tools, resources and grants to support leaders for “faithful and vibrant” ministry that reflects the “cultural and linguistic diversity” of Christianity in the twenty-first century. Prioritizing spiritual renewal, Canadian Ministries encourages new and innovative forms of ministry that respond to both Christ’s call and the needs/gifts of the community.

Empowering Resources

Equipping for...
presbyterian.ca/eq4

Drawing on the creativity and experience of Presbyterians in leadership across the country, Canadian Ministries produces a series of articles each year that equip congregations in the following areas: Christian Education, Evangelism and Mission, Leadership and Worship. The goal is to share programs, ideas and current experiences, and to promote discussion across the church about innovative work being done.

2016 Equipping for...

- Canada Youth – A time and place to celebrate
- Confirmation Programs in the Presbyterian Church
- The Role of Grandparents and Caring Adults in Faith Formation of Children and Youth
- Leading Congregations to Vitality
- Leading through Change – A story from a two-point charge
- Presbytery Visitations to Congregations – Living out a covenantal relationship
- Let’s be Radical and Worship Together – Including young people in worship Part 1&2
- People with All Abilities Participating in Worship
- Why Worship with the Music of Global Christianity?

Presbyterians Are Talking About...
presbyterian.ca/talking-about

“Let the message about Christ completely fill your lives, while you use all your wisdom to teach and instruct each other.” (Colossians 3:16)

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 scripturally based resources from The Presbyterian Church in Canada and our ecumenical partners that aim at helping us talk about issues of contemporary concern that challenge us in living our faith.

Building Relational Connections

Evangelism
presbyterian.ca/evangelism

The scriptural warrant issued in the Great Commission (Matthew 28:16–20) “to go and make disciples” is the responsibility of all Christians. Faith sharing is most powerfully and

authentically done in and by communities and through personal interaction; the most effective evangelism is done locally.

One of the key ways that Canadian Ministries engages in evangelism is through its representation on the ecumenical evangelism initiative Evangelism Connections (EC). The Rev. Peter Bush and Associate Secretary, Jen de Combe, represent The Presbyterian Church in Canada on this group. 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.

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.

Evangelism Connections resources include:

- Searchable index, “EvangeLectionary”, of weekly online reflections on lectionary texts from an evangelism perspective (evangelismconnections.org).
- Online video and study guide, “Evangelism in the 21st Century”, has been prepared for use by individuals, groups, congregations and presbyteries.
- Ecumenical study guide, “Connections: Reimagining Evangelism”, intended not only for church leaders but all Christians and communities of faith interested in engaging in a deeper exploration of what it means to share the gospel and our faith.

Social Mentor Network

Committed to expanding the scope of our ministry by working collaboratively with ecumenical partners, and to creating resources that help empower local leadership to reach new levels of excellence in their ministry, The Presbyterian Church in Canada has partnered with the United Church of Canada to create the Social Mentor Network in the summer of 2016. This network matches grant receiving ministries from both denominations with a volunteer mentor to support the ministry growth in an identified area such as: visioning, financial management, long term planning, etc.

2016 Network Statistics:

- Mentors in the Network: 55
- Mentees in the Network: 121
- Mentoring Relationships Underway: 24

EDUCATING FOR DISCIPLESHIP

I pray that you might have the power to comprehend, with all the saints, what is the breadth and length and height and depth and to know the love of Christ that surpasses knowledge, so that you may be filled with all the fullness of God.

(Ephesians 3:18-19)

Understanding Christian education as faith formation, Canadian Ministries empowers congregations and ministries to “deepen their understanding of and commitment to God, the church, and its place in Christ’s ministry and mission”. By providing support, resources, programs, networks and grants that can be tailored and adapted to meet the educational needs of the diverse ministries in The Presbyterian Church in Canada, Canadian Ministries equips Presbyterians to confidently practice and teach discipleship, and pursue spiritual renewal in ways that are relevant and responsive to their unique contexts.

Empowering Resources

Webinars

To replace the discontinued Teacher/Leader program, Canadian Ministries’ staff is in the early planning stage of developing a series of webinars to explore spiritual renewal, transformational leadership and meaningful discipleship practices for today’s faith communities.

Children and Worship (C&W)

presbyterian.ca/children-and-worship

Children and Worship is a children's ministry based on the Montessori tradition. Children are invited to experience the wonder and mystery of God through a unique storytelling format, and multi-sensory materials within a worship format designed for young children. This form of "Godly play" encourages faith formation in children, and has transformed children's ministry within The Presbyterian Church in Canada since 1990. Children and Worship is ideal for smaller Sunday schools with a wide age range. Recent research has also found that this program is helpful for children who have a variety of learning styles and special needs. While C&W was originally designed to be used for young children, it has also been adapted and is now used in Messy Church, inter-generational worship, worship in nursing homes, and worship with adults who live with a developmental disability. C&W leadership training is done in partnership with representatives from The Presbyterian Church in Canada, the Reformed Church in America and the Christian Reformed Church in North America. 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 2016, eight training events were held in three provinces. Full information and a current list of upcoming training events are available on the website: presbyterian.ca/canadian-ministries/children-and-worship. Ms. Linda Shaw, C&W Program Coordinator (Simcoe, Ontario), is our representative on the North American ecumenical partnership. Linda can be contacted at ianandlindshaw@gmail.com for information or advice about beginning and nurturing the program.

Opening Doors to Discipleship

odtd.net

The Presbyterian Church in Canada is a member of Presbyterian Reformed Education Partnership (PREP) in co-operation with the Cumberland Presbyterian Church, Moravian Church in America and Presbyterian Church (USA). "Opening Doors to Discipleship" is an online learning resource that offers congregations free online volunteer training, leader development and faith formation. 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. The Presbyterian Church in Canada has over 600 users.

Courses available:

- Course A: Teaching Skills (available in Spanish and Korean)
- Course B: Bible Background
- Course C: Reformed Faith
- Course D: Discipleship (available in Spanish and Korean)

Curriculum Comparison Guide and Christian Education Resources

presbyterian.ca/curriculumchart; presbyterian.ca/canadian-ministries/equipping-leaders

Canadian Ministries has created a curriculum comparison guide and an annotated list of confirmation resources that is available online to assist sessions determine the best suited curriculum for their context. Resource lists include Sunday school, mid-week, youth, confirmation, adult, family and profession of faith curricula.

Reading Lists

presbyterian.ca/resources/suggested-reading-lists; presbyterian.ca/canadian-ministries

Reading lists in the areas of evangelism, leadership and organizational change, new church development, confirmation, youth and children are available online to assist congregations and individuals find books for their church or home library.

To further assist congregations to choose books that are relevant to their emergent needs, Canadian Ministries will be featuring a book review each month that highlights one of The Presbyterian Church in Canada resource and an outside resource. This review can be found on the Canadian Ministries webpage listed above.

Book Studies

In 2016, a study on the book *Still Alice* was produced. This resource encouraged small groups to reflect theologically on issues such as dementia and alzheimer's, loss and grief, and finding hope in difficult situations.

A Study for the Church

In 2016, Canadian Ministries published a five-session group study, written by the Rev. Dr. Emily Bisset, for adults and older youth on the gifts the church offers to the wider community. This resource covers topics such as music, inter-generational community, empathy, safe spaces, and death that lead to new life. Through scripture readings, commentary, prayers, hymns and discussion questions, congregations using this resource will come to a deeper understanding of the importance of their ministry and the church.

Take It Up Tuesdays

presbyterian.ca/worship; Facebook: facebook.com/pconnect

In the fall of 2016, Canadian Ministries began a weekly Facebook post featuring fun and easy-to-use ministry ideas for all different types of contexts. This resource has quickly gained in popularity, with some posts being seen or used by over 1,000 people. "Take It Up Tuesday" posts provide congregations, families and individuals with resources that connect with the liturgical year, worldly and ecumenical events, and missional ministry.

Building Relational Connections

Association of Presbyterian Church Educators (APCE)

apcenet.org

The Presbyterian Church in Canada has had a covenantal relationship with the Association of Presbyterian Church Educators (APCE) for many decades and has been responsible for the region of Canada since 2003. In affiliation with the Presbyterian Church (USA), Reformed Church in America, Christian Reformed Church and the Moravian Church in North America, APCE supports educators and educational ministry through conferences, scholarships and publications. APCE representatives are elected from a variety of populations to promote quality educational ministry.

In January 2017, Jen de Combe, Jessica Foy, Emily Hill and Jo Morris attended the APCE conference "God With Us in the Chaos" in Denver, Colorado.

In 2016, the terms of the Creative Ministry with Children and Youth Fund were changed and now allow for up to five grants of \$750 being dispersed in each calendar year to support Christian educators wishing to attend the APCE annual event.

Camping

presbyterian.ca/camping

Canadian Ministries supports presbytery and synod camps associated with The Presbyterian Church in Canada by providing curriculum resources designed specifically for Christian camping. This year 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 10 organizations (nine camps and one conference centre) in the Presbyterian Church Camp and Conference Association (PCCCA). This membership provides networking, access to consulting, site management standards, education, camp specific resources and promotion for all our camping ministries. Canadian Ministries also provided nine camps with the "Branching Out 2017" curriculum.

Canada Youth (CY)

canadayouth.ca

The CY2016 community gathered on the Brock University campus in St. Catharines, Ontario, from July 5–10, 2016. The community was made up of 430 youth, young adults, youth leaders and advocates from across the denomination who came together to connect, celebrate and affirm their faith and unique witness as Canadian Presbyterians. This remarkable biennial event is made possible because of the support drawn from all areas of the church, including *Presbyterians*

Sharing, the Ewart Endowment for Theological Education, bequests and donations from individuals, youth groups, congregations, presbyteries and synods.

As a dynamic and vital ministry of the church, CY already embodies many of the visionary elements of The Presbyterian Church in Canada's 2016 strategic plan, especially those connected to spiritual renewal and faith formation for people of all ages. CY is a unique and life-changing event that represents the best of our Reformed tradition by offering participants an opportunity to connect deeply with God and engage the Spirit as it moves in the church today. One of the many strengths of the CY community is that it not only provides empowering resources and relationships for those who attend, it also helps to build and inspire the next generation of leaders in our church.

CY models best practices in hospitality, education, worship, creativity, community life, safe spaces and belonging. To do so, it draws on the time, talents and support of an extraordinary planning team, volunteers, resource people, workshop and recreation facilitators, worship leaders and preachers, and denominational, community life and health staff. CY2016's keynote speakers, Dr. Amanda Drury (Youth Ministry Training Track) and Mr. Robert Brewer (Discipleship Track), offered exemplary leadership not only in their words but also in their engaged presence with participants. CY2016 was also blessed to have engaging preachers (the Rev. Jenn Geddes, Comox, British Columbia and the Rev. Reid Chudley, Victoria, British Columbia) and talented musicians of all genres, including a homegrown choir, who created worship services that both reflective of Reformed worship and energetic, compassionate, challenging and responsive to the needs of the community. CY2016 also welcomed 13 international guests from Taiwan, Romania, Ukraine and Hungary, who, along with the other CY participants, were offered wonderful hospitality and integrated into the whole life of the event provided.

In addition to the many worship events, plenary talks, workshops and activities offered, the CY2016 Planning Team created two new elements for the 2016 event:

A Day in the Life of CY: A one-day program for local congregational leaders to join the CY community to hear great speakers, participate in youth ministry training track workshops, and attend worship and evening recreation. The leaders who attended this event were inspired by what they saw at CY and eager to bring what they learned back to their congregations.

A Long Way from Home – Interruption Day at CY: “We are Home” was the event theme of CY2016. With the recent influx of refugees into Canada, the planning team decided that a well-rounded conversation about home could not take place without considering those who are without home. As such, an immersive simulation experience was created specifically for CY. Using the resource *Passages* from the United Nation High Commission on Refugees (UNHCR), a curriculum was designed to allow over 400 people to experience the life of a refugee for a morning. All participants took part in a three-hour program, which included creative elements that allowed for reflection and response. The Interruption Day program was very well received, with many participants reflecting a new understanding of the plight of refugees and a renewed desire to take action. This resource that was created for CY can now be adapted for use in congregations.

CY2016 participation numbers were excellent, with representation from across The Presbyterian Church in Canada and beyond. The people who attended CY2016 left in hope, having experienced what it feels like to belong to a diverse, faithful, committed and passionate community of believers. For more information about CY, contact Jo Morris at cy@presbyterian.ca.

CY2016 by the numbers

Total Registration	430
Conference Leadership	84
Guests	29
Discipleship Track	41
Youth Ministry Training Track	37
Youth Track	239
Youth	216
Adult Advisors	23

Synod Representation	
Alberta & the Northwest	35
Atlantic Provinces	40
British Columbia	15
Central Northeastern Ontario & Bermuda	109
Manitoba & Northwestern Ontario	26
Quebec & Eastern Ontario	53
Saskatchewan	15
Southwestern Ontario	87
Other (includes international guests)	20

EMPOWERING CONGREGATIONS AND MINISTRIES

Come to him...and like living stones, let yourselves be built into a spiritual house, to be a holy priesthood, to offer spiritual sacrifices acceptable to God through Jesus Christ. (1 Peter 2:4–5)

Relying on God’s guidance into the future, Canadian Ministries encourages congregations and ministries to “let themselves” be “built by God”. Providing discernment tools as well as support and resources to sustain, encourage and enhance ministry, Canadian Ministries empowers Presbyterians to live faithful lives of service and share the good news in ways that are responsive to God’s call. The worship resources, congregational development support and financial grants that Canadian Ministries supply help congregations joyfully and faithfully worship God, respond to promptings for transformation and renewal, and embrace a missional culture.

Empowering Resources

Worship Resources

presbyterian.ca/worship

The church lives to praise God. We have no higher calling than to offer the worship that belongs to God day by day, Sunday by Sunday. Through the preaching of the Word and the celebration of the Sacraments, in praise, prayer, teaching and fellowship, God sustains the life of the church. (Living Faith, 7.3.1–7.3.2)

Canadian Ministries is committed to providing high quality worship resource to congregations. Each week, worship leaders can find downloadable worship resources (lectionary readings, worship planners, prayers, hymns suggestions, devotions, seasonal resources, etc.) created by experienced and creative Presbyterians from across the country.

Worship resources are among the most accessed resources on the website, with well over 20,000 downloads per year. Canadian Ministries has begun work on enhancing the weekly worship resources to include full sermons, which will be particularly useful for congregations between calls.

Additional worship resources are produced regularly, and distributed through the PCPak and posted on the webpage. This year our “Equipping for Worship” resources focused on helping congregations become more inclusive of younger worshippers and people with different abilities.

Among our resources produced in 2016 is *To Preach the Good News: A Handbook about Preaching for Presbyterians in Canada*, written by the Rev. Dr. Sarah Travis. This resource is a practical tool appropriate for both lay preachers and clergy.

Bulletins

presbyterian.ca/bulletins

In 2016, Canadian Ministries used excerpts from *Living Faith* for the back of the bulletins as a reminder of our foundational beliefs as Presbyterians and to encourage congregations to explore theology more deeply. Samples of the bulletins are available on the webpage.

These Days

The Presbyterian Church in Canada no longer administrates subscriptions to the devotional magazine *These Days*. Information is available on our website about where subscriptions can be purchased.

Building Relational Connections

“So the churches were strengthened in the faith and increased in numbers daily.”
(Acts 16:5)

Congregation Development Conferences

In May 2017, Canadian Ministries hosted part two of Dr. Stan Ott’s Vital Ministries conference in Toronto, Ontario, 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. Canadian Ministries offered conference participants two follow up mentoring conversations with Dr. Stan Ott designed to move theory into practice.

GRANTS AND FUNDS

Supporting Ministry Grants

presbyterian.ca/grants

Presbyterians Sharing makes it possible for The Presbyterian Church in Canada to support ministry initiatives across the country.

The granting process is part of a partnership between the presbytery, the ministry and the denomination through Canadian Ministries. It is recommended that congregations or ministries interested in renewal and seeking supporting grants work closely with their presbyteries to craft a vision, ministry proposal and financial plan. To best support ministries seeking grants, presbyteries are encouraged to assess the needs of the local context and the sustainability of the ministry proposal. Ministries and presbyteries considering applying for a grant should contact Canadian Ministries well in advance of the application deadline.

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, 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: the Rev. Wendy MacWilliams (New Brunswick), the Rev. Joel Coppieters (Quebec), Ms. Lori Ransom (Ontario), the Rev. Anne Yee-Hibbs (Ontario), Ms. Betty Trevenen (Manitoba), Mr. Gerry Kraay (Saskatchewan), the Rev. Dr. Jean Morris (Alberta) and the Rev. Herb Hilder (British Columbia); ex-officio members are the General Secretary, the Associate Secretary and the staff of Canadian Ministries.

This year the Rev. Jeff Murray and the Rev. Ian Fraser ended their terms of service on the grants committee. Canadian Ministries is grateful for their time of service and their willingness to help the church discern how to best allocate its granting resources.

New Congregation Development

These are completely new ministries. Ministries receiving grants in 2016 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), Filipino (Winnipeg, Presbytery of

Winnipeg), Lighthouse Evangelical Arabic (Winnipeg, Presbytery of Winnipeg), Sung An (Vancouver, Presbytery of Western Han-Ca) and Hanmaum (Langley, Presbytery of Western Han-Ca).

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 2016, grants were received by Heritage Green (Hamilton, Presbytery of Hamilton), Central Grey-Bruce Cooperative Ministry (Presbytery of Grey-Bruce-Maitland) and Northern New Brunswick Regional Ministry (Campbellton and Bathurst, Presbytery of New Brunswick).

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 2016: St. Matthew's (Grand Falls, Presbytery of Newfoundland), Eglise St. Luc (Montreal, Presbytery of Montreal), Sohrae (Toronto, Presbytery of Eastern Han-Ca), St. Andrew's (Thompson, Presbytery of Winnipeg), Mistawasis Memorial (Mistawasis First Nation, Presbytery of Northern Saskatchewan), Cariboo (Cariboo Region, Presbytery of Kamloops), Nazko and Area Dakelh 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 2016:

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) and ARISE (Toronto, Presbytery of East Toronto).

Funds

presbyterian.ca/canadian-ministries/funds

Thanks to bequests and generous donations from Presbyterians in the past, Canadian Ministries is able to provide one-time or short-term grants to congregations seeking to develop new programs or to undertake renovations or repairs on their property.

Program and Leadership Funds

The Avondbloem Experimental Fund
presbyterian.ca/canadian-ministries/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 to further the Kingdom of God. In 2016, a grant was received by St. Mark's (Orillia, Presbytery of Barrie) for an ecumenical spiritual centre, St. Paul's (Peterborough, Presbytery of Lindsay-Peterborough) for an Arabic outreach ministry, and the United and Presbyterian Campus Ministry for a student outreach ministry (Calgary, Presbytery of Calgary-Macleod).

Creative Ministry with Children and Youth Fund

presbyterian.ca/canadian-ministries/funds

The Creative Ministry with Children and Youth Fund was established in 2008 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 2016, grants were given to support the following programs: spirituality centre for children with special needs at Living Faith (Baxter, Presbytery of Barrie), the development of a regular worship service geared to children at MacNab (Hamilton, Presbytery of Hamilton), the development of an expanded children's ministry at Kleinburg Church (Kleinburg, Presbytery of Oak Ridges), a travelling vacation Bible school (Presbytery of Kamloops), and textile arts PowWow dance regalia for children at Hummingbird Ministries (Presbytery of Westminster).

Worship and Liturgy Trust Fund

presbyterian.ca/canadian-ministries/funds

The purpose of the Worship and Liturgy Fund is to provide grants to assist people committed to improving their knowledge and skills as worship leaders in The Presbyterian Church in Canada. Initiatives supported by this fund will increase excellence in worship leadership and/or add to an understanding of worship that can benefit the wider church. In 2016, a grant was given to the Rev. Kristine O'Brien to support her doctoral work in the area contemplative worship.

Lay Bursary Fund

presbyterian.ca/canadian-ministries/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 2016, four grants were given to support continued education in the areas of parish nursing and congregational development.

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 2016, a grant was given to Ms. Yvonne Bearbull from the Kenora Fellowship Centre (Kenora, the Presbytery of Winnipeg) to attend the Breakforth conference in Edmonton, Alberta.

Conference Support Fund

presbyterian.ca/canadian-ministries/funds

The Conference Support Fund helps facilitate events that are intended to further educate and nurture faith within congregations, presbyteries and identified groups. In 2016, presbyteries were offered a one-time \$1,000 grant to encourage congregations within their bounds to engage in conversations about human sexuality. The following presbyteries and congregations received funds for events to this work: First Church (Brockville, Presbytery of Seaway-Glengarry), Presbytery of Lanark & Renfrew, Presbytery of Kamloops, Presbytery of Montreal, Presbytery of Ottawa, Presbytery of Seaway-Glengarry, Presbytery of Winnipeg, and Knox Church (Hamilton, Presbytery of Hamilton). The Synod of the Atlantic Provinces also received funding.

In 2016, grants were also provided to Central (Hamilton, Presbytery of Hamilton) for the conference Vital Signs for Thriving Churches, Justice Ministries for their conference Delighting in God's Garden, Hummingbird Ministries (Richmond, Presbytery of Westminster) for their conference Reclaiming Indigenous Wisdom for the Healing of Creation and the Reconciliation of Humanity, and The Presbyterian Church in Canada Committee on History for the continuation of their Reformation @ 500 project.

Rural and Remote Ministry Fund

presbyterian.ca/canadian-ministries/funds

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 2016, seven students served in the following locations: Knox and St. Paul's (Teeswater, Presbytery of Grey-Bruce-Maitland), the Synod of Saskatchewan, St. Paul's (Woodstock, Presbytery of New Brunswick), St. Andrew's (Salmon Arm, Presbytery of Kamloops), Richmond Bay Pastoral Charge and West Point Pastoral Charge (Western Prince County, Presbytery of Prince Edward Island), Tabusintac Pastoral Charge (Tabusintac, Presbytery of New Brunswick) and St. Andrew's (Geraldton, Presbytery of Superior).

The terms of this grant have been expanded to create a \$5,000 leadership grant designed to assist vacant rural and remote congregations access regular and consistent leadership. Placements in the stream will last up to four months, and will help congregations identify their strengths and challenges, and reflect on their experiences. The leadership provided will normally include elements, such as visiting, Christian education programs and preaching.

Capital Funds

The McBain/Barker Small Community Capital Fund

presbyterian.ca/canadian-ministries/funds

This fund provides grants to congregations in small communities, to help with capital improvements to church buildings. In 2016, grants were received by Knox (Ross Ferry, Presbytery of Cape Breton), St. Andrew's (Pictou, Presbytery of Pictou), St. Andrew's (Sackville, Presbytery of New Brunswick) and West Point (O'Leary, Presbytery of Prince Edward Island).

The Chisholm Fund

presbyterian.ca/canadian-ministries/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 2016, grants were received by: Trinity (Grenfell, Presbytery of Saskatchewan), Knox (Weyburn, Presbytery of Assiniboia), Knox (Bassano, Presbytery of Calgary-Macleod), Faith (Fort McMurray, Presbytery of Edmonton-Lakeland), Richmond (Richmond, Presbytery of Westminster), and Knox (Victoria, Presbytery of Vancouver Island).

The Special Projects Fund

presbyterian.ca/canadian-ministries/funds

The Special Projects Fund provides grants to assist non-congregational ministries with small projects or programs. In 2016, grants were received for: Dutch Harbour Christian Camp (Riondel, Presbytery of Kootenay), Camp Kannawin (Sylvan Lake, Synod of Alberta and the North West) and Camp Kintail (Goderich, Synod of Northeastern Ontario and Bermuda).

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.

Coaching Network: the Rev. Dr. Tim Archibald (New Minas, Nova Scotia), the Rev. Matthew Brough (Winnipeg, Manitoba), the Rev. Sherif Garas (Mississauga, Ontario), the Rev. Heather Malnick (Baxter, Ontario) and the Rev. Dianne Ollerenshaw (Calgary, Alberta).

The Growing Churches Fund provided financial support for the coaches and for Ms. Jen de Combe to attend a meeting of North American coaches in Florida, United States. A resource to help discern a declining congregation's readiness to become the site of a replant was created at this gathering.

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.

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.

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
Katherine Bretzlaff	Mistawasis Northern Saskatchewan	July 18, 2016	July 17, 2019
Arlene Onuoha	Temiskaming Regional Temiskaming	Aug 1, 2010	2016
Augustus Oku	Toronto, Nigerian West Toronto	Apr 7, 2011	2016
Amin Mansour	Almanarah Hamilton	Jul 14, 2011	2017
Glen Sampson	St. Luke's/Knox New Brunswick	Mar 4, 2013	2016

Yvonne Bearbull	Anamiewigummig (Kenora) Winnipeg	Apr 1, 2016	Mar 31, 2019
Raymond Abekah	Toronto, Ghanaian West Toronto	Feb 11, 2014	Feb 11, 2019
Sowah Ablorh	Montreal, Ghanaian Montreal	2016	2021*

*In 2016, a five-year appointment was made by The Presbyterian Church in Ghana to the Montreal Ghanaian Presbyterian Church.

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	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

Ecumenical Shared Ministry

presbyterian.ca/ecumenical-handbook

Canadian Ministries continues to receive information about and supports congregations that are in ecumenical shared ministries. There are 12 charges that currently share ministry with congregations of other denominations; of these, some have formalized Ecumenical Shared Ministry agreements.

- Presbytery of Halifax & Lunenburg: Sharon, Dean shares with Upper Musquodoboit and Higginsville United Church.
- Presbytery of Quebec: St. Andrew's, Inverness shares ministry with Inverness United Church, Kinnear's Mills and Thetford Mines United Churches.
- Presbytery of Quebec: St. Andrew's, Valcartier shares ministry with St. Andrew's United Church in Valcartier, using the services of the Quebec City United Church minister who serves the two-point United Church charge of Quebec City and Valcartier.
- Presbytery of Quebec: Leggat's Point shares ministry with the Métis Beach United Church.
- Presbytery of Lanark & Renfrew: Deep River Community Church.
- Presbytery of East Toronto: Calvin, Toronto shares ministry with Deer Park United Church.
- Presbytery of Brampton: Knox, Grand Valley shares ministry with the United Church of Canada.
- Presbytery of Temiskaming: St. John's, Kapuskasing shares ministry with Kapuskasing United Church.

- 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.

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 National Native Ministries Council (NNMC)

The National Native Ministries Council and its Executive 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.

Canadian Ministries Advisory Committee

In November 2016 Canadian Ministries received permission from the Life and Mission Agency to appoint a small advisory committee to support its work expanding the work of the department.

OVERTURE NO. 18, 2016 (A&P 2016, p. 510, 247)

Re: Research reasons for declining membership

Overture No. 18, 2016, requesting that the General Assembly form a committee to investigate and research the reasons for declining membership, was referred to the Life and Mission Agency (Canadian Ministries) in consultation with the Assembly Council. A working group made up of the Canadian Ministries in consultation with the Rev. Dale Woods and the Rev. Harold Hunt was created to prepare the response.

Canadian Ministries acknowledges the serious impact declining membership has on congregations and the accompanying feelings of fear and anxiety associated with this loss. For many decades mainline denominations have been experiencing the challenges presented by declining membership and aging congregations. This has led many denominations and scholars to study the decline, resulting in a well-developed, current and contextual archive of work. Given the availability of research and literature on this matter, it is most helpful for the church to focus on supporting, empowering and equipping congregations and presbyteries for faithful and dynamic ministry in the world.

The Decline

A review of several North American studies reveals some of the root causes of decline. Among them are generational differences, growing secularism, demographic changes, socio-cultural shifts and the erosion of the social power of institutions as a whole (Angus Reid, "Religion and Faith in Canada Today", 2015; Pew Research Center, "Canada's Changing Religious Landscape", 2013; Robert Putman, *Bowling Alone*, 2000). While these studies are helpful, experience with congregations at the end of their lifecycle reveals that the reasons for the decline

extend beyond those already named. Decline is a complex issue and while we can speak in generalities, it is impossible to point to any one thing or factor the church must address in order to reverse the decline. In our current cultural context, all bodies of the church have a collective responsibility to equip the whole people of God to work towards renewal.

Many congregations and ministries within the denomination are growing, thriving and engaging in new and innovative mission and ministry initiatives. From a 2012 survey of growing churches in The Presbyterian Church in Canada, David Moody identified six key factors that contribute to overall church growth: relevant preaching, inspiring music, children's programming, local mission, corporate prayer and pastoral care ("A Survey of Growing Churches in The Presbyterian Church in Canada", 2012). Moody's findings, particularly around the importance of "visionary leadership" as a key to vibrant ministry, align well with more recent research that indicate key characteristics of growing churches is when leaders operate from a well-defined theological foundation and focus on evangelism and intentionality – i.e. being deliberate, purposeful, and serious about growth (Haskell, Flatt, and Burgoyne, "Theology Matters", 2016; Markham and Percy, *Why Liberal Churches are Growing*, 2006). When held together, these studies confirm that renewal and growth are possible in all kinds of ministries and contexts.

Visionary Leadership

Over the past two centuries, western culture has shifted dramatically and the times in which we find ourselves move in ways that we often do not have the capacity to impact or halt. Given the complexity of our cultural context, visionary leadership has become the most crucial factor in nurturing strong, healthy and growing ministry. Effective leadership takes into account that the nature of the church is both holy and human and works out of this intersection. This type of leadership begins with spiritual depth, operates with an understanding of the complex and ever-changing face of today's religious landscape, and takes responsibility to creatively address emerging needs. It also roots itself in solid Christian education programs and spiritual practices, recognizing that congregations need to learn how to be people of God in order to live as the people of God.

Equipping People and Congregations for Ministry

In order to best support visionary leadership at all levels (elders, teachers, ministers, lay leaders, etc.) and to be in line with God's Spirit as it moves through the church, the whole church is called to identify contextual resources and programs based on proven factors that promote growth and vitality in congregations. This pursuit takes seriously what has always been the role of Christian communities: to impart the relevance of the gospel in every day and in every age.

In his letter to the Philippians, Paul reminds the church about the nature of life with God: God is at work in even the most dire of circumstances, and what seems like a setback can actually be an opportunity for growth and for spreading the gospel (1:12–14 and 4:12–13). Believing in this promise, it is possible for us to see that the loss of social capital and power can mean gain in faithfulness, discipleship and kingdom-building activities if the whole church open itself to what these changes demand of them.

Resources to address the Overture

Declining Social Structures

- Putnam, Robert. *Bowling Alone: The Collapse and Revival of American Community*. New York: Simon & Schuster, 2000. Print.

Declining Trust in Institutions

- journalistsresource.org/studies/politics/ads-public-opinion/trust-others-institutions-declining-america-data-underlying-cultural-shifts
- journals.sagepub.com/doi/abs/10.1177/0956797614545133

Pew Research Study about Canada's Changing Religious Landscape

- pewforum.org/2013/06/27/canadas-changing-religious-landscape

Growing Mainline Churches

- macleans.ca/society/it-has-risen-is-this-the-key-to-growing-protestant-churches
- Markham, Ian and Percy, Martyn, eds. *Why Liberal Churches Are Growing*. Edinburgh: T&T Clark International, 2006. Print.

Factors of Growth

- presbyterian.ca/resources/resources-ef/#evangelism
- faithcommunitiestoday.org

The Presbyterian Church in Canada Resources

- presbyterian.ca/about/mission-statement

Recommendation No. 1 (adopted, p. 26)

That the prayer of Overture No. 18, 2016 re research reasons for declining membership be answered in terms of the preceding report.

MISSION REPORTS – CANADIAN MINISTRIES

All recipients of grants submit reports that describe how the support given through *Presbyterians Sharing* 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 and 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. In 2005, the Town of Grand Falls-Windsor granted St. Matthew's municipal heritage status.

Over the years, the church has had trouble attracting and retaining ministers. Filling the pulpit has been a challenge met by the perseverance of the Rev. Dr. Ian Wishart. In 1989, Dr. 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. 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 those who could not attend service.

After 18 years of serving the Grand Falls-Windsor church, Dr. Wishart resigned his duties effective on January 1, 2008. The Presbytery of Newfoundland appointed the Rev. Dr. David Sutherland as interim moderator of St. Matthew's. For much of his tenure, the Rev. Dawn Griffiths conducted the services, but when she left the province, Dr. Sutherland conducted an evening service once a month. Dr. Sutherland's move to Nova Scotia in 2014 led to Dr. Wishart being appointed interim moderator once again. He and the Rev. Bob Rowlands have been conducting services once a month, usually on the last Sunday, travelling to Grand Falls-Windsor for one or two days, allowing them to hold service and visit members unable to attend. Earlier this year, Kathy McKay and Barbara Ellis of St. John's led a Mission Awareness Sunday service.

Membership has also been a challenge as 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. St. Matthew's has also had active men's and women's groups, as well as, youth activities in the past. Most recently, The Thistle Club held regular dessert teas and sales with the proceeds turned over to the church at year's end.

As with any building, St. Matthew's requires upkeep. In 2015, a grant of \$10,000 was applied for and received from St. Aidan's Trust Fund. Using money from an investment to match that amount, the Board of Managers hired local companies to re-shingle the roof, paint the church exterior and make repairs to eaves, front doors, front steps, wheelchair ramp and railings (more work needs to be done to prevent water damage to the basement hall).

Despite the ups and downs, St. Matthew's continues to fulfill its obligations to both the Presbytery of Newfoundland and The Presbyterian Church in Canada. This year a baptism and a wedding were held in St. Matthew's. In 2015, two elders were added to session. One of those elders has been regularly attending meetings of the Presbytery of Newfoundland.

Knox, Campbellton and St. Luke's, Bathurst, New Brunswick (Renewing), the Rev. Glen Sampson: Knox Church (Campbellton) and St. Luke's Church (Bathurst) make up the North-Eastern New Brunswick Regional Ministry. Within these congregations, there is a strong determination to maintain a Presbyterian witness in the region. Our ministry aims to uphold Presbyterian traditions while at the same time moving forward to become more relevant to our contemporary local contexts. One of the challenges of this type of ministry is maintaining a sense of community within and between congregations.

The Rev. Glen Sampson is the minister of Word and Sacrament to this regional ministry. He provides pastoral care to the congregations. He is in Bathurst or Campbellton for a minimum of three Sunday services a month, and pulpit supply is available for those Sundays when he cannot be in the churches.

Each congregation strives to build community through hospitality. Hospitality is extended to anyone who comes through our doors. We reach out to the community in multiple ways: Bible study, book club, movie nights, weekly gatherings for book sales and special events. Through outreach and fellowship, we contribute to the vibrancy of our congregation and community, and we are able to identify and address the needs of our neighbours when they arise.

Because of the distance between the congregations (110 kilometres one way), it is difficult to build community between the two congregations. But we do the best we can by sharing events between congregations. These include hymn sings, dinners, parties, outreaches, Atlantic Mission Society activities, joint services and community services, participation of combined choirs in community events, etc.

Service is key to building community between congregations. This summer, St. Luke's youth participated in a unique local mission project. St. John's Church, Dalhousie, New Brunswick, where Glen Sampson is the interim moderator, wanted to hold a Vacation Bible School (VBS) (CaveQuest), but they lacked the financial resources and volunteers to do so. St. Luke's holds a VBS each summer and therefore has a lot of experience to offer. Responding to St. John's need, St. Luke's not only donated curriculum and supplies, but their youth went and served as leaders at the Dalhousie VBS. This resulted in a very successful VBS and provided an inspiring example of Christian unity! The success of the VBS inspired an individual from St. John's to lead a new weekly Sunday school class, which members of the community are now attending.

There has been an increased effort to raise the profile of each congregation through individual and collective involvement and outreach in their communities. Because of this emphasis on building community, both congregations have experienced increased attendance: the return of members or adherents who had not attended in awhile, as well as new adherents. There has also been a renewed focus on local (including amongst First Nations communities), national and global missions. Most notable among these is our support of Teen Challenge, a faith based residential drug and alcohol addictions, as well our participation in a private Syrian refugee sponsorship.

A ministry that had about 20 people attending two churches when it first began has now grown to over 125 meeting in 4 locations.

Synod of Quebec and Eastern Ontario

Action Réfugiés Montreal, Quebec (Specialized), Mr. Paul Clarke, Executive Director:

"Tonight I would once again like to offer my very sincere thanks. I was just at Dorval airport to welcome my niece. May the Almighty continue to be with you, your families and your entire

team at Action Réfugiés Montreal and continue to give you good health, love and strength to help and save people in difficulty and despair... You saved a life and we thank you.” – Edouard, January 2016, sponsor of his 18-year-old niece who waited over two years for her arrival.

In September 2015, the Canadian public started paying close attention to the Syrian refugees' situation. Everyone wanted information: how to help, how to sponsor refugees, who had experience in this area, who could answer the call? Action Réfugiés Montréal has been answering these requests since 1994, thanks to the generous support of the Synod of the Anglican Diocese of Montreal and the Presbytery of Montreal of The Presbyterian Church in Canada. Action Réfugiés has also been the recipient of generous support from many individual parishioners over the years.

We were able to bring our message of hope and practical ways to be engaged through numerous media interviews, public meetings and personal encounters. Numerous local parishes and congregations decided to cooperate and sponsor refugees, and requested our support and guidance.

Our Sponsorship program, thanks to an agreement with the federal and provincial governments, saw 64 files submitted in 2015, representing 152 persons. In the past year about 150 persons arrived, including over 100 Syrians. Many arrived on the chartered flights, which started landing in December and continued until late February. Our resources have been stretched and we acknowledge gratefully the prayers of all of you as we try to answer the call to welcome strangers in such great numbers. We were able to provide this support because of the faithful support of our founding churches for over two decades.

Our Detention program visits persons detained for administrative reasons at a facility in Laval, Québec. We, again, met over 400 persons in the past year, including men, women, children and some unaccompanied minors 16 and 17 years old. We visit twice a week, bringing legal information, accompaniment and hope to our brothers and sisters newly-arrived in Canada. We recently found maternity clothes for a woman detained when 5 months pregnant.

Distributing phone cards to detainees make a difference: one man in detention was missing his children back in his country. He called home and had his wife email photos of their children to us. We printed the photos to help this man feel less lonely. Another time, a family detained with two children was able to call home and on the strength of receiving scanned copies of their passports, they were released 4 days early. Sometimes hope comes in small doses.

All year, but especially after September 2015, we responded to media and academic requests: we estimate over 3000 people were met and heard our message of bringing hope and support to refugees, not including the radio and television audiences.

Tyndale St-Georges Community Centre, Montreal, Quebec (Specialized), Elizabeth Falco, Executive Director: Like The Presbyterian Church in Canada, Tyndale St-Georges Community Centre values the strengths of each member of its community and provides a safe and inclusive environment for them to grow, learn and connect with others. Every day, program participants, from the early years right through to adulthood, walk into the centre knowing that there is support and a helping hand to join them as they navigate the challenges and opportunities of life. This support comes from our caring and knowledgeable staff, our enthusiastic cohort of volunteers and from their fellow participants.

This year, we have focused much on the peer-to-peer relationships at Tyndale St-Georges. These relationships are best described in the following three stories:

One objective of our Early Childhood Program is to connect parents in order to provide a sense of community and a network from which they can learn, share and offer mutual support. Our Parents Discussion and Cooking workshops prove to be an excellent opportunity for parents to do just that. With food as a universal connector, parents spend time together chatting about ideas around parenting, resolving shared challenges and learning new recipes from the diverse cultures that are represented. This mutual support enhances confidence among parents as their children's first educator – and we know from talking with parents that these bonds continue after our programs end. One parent wrote the following feedback, “Cooking together helped us open up and overcome all cultural differences. It helped us make special friends and find support. It was amazing to feel part of a group that is ready to accept you for who you are and offer help and

advice on different challenges of parenting. We did not only learn new recipes and ways of preparing and enjoying food, but we also found out that each one of us has so much to offer. I feel that by participating in activities and discussions as a group, we also became more confident as parents. This workshop helped me overcome my worries as a parent through all the genuine and warm advice from other parents.”

Our Mentoring program partnered elementary after-school program students with those in our High School program. Connecting younger students with older students for homework assistance has helped to see grades and attendance among our members go up over the past year. And it's a two-way street: students who receive mentorship often see their study practices improve, while those mentoring come out of it with a fulfilling relationship that helps them to see learning in new ways. Samy, a grade 11 student, remarked about his mentoring experience: “I remember the first time that I helped a young girl do her math homework, I was happy to see her so proud of herself. She succeeded in finishing a task that she thought was impossible at first. It's important to help others, because we need to unite to succeed together.”

Our adult development department also encourages peer to peer learning. The curriculum of our six month employability program for adults in transition to the workplace focuses on building life skills as well as employability skills. Each participant has so much experience to offer the others and the learning environment encourages collaboration. For example, this year one participant in our second cohort was more advanced in computers than the rest of the class so she helped her classmates and provided support in class. Giving students with specialized skills the opportunity to teach their peers is a great confidence-builder as well as a chance to practice their language and facilitation skills. The support we receive from *Presbyterians Sharing* is instrumental in helping Tyndale St-Georges create an environment for these stories of shared learning and growth to emerge.

Église St-Luc, Montreal, Quebec (Renewing), the Rev. Richard Bonetto: “God's Spirit is on me; He's chosen me to preach the message of good news to the poor, sent me to announce pardon to prisoners and recovery of sight to the blind, to set the burdened and battered free, to announce, ‘This is God's year to act!’” (Luke 4–18).

The province of Quebec is a field of mission. At least 90% of Quebec's Francophones are unchurched and in search of meaning and spirituality. As Guillaume Tremblay, filmmaker and director of the documentary film *L'Heureux Naufrage*, explained: “Quebeckers are facing a loss of meaning and a profound sense of emptiness. We're richer than ever, freer than ever to live our dreams, but something is still missing. Everyone feels it.”

Eglise St-Luc has always felt a call to quench the thirst of those who yearn for Christ through the Holy Scriptures. Today, more than ever, we are outwardly focused, looking to reach our fellow Quebeckers, in spreading the good news.

Our greatest asset as a congregation is our cultural diversity. St-Luc is an intercultural church that shares, and sometime blends, the culture of more than 14 countries in our worship. Through our diverse hymns, rhythms and instruments, we bring a real sense of celebration into worship. As Quebec society becomes more and more diverse, our common witness continues to touch and speak to the hearts of first-time visitors.

One of the ways we reach out to the larger Montreal community is our weekly radio program “Les Chemins protestants”. For more than 20 years, we have produced this radio show in collaboration with the United Church and the Mennonite Church. We also reach out to our neighbours and community through outdoor events in the summer (multicultural food fest) and the fall (corn roast) as well as our monthly potluck meals and Facebook.

In addition of providing spiritual insight and sharing the word of God, St-Luc provides a family setting for many people that otherwise would be isolated. Not only is our church's door open for newcomers, but we also share in moments of Christian fellowship outside of St-Luc's. For example, this year a group of St-Luc members led a one hour Taizé service in the local Roman Catholic Church at their special Pentecost Vigil. For two years now, our minister has also been doing campground mission, celebrating a campers Christmas (Noel du Campeur on July 25) as well as a marriage at the campground in August 2015.

With the help of *Presbyterians Sharing* and Canadian Ministries, we are looking forward to reaching out to our fellow Quebecers and offering a unique opportunity to encounter God through scripture as well as our worship and fellowship.

La Communauté Chretien Siloé, Montreal, Quebec (New), the Rev. Eloi Agbanou: Our community takes its name from the pool of Siloam, the pool that Jesus instructed the blind man in John's gospel to go to after Jesus had put mud on his eyes. After the blind man obeyed the instructions of Jesus, he came back and was able to see clearly.

The Siloé community is a young – the average age is 30 – Christian community in Montreal and its members are mostly new immigrants and students.

The Presbytery of Montreal approved our community's status as a congregation in December 2015. Between June 2015 and January 2016, our community took a major step toward the goal of becoming a congregation of The Presbyterian Church in Canada when twelve elders were ordained. This process ended last June when the community established a search committee under our interim moderator, the Rev. Dr. Victor Gavino, and the Rev. Joel Coppieters. Approximately 90% of congregation members approved the leadership of the Rev. Eloi Agbanou, who has conducted Siloé's services in The Presbyterian College chapel every Sunday mornings for the past six years.

The Siloé community is one of the churches in The Presbyterian Church in Canada seeing its membership grow from year to year. Spiritual activities are selected depending on the community's aspirations and needs. We have created a Welcoming and Communication Committee that provides new members with the support they need to ease their social, professional and spiritual integration into Canada. A website (siloecanada.ca) and group mailings were created to help share information with the whole community and those seeking assistance. We introduced Bible study before worship and have started a women's fellowship group. This group has proven to be the anchor of the Siloé community. This group provides pastoral care and community support to people within the congregation and to those seeking help. The group assists families who are blessed with child birth and also provides support to all those who have difficulty in integrating their social and professional life. It is one of the ways we reach out to families and connect them to our community.

The Siloé community now has two very active choirs, a youth choir called "Africa Gospel Singers" and an adult choir called "The Angels". Performances, such as the recent one at CEGEP Maisonneuve, help us connect with the wider Montreal community and give us the opportunity to live our mission and proclaim the good news of Christ's gospel. Our goal is to respond to the commands of Christ in order to provide leadership in our community; proclaim the gospel through active programs for adults and children; and serve those in spiritual need in our community.

As the Siloé community continues to grow and stabilize, financial support from Canadian Ministries is appreciated.

Synod of Central, Northeastern Ontario and Bermuda

ARISE Ministry, Toronto, Ontario (Specialized), the Rev. Deb Rapport, Director: ARISE Ministry is where hope lives! As we see confidence grow, lives empowered and goals accomplished for participants in our case management program, we know that hope lives here.

ARISE Ministry has been journeying with Angel for several years now. Angel is a poet, a daughter, a sister and a friend. She is full of energy, articulate and inspiring. Angel is a survivor.

Through words and poetry, creativity and passion, she has taken her pain of abuse, exploitation and addiction, and found the strength and courage to share her story.

Angel writes in one of her poems:

They took my innocence,
When I was exploited, corrupted and violated.
They took my passion,
When they made me feel weak and jaded.

They took my freedom,
When they made me fear the world.
They robbed me of my womanhood
When I was still just a girl.

(Angel Power. “Empty Shell”, *The Darkness*)

Angel’s childhood included abuse and violence by men who should have been trusted figures in her life. Wanting to love and be loved, she found herself in abusive relationships. Darkness surrounded her with the pain of broken bones and broken dreams. Angel came to Toronto looking for support and a fresh start. While working at a club to make ends meet, she met her trafficker. Angel was drugged, beaten, bound, tortured, exploited and left for dead. Angel found the courage to reach out for help. She began attending our self-defense class and meeting regularly for case management. We talked about passion, strengths, fears and freedoms. We talked about Angel’s goal to have her poetry published.

A donor, through ARISE, worked with Angel on a small batch publishing of her poetry. Together they designed a flip book – one side *The Darkness* and the other *The Light*. *The Darkness* told of her stories of abuse, exploitation, addiction and self-harm; *The Light* was about reclaiming her life – poems about hope, empowerment, gratitude and God’s presence in her life.

Seeing her poems in print motivated Angel in profound ways. Confident and empowered, she was unstoppable, achieving her own goals and referring friends to ARISE. Angel has continued writing and is in the process of publishing a second edition of her poetry book. She remarks that she now has more poems about light.

The gospel tells us that “the light shines in the darkness, and the darkness did not overcome it”. (John 1:5) With Angel, and all the people that ARISE journeys with, we walk towards light and hope together, confident that darkness cannot overcome the light.

Please pray for ARISE Ministry that, through our outreach, case management and pastoral presence, we may shine the light of love, hope and wholeness in the lives of those with whom we journey. Pray for individuals involved in the sex trade, survivors of human trafficking, trauma and abuse.

Together, through prayer and God’s grace, light shines in the darkness and hope lives here!

Two Rivers Church, Guelph, Ontario (New), the Rev. Glen Soderholm: One of the guiding principles of our missional community continues to be faithful presence. That is, we are trying to incorporate the wisdom of stability into our approach to the neighbourhood. We have made the neighbourhood and friendship our priority by staying committed to the relationships that we have established with neighbours and locals. This requires pressing through the temptation to fold back into safe holy huddles of worship and study, and, instead, continue showing up in common spaces and hangouts. It requires that we do not look at people as projects, but instead see them as beloved children of God who are trying to make their way in the world.

Over the past 5 years, several of us have had relationship with a local musician who has played with several of our participants in different venues. He has never been opposed to being with Christ followers, and at one point, one of us gave him a Bible because he wanted to know more about Jesus. However, something spooked him and he backed off, remaining friendly but clearly not interested in pursuing faith. He was always greeted with warmth and acceptance when we ran into him in the neighbourhood. Recently this man ended up in an unfortunate relational situation that brought on a crisis in his life. The beautiful thing was that in his time of need, the people he turned to for help were his Christian friends. As we came around him in support, he began to seek out God for help. We invited him to share community with us in our meals and Living Rooms, and now he has begun to take up the scriptures again and engage in meaningful conversations around faith. Last week he came to his first liturgy ever, not knowing what to expect – but enjoyed it. Now he has found housing with one of the members of the Two River Church, and he is on a journey to healing and wholeness. This has been an affirmation of remaining faithfully present to our neighbours.

Glen received an email from a University of Guelph campus minister referring him to a young man who had contacted him about trying to find a faith community. Glen established the connection and met with him. This man had grown up in a conservative denomination of the

church and had become dissatisfied because the faith handed down to him did not seem to align with his spirituality and ethics. He left his church and community, and spent over five years exploring different ways of making sense of his life, yet God continued to pursue him. He wondered if there might be some kind of church that could make sense of his longings and hopes for his life, and out of his conversation with Glen decided to try Two River Church. After cautiously entering in, he has now joined a Living Room and participated in our liturgies, making some new friends and growing more comfortable in our community. We are hopeful that he will stick around and join with the mission of faithful presence!

We are so very grateful for these opportunities, and for these people who are joining in with us.

Synod of Southwestern Ontario

Heritage Green, Stoney Creek, Ontario (Renewing), the Rev. David Moody and the Rev. Alex Douglas: Over the past year, Heritage Green has been working diligently on our “Phase II” plan for the church. When we first replanted Heritage Green, our first goal was to create a Sunday Morning worship experience designed especially for families that would teach parents how to be the primary spiritual influence in their children’s lives. We also focused on developing a worship environment where a family with no church background would feel welcome and at home. Developing and maintaining that kind of a service was our laser focus in Phase I.

In addition to Sunday worship, the church of Jesus Christ exists to be his hands and feet in the local community, and to grow the Kingdom of Heaven on earth. And so, our church leadership recognized that Phase II had to be about discovering our unique ministry to the Heritage Green area. Our guiding scriptures were Jeremiah 29:7 (our call to “work and pray” for the city around us) and Luke 10 (where Jesus teaches us that the good neighbour is the one who increases the health of everyone within their reach). From these two scripture passages, we have discerned our role in the community to be about raising the overall health of the families around us. Noticing that our neighbourhood address is 360 Isaac Brock Drive, we took this as a challenge to raise the health of our neighbours in a 360° circle around the church.

In studying our neighbourhood we discovered that, although there are definitely pockets of financial poverty in our area, the overwhelming local issue is “social poverty”. The families and individuals in our neighbourhood lack a sense of community and the support of neighbours, and research shows that this results in a downward force on overall health.

The good news is that the opposite is also true: connecting neighbours together into a strong community increases the overall health of each member – physically, emotionally, relationally and even financially. Thus, the very best way for us to increase the health of our community is to contribute to building great neighbourhoods. And the way to build great neighbourhoods is by growing strong neighbourhood relationships.

Using the Asset-Based Community Development (ABCD) principles as a starting point, we sought to find a partner in the community (or a “person of peace”, as Jesus describes in Luke 10:6) to help us with this task. Very quickly, God led us to a couple in the area with a passion for seeing our community develop strong neighbourhoods. Because they are not directly connected with the church, this couple gave us a unique perspective and authenticity in the community. Starting with this couple, we put together a team of people from the church who live within the community and who have a passion for the mission.

As a team, we launched into our first “quick win” project. We promoted and held a Community Garage Sale, where individual homes hosted garage sales, while the church promoted and advertised the event around the region. We also hosted a community party in the church parking lot on the same day for people who were hosting or attending garage sales.

The result was that nearly 50 homes took part in the event, and over 300 cars came through our parking lot. After the event, we heard from participants in the neighbourhood that this was the first time they could remember acting together as a neighbourhood when there was not some kind of crisis. This was very encouraging for our team, affirming that we were on the right track.

Our next task as a Community Team is to design a project in which the whole community will be excited to take part in planning, executing and sustaining. This is a bit trickier than a “quick

win” project, but God has already started to lead us into some amazing ideas and conversations, and we are excited to see how this next stage in our Community Mission will unfold.

As we continue to work on Phase II, we have also begun our research and discernment on Phase III. Although we have seen organic growth throughout Phases I and II, there was no expectation that our mission to the community would directly grow the church or spread the gospel. As a church, however, we know that we are also called to live out the Great Commission of growing disciples and intentionally sharing the gospel with a generation of families who do not know Jesus. Thus, our Phase III is all about discovering how God is calling us to grow the kingdom through intentional evangelism.

As part of our research and discernment on Phase III, we have been talking to many different leaders in the fields of evangelism and outreach. We have also been studying other churches that are planting or replanting and are showing fruit from their evangelism efforts. Our goal is to understand how God has positioned us uniquely within our community and our context to intentionally reach out to families. We are excited to see how God will unfold and reveal this new chapter in our story over the coming months.

We are so grateful for the care and support of our presbytery family as we continue to live out Christ’s calling to Heritage Green. We covet your prayers, and welcome your ideas, input and encouragement as we begin exploring this next phase.

Central Grey Bruce Presbyterian Cooperative Ministry, Chesley, Ontario (Renewing), the Rev. Timothy Ferrier and the Rev. Dr. Randall S. Benson:

Jesus looked at them and said, “With man this is impossible, but with God all things are possible.” (Matthew 19:26)

For many small churches, a vibrant youth ministry is just a dream. Not only is it difficult to provide a meaningful program with only one or two young people, but it is even more challenging to find youth leaders. You can imagine the excitement when our “Co-op” was able to recruit two couples to work with Timothy Ferrier in forming our Youth Group. Whether it is taking a trip to the corn maze or participating in a 30-hour famine for World Vision, the Youth Group, which includes about a dozen tweens and teens from all four churches, provides an opportunity for our young people to grow in Christian community with one another during these critical years in faith formation.

The Youth Group is just one example of what we have been able to accomplish in our first year by working together. While the primary role of our Co-op Council is coordination, it also provides an excellent “incubator” for fresh ideas and sharing of resources, gifts and talents. As we reviewed Leading with Care Plans, we were able to share strategies to update our processes and communicate this policy within our congregations.

Lay leadership training is another key area where we are seeing the benefits of our new working relationship. Timothy Ferrier and Randy Benson led a very successful workshop on worship, and future educational events are planned to address learning needs identified in a survey of our congregations. Randy Benson has also introduced Appreciative Inquiry as a tool to help our congregations develop a stronger sense of who we are in Christ. We are already seeing the benefits of this work, as we gain a better understanding of how we can serve our communities better.

The Co-op continues to enjoy opportunities for shared worship, fellowship and community building. We have held shared events in each of the four churches, including an outdoor service and corn roast, an afternoon of Advent and Christmas music, and shared anniversary services. Our 25-voice Co-op choir has created a wonderful opportunity for us to demonstrate that “the whole is greater than the sum of its parts”.

There continues to be excitement and renewed energy within our congregations and we believe that the Holy Spirit is working within us as we live into the vision of the Presbytery of Grey-Bruce-Maitland by becoming “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), Yvonne Bearbull, Executive Director: Kenora Fellowship Centre's Transition Housing program provides a safe place for people facing housing instability to find stability in their lives and within themselves. One of the main objectives of the program is to equip and prepare people to secure and maintain accommodation. We educate individuals in our programs on budgeting, shopping, preparation and storage. Many of the people we serve have not had a "normal" kitchen experience and require assistance to familiarize themselves with cooking and cleaning. While this type of assistance is basic, it makes a huge difference in the levels self-confidence and motivation in the people we serve. We also provide emotional support to men and women of all ages as well as promote and encourage addictions recovery programs, continuing education and work-related training.

We have had the privilege of meeting so many talented people through our programs, some of whom even join our hardworking staff. Many of our programs, such as our Food Security program, require high energy staffing. While it is one of our most important programs, the Food Security program is time consuming due to the volume of donations we receive, which needs to be managed, stored and prepared. Our Food Security coordinator, Gerald, is from the Wabseemong Ojibway Nation. He has been involved in our programs, specifically the Transition Housing program, for the last three years.

The impacts of the Residential school era continue to reveal themselves in the young adults' behaviour and in the stories that we hear at the centre. Gerald's family has been impacted by the residential school system, specifically the Cecilia Jeffrey Residential School (Kenora, Ontario). He has had his share of issues with addiction, relationships and homelessness. He has also faced discrimination in previous workplaces and from previous landlords.

This story of discrimination is a common story that we hear. Many of the people we serve want stability, but, due to lack of housing and employment, they find themselves in need and vulnerable to the street life. Even though they face severe social challenges, they continue to yearn for and seek out a "home" of their own. Through our programs, we are seeking to change this story.

Gerald is a perfect example of how the Kenora Fellowship Centre is helping to change the story for people facing housing and employment insecurity. Gerald is respectful and conscientious, and people who meet him are left with a great impression. Since he is from a local Ojibway community, he has a good understanding of the area as well as first-hand knowledge of the challenges the people we serve are facing. The understanding he brings to his role is very important because it makes people feel more comfortable and more apt to respond and participate. The healing journey he has been on in recent years also makes him a positive role model for many people at the centre.

People visiting the centre often remark on the professionalism of our staff. We are very proud of them and the compassion they show to our patrons. Our staff members – Gerard and many others like him – help make the Kenora Fellowship Centre a safe place that provides a sense of family and community for those on the margins.

Winnipeg Inner City Missions, Winnipeg, Manitoba (Specialized), the Rev. Dr. Margaret Mullin, Executive Director: Winnipeg Inner City Missions transforms lives through its ongoing programs and services. Babies are nurtured from birth to age 5 years old. These are a child's most formative years. Caregivers are taught, encouraged and supported so the best environment possible can be provided for healthy development and early learning

Children and youth programs continue to follow the children age from 6 to 14 years old. A diverse daily after school program provides health and wellness, education, social skills and cultural identity coaching. Opportunities are provided that their families living in deep poverty cannot afford. Housing and professional support is provided for single men and women age from 30 to 50 who are unemployed or underemployed. Education and training programs are encouraged. A steady progression toward employment is necessary to remain in the project.

Families and individuals are nurtured in their faith through Place of Hope Church, and their stories demonstrate the impact that Winnipeg Inner City Missions (WICM) is making in the

community. One story is of a woman named Lorna, who was elected as an ordained ruling elder when Place of Hope Church was established two years ago. A long-term friend had originally invited her to Place of Hope and she quickly felt at home. She was encouraged and challenged by the weekly sermons and began to bring her young grandchildren to church. The children soon told their parents “come with us, this church is different, you will like it”. Mom attended first and later Dad joined the family every Sunday. Mom and Dad were encouraged to bring their babies to the Learning and Play program mid-week. The children and youth in the family also ended up attending our after school program. Another daughter of Lorna’s also brings her children to church, one of whom is a special needs child. Lorna’s oldest grandchild is in high school now getting great marks and she was hired by WICM for the summer months to help with the summer day camp programs for age from 6 to 14. Lorna’s son-in-law now has a job. And so it goes. An emphasis on faith, education and employment will eventually end the cycles of poverty, one family at a time.

At Winnipeg Inner City Missions, we EMBACE people where they are and love them into life. We ENCOURAGE them to seek the abundant life God promises is available to them. And we EMPOWER them to reach their goals. Thank you to everyone who supports our life-transforming ministry. Without you we could not operate.

Lighthouse Evangelical Arabic Church, Winnipeg, Manitoba (New), the Rev. Ibrahim Zabaneh: At one of our church’s evangelistic meetings last year, an Iraqi Muslim woman came to the Lord and accepted Jesus as her savior. She had immigrated to Canada from Iraq after her husband and two daughters were killed in the war, and she was living in Winnipeg with her remaining young children.

After giving her life to the Lord, she came to church for a New Year’s Eve service and we prayed for her to be healed because she had cancer in her neck. Her doctor had advised her to postpone the surgery for six months because it would be too dangerous for her. After we prayed, she said that she felt a dark cloud leave her. She felt heat in her neck and understood that had God touched her.

One week later, she went for a checkup with the doctor and found out that there was no longer any cancer in her neck. She understood that Jesus healed her. As a result of her healing, she started joyfully sharing her testimony everywhere. She had the courage to share her experience with Muslim friends at English class, and, as a result, a refugee couple from Aleppo, Syria, came to our church to hear her testimony. They have since become followers of Jesus and are some of the most committed people among the refugees.

One of the things that the new converts enjoy about our church is that they get to hear songs and prayers in their own language. The couple from Syria has weak English, so they appreciate having a loving church community that reaches them in their own language and culture. After they started attending our church, we visited the couple in their home and met their children. Their children attended a youth retreat with us and also accepted Jesus as their Savior.

The family from Syria attended a church teaching conference, which is very important in the life of our church. At the conference, they asked many questions. We could see that they were embarking further on the journey of faith and starting to grow in the Lord. They tell us that they are thankful to God that they met us and have no idea what would have happened to them if they had not found our church community. They live far away from the church and we continue to provide transportation for them so they can continue attending church.

St. Andrew’s Church, Thompson, Manitoba (Sustaining), the Rev. Murat Kuntel: Since 2015, our church has been reaching out to the community with Lighthouse of Prayer. We invite those we pray for to a banquet at our church and use the banquet as an opportunity to establish new friendships with those in our city.

Coffee House

Our congregation hosts a coffee house that is a big success. Since Thompson is a small and relatively quiet city, it does not have very many options for entertainment. During our first coffee house, our church was filled with new people listening to music and having coffee and cake. We shook hands and welcomed the musicians and guests, and we did everything we could

to ensure they felt at home so they would want to come again. They enjoyed their time and we have continued to host coffee houses on a regular basis.

Devotionals for the City Newspaper

Our minister, Murat Kuntel, writes a devotional 3 to 4 times in year in the local newspaper. Our church has received emails of appreciation from many readers.

Soccer Coaching

Murat Kuntel taught soccer from 2014–2016 to East Indian teenagers. He established good relationships with them through his soccer skills. At the age of 61, he impressed them with his ability to kick the ball properly, even if it took more energy for him to do it than it would for them! Murat also joins with them to play indoor soccer during the winter months. At these times, the local Canadian young people also play, so they have anywhere between 20 to 30 people who come out. Since Murat is connected to many of them through Facebook, where he posts his Thompson Newspaper Devotionals, he can see that many of the East Indian youngsters are reading and “liking” his devotionals. This has become a way of sharing the gospel message with them. Some of the players have also joined them at the Coffee House, evidence that Murat is building a relationship between the church and local youths.

Coffee

A new idea that our church is considering incorporating is free coffee for local parents as they wait for their children after school. St. Andrew's is located across from the Thompson High School. Parents park their car and wait for their children. We will get a team together, including Murat and an elder, to serve coffee and donuts free of charge as a means of establishing relationships in the community. We can also give them small invitation cards to our coffee house.

Synod of Saskatchewan

Saskatoon Native Circle Ministry (SNCM), Saskatoon, Saskatchewan (Specialized), the Rev. Dr. Stewart Folster: At SNCM, we serve the poor and the people who live on the margins of society. 80% of the people we serve are from First Nations, the Metis and the non-status people living in the inner-city. However, we welcome all nations and the need for our food program is growing. We have had many new people join our programs in the past year. The cost of living is on an upswing and living conditions on Reserves are forcing people to move to the cities in the hope that they will find a better way of life and better support to raise their families. When they arrive here, they find that employment opportunities are not good for those who have very little education and work experience. So, they end up homeless, living on the streets, and sleeping in abandoned buildings and vehicles, under bridges and along the river. They rely heavily on our mission for clean clothing and food to get them through the day.

We offer a clothing and food program, a mid-week worship service, and crisis and spiritual counselling. People living on the street have many needs and they suffer from addictions, poverty and homelessness. It is difficult to imagine how they survive on a daily basis. We offer prayer and friendship, and a place to drop in and escape from the madness of the world around them. We also offer some understanding of the First Nations culture and the teachings of native elders. Our program director (Dylon Nippi) and I are both from First Nations families, so we have experienced the kind of life that most of our people are living now. We support and respect the teachings of our elders and follow the good news of our Lord, both of which we try to pass on to everyone we meet. Our ministry is a healing ministry and we offer prayer as well as understanding and guidance to anyone who asks.

It would be great if we could operate more like a First Nations healing centre, however, we do not have the funding to make that happen. Many of the churches that support us financially through *Presbyterians Sharing* and individual offerings also find themselves in a financial crisis. So, please pray for us to find more funding sources in order to keep offering our current programs as well as more healing programs that will improve the lives of the people we see every day.

We started an art program a year ago and the people from the community are really enjoying what it has to offer. It builds up self-esteem for those who love to work on their creativity. People come alive when they witness what they have created and begin to realize all the

potential they have in themselves. Our art teacher, Jennifer Pederson, is planning to create another calendar this year using twelve of the best pieces of art for each month. She will also create greeting cards from the art, and we can use these things as part of our fundraising events. The artists are very excited that their art can be used as a fundraising project for our mission at SNCM.

Our vision is that we can offer more programs that will bring healing and wholeness to the people we serve. Please pray that our staff and volunteers will always have the courage and strength of the Holy Spirit, and will continue to be safe and supported in the difficult work that the Lord has given us to do in his name.

St. Andrew's Church, Swift Current, Saskatchewan (Sustaining), the Rev. Ryan Bak: St. Andrew's Swift Current is a worshipping community of approximately 35 families in a city south-west of Saskatchewan, within the Presbytery of Assiniboia. We are an assembly of approximately 45 people and 10 children on an average Sunday, worshipping in a blend of traditional and contemporary styles. The congregation is multicultural, consisting of families of Filipino, Korean, South American and Métis heritage. We strongly believe that our Lord is using St. Andrew's as a model for church and society regarding the reality of the ethnic inclusivity of the Kingdom of God.

We have a praise team that leads active, participatory praise during each worship service. The praise team includes vocals, drums, electric piano and guitars (acoustic, electric and electric bass) and mirrors the demographics of the congregation (Canadian, Korean and Filipino members). The praise team also sings at nursing home services, seasonal community services (Lent and Advent), community events, fundraising concerts, and at funerals of deceased members. We believe that the praise team is one of our strengths to show the love of God from the church to our neighbours and the community.

We connect with the community around our church walls in many ways. We have ESL (English as a Second Language) groups comprised of church folks and people from the wider community. We also participate in a cross-cultural missionary internship program with a Presbyterian seminary in Korea; there are currently 4 participants in this program, but, over the years, we have had over 44 seminary students come help out with our praise team and the church ministry. Our church members love the students, and everyone always puts their minds, hearts and hands together to help and support the students in any way we can.

We proclaim the gospel of Jesus Christ through our outreach programs, such as Vacation Bible School (this summer we had 15 children from our neighbourhood) and our Christmas concerts. We are also going to have the 50th anniversary celebration this year, and we will invite all neighbours and friends who have been away from the church and the city to celebrate. We also contribute community programs, such as the food bank and Refugee Week, and support our sister church in the Philippines. We also assist newcomers, such as Korean and Filipino immigrants, to settle in Swift Current.

This year, we have started several new initiatives, activities and programs:

- Reorganizing the Board of Managers: We have welcome new younger members to the board, so younger adults are taking on more leadership responsibility for the church than before.
- Ladies Gathering: The women of the church gather together once a month to share their lives and exercise, meditate and pray together. They also serve at a variety of church events, such as fellowship, funeral lunches and banquets.
- Hosting of Bowling Club Banquet (a community club): Approximately 60 people attended the banquet. The church members served food and provided entertainment for the guests. The guests enjoyed our hospitality so much that this event will now be an annual event.
- The praise team has been invited by other congregations to participate in events and have received donations as a result. We hope these kinds of opportunities for connection with other faith communities will continue as they raise our spirits and help us see ourselves as part of a wider living and active church.

Since 2017 marks the 50th anniversary of St. Andrew's, we have been embracing the vision statement that was chosen when the church was built in 1967:

The purpose of St. Andrew's Presbyterian Church Swift Current is to glorify God in all things as we worship, grow in faith and knowledge, and proclaim the gospel of Jesus Christ. We desire to be united in love and to demonstrate our care for people at home and abroad.

Every Sunday, we put this vision statement on the screen so that we can recall the time when the church was filled with the people, and we pray that God will bless us in that way again.

With our new minister, the Rev. Ryan Bak, we glorify God as we worship and praise God together. As a multicultural church, we welcome people from around the world. We believe that, even though we are a small church, our God is great and mighty, and hears our prayers. We are willing to change and apply new ways of ministry to grow quantitatively as well as qualitatively. However, we also know this takes time. We are grateful for the support provided to us by Canadian Ministries as we grow.

Synod of British Columbia

Edmonton Urban Native Ministry, Edmonton, Alberta (Renewing), Minister, the Rev. Sungill Tim Choi:

His father saw him and was filled with compassion for him; he ran to his son, threw 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)

One day, we were preparing piano lessons for children as usual, but nobody showed up. Nobody said anything about being disappointment, but all the volunteers looked depressed. A couple of days later, I got a phone call from a mom who registered her son for the lesson saying that she was sorry for missing it. Her son wanted to come, but she could not make it because she was sick. She asked me, "Were you there waiting for my son?" I answered "yes". I could hear that she was crying in her voice as she said, "Thanks for being there for us." Her words touched me and transformed a challenging day into a meaningful one.

We have come to realize that waiting is an important part of ministry. Now, we have lots of children who come to piano lesson every week. In ministry, we often ask, "how long should we wait?" The answer is simple: we should wait as long as the father waited for his son in the parable of the prodigal son.

We "are there" in the city of Edmonton, ready to welcome with open arms those who are looking for a friendly place for eating, internet, clothes, talking, sharing and resting. We believe that our Father God is right there waiting with us for his sons and daughters to come back home.

People in Edmonton know that we are always there for those in need. One day, a woman walked in the drop-in centre with a small bag that held thank you cards for each staff member, and gift cards and bus tickets for other people. The card said, "To Edmonton Urban Native Ministry, I would like to sincerely say thank you to the staff and the numerous volunteers at the centre. They really have made a difference in my life even it was just with a warm smile or a few wise words of advice." Her cards and donation meant everything for us. Because our Father is right here with us waiting patiently in greatest compassion, we also are going to "be here" waiting for his children who need to get back home. Thank you for your generous donation and support by *Presbyterians Sharing* through the year.

St. Stephen's Church, Creston, British Columbia (Sustaining), the Rev. Gwen Brown (mission story written by Elaine Carr, elder): I grew up in St. Stephen's Church; my roots are here. God has been worshipped in this place for over 100 years. Our grandfather helped build this church so it was our Christian home.

I was married in St. Stephen's to a man who also had roots in this church but rarely attended, but I thought I might coax him to attend with me. I hoped that as Paul said "The believer may have a positive, spiritual influence on their unbelieving mate and may be saved by the spouse's example." But when we arranged for a visiting minister to baptize our first daughter, he chastised my husband for not attending regularly and told him he was not welcome to take

communion. That ended any chance I had to make him feel welcome at St Stephen's. It broke my heart.

As time went on and our two girls grew up, I took a more active role, teaching Sunday school and singing in the choir when they needed an extra voice. However, as my career became more demanding and I felt some unease with our minister of the time, I slowly drifted away from my faith. It is so easy to let the noise of the world drowned out God's call. I was merrily going about my life: running a business, helping with our orchard and raising our children. We would still go to Christmas candlelight service and Easter Sunday, but it did not draw me back. I knew there was some very messy tension happening at the church and I wanted nothing to do with it.

The Rev. Gwen Brown came to Creston as extended pulpit supply. Congregational members would stop me on the street and ask me to come back because "she is a wonderful minister" but I resisted. I knew our church was on shaky ground and I did not want to watch it die. At the Christmas Eve candlelight service in 2008, however, God started to pull me back. The combination of the magic of the season, the welcoming feeling of the sanctuary and the warmth of this new minister made me feel the Lord's embrace.

My daughters and I started to come back to Sunday services. We boldly sat at the front of the church and listened intently to the service. Eventually I could no longer avoid the obligation of having the Holy Spirit in my heart. I knew I owed service to the Lord if I was going to follow him. So I started to take on, what I thought were, small tasks. I took on the position of Hall Manager, which meant trying to herd the many groups that use our buildings each week.

At the same time my husband started to drop in with me to see the Rev. Brown. He loved her sense of humor, her sharp wit and her welcoming presence. Then on Sundays, he would come in from the orchard and asked me to wait until he washed up so he could come with me. I never asked him to put on better clothes or nagged him to come. I was just grateful he wanted to be there.

I know I have a modicum of talent as an artist and an organizer, and God wanted me to embrace my gifts. So with the Rev. Brown's persuasion, I have organized two large garage sales that not only brought in much needed funds, but also brought the whole congregation together to work for a common goal. With my husband's help, we have built a life-sized nativity scene for our church front. We have made signs for special events, and this past year, we made four banners for the sanctuary. Our congregation has been so gracious with their praise, I feel very blessed.

Each day I must remember that God has not promised me a life without struggle or pain. I live with a rare genetic lung disease that makes my breathing difficult with any exertion, but I focus on the promise of God and know he walks with me every moment. St. Stephen's Church nourishes me spiritually every week. The congregation is warm and welcoming. The Rev. Brown keeps me grounded in my faith, reminds me weekly that my sins are forgiven and that the Lord loves me. And with all of this wondrous encouragement, I accept the Lord Jesus Christ with a grateful heart.

Cariboo Presbyterian House Church Mission, Lac La Hache, (south and central Cariboo-Chilcotin), British Columbia (Sustaining), Mr. Bruce Wilcox: Every August, the small town of Lac La Hache hosts a weekend outdoor "Garlic-Fest" that attracts several thousand campers, visitors and tourists from all over the country; they come to experience the most exotic garlic concoctions imaginable, including ice cream!

Our mission here in the Cariboo involves taking church to people where and as they are, so it was a pleasant surprise for us to be invited by the organizers to do church last summer at this event on Sunday morning. We saw it as an open door from the Lord and a great opportunity for our family in Christ here to rub shoulders with folks who still need Him. So, we gladly accepted.

One of the really interesting aspects of how the Lord worked through this event was the presence of a talented Elvis tribute artist who did an excellent performance of Elvis gospel music right after our service. And because our "Elvis" was himself a believer in Christ, and because he also had control of the volume of the sound system we used for our service, he made sure that we were cranked up to the point that all sixty vendors and everyone else on the entire site could clearly hear the gospel preached, prayed and sung that morning!

I do not know for sure, but it may be that some folks did not exactly appreciate that. What I do know is that that we were encouraged afterwards by some really grateful and positive response from some who were not at our service, and had not planned to be, and yet ended up hearing the whole thing anyway. This is just another example of the unpredictable and seemingly spontaneous, yet marvelous, ways and works of God. All Glory and Praise to Him!

Nazko and Area Dakelh Outreach, Nazko (Cariboo), British Columbia (Sustaining), the Rev. Jon Wyminga and the Rev. Shannon Bell-Wyminga: Moose meat, bannock, salmon, rice, salads and lusus (Indian ice cream), all laid out on big tables, all prepared by the people of the Ndazkoh community. This is a picture of ministry coming full circle. Let me tell you the story.

In 1997, when we still lived in Williams Lake, we came home from a week away to find several messages on our answering machine. One was from St. Giles' Church in Prince George to say that, after a number of years of leading VBS in Ndazkoh in the summer, they would not be able to put a team together that summer to offer the program to the community. A few messages later, we heard from a First Nations pastor friend asking if we could use a group of Koreans for 10 days in the summer to do VBS and service projects in the Ndazkoh village. We were amazed at God's timing and provision. As one door closed, another one opened, beginning a two-decade long relationship with Vancouver Korean Church (VKPC).

That summer we received our first Love Corps team made up of Korean youth from all over Canada. One of those youth was from VKPC. The next year, she returned and brought more people from her church. By the third year, the team had become exclusively a ministry of VKPC under the umbrella of the Love Corps organization. The Ndazkoh community quickly fell in love with "the Koreans", asking every year, "When are the Koreans coming?" For a whole generation, kids on our reserve have grown up coming to VBS and being loved by the VKPC youth. Every year the people from VKPC raise the funds to pay for all aspects of the ten-day ministry, from renting vehicles to food and VBS materials. It has been a time of tremendous activity each summer in the community and we all look with anticipation each year to the arrival of "the Koreans". The kids and youth here feel loved and the whole community has a great time.

The relationship between Ndazkoh and VKPC has not been limited to the summer. Letters used to go back and forth, and once phones and internet came to the community, email and then Facebook has kept some of us connected for many years. When community members are faced with hospitalization in Vancouver, our Korean friends are there to offer pastoral care, prayer and tangible help. When we took a group to Vancouver for the Truth and Reconciliation Commission, VKPC folks attended with us and helped to host us.

As part of VKPC's time in our community each summer, we gather together for Feast Night, or Culture Night as it was originally called. In preparation for that night in past years, an entire team of cooks from VKPC would come up and spend a whole day preparing an amazing Korean feast for the community. The evening also included cultural presentations, sometimes by a separate team of people all the way from Korea, and, in later years, a variety of Korean and Dakelh cultural activities.

When we realized that this year we would be receiving a team for the 20th year, it was time to give back. This past year, the community pulled together in love and generosity to host the VKPC team for Feast Night. Many of the women made enough food to feed the approximately 120 people who came. Others pitched in with set up and clean up afterwards. Another picked berries and canned them in time to put into the gift bags we gave as tokens of our love and appreciation. A band councilor collected gifts of hand-made jewelry as well as a book about the elders' stories to give to each representative who came from Vancouver. Others donated prizes and baked cakes for Indian Bingo and cake walks. Local musicians set up their band to play long into the evening after the games and a slide show of photos compiled from the last 20 years. It felt good for the community to give back.

This is what mission is meant to be – a giving and receiving of love and care based on relationship that reflects the love that Jesus has for each of us. It may start with one group providing for another in order to introduce people to Jesus, but we should never allow the giving and receiving to become entrenched in one direction. One of the marks of effective mission is

when “the receivers” become “the givers”. The privilege of sharing the gospel of Christ happens when the relationships are mutual and not dependent. It is mission coming full circle.

We continue to be the “fragrance of Christ” (2 Corinthians 2:15) in our community. Our hope is to see the healing of Jesus touch the hearts of every person, transforming individuals and the whole community to become all that God intended for them. Our worship circle in our home has grown slightly in numbers and together in the knowledge of Christ. We offer care in the midst of grief, and celebrate the milestones of everyone from school awards dinners to 100th birthday parties. Through a grant from the Healing and Reconciliation Fund, we have been able to support a Dakelh member of our session as she takes a program in biblical counselling to equip her to minister to her own people. We are blessed to be here and trust that our Creator is also blessing the Dakelh people through this mission.

Hummingbird Ministries, Richmond, British Columbia (Specialized), the Rev. Mary Fontaine: God is love (1 John 4:8) and love thy neighbour as yourself (Luke 10:27), along with the wisdom of Indigenous ancestors, is at the heart of Hummingbird’s healing and reconciliation ministry. Chief Dan George wrote, “If we only love the things that are our own but never learn to love the things that are outside and beyond, this is not love at all, for man must love all creation or he will love none of it... We have taken much from your culture... I wish you had taken something from our culture for there were some beautiful and good things in it.” Red Jacket (Seneca) said, “We also have a religion... which teaches us to be thankful, to be united, and to love one another! We never quarrel about religion.” Hummingbird creates awareness of Indigenous wisdom and cultural gifts to heal First Nations identity and to build up a relationship with Jesus Christ and the church, which was broken because of the residential school system. “One of the benefits of Indigenous wisdom is it can enhance Christianity” commented a prominent Christian leader about our biannual Indigenous Wisdom Conference.

PowWow dancing is one of those beautiful things about First Nations culture; it brings joy, passion and hope to First Nations children, in the midst of poverty. During their circle time, King David’s story inspired some to dance with all their might for their Creator. Some danced for their grandparents who went to residential schools. Some danced in the courtyard at sunrise. They are deeply grateful and joyful to don their dance regalia, a luxury, which is otherwise not within the budget of most of the families. The regalia were created by a group of dedicated volunteers and parents who made our Textile Arts Regalia-making project a great success. At their first public performance, the children behaved with respect and self-discipline, like the professional PowWow dancers they were trained to be. Their performance on July 13 at the Vancouver School of Theology Native Ministries summer school was fruitful and has prompted further invitations.

The PowWow dance project is part of our Creative Youth program, which is being expanded to include drama, music and multicultural dances, in preparation for a new drama production and the eventual formation of a dance troupe/amateur theatrical group. Friends who are actors, musicians and cultural dancers desire to help with these new performing arts projects. Friends from the Surrey Arts Theatre Centre have invited Hummingbird to use their facility for our performances. Regular ministry programs are adapted in response to requests by both Indigenous and ecumenical friends. A monthly prayer circle (worship) for all people is among God’s new blessings in 2016.

We made new ecumenical friends through three drama performances, three Kairos blanket exercises and an Indigenous healing music workshop. Through our Healing Path program, a Coast Salish elder responded to our community’s request for a drumming and legends workshop.

One challenge at Hummingbird is keeping up with grant writing, publicity and administrative tasks in addition to the ministry work. Casual office assistants and volunteers help, but a regular assistant would enable reaching more people and responding to spiritual and emotional needs. We seek committed volunteers and grants, which might support a staff person. In the meantime, we reach out and try to meet the needs through our healing ministries. Please pray for our need for an assistant and for the children, families and friends in need of spiritual care.

Our vision is to reach all people with a message to love sacrificially as Jesus did, to love beyond our own cultural, social and religious borders, to love all creation and all future generations, with the Spirit as our guide. Facebook.com/HummingbirdMinistries Hummingbirdministries.ca

Vancouver Hanmaum Church, Langley, British Columbia (New), the Rev. Philip Yong Kyoan 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. Our mission is evangelism – offering salvation to all people in the power of the Holy Spirit, to be received through faith in Christ. Our mission is also service – helping people in need by permeating all of life with the compassion of God.

We witness to God in Christ as the way, the truth, and the life and invite others to accept the forgiveness of God through our Savior. We support, strengthen and equip people to share the love of God revealed in Jesus Christ. Our main activities include – but not limited to – Sunday worship (provides a gathering place for worship and fellowship in Korean), Bible study (educates congregation members about the principles of the Christian faith), Family Ministry (benefits families with children for their marriage and parenting), and outreach programs (caring for the Korean seniors and the First Nations people in the community).

In our worship, we praise, pray, listen and respond to God. Centred on God’s word, our Sunday worship enables congregation members to refresh their hearts and minds. Through our bible studies, we bring the biblical materials to bear on contemporary life. We help families to overcome the difficulties they face every day with the biblical truth and knowledge.

In our mission and ministry, we pray for and serve four primary groups:

- New Korean immigrants: We offer settlement support for new immigrants who often feel uneasy in their new Canadian surroundings.
- Seniors: 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. The Rev. Philip Kim brings worship to seniors, who are not able to attend church services due to their physical limitations, every Wednesday in a Korean care home named “Amenida”. Korean seniors enjoy our visits and our program includes worship and special music performances.
- Children (our future!): We have Christian Art Sunday School. After listening to a Bible lesson, Christian Art students are invited to respond the word in creative ways. They do handcraft, drawing, painting, carving, pottery and cooking. The students have lots of fun in Sunday school and they love the artistic part of their learning – their parents love it too!
- Korean university students: The Rev. Philip Kim has started a campus worship gathering for a small group of Korean students at a dormitory of University of British Columbia, and we are now preparing to start Sunday morning worship on campus.

Our church’s name “Hanmaum” is a Korean word that means “the same mind – (that was in Christ Jesus)” from Philippians 2:5. We pray to have the same mind that Christ Jesus had. It is our vision that seniors and children, Korean speaking generations and English speaking generations, international student families and immigrant families, will be one in Spirit. We appreciate all of your prayer and support in making this happen.

COMMUNICATIONS

Staff Associate Secretary:	Barb Summers (parental leave until August 2016)
Web Coordinator:	James Laurenson
Communications Coordinator:	Michelle Kortinen (full-time as of March 20, 2017)

INTRODUCTION

The Communications Office assists church leaders, congregations, the courts of the church, groups, committees and agencies of The Presbyterian Church in Canada in the area of communications and best practices. The goal is to produce and promote useful, relevant resources, both in print and electronically, 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 are available for speaking engagements with groups, congregations, presbyteries and synods for the purpose of educating about website best practices, social media and technology. On May 10, 2016, the Communications Coordinator will lead a workshop at the Church Administrators Conference at Crieff Hills in order to help participants learn and understand the current practices of the online world, with tips on using MS Office software and online tools to create well-designed e-based newsletters, documents and website content.

WEBSITE OPERATIONS

presbyterian.ca

The Presbyterian Church in Canada's 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, as well as news, announcements, updates on events, activities and new resources.

In 2016, The Presbyterian Church in Canada's website received over 286,500 hits. Some of the most popular webpages are the homepage, worship, pulpit vacancies, resources, General Assembly 2016 and the Church Finder. Some of the most popular downloads on the site are Equipping Elders – Complete Collection, Church Matters: A Board of Managers Handbook, Westminster Confession of Faith, *Body, Mind, and Soul Study Guide*, lectionary readings, worship planners, Acts and Proceedings and Book of Reports.

The online Church Finder was overhauled in 2016, allowing for dynamic and interactive functionality. The Church Finder provides a map locator and contact details for each congregation. Congregations are encouraged to use the Church Finder and ensure their information is accurate. Updates and changes can be made using the online form.

The Presbyterian Church in Canada's website recently underwent a significant upgrade in 2016. A new website theme was implemented that has increased functionality, searching and security. For 2017, updates and enhancements using the new theme will be ongoing, including an improved download manager for easy access to resources and improved navigation.

One of the most frequently used features of The Presbyterian Church in Canada's website is the Comments section and the Contact Form. Visitors to the site are able to provide feedback on news posts, comment on articles and announcements, and ask questions. This provides an additional venue for people to get in touch with departments of The Presbyterian Church in Canada, and receive a prompt and timely response. Comments are received daily and the service continues to expand.

PCCWeb

presbyterian.ca/pccweb

PCCWeb is a service to congregations, groups, presbyteries and synods of The Presbyterian Church in Canada that allows them to set up a website, free of charge, hosted by The Presbyterian Church in Canada and funded through gifts to *Presbyterians Sharing*. We currently host over 320 sites. Online tutorials are offered to help people learn how to use WordPress more easily, and the Communications Office is available to offer technical support and ideas for website improvement. Maintaining security features remains one of the most important components of the network. This service continues to be well received and the network is steadily growing.

We host and support a number of other websites in addition to individual congregation and presbytery sites, including Presbyterian World Service & Development, the Presbyterian Archives, Canada Youth, Presbyterian camps, the Women's Missionary Society, the Women's Gathering, the Presbyterian Museum, the missionary blogs, Renewal Fellowship, PresbyCan Daily Devotional, Portland Place, Boarding Homes Ministry, and others.

Regional News

A section on the homepage is specifically reserved for highlighting the activities of congregations and groups within The Presbyterian Church in Canada. By submitting information using the online form, special events, worship activities, fundraisers, guest speakers, etc., can be

shared in the Regional News section. Individuals can subscribe to receive daily news updates via email by signing up on The Presbyterian Church in Canada homepage.

Online Donations

presbyterian.ca/donate

The Presbyterian Church in Canada's online donation system processed 1,096 transactions with a total of just under \$200,000 in 2016. 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 processed for PWS&D as well as Canada Youth registrations, the E.H. Johnson Fund, *Presbyterian Connection* newspaper, the Presbyterian Museum and the Archives. December remains the most active time of year for online gifts.

SOCIAL MEDIA

Facebook

facebook.com/pconnect

In the past year, the denomination's presence on Facebook has grown from 1,301 "Likes" to nearly 1,700, and this number continues to grow. Several new features have been added to Facebook, including "Take It Up Tuesday", weekly posts that highlight fun and easy-to-use ministry resources that help celebrate Christ's presence throughout the seasons of the church year. As well, weekly Stewardship Moments feature quotes about giving. The Facebook page is growing and is an easy way to both learn new information and interact with members of the constituency.

Twitter

twitter.com/pconnect

There are nearly 1,400 followers on The Presbyterian Church in Canada @PCConnect Twitter page. The Twitter feed is picked up from content posted to The Presbyterian Church in Canada's website newsfeed. The Twitter account is most active during the General Assembly.

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, planned giving brochures, prayer partnership, *Equipping for...* educational resources, newsletters, flyers, web visuals, display materials and brochures for departments of the national office, as well as several national committees.

Parasource Marketing and Distribution

presbyterian.ca/resource-centre

Following the closure of the WMS Book Room in early 2015, the Resource Centre continued to handle the distribution and sale of The Presbyterian Church in Canada's resources. Curricula, books and other materials not created by The Presbyterian Church in Canada were ordered separately through another publisher/distributor. In order to offer members of the constituency a seamless method for ordering both The Presbyterian Church in Canada's resources, curriculum and other materials, and to augment services and efficiency, the denomination decided to move to Parasource Marketing and Distribution (formerly Augsburg Fortress) in July 2016, for all resource distribution needs.

The alliance with Parasource gives congregations the opportunity to quickly and easily access a wide variety of additional educational and informational materials needed to support faithful and effective ministry. In addition to accessing The Presbyterian Church in Canada's resources, individuals, congregations and groups can place orders for curriculum, books, music and supplies currently offered through Augsburg. This one-stop shopping model makes ordering resources and materials easier.

The Presbyterian Church in Canada continues to produce high-quality resources at the lowest cost possible to support the work of congregations.

PCPak

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, download and print on the PCPak section of the website. This feature saves congregations time and money. After viewing online, people may phone or use an online order form to request print copies.

PCCConnect E-Newsletter

presbyterian.ca/pccconnect

As one of the most popular resources, PCCConnect monthly e-newsletter contains the latest news and information from The Presbyterian Church in Canada in a clear and easy-to-read layout. The e-newsletter has snapshots of information such as announcements, updates, deadline reminders, mission trip opportunities, new resources for congregations, upcoming events, popular links to online materials, and much more.

PCCConnect has an open rate of approximately 45–50%, which is well above the industry average of 25%. The distribution list continues to grow, with 1,650 current subscribers. Individuals from across the church are encouraged to sign up in order to reach a wider audience with relevant news and information.

Presbyterian Connection Newspaper

presbyterian.ca/connection

Following the announcement of the closure of the *Presbyterian Record* magazine, the Life and Mission Agency created the *Presbyterian Connection* newspaper, a new Christian publication that strives to further equip leaders, connect congregations and missions, facilitate communication and highlight denominational work – strengthening our denominational ties across the country. The *Presbyterian Connection* does not have the same editorial policy as the *Record's* and is not published as frequently.

The first issue of *Presbyterian Connection* was distributed in March 2017. The *Presbyterian Record* magazine subscription list was not available so the distribution list was compiled using The Presbyterian Church in Canada's database of congregations, clergy, donors, newsletter subscribers and supporters of The Presbyterian Church in Canada.

The newspaper works to unite Presbyterians from across the country through stories, reflections, interviews and articles, allowing us to share and develop our faith. The newspaper is informative, educational and entertaining. It is distributed four times per year, free of charge. Congregations automatically receive a small number of copies and individuals may subscribe for free home delivery. To sign up, adjust the quantity of newspapers you receive or update mailing addresses, go to presbyterian.ca/connection or call 1-800-619-7301 ext. 243.

Recommendation No. 2 (adopted, p. 27)

That all Presbyterians be encouraged to subscribe for free home delivery of the new *Presbyterian Connection* newspaper.

Online Forms

The department hosts over 50 online forms for 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 Parasource.

General Assembly

presbyterian.ca/ga2016

During each General Assembly, the Communications Office 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.

In 2016, there were over 300 downloads of each daily summary edition and over 3,000 active sessions of the live video stream. The viewing countries of the live stream were: Canada (3,039), United Kingdom (51), United States (25), Brazil (13), Australia (13), Germany (13), Bahamas (2), India (1) and Cayman Islands (1). As well, the Communications Office was able to assist the General Assembly Office in providing electronic materials. This included expanding the circulation of the Book of Reports and the Summaries.

PCC Style Guide and Web Standards

presbyterian.ca/styleguide

The PCC Style Guide and Web Standards resource contains grammatical rules and preferences specific to The Presbyterian Church in Canada, as well as web guidelines, voicemail and email best practices, specialized terms and a troubleshooting section. It is available as a free download on The Presbyterian Church in Canada website, along with a Quick Reference Guide.

STRATEGIC PLAN

The Communications Office is actively involved in living out the vision, mission, goals, methods and objectives of the strategic plan. As a supporting department, the Communications Office assists congregations and individuals, as well as the other departments, agencies and groups of The Presbyterian Church in Canada, fulfils their mandates and achieves their goals.

Some key areas of activity are:

- **Visionary leadership.** The Communications Office strives to find creative and innovative ways to share, connect and engage with the constituency.
- **Creating empowering resources that are relevant, contextual and missional.** Resource production is a key part of the work of the Communications Office.
- **Relational connections that incarnate Christ's mission at the local, national and international level.** The Communications Office works to connect Presbyterians from across the country and around the world through technology, resource production and online activities.

ADVISORY COMMITTEE MEMBERS

The Rev. Jeremy Bellsmith, the Rev. Kristine O'Brien and the Rev. David Moody.

INTERNATIONAL MINISTRIES

Staff	Associate Secretary:	Glynis Williams
	Program Coordinator:	Lily Ko

INTRODUCTION

The Presbyterian Church in Canada's strategic plan upholds relational connections that incarnate Christ's mission at the local, national and international level. International Ministries is in the privileged position of being the point of connection with people and church partners around the globe whose vision and Christian faith inspire and give cause for celebration. In this report, we have shared glimpses of the power of the Holy Spirit working through people within The Presbyterian Church in Canada and among our global partners. Watching world news can make one fearful and full of despair. Being in relationship with people who live on the front lines of fear and tragedy, and still proclaim their faith in word and deed is a gift of the Creator. May we celebrate and take heart in our shared humanity, shared trials and common hope in Jesus Christ.

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 at the invitation of 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. Requests to send individuals or delegations to special mission events, indicates that global partners value the interchange of experiences and theological perspectives. That attitude is shared by us in The Presbyterian Church in Canada.

MISSION PERSONNEL APPOINTMENTS

Every year has some endings and new beginnings among the mission personnel appointed by The Presbyterian Church in Canada. It is good to give thanks for the competence and faith that God was working through them and through the people they called colleagues and beneficiaries.

Dr. Nicholaus and Rebecca Bauman – Dr. Nicholaus (Nick) Bauman was appointed to the United Mission to Nepal (UMN) to work as a general surgeon at the United Mission Hospital Tansen, which serves a population of one million people in western Nepal and the north of India. The hospital's motto is "We Serve, Jesus Heals". Dr. Bauman's responsibilities include providing surgical services and teaching post-graduate residents in the Medical Doctorate in Family Practice. Rebecca (Becky) Bauman is an occupational therapist, but she is not seeking an assignment at this time. The appointment is for a term of two years, from February 1, 2017 to January 31, 2019. Nick says of this appointment that "our lives are not our own, but are gifts, and we are entrusted by God to be stewards of this gift". The Bauman's are connected with both St. Mark's and St. Andrew's Churches in Orillia, Ontario. Nick and Becky have three young children: Silas, Selema and Freda.

Ms. Jacqueline (Jackie) Bannerman was appointed as a young adult intern to work with the Reformed Church in Hungary (RCH). Jackie is working with the Refugee Integration Ministry of the RCH Diaconal Office, the Kalunba Social Services Ltd. Her duties are to provide a safe environment and build relationships with the refugee clientele, teach English lessons, and assist with the English website, providing content to connect international readers. Teaching refugees to speak English assists them to find employment. Participating in other organized activities through Kalunba and the St. Columba's Scottish Mission Congregation in Budapest extends the welcome to these newcomers. Jackie's fluency in French has been a real asset as refugees come from many countries. Her term of service is from January 1 to August 31, 2017. Jackie's home congregation is Chalmers Church, London, Ontario. She is looking forward to sharing stories with Presbyterian congregations upon return.

Ms. Yang Sun Rorisang Kim accepted an assignment from the Life and Mission Agency to serve as an International Development Studies (IDS) intern in Guatemala, appointed to the Asociación Maya-Mam de Investigación y Desarrollo (AMMID) for a term of ten months, beginning June 18, 2016 and ending April 20, 2017. AMMID is a PWS&D supported partner.

The Rev. Joel Sherbino was appointed under a new initiative in January 2017. He returned to his position at Paris Church, Ontario, in August 2016, after serving a one-year term as mission worker with the Church of Central Africa Presbyterian (CCAP), Blantyre Synod. Joel realized that Malawi would always be a part of his passion in ministry. Independently, Joel and International Ministries had been discerning the possibility of creating a part time Malawi liaison position, building on his years of previous service in Malawi. In December 2016, an agreement was signed with Paris Church, International Ministries, the Presbytery of Paris and the CCAP Blantyre Synod, outlining the terms. Using 10% of his time, Joel will visit Malawi for two weeks annually, while staying in touch with special projects, such as the prison ministry team, via email and Skype. After discussion with the Session of Paris Church, there was excitement about the possibilities for engaging in biblical reflection and education that deepens understanding of and commitment to God, the church and Christ's ministry. Two Sundays annually will be for deputation, sharing with other congregations how the church can live out its mission in Malawi and Canada. Stay tuned – a mission trip is being planned for 2018 for members of the denomination. This new initiative is an exciting new step. It enhances The Presbyterian Church in Canada's global connections through Christ.

ENDINGS

Ms. Denise van Wissen completed her assignment with The Presbyterian Church in Canada on December 31, 2016. During 2016, Denise was working with World Renew in Nicaragua as a Planning, Monitoring and Evaluation Advisor, with an additional focus in the areas of nutrition, newborn and child health issues. Denise has been engaged by World Renew directly and therefore we say farewell to her after almost 20 years of service. No doubt, our paths will cross in the years ahead, so this is *au revoir* and may God's grace and peace go with her.

SHORT TERM MISSIONS

Amity – Summer English Program

The Amity Foundation is a Chinese Christian non-governmental organization, a partner agency of The Presbyterian Church in Canada. In 2016, Ms. Karen Harding was the sole participant in this program of teaching English, which helps 100 rural teachers with their English listening and speaking skills. The program ran from July 4 to August 1, 2016. The Presbyterian Church in Canada was well represented by Karen as she served in Darhan, Inner Mongolia, China. Despite the challenges Karen faced in getting the visa, the problems she encountered due to language differences and dealing with the typhoon, she had a fantastic time connecting with her Chinese students and the locals. Karen shared that upon retirement she would love to participate again. More information about the program is available at presbyterian.ca/missiontrips.

Ecumenical Accompaniment Program in Palestine/Israel (EAPPI)

In early 2016, two people concluded their participation in this accompaniment program of the World Council of Churches in Israel/Palestine. The Rev. Diane Tait-Katerberg and the Rev. Gordon Timbers served in Jerusalem and the South Hebron Hills, respectively. Three month placements are always available; however, at the time of writing, no candidates for 2017 have been identified. Although the situation in Israel/Palestine has been very tense recently, our Palestinian and Israeli partners who are working for peace urge us to remain engaged. To discuss this mission possibility, contact International Ministries.

NEW INITIATIVES

An important theme in mission is partnership, the engagement and learning that happens when we truly listen to and interact with one another. International Ministries believes in the power of human beings entering into the experience of the other. When Amy Zavitz, a young adult intern, went to Malawi in 2015 for 10 months, she learned some important truths about relationships with God and one another. Amy writes, "Seeing communities so thankful for small things had a large impact on my personal faith. Everything they had, they recognized it was from God. When things are going well in our lives, it can be easy for God to get lost in the shuffle, for us to forget that on our own, we have nothing. In Malawi, it really became clear to me how the constant accumulation of stuff gets in the way of our relationship with God."

Facilitating opportunities for learning and growing in faith and knowledge is important. International Ministries is committed to young adult internships, such as those filled by Amy Zavitz and Jacqueline Bannerman. Interns return to Canada bringing an experience of Christ's mission in the world to share with their congregations and friends. Transformative experiences at a young age influence life decisions. Preparing and supporting young adult and helping them discern the call of Christ in their life nurtures new leadership in the church. Faith formation needs to be a part of that experience, and our partners are our teachers. This program embraces and promotes a missional culture.

Mission personnel are the denomination's "living links" with global partners. Some partners are telling us they do not want long term personnel, however, they do want us to stay connected with their mission. Accepting invitations to special events honours their ministry and celebrates our cultural and linguistic diversity. Two such opportunities in Hungary and Taiwan are described below under partnership events.

PARTNERSHIP EVENTS

Lebanon, Israel/Palestine February 18 – March 5, 2016

Working with global partners can lead to opportunities for congregations and individuals to engage significantly with important mission and justice issues. At the invitation of Dr. George

Sabra, President of the Near East School of Theology (NEST) in Lebanon, the Rev. Ian Ross-McDonald, General Secretary, Life and Mission Agency and the Rev. Glynis Williams visited numerous partners in Lebanon in February 2016. Lebanon hosts 1.5 million Syrian refugees, and half the student population of NEST is Syrian. Some commute from Syria where they serve Presbyterian churches, a surprising revelation given the news headlines. Staying at NEST and sitting in a few classes provided opportunities to meet students and faculty members, and to hear first-hand accounts of daily life. The Presbyterian Church in Canada is providing a leadership development grant to Liza Titizian, a Syrian Armenian student completing a Master of Divinity and a Bachelor in Library Science. She was deeply grateful to meet representatives of the people who support her as she develops her God given abilities. She will be the first Indigenous librarian at NEST in decades. At the 2015 General Assembly, Dr. Sabra challenged Canadian Presbyterians to “stay related to us; stay aware of what is happening to us; encourage us and support us morally, spiritually and materially; and above all, keep us in your prayers to God almighty”.

At the request of the Church of Scotland and world mission partners, we joined their trip through Israel and Palestine. This was a helpful opportunity to travel with the Church of Scotland’s Middle East liaison staff, Kenny Roger. We visited many organizations and church leaders, including the House of Grace, the YWCA, Physicians for Human Rights, Musalaha Ministry, SABEEL and EAPPI, and we worshipped in Tiberius and Jerusalem. The consistent commentary was that the situation was extremely tense and everyone expressed gratitude for letting them share the stories of life under occupation.

Moderator’s Trip to South Korea September 22 – October 4, 2016

For his official overseas trip, the Moderator of the 142nd General Assembly, the Rev. Douglas Rollwage, travelled to South Korea, at the invitation of the Presbyterian Church of Korea (PCK). The Rev. Rollwage attended the 101st General Assembly of the PCK. Accompanying him was the former Moderator, the Rev. Dr. Cheol Soon Park as well as Mrs. Karen Park. Highlights of the trip included a visit to the Sewol Ferry Disaster Memorial and meeting family members; preaching at the Presbyterian University and Theological Seminary; and worshiping in several churches. The Rev. Rollwage said “over and over again they expressed such gratitude that we and others had cared enough to reach out in mission and in service to a country badly in need of the gospel”.

The Reformed Church in Hungary (RCH): Reformation Jubilee Year Event, January 30–February 1, 2017

At the invitation of the Presiding Bishop of the Reformed Church in Hungary, Dr. István Szabó, the Rev. Ian Ross-McDonald, General Secretary, and the Rev. Glynis Williams attended events that centred in the city of Debrecen. 2017 is not only the 500th anniversary of the Reformation, but it is also the 450th anniversary of the Reformed Church in Hungary. Debrecen, often referred to as the Reformed Rome, offered two international ecumenical programs and various activities to learn about the history of this important city. We worshiped in the Debrecen Reformed Great Church with standing room only. Joining with other international guests, including Presbyterian friends from Korea, Taiwan, Scotland and the United States, and new friends from the Reformed churches in Spain, Holland, Germany, Greece and Poland was truly moving. An additional bonus was sharing these experiences with Jacqueline Bannerman, the young adult intern appointed to the RCH.

Presbyterian Church in Taiwan Mission Forum February 13–17, 2017

At the invitation of the Presbyterian Church in Taiwan (PCT), three Presbyterians attended an International Mission Forum. Having celebrated their 150th anniversary in 2015, the PCT has convened a forum to explore possible collaboration on the urgent issues of our time, such as the role of women and youth in mission, climate and environmental justice, and a world that is inclusive and life affirming. In particular, they asked The Presbyterian Church in Canada to include an Indigenous person in our delegation, recognizing the important role of the Austronesians, who represent 40% of the PCT membership. When a new political era was voted one year ago, the President of Taiwan established a Truth and Reconciliation Commission to address historical injustices. It is our joint hope as partner churches that the forum will be a first step in learning from one another’s experiences, and that the conversation will continue. The delegates were Ms. Lori Ransom and Ms. Carragh Erhardt from Toronto, and the Rev. Dianne

Ollerenshaw from Calgary. International Ministries anticipates that new relationships will be built between Indigenous and non-Indigenous peoples on a global scale.

PERSONNEL AND PARTNERSHIPS

The groups listed below are established partnerships of The Presbyterian Church in Canada. However, in terms of the ongoing maintenance and administration of these partnerships, International Ministries acts as the lead agency for some partnerships, while PWS&D acts as the lead agency for others.

Country /Region	Church or Agency	Staff
Afghanistan	Community World Service Asia (CWSA), 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 Evangelical Theological Seminary of Matanzas	
El Salvador	Instituto de la Mujer (IMU)	
Ghana	The Presbyterian Church of Ghana	The Rev. Raymond Abekah (Toronto) The Rev. Stephen Azundem (Montreal)
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 (ASDNA) Fraternidad de Presbiteriales Mayas (Association of Mayan Women) Francisco Coll School	Ms. Yang Sun Rorisang Kim
Guyana	The Guyana Presbyterian Church	
Hungary	The Reformed Church in Hungary	Ms. Jacqueline Bannerman
India	The Church of North India (CNI) Central Regional Board of Health Services (CRBHS) MIBE Graduate School for Nurses Centre for Dalit/Subaltern Studies Church's Auxiliary for Social Action (CASA) Institute for Development Education Madurai Non-Formal Education Centre Christian Medical Association of India (CMAI) Roofs for the Roofless	Ms. Michelle Verwey
Japan	The Korean Christian Church in Japan	
Kenya	The Presbyterian Church of East Africa	

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 Sherbino
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) SABEEL	
Mozambique	Presbyterian Church of Mozambique	
Nepal	The United Mission to Nepal (UMN) International Nepal Fellowship (INF)	Dr. Nicholas and Mrs. Rebecca Bauman
Nicaragua	Asociación Soya de Nicaragua(SOYNICA) Council of Protestant Churches of Nicaragua (CEPAD)	
Nigeria	The Presbyterian Church of Nigeria Abakaliki Literacy and Translation Trust	
Pakistan	Interserve Canada Community World Service Asia (CWSA) Pakistan/Afghanistan	Dr. William and Mrs. Sheila McKelvie*
Romania	Reformed Church in Romania, District of Transylvania and Királyhágómellék	
Taiwan	The Presbyterian Church in Taiwan	The Rev. Dr. Paul McLean Ms. Louise Gamble
Tanzania	Africa Inland Church Tanzania (AICT)	
Ukraine	Reformed Church of the sub-Carpathian Ukraine (RCCU)	Dr. David and Mrs. Anna Pándy-Szekeres

*Note: Associate Missionary – Presbyterian working for another mission organization

VISITS FROM OVERSEAS PARTNERS TO CANADA

General Assembly Visitors:

- E.H. Johnson Award recipient – Dr. Bernard Sabella, representing the Department of Service to Palestinian Refugees (DSPR) of the Middle East Council of Churches
- Bishop Béla Kató, Transylvanian Reformed Church in Romania
- The Rev. Tibor Kiss, Counsellor of International Affairs, Transylvanian Reformed Church in Romania

Other Visitors:

- Mrs. Jancy Johnson, Secretary, Nurses League of Christian Medical Association of India (CMAI)
- The Rev. Dr. Carlos Emilio Ham, Rector, Evangelical Seminary of Theology (SET), Matanzas, Cuba
- The Rev. Sung Jae Kim, General Secretary, Korean Christian Church in Japan (KCCJ)
- The Rev. Byung Ho Kim, Moderator, Korean Christian Church in Japan (KCCJ)

LEADERSHIP DEVELOPMENT PROGRAM

Leadership Development Program grants for students studying outside Canada

- The Rev. Mwawi Chilongozi, Livingstonia Synod, Church of Central Africa Presbyterian, Malawi, studying for a Master of Theology degree, Stellenbosch University, South Africa
- The Rev. Takuze Chitsulo, Blantyre Synod, Church of Central Africa Presbyterian, received his Ph.D. at the University of KwaZulu Natal, South Africa. Dr. Chitsulo finished his degree on April 18, 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, Malawi College of Accounting, Malawi
- The Rev. Patrick Thegu Mutahi, Presbyterian Church of East Africa (PCEA), Kenya, studying for a Ph.D. in Religious Studies at the Catholic University of Eastern Africa, Kenya
- Mr. Abel Soko, Livingstonia Synod, Church of Central Africa Presbyterian, Malawi, studying for a Bachelor's degree in Medicine and Surgery, Kampala International University, Uganda
- Ms. Liza Titizian, The Near East School of Theology, Lebanon, studying for a Master of Divinity degree and a Library Science degree at the Lebanese University

ECUMENICAL RELATIONSHIPS

International Ministries and/or PWS&D participate in the following ecumenical organizations:

- KAIROS: Canadian Ecumenical Justice Initiatives – the Rev. Laura Cavanaugh, Mr. Stephen Allen (Justice Ministries)
- Canadian Churches Forum for Global Ministries – the Rev. Glynis Williams, the Rev. Dr. Robert Faris
- Caribbean and North America Council for Mission (CANACOM) – Ms. Anne Phillips, the Rev. Glynis Williams

ADVISORY COMMITTEE MEMBERS

The Rev. Marion Barclay-Mackay (St. Andrew's, Sydney Mines, Nova Scotia), the Rev. W. Corrie Stewart (St. Andrew's, North River-North Shore, Nova Scotia), Ms. Rebecca Pitt De Vries (Kensington, Montreal, Quebec), Ms. Huda Kandalaft (St. Andrew's, Ottawa, Ontario), Ms. Margaret Evans (Toronto, Ontario), Mr. Guy Smagge (Director, PWS&D), the Rev. Jeannie Lee (Knox, Neepawa, Manitoba), Ms. Margaret McKague (Dayspring, Edmonton, Alberta), and the Rev. Glenn Inglis (West Vancouver, West Vancouver, British Columbia).

REPORT OF THE DR. E.H. JOHNSON MEMORIAL FUND COMMITTEE

We thank the Life and Mission Agency for its support of the E.H. Johnson Committee through the generous gift of the time and talents of staff members. We also thank supporters from churches across Canada, who continue to hold up in prayer and work on the "cutting edge of mission". Their gifts of time and financial support 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.

In 2015, the committee decided to change the format of the award event. Instead of a luncheon attended by a smaller number of people, the award recipient addressed the entire General Assembly during an afternoon sederunt. An evening reception was hosted, providing a welcome opportunity to meet the recipient informally.

During the 2016 General Assembly in Toronto, the E.H. Johnson Award for work on the "Cutting Edge of Mission" was given to Dr. Bernard Sabella, Executive Secretary of the Department of Service to Palestinian Refugees (DSPR) of the Middle East Council of Churches. Dr. Sabella is a Palestinian academic, a sociologist formerly on the faculty of Bethlehem University. Dr. Sabella is a Catholic and a leading member of the Palestinian Christian community. His research included gathering statistics on the shrinking population of Palestinian Christians in the Holy Land. Arab Christians are an intrinsic part of Arab culture and have lived in harmony with their neighbours for hundreds of years. Today, the crisis in the Middle East is

making them vulnerable. The vision of DSPR is of a pluralist Palestinian and Middle East society which guarantees equal opportunities for all citizens, based on the ideals of justice and equality of rights, opportunities and freedoms. Dr. Sabella is an engaging speaker whose warmth, wit and challenge to western Christians was evident in his address. Although he has been dealing with the pressing Palestinian refugee situation for many years, his message was hopeful as well as challenging. The committee was pleased to recognize the cutting edge mission of the DSPR in a context where a new exodus of peoples from the Middle East has assumed tragic and historic proportions.

The recipient of the E.H. Johnson Award at the 2017 General Assembly will be Dr. Cindy Blackstock, Executive Director of the First Nations Child and Family Caring Society of Canada and Professor at McGill University School of Social Work. As a member of the Gitksan First Nation, Blackstock has 25 years social work experience in child protection and Indigenous children's rights. She received a Ph.D. in Social Work from the University of Toronto in 2009. Her doctoral thesis was on the inequality in Canada's child welfare system. Blackstock has addressed contemporary inequalities experienced by First Nations children and youth, by engaging children, young people and other members of the public to implement evidence-informed solutions. This reconciliation-based approach has been recognized by the Nobel Women's Initiative, the Aboriginal Achievement Foundation, the Indigenous Bar Association, Frontline Defenders and many others.

E.H. Johnson Memorial Fund Committee Members

One Year – Ms. Annemarie Klassen (convener), the Rev. Thomas Kim (University, Toronto, Ontario), Ms. Janette McIntosh (West Point Grey, Vancouver, British Columbia), Ms. Anne Saunders (Beaches, Toronto, Ontario), the Rev. Mona Scrivens (Amberlea, Pickering, Ontario)

Two Years – Ms. Shahrzad Kandalaft (St. Paul's, Kemptville, Ontario)

Three Years – the Rev. Gordon Timbers (St. Mark's, Orillia, Ontario)

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

MISSION REPORTS – INTERNATIONAL MINISTRIES

Europe

Dr. David Pándy-Szekerés, Reformed Church of the sub-Carpathian Ukraine (RCCU), Ukraine: In Ukraine, there is very little to report in terms of exciting change at either the political, economic or demographic level. The national currency continues to slide on the exchange markets and consumer prices continue to rise. Young men make up the highest proportion of "leavers"; most often as a response to the military draft which still fuels the war in the eastern part of the country or to find jobs elsewhere. It is estimated that one quarter of the population of the largest, completely ethnic-Hungarian town in Ukraine of Nagydobrony is working abroad. This phenomenon unsurprisingly exerts a debilitating toll on family, community and church life.

Christian Education

The four secondary schools of the Reformed Church of the sub-Carpathian Ukraine continue to operate successfully, with a record number of students enrolling in 2016–2017. As in the past years, summer Ukrainian-language and English-language programs were organized and successfully completed with the help of native-language speakers. Although not easy, all four schools were able to recruit a sufficient number of quality teachers to replace those who left at the end of the previous school year. In June, the school in Nagydobrony launched a building program with significant renovation work and the addition of new classroom, dormitory space and a physical education building.

Missionaries and Mission Outreach

The outreach program to the Roma communities experienced little change this past year. The financial difficulties, however, cast a large shadow over operations for many long months until it was clarified that a grant from the Hungarian government would be forthcoming. This will be warmly welcomed by those colleagues who worked for months without pay. What the future holds for this program will, to a large extent, depend on the financing that can be found for it.

Educational Opportunities

Three representatives from the RCCU were invited to participate at Canada Youth 2016. Before the event, they visited The Presbyterian Church in Canada's congregations and Indigenous organizations in Alberta. It was a very positive and uplifting experience for these young representatives.

Agricultural Consulting Services

The Terra Dei Foundation (TDF) has completed a year when its activities were at their lowest ebb since the organization was established. The projects which the TDF has been sponsoring in order to assist families earn a living from agricultural enterprises are now on hold. There are no funds to sponsor such launch-ups and there are no families who are willing to enter into this type of activity, knowing that the economic odds are stacked against them in succeeding with such work. Consequently, the TDF staff also has fewer growers to visit in order to provide advice.

The model farm had a much more successful year than the year before. The fruit trees provided a reasonable harvest of fruit and the vegetables yielded well. There was an opportunity to upgrade the capabilities of the model farm through funding received from The Presbyterian Church in Canada. Two of the greenhouses received a new "outer skin" to replace the ones which were torn to pieces by a wind-storm in 2015. A more important addition was the installation of a large cooler where fruits and vegetables can be stored at favourable temperatures until taken to market. The added capacity of cooled storage improved the chances of getting better prices for these products.

Asia

Ms. Louise Gamble, Tamkang High School and MacKay Memorial Hospital, Taiwan: My main assignment has been the production of the Canadian Formosa Mission Reports.

The project to produce the reports and correspondence of the North Formosa (1868–1923) Mission continues. This project is sponsored jointly by Tamkang High School and MacKay Memorial Hospital. Previously, we published the MacKay years (1868–1901), first in English and then in Chinese. Now we are completing the Series II 1902–1914, which will probably be over 1,300 pages! This series is only published in Chinese. The English transcription will be available on CD, as well as attached to the Chinese edition.

This period of the Canadian Mission history is quite interesting. The World Missionary Conference was held in Edinburgh in 1910, chaired by the American Mr. John Mott. As a follow-up to the conference, this renowned ecumenist and evangelist addressed the need in Formosa for one theological college. With the understaffed South Mission (Presbyterian Church of England) and the understaffed North Mission (The Presbyterian Church in Canada), we can follow the debate between idealistic principles and the actual lack of staff and finances. But we can follow the successful opening of the Tamsui Girls' School under the Women's Missionary Society (WMS) staff, and the progress of the Tamsui Boys' School under George Wm. MacKay. Dr. J.Y. Ferguson opened the new MacKay Hospital in Taipei. The North Formosa churches formed a fully-functioning presbytery, and by 1914 the North and South churches established an island-wide synod.

I continue to enjoy supporting the work of my Taiwanese colleague, Mr. James Chen, Chen Kuan-chou.

Mr. Sam and Mrs. Linda Ling, Central Asia: Greetings from Central Asia! God is so faithful and he has continued to show us his faithfulness this past year.

Central Asian countries are all former Soviet republics. Since the fall of the Soviet Union, their need for international assistance has opened doors for Christians to serve even though religious work is restricted and there is some persecution. Congregations are dwindling and the members need much support and encouragement.

We are blessed to be part of the team here in Central Asia. We are able to do this effectively through the MK (missionary kids') school, Hope Academy. Hope is a strategic place to be serving because we can support the many ministries in which the student's families are engaged. Because Hope Academy exists: medical clinics in villages are developed; programs for orphans can continue; there is professional development that allows locals to work with people,

organizations and companies from around the world; and sustainable businesses are being established.

In 2016, the director of Hope Academy resigned, leaving a vacuum. Thankfully, God allowed us to help until a new director and board were put in place. Unfortunately, recruitment of new teachers and administrative staff was difficult due to the problems of 2015. Two teachers left during this school year. Linda taught a grade one language arts class and has taken on the roles of both academic and psychological guidance counsellor. Sam continues to lead the team providing computer support for Hope Academy. The past school year was also very challenging because of the deaths of two of the students.

Separation from our children is difficult but we are blessed to see them during our summer and Christmas breaks. This past year, with the separation from our children and the passing of the students at Hope, we are reminded of the need to cherish our moments together with our friends and family, and to take the opportunities that God gives us to share his love with others.

The Rev. Dr. Paul D. McLean, Bible Translation Adviser, The Presbyterian Church in Taiwan (PCT) and the Bible Society in Taiwan (BST): Today's Chinese Version (TCV) uses a meaning-for-meaning way of translating the Bible from Hebrew, Aramaic and Greek into Mandarin-Chinese. TCV is used as the model text for translating the Bible into Indigenous languages in Taiwan and China. First published in 1979, and revised in 1995, the BST wants further revision in the Old Testament, making a good translation even better.

When working on the Hakka Bible, I noted verses where the TCV could be revised. I submitted hundreds of suggestions for the revision team to consider. Some were adopted, others were set aside for later. The BST will publish this revision of TCV in 2017. Meanwhile I have been showing the Indigenous teams I support how to compare digital versions of TCV-1995 and TCV-2017 to see if their own TCV-based translations may need adjustments. Our aim is the same: to translate the word of God as accurately and faithfully as possible into the heart-language of Taiwan's Indigenous peoples.

I visited my teams during three trips, over 20 weeks of intensive checking sessions. In the summer the BST asked me to serve as the Translation Adviser for the new Tayal project. The Tayal New Testament was translated with help from The Presbyterian Church in Canada's missionaries, Clare and Grace McGill, in the 1950s–1970s. The Tayal team hopes to complete their Old Testament and revise the New Testament in four years. I taught at a PCT sponsored seminar for over 50 Indigenous Bible translators who are working on nine language projects.

I attended the United Bible Societies Translation Adviser workshops in Turkey and Singapore. We studied Cognitive Linguistics and were trained in Paratext 8, a Bible translation software to be released in 2017. On team visits, I introduced the newest tools in Paratext to manage their digital drafts better and attain the highest quality possible.

All six teams made good progress. The Amis team nearly finished checking the revision suggestions for the New Testament, Psalms and Proverbs, in what has become a fairly major revision. We hope to publish in the fall of 2017. Manias completed his draft of the Bunun Old Testament and finished revisions in the New Testament, and the Bunun team reviewed their work up to the book of Acts. Each visit I helped Manias use Paratext tools to check for greater consistency and accuracy. The Drekay team and I finalized their translation of the whole Bible. A computer crash in November affected the entire project, and it took 10 days to restore it with little loss of information. In December the typesetting phase began with help from the Korean Bible Society. The Paiwan team made slow but steady progress through their Old Testament translation. Thankfully one full-time translator will start in 2017. The Pinuyumayan team completed their review of the books of Mark, Philemon, and 1, 2 and 3 John. With the Tayal team, I reviewed draft work in Exodus and Leviticus, and began teaching them Paratext tools to increase consistency in spelling and the translation of key Biblical terms.

With the BST's computer expert, we improved the functionality of more than 100 special Hakka-Han characters used in the 2012 Hakka Bible. The set of "Open Han Bible Fonts" he created will enable the BST to post the Hakka Bible in the UBS's Digital Bible Library, so people worldwide can access it using iPads and smart phones.

I worshipped in vibrant Amis, Drekey and Paiwan churches. I spoke at the ordination service for Dhali, a member of the Drekey team, and attended the memorial service for one of my mentors Dr I-jin Loh, UBS Translation Adviser for Asia & Pacific. He was our teaching assistant on the Hakka New Testament and one of the translators for TCV. I spoke at the memorial service for my beloved Hakka teacher and co-worker, the Rev. Hiu San-hiung. On November 26, I joined in the BST's joyful 60th anniversary celebrations in Taipei.

My deep thanks to The Presbyterian Church in Canada, The Presbyterian Church in Taiwan and the Bible Society in Taiwan for supporting Indigenous Bible translation work in Taiwan. Thanks to all who faithfully pray and support me and our partners in mission through *Presbyterians Sharing*. May God bless you for your part in sharing the gospel of Jesus Christ through Taiwan's Indigenous languages.

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 our Lord, whose presence endures all and whose grace supported the ministry in Central India through International Ministries and *Presbyterians Sharing*. For six weeks in January and February, 2016, I worked alongside Indian colleagues from the Central Regional Board of Health Services (CRBHS) of the Church of North India (CNI). The three year PWS&D supported project in Ratlam, Barwani and Hatpihya implemented by CRBHS was coming to completion. My duties included assisting the project coordinator to prepare for final reporting, accompanying a PWS&D staff and committee member on the monitoring trip, and aiding the Mendha Local Committee in writing a project proposal.

Historically CRBHS has focused on running community projects which deliver maternal and child health care in rural areas. However, as the Indian government has expanded maternal and child health programs over the past decade, CRBHS began shifting the nature of their community work. This last project involved several significant programmatic shifts for our partner, including activities to draw government maternal and child health services into remote villages and expanding the breadth of livelihood activities. My work was to help CRBHS staff determine what data to collect and how to analyze it to track changes in the community due to the project activities.

By the end of the project, the government antenatal care services were accessed by 86% of pregnant women and 99% of pregnant women delivered at a hospital or government health facility. Other successes of the project included the enthusiastic uptake of watershed activities (a new area of programming for CRBHS) and organic farming methods. Five hundred and seventy five households established their own kitchen garden to increase access to a diversity of vegetables needed for balanced nutrition which are otherwise unaffordable to most households.

In April and May, I worked with Mr. Neeraj to submit the Mendha Community Pilot Project proposal to PWS&D. I also taught community health nursing and nursing research to students at the Mid India Board of Educators (MIBE) Graduate School for Nurses. The class topics included statistics and epidemiology.

Plans for a third trip to India in the fall were delayed because the CRBHS's status as a charity was at risk and ultimately lost. Recent changes in government regulations have resulted in tens of thousands of Indian charities and non-government organizations losing their registration and access to international donor support. Throughout this time, I worked from Canada with the CRBHS Project Coordinator to attempt to renew CRBHS's registration and, subsequently, in exploring options for CRBHS to remain open and begin a community project in Mendha. By the end of the year, CRBHS was negotiating with the Christian Medical Association of India (CMAI) to support CRBHS as a conduit through which to run community projects.

I offer prayers of thanksgiving for the support from all my Indian colleagues, the witness of International Ministries and The Presbyterian Church in Canada during the challenges for our partner, and for the rock and refuge of our Lord.

JUSTICE MINISTRIES

Staff	Associate Secretary:	Stephen Allen
	Program Coordinator:	Katharine Masterton
	Healing and Reconciliation Program Assistant:	Carragh Erhardt (contract)

MANDATE

The mandate of Justice Ministries was approved by the General Assembly.

To collaborate with and assist congregations and courts of the church to respond faithfully to the justice imperatives of the gospel by:

1. Encouraging theological reflection and action on social justice issues in The Presbyterian Church in Canada.
2. Supporting and facilitating social justice initiatives in The Presbyterian Church in Canada by supporting and working with: congregations, presbyteries, the Atlantic Mission Society, the Women's Missionary Society, youth groups, the colleges and regional staff.
3. Animating workshops.
4. Co-coordinating research and writing statements to assist The Presbyterian Church in Canada speak prophetically on social justice issues and engage with elected officials and decision-makers.
5. Responding to queries on church policies or social justice issues.
6. Assisting Presbyterians and courts of the church in contributing to healing and reconciliation between Aboriginal and non-Aboriginal people, and in building new, strong and healthy relationships.
7. Collaborating with ecumenical and inter-faith partners: the Canadian Council of Churches, the Church Council on Justice and Corrections, ISARC, KAIROS and Project Ploughshares and encouraging Presbyterians to become involved with these partners.

STRATEGIC PLAN

Objectives

With God's help, Justice Ministries 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; noting the following objectives pertain most closely to Justice Ministries' mandate and program:

- 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.
- Engage in evangelism, outreach and discipleship.
- Embrace a missional culture that nurtures initiative and risk taking at local, national and international levels.
- 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.
- 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.
- Celebrate, support and encourage cultural and linguistic diversity.

Methods

The following methods in the strategic plan are most relevant to Justice Ministries.

1. Provide congregations with resource people and tools to encourage/enhance ministry.
2. Use technologies to facilitate achievement of goals and objectives.
3. Create, seek and make easily available print, video and electronic resources to equip congregations and individuals for ministry.
5. Work with mission partners who enable congregations to participate in mission beyond the congregation.
6. Provide equipping conferences for leaders from congregations, presbyteries and synods.
7. Provide grants strategically to further accomplish the goals and objectives of the strategic plan.
8. Collaborate with the theological colleges on common goals and objectives of the strategic plan.
9. Provide opportunities for building relationships between Indigenous and non-Indigenous peoples.

HEALING AND RECONCILIATION PROGRAM

Outreach

Since the 2016 General Assembly, Justice Ministries staff have done 31 visits to congregations, presbyteries, presbyterials, youth groups and theological colleges, or hosted workshops or retreats for Presbyterians. Sixteen of these initiatives were about healing and reconciliation. They included 2 retreats, 7 Blanket Exercise activities, 11 sermons, 4 presbytery presentations, 2 workshops at Canada Youth and 5 presentations or talks for other church groups (presbyterials or other congregational groups).

Healing and Reconciliation Seed Fund

Since the Healing and Reconciliation Seed Fund was established in 2006, the church has funded 76 initiatives totaling \$273,673. In 2016, the Healing and Reconciliation Advisory Committee approved six projects for a total of \$19,387. The following is a summary of the projects that were approved in January to December, 2016.

In April, **Kerrisdale Church** (Vancouver) hosted two presentations of Dallas Yellowfly's theatrical production "Qwalena: The Wild Woman Who Steals Children". Yellowfly is an Indigenous educator and member of 3 Crows Productions. The use of drama to initiate discussions about the inter-generational impact of residential schools proved to be a powerful way of engaging with both youth and adults. Kerrisdale Church extended invitations to schools and members of the community with great success; about 250 secondary school students attended. This project was approved on April 12, 2016, and received \$237.

First Nations Child & Family Caring Society of Canada and Productions Cazabon partnered to produce a nineteen-minute documentary on child and youth perspectives on reconciliation called "The 7th Generation our Ancestors Prayed For". The main documentary and accompanying vignettes help to explain the Truth and Reconciliation Commission's report in a child-friendly way while sharing the reflections of Indigenous and non-Indigenous children and youth ranging from 8 to 23 years old. Four Presbyterian youth took part in filming an eight-minute vignette called "Youth from the Presbyterian Church Reflect on Reconciliation". These videos can be found on the "fncaringsociety" YouTube channel. This project was approved on April 12, 2016, and received \$5,000.

With the support of the Seed Fund, seven Indigenous youth and one adult advisor from **Winnipeg Inner City Missions (WICM)** and **Place of Hope Church** were able to attend Canada Youth 2016. Thank you cards from the youth from WICM expressed how excited they were to have made new friends and taken part in a vibrant environment of worship and discussion. In addition to providing the youth with new experiences and opportunities for personal growth, this initiative was intended to increase the Indigenous presence at CY2016, thus creating more opportunities for relationship-building between Indigenous and non-Indigenous youth in the church. This project was approved on April 12, 2016, and received \$5,000.

"Friendship, Caring and Sharing" was a day-long youth event organized by **St. Andrew's Church** (Southampton) and **Wesley United Church** (Saugeen First Nation #29). Designed to provide Indigenous and non-Indigenous youth with shared experiences, the event included teachings from an Indigenous language teacher, Marilyn Root, and a tour of the Indigenous display at the Bruce County Museum and Cultural Centre followed by an evening of food and music. A highlight of this event was the enthusiasm that the 32 participants showed for learning about Ojibwe language and culture, including learning to make dreamcatchers. This project was approved on April 12, 2016, and received \$1,500.

Aboriginal Urban Ministry Partnership, Support and Issue Awareness in Kitchener-Waterloo is a multi-faceted initiative involving **Doon Church** (Kitchener) and Conestoga College's Aboriginal Student Association. The initiative is planned for 2017. The project focuses on creating conversation opportunities for Indigenous and non-Indigenous people to discuss issues of concern to Indigenous people in Kitchener-Waterloo. This will include an eight-lecture speaker series. This initiative was inspired by a desire to maintain a more consistent relationship between Doon Church and its Indigenous neighbours that moves past education towards collaborative action. This project was approved on November 16, 2016, and received \$2,650.

The **Women's Missionary Society** received seed funding to support the participation of two Indigenous women from across Canada at the National Presbyterian Women's Gathering, Rooted in Love, in May 2017. With over 600 participants, the women's gathering is one of the largest gatherings of Presbyterians in Canada. Inclusion of Indigenous women at the women's gathering will provide an opportunity for non-Indigenous women in the church to develop an understanding of issues facing Indigenous people. In addition to learning from the two Indigenous women who will be invited to attend, there will be a key note address by Dr. Cindy Blackstock on the Saturday evening and a performance by the Tribal Vision dance group. This project was approved on November 16, 2016, and received \$5,000.

Supporting Indigenous Initiatives

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 initiated called "Opening the Doors to Dialogue". Mr. Thomas collected doors from several residential schools. "Opening the Doors to Dialogue" involved inviting Indigenous and non-Indigenous peoples to come together to learn how to bead, but more importantly to talk. Mr. Thomas is a researcher, artist and educator of Iroquois beadwork. Workshop participants beaded patterns on the doors. Mr. 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.

Each of the five workshops that took place in Ontario included a time for representatives from the Anglican Church of Canada, The Presbyterian Church in Canada and the United Church of Canada to read their apologies or confessions to those who had gathered to participate in the workshops. Most of the participants were Indigenous people, some of them were survivors of residential schools or had family members who had attended a residential school. The Presbyterian Church in Canada had representatives at each of these workshops who read the church's confession. In July 2016, there was a closing ceremony to conclude the series of workshops that took place at the Woodland Cultural Centre at Six Nations.

On September 2, 2016, the formal opening of the "Opening the Doors to Dialogue" exhibit took place at the Woodland Cultural Centre.

The most important part of the workshops was listening to the experiences of survivors who attended a residential school. Justice Ministries is in discussions with Sam Thomas about having the exhibit in other communities in Ontario.

Supporting other initiatives

Participation in Bartimaeus Institute Saskatoon, October 2016

"The TRC Calls Churches to Action" was the theme of a conference held at St. Andrew's College, University of Saskatchewan, on October 14–15. This event, co-convened by the Bartimaeus Institute (an ecumenical social justice organization in California), KAIROS, the Office of Treaty 6 Commissioner (Saskatchewan), members of the Anglican, Mennonite and United Churches, drew about 100 Indigenous and non-Indigenous delegates from several provinces and states.

The conference included plenary sessions and workshops. In the former, various issues concerning relationships between churches and Indigenous peoples, the Doctrine of Discovery, adopting and implementing the United Nations Declaration on the Rights of Indigenous Peoples, were addressed by inviting speakers including the Rt. Rev. Mark MacDonald, Anglican Indigenous Bishop of Canada, Sylvia McAdam, co-founder of the Idle No More Movement, and Leah Gazan of Wood Mountain Lakota Nation and the University of Winnipeg.

The workshops provided opportunities for groups of delegates to discuss issues such as church apologies and strategies for reconciliation, stories of resistance, Indigenous perspectives on the Blanket Exercise and the retention of language and culture.

Regina Indian Industrial School Chronology

The Regina Indian Industrial School was run by The Presbyterian Church in Canada from 1891–1910. Dr. Douglas Stewart is an historian and a member of First Church in Regina. He extensively researched the Regina Indian Industrial School, including school administration, correspondence and reports about the school, and the cemetery associated with the school. He

then wrote a chronology of the school. A copy of this report was submitted to the National Centre for Truth and Reconciliation in Winnipeg and The Presbyterian Church in Canada Archives. The Presbyterian Church in Canada is grateful to Dr. Stewart for his work on drawing attention to this part of the church's legacy regarding residential schools. Dr. Stewart is a member of the Healing and Reconciliation Advisory Committee.

Local Leaders' Training and Network

A priority in the healing and reconciliation 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.

Training workshops take place in communities across Canada. The workshops cover The Presbyterian Church in Canada's involvement in residential schools and The Presbyterian Church in Canada's commitment to healing and reconciliation. Participants experience KAIROS' Blanket Exercise learn about the Truth and Reconciliation Commission and the United Nations Declaration on the Rights of Indigenous Peoples. An important principle in the workshops is Indigenous leadership. Part of the workshops occurs in a First Nations community or at a Friendship Centre.

Child and Youth Outreach

One of Justice Ministries' priorities is to involve teenagers and young adults in the church's healing and reconciliation initiatives. In October 2016, Justice Ministries contacted the clerks of presbytery to inform them of Justice Ministries' interest to speak with congregational youth groups, camps, and presbytery or synod youth networks about healing and reconciliation, and how they might become involved. As a result, Justice Ministries staff initiated conversations with over 30 youth leaders, ministers and presbytery clerks in 15 presbyteries between October and November, 2016, regarding possible youth initiatives including the following:

On April 30, youth from The Church of St. Andrew and St. Paul in Montreal, Quebec visited the Kahnawake Cultural Centre to learn about Indigenous culture.

Justice Ministries hosted a youth conference for healing and reconciliation at Camp Kannawin on Sylvan Lake in Alberta, May 5–6 2017. Invitations were extended to youth from the Presbyteries of Peace River, Edmonton-Lakeland, Calgary-MacLeod and Central Alberta. The keynote speakers were Ms. Shirley Dufour, a social worker and residential school survivor and Grand Chief Wilton Littlechild, former Commissioner with the Truth and Reconciliation Commission.

Justice Ministries produced a vacation bible school (VBS) resource on healing and reconciliation to complement *Walking Side by Side: A Healing Journey for Children and Youth* that was published by The Presbyterian Church in Canada in 2013. A working group of ministers involved in VBS advised staff in developing the resource in light of *Walking Side by Side*. The resource will introduce children (ages 6–10 years old) to Indigenous culture, the history of residential schools and other concepts related to reconciliation. This resource was available at the end of April, 2017.

Responding to the Truth and Reconciliation Commission's Calls to Action

The 2016 General Assembly, adopted a series of recommendations to encourage courts of the church to acknowledge traditional territory. Justice Ministries is aware that the Church of St. David (Halifax), St. Stephen's (Scarborough) and Camp Kintail (Goderich) acknowledge the traditional territory.

Acknowledging traditional territory demonstrates respect for Indigenous people and is related to Call to Action No. 46 which calls on the parties to the Indian Residential Schools Settlement Agreement to repudiate concepts used to justify European sovereignty over Indigenous lands and peoples. Justice Ministries would like to hear from other congregations and groups in the church that acknowledge the traditional territory.

In Montreal, The Church of St. Andrew and St. Paul organized a workshop in May, 2017, about the United Nations (UN) Declaration on the Rights of Indigenous Peoples. Resource people included ecumenical partners, a representative from the federal Department of Justice, Kenneth

Deer, a Mohawk elder who was involved in developing the UN Declaration and Justice Ministries (Call to Action No. 48, iii).

First Church, Regina, has been cooperating with a United Church of Canada congregation and Indigenous organizations for several years to advocate for the commemoration and maintenance of the cemetery of children who died at the Presbyterian-run Regina Indian Industrial School. On September 26, 2016, Regina's City Council voted unanimously to designate the cemetery as a heritage site (Call to Action No. 75).

Justice Ministries is available to lead workshops on the Calls to Action. The Calls to Action are available at trc.ca/websites/trcinstitution/File/2015/Findings/Calls_to_Action_English2.pdf.

The Doctrine of Discovery (Call to Action No. 46, Article 2)

When European explorers arrived in the western hemisphere they claimed for their monarchs the lands, territories and resources of Indigenous peoples. Papal Bulls from this time period promoted and maintained these claims. Here is an example: in 1452 Pope Nicholas issued *dum diversas* which encoded a principle that "Christian" nations could claim legal property over "heathen" peoples (see note below, p. 369). The impact of this and similar decrees had the effect of asserting western European cultural and political domination over the Indigenous people in the Americas. Collectively, these statements are referred to as the Doctrine of Discovery.

The Presbyterian Church in Canada has confessed its role in running residential schools and the harm caused by this terrible legacy. The church is dedicated to living out its confession, in part, by responding to the Truth and Reconciliation Commission's Calls to Action. The TRC's 94 Calls to Action for churches, governments and Canadian society are intended to promote reconciliation between Indigenous and non-Indigenous people in Canada.

TRC Call to Action 46, article 2 states:

We call upon the parties to the Indian Residential Schools Settlement Agreement [including The Presbyterian Church in Canada] to develop and sign a Covenant of Reconciliation that would identify principles for working collaboratively to advance reconciliation in Canadian society, and that would include, but not be limited to:...ii. Repudiation of concepts used to justify European sovereignty over Indigenous lands and peoples, such as the Doctrine of Discovery and *terra nullius*, and the reformation of laws, governance structures, and policies within their respective institutions that continue to rely on such concepts.

TRC Call to Action 48 states:

We call upon the church parties to the Settlement Agreement, and all other faith groups and interfaith social justice groups in Canada who have not already done so, to formally adopt and comply with the principles, norms, and standards of the United Nations Declaration on the Rights of Indigenous Peoples as a framework for reconciliation. This would include, but not be limited to, the following commitments: i. Ensuring that their institutions, policies, programs, and practices comply with the United Nations Declaration on the Rights of Indigenous Peoples.

The church has stated its support for the UN declaration and its commitment to implement the declaration in church agencies and committees. The UN declaration does not name the Doctrine of Discovery. It does, however, state, in its preamble: "Affirming further that all doctrines, policies and practices based on or advocating superiority of peoples or individuals on the basis of national origin or racial, religious, ethnic or cultural differences are racist, scientifically false, legally invalid, morally condemnable and socially unjust."

The church, through its Healing and Reconciliation Advisory Committee is considering how the church may respond to this Call to Action. The church's starting point for this reflection is the 1994 Confession to God and Indigenous people states:

We acknowledge that the stated policy of the Government of Canada was to assimilate Aboriginal peoples to the dominant culture, and that The Presbyterian Church in Canada co-operated in this policy. We acknowledge that the roots of the harm we have done are found in the attitudes and values of western European colonialism, and the assumption that

what was not yet moulded in our image was to be discovered and exploited...for the Church's complicity in this policy we ask forgiveness.

We confess that The Presbyterian Church in Canada presumed to know better than Aboriginal peoples what was needed for life... In our cultural arrogance we have been blind to the way in which our own understanding of the Gospel has been culturally conditioned and because of our insensitivity to Aboriginal cultures, we have demanded more of the Aboriginal people than the Gospel requires, and have thus misrepresented Jesus Christ who loves all people with compassionate, suffering love that all may come to God through him. For the Church's presumption we ask forgiveness.

A report on the Doctrine of Discovery will be presented to a future General Assembly.

Note: This Bull, issued by Pope Nicholas V in 1452, granted the King of Portugal "full and free permission to invade, search out, capture, and subjugate the Saracens and pagans and any other unbelievers and enemies of Christ wherever they may be, as well as their kingdoms, duchies, counties, principalities, and other property...and to reduce their persons into perpetual servitude."

Ecumenical responses to the TRC's Calls to Action

Call 48 – United Nations Declaration on the Rights of Indigenous People

Working through KAIROS, several denominations have prepared resources on the UN declaration for use by members of their respective congregations. The purpose of this initiative is to encourage Members of Parliament to support legislation that spells out how the Government of Canada will implement the declaration and the process for reporting annually to parliament. There are currently two private members' bills and the Government of Canada has also stated its commitment to bring forward legislation.

This ecumenical initiative began at the end of March 2017.

Call 62 – KAIROS' Winds of Change campaign

See KAIROS section on pages 371–72.

Shoal Lake 40 and Access to Water

Shoal Lake 40 is an Ojibwa community on Treaty 3 territory. It is in the Eastman Region of Manitoba and the Kenora District of Ontario. Nearly 100 years ago, the city of Winnipeg had depleted local potable water supplies and looked to Shoal Lake to meet future water demand.

The community was located at the mouth of Falcon River on Shoal Lake. In 1914, the community was displaced to a peninsula, away from the water intake site (bound for Winnipeg). This land loss included Ojibwa burial grounds. The peninsula became a man-made island when an aqueduct was built to divert swamp water away from the intake site.

Shoal Lake 40 has lived under a boil water advisory for 18 years. It has 568 members, of whom 260 live on the reserve. The community relies on bottled water trucked in from Kenora. The community does not have access to treated water destined for Winnipeg from Shoal Lake. Residents rely on a barge to transport all supplies, including water. In the winter months, residents drive across the frozen lake. In spring and fall, residents are often stranded on the island. The ice cannot support a vehicle's weight but is too thick for the barge to break up. Shoal Lake 40 spends \$1,000 per person per year on barge and water costs. Winnipeg, for comparison, spends approximately \$300 per person per year for water from Shoal Lake (VICE).

The barge is aging and has broken down several times. Each time this happens, a state of emergency is called, causing dire situations for medical and basic services. People have fallen through the ice trying to cross the lake and some have drowned.

Why is this important to The Presbyterian Church in Canada?

Cecilia Jeffrey Residential School, run by The Presbyterian Church in Canada from its opening in 1902 to 1969, was located near the Shoal Lake community. Many members of the community attended Cecilia Jeffrey School.

After years of advocacy by the community at Shoal Lake, municipal, provincial and federal governments agreed to build a road connecting Shoal Lake 40 to the Trans-Canada highway. This is a positive initiative. But the community still remains under a boil water advisory.

There are more than 600 First Nations across Canada; 89 have boil water advisories. Water is a gift from God. Access to clean and safe drinking water is a right most Canadians take for granted.

What We Can Do

- Learn about Shoal Lake 40: sl40.ca.
- Learn about the situation: hrw.org/report/2016/06/07/make-it-safe/canada-obligation-end-first-nations-water-crisis.
- The Ontario Native Women's Association has produced a toolkit for educators regarding the relationship between Indigenous women and water. (onwa.ca/upload/documents/water-commission-toolkit-final.pdf)

Create awareness

- Organize or participate in a water walk (motherearthwaterwalk.com)

In 2017, Canada is celebrating its 150th anniversary. This will be an opportunity for Canadians not just to look back at the past, but also to look to the future and commit to a national vision for reconciliation with Indigenous people in this land. Why not a commitment by the Government of Canada to a plan that ensures clean and potable water in every Indigenous community?

Recommendation No. 3 (adopted, p. 27)

That the Moderator write to the Minister of Indigenous and Northern Affairs to inquire about the Government of Canada's plans to provide clean and potable water in Indigenous communities that remain under boil water advisories.

Recommendation No. 4 (adopted, p. 27)

That sessions and presbyteries be encouraged to write to the local Member of Parliament in their area encouraging support from all parliamentarians for a commitment to provide clean and potable water in every Indigenous community.

References

VICE, Canada's Waterless Communities: Shoal Lake 40 (vice.com/en_ca/article/canadas-waterless-community-shoal-lake-40)

Remembering Chanie Wenjack

October 23, 2016, marked 50 years since the tragic death of Chanie Wenjack, a 12 year-old Anishinaabe boy who ran away from Cecilia Jeffrey Residential School near Kenora. Chanie died due to hunger and exposure to harsh weather along the railroad tracks as he was trying to walk home to his father. Since The Presbyterian Church in Canada was responsible for running Cecilia Jeffrey Residential School, Chanie's story has an important place in the church's history. The church is committed to continuing to share Chanie's experience and the experiences of the other children who were forced to attend residential schools.

Throughout the fall of 2016, many Canadians learned of Chanie's story through the work of Gord Downie and Jeff Lemire on *Secret Path*, Joseph Boyden's novel *Wenjack* and *Heritage Minute* by Historica Canada. The church commends these efforts to raise awareness about the residential school experience in Canada. On November 19 and 20, a group of Indigenous and non-Indigenous people in the Kenora area embarked on a Walk for Wenjack to trace Chanie's steps from Cecilia Jeffrey to where he died near Farlane, Ontario. The Moderator wrote to Grand Chief Francis Kavanaugh of Grand Council Treaty No. 3 in support of this awareness and fundraising initiative.

Advisory Committee Members

Ms. Yvonne Bearbull, Kenora Fellowship Centre, Kenora Ontario (National Native Ministries representative); the Rev. Linda Patton-Cowie, St Mark's Orillia, Ontario (convener); Ms. Carol MacLennan, Calvin Halifax, Nova Scotia; the Rev. Katherine McCloskey Toronto, Ontario;

the Rev. Barbara Pilozow, St. John's Winnipeg, Manitoba; Mr. Keith Randall, St. Andrew and St. Paul, Montreal, Quebec; Dr. Douglas Stewart, First Regina, Saskatchewan.

Ms. Laura VanderVleuten and Ms. Heather Purdy each completed one three-year term. The Rev. Tim Choi represented the National Native Ministries Council on the Advisory Committee for two and a half years. Justice Ministries thanks Laura, Heather and Tim for their contributions.

KAIROS

kairoscanada.org

In the past year, there has been a dramatic increase in the requests for KAIROS to facilitate its Blanket Exercise. This resource was first developed by the Aboriginal Rights Coalition in 1997 following the release of the Final Report of the Royal Commission on Aboriginal Peoples. The Aboriginal Rights Coalition was one of the ecumenical coalitions brought together to establish KAIROS in 2001.

The Blanket Exercise explores key moments and issues between Indigenous and non-Indigenous people in Canada. For many years after it was created, the Blanket Exercise was largely used in churches. This changed with the Truth and Reconciliation Commission as KAIROS led workshops at a number of the TRC's National Events.

KAIROS staff and volunteers have led (or will lead) the Blanket Exercise for a variety of public and private institutions including a Royal Canadian Mounted Police detachment in Alberta, teachers in the Toronto Catholic School Board, the Alberta Teachers Association, lawyers in the federal Department of Justice, civil servants in the Canadian Food Inspection Agency in Alberta and migrant workers in different communities across Canada. The list continues to grow. KAIROS is considering strategies to increase the capacity to meet the requests to lead the Blanket Exercise.

The Blanket Exercise is going global. It is being translated into Spanish and adapted for use in Guatemala. A Canada-Guatemala youth exchange to expand the reach of the Blanket Exercise will involve a group of young adults (2 First Nations, 2 Inuk, 2 Métis, 2 non-Indigenous) visiting Guatemala in May 2017. In June, 2 Guatemalan youth will come to Canada. They will participate in a mass Blanket Exercise on Parliament Hill on June 2 which is the second anniversary of the release of the Truth and Reconciliation Commission's Calls to Action. The Blanket Exercise is also being adapted for use in the United States.

KAIROS has submitted a proposal to Global Affairs Canada to fund a development program on "women, peace and security". KAIROS awaits a decision.

In 2016, a new Memorandum of Understanding was signed by KAIROS' members. The Canadian Conference of Catholic Bishops (CCCCB) decided to withdraw from KAIROS. The CCCB preferred an organizational model in which it could opt in or opt out of programs and statements. KAIROS' board of directors accepted this decision with regret and has communicated its interest to work on future initiatives with the CCCB. Catholic participation continues through the Canadian Catholic Organization for Development and Peace and the Canadian Religious Conference.

Sustainability Circle

Among the issues, the Sustainability Circle is considering as the implications of new pipelines in relation to climate change and particularly the Government of Canada's responsibilities under the Paris Agreement. It was noted in these discussions that criticisms of decisions pertaining to the expansion of the oil sands not negate positive elements of the Government of Alberta's actions on climate change, and be pastorally sensitive to those who work in the oil and gas sector. Members of the circle will further study and discuss the balancing of prophetic witness with pastoral concerns.

KAIROS produced educational and liturgical resources on hydraulic fracturing (fracking). The resources are available on KAIROS' website.

The Rev. Dr. Nancy Cocks, St. John's, Medicine Hat, Alberta, represents the church on KAIROS' Sustainability Circle.

Movement Building Circle

In the past year, KAIROS has promoted its “Winds of Change” campaign. This campaign included petitions for provincial and territorial legislative assemblies to enact legislation that would include the teaching of residential schools and Indigenous culture and history as a mandatory part of the school curriculum. The campaign is an ecumenical response to the TRC’s Call to Action No. 62. This is a campaign update.

A total of 1,401 signatures have been collected from 45 municipalities in Alberta. A provincial working group was established in the fall of 2016 to develop a process to submit the petitions. This group included both Indigenous and non-Indigenous people. Most of the members are KAIROS Blanket Exercise (KBE) facilitators. MLA Maria Fitzpatrick (Lethbridge-East) has agreed to present the petitions to the Alberta Legislative Assembly.

There were 1,700 Nova Scotians signed the KAIROS Petition. The Honourable Lenore Zann (MLA Truro-Bible Hill-Millbrook-Salmon River) presented the petitions in the Nova Scotia House of Assembly on Tuesday, November 8, 2016. Zann acknowledged the local KAIROS group who were in the legislature gallery to witness and support the presentation of the petitions.

In May and June, 2016, the KAIROS network in Ontario worked with elected representatives from all parties to raise awareness of the Education for Reconciliation (E4R) initiative by tabling petitions in the Ontario Legislative Assembly. Petitions were tabled by PC MPP Steve Clark, Liberal MPPs Ann Hoggarth and Daiene Vernile, and NDP MPPs Peter Tabuns and France Gélinas. According to the rules of the Ontario legislature, the government has 24 “sitting days” to respond in writing to petitions. Regrettably, when the government adjourned the legislature in September 2016, all outstanding petitions were archived and the government was no longer required to respond. KAIROS submitted new petitions, which were presented on November 2 by NDP MPP Peter Tabuns.

Katharine Masterton represents the church on the Movement Building Circle.

Indigenous Rights Circle

The Indigenous Rights Circle is composed of representatives from KAIROS’ member churches and partner Indigenous organizations. This year, the circle met by teleconference as well as at the Edmonton Native Healing Centre on Treaty 6 territory.

A visit was made to the Poundmaker Lodge Treatment Centre, formerly the Edmonton Industrial School (1924–1966) which emphasized labour and farm work at the expense of academic learning.

The Rev. Susan Samuel, Lion’s Head, Ontario, represents the church on KAIROS’ Indigenous Rights Circle.

Mr. Stephen Allen represents the church on KAIROS’ Steering Committee (formerly Board of Directors).

PROJECT PLOUGHSHARES

ploughshares.ca

Project Ploughshares is an agency of the Canadian Council of Churches. Project Ploughshares has contributed its insights to Global Affairs Canada on the process leading to Canada’s accession to the 2014 Arms Trade Treaty, a commitment made by the Government of Canada. Project Ploughshares continues to draw attention to the Canadian arms deal with Saudi Arabia, raising questions about the compatibility of this arms deal with Canada’s military export controls.

Project Ploughshares’ program includes monitoring the militarization of space. Ploughshares published its 13th edition of the annual Space Security Index in 2016 and presented the key findings to the United Nations Committee on the Peaceful Uses of Outer Space in June, 2016. This committee was established by the United Nations in 1959.

2016 was Project Ploughshares’ 40th anniversary. Ploughshares organized a series of events to mark this anniversary. There will also be events in 2017 to mark the anniversary including a key

note address by Setsuko Thurlow. As a 13-year old schoolgirl, Setsuko Thurlow was very near the centre of the atomic blast that rocked Hiroshima.

Dr. Kathryn Hare, Knox, Waterloo, Ontario, represents the church on Project Ploughshares' Governing Committee.

CANADIAN COUNCIL OF CHURCHES

Commission on Justice and Peace

The three priorities for the 2016–2018 period are: 1) Peace; 2) Poverty in Canada; 3) Climate and Environmental Justice. The programs for each of these priorities are being developed.

Mr. Stephen Allen represents the church on the Commission on Justice and Peace.

Faith and Life Sciences Group

The Biotechnology Reference Group was established in 2000 as a joint initiative of the Commission on Faith and Witness and the Commission on Justice and Peace. In 2016, members of the Biotechnology Reference Group decided to change the name to Faith and Life Sciences Group.

In the past year, several fact sheets have been written on: Direct to Consumer Genetic Testing; Genetically Modified Organisms; Synthetic Biology.

The Faith and Life Sciences Group wrote to the Minister of Health, the Hon. Jane Philpott regarding synthetic biology.

The Faith and Life Sciences Group is working with the World Council of Churches in organizing a symposium in Canada on synthetic biology in 2017. The symposium will consider synthetic biology and its potential impacts on agriculture. Synthetic biology is an emerging discipline combining science and engineering in order to design and build novel biological functions and systems. This includes, for example, the design and construction of new biological parts, devices, and systems (e.g., tumor-seeking microbes for cancer treatment).

Ms. Rose Jansen stepped down from the Faith and Life Sciences Group. Her service on the Faith and Life Sciences Group was appreciated.

Mr. Stephen Allen represents the church on the Faith and Life Sciences Group.

CHURCH COUNCIL ON JUSTICE AND CORRECTIONS

ccjc.ca

The Church Council on Justice and Corrections (CCJC) promotes restorative justice principles and models to criminal justice and corrections, with CCJC members, religious communities, justice organizations, departments of the federal government and the public. For Restorative Justice Week (November 20–27, 2016), the CCJC held an art contest and circulated infographic materials about restorative justice viewable online at ccjc.ca.

The CCJC is contributing its insights to a review of the criminal justice system that is being carried out by the federal Departments of Justice and Public Safety. Staff and members of the board met with the Hon. Ralph Goodale, Minister for Public Safety in November 2016. Two issues the CCJC delegation raised with Mr. Goodale were increasing support for chaplaincy services in the correctional system and reopening the six prison farms that were closed by the federal government in 2010. These farms helped inmates develop a good work ethic. Further, the farms produced food that was used to feed the prison population as well as supply local food banks.

The CCJC will co-host the National Restorative Justice Symposium in Ottawa in November, 2017. This national symposium may be of interest to Presbyterians involved in the criminal justice system including the correctional system. The symposium is a national gathering of practitioners, government officials, academics and others to consider and assess the innovative and transformative potential of restorative justice.

Dr. Rebecca Bromwich, St. Andrew's, Ottawa, Ontario, represents the church on CCJC's Governing Board.

OVERTURE NOS. 4, 5, 15, 21, 23, 24, 26, 29, 30, 31, 32, 33 AND 35, 2015, AND NOS. 13, 15 AND 21, 2016. RE HUMAN SEXUALITY

Justice Ministries of the Life and Mission Agency was assigned the above overtures regarding sexuality. This section of the Justice Ministries report is part of the Joint Report on Overtures re Sexuality found on pages 542–54.

THE CHURCH AND PEOPLE WHO ARE TRANSGENDER OR INTERSEX

Two recommendations from the Committee on Church Doctrine's report to the 2016 General Assembly were adopted by General Assembly. (A&P 2016, p. 264–65, 28)

Recommendation No 4: That the Committee on Church Doctrine in consultation with the LMA 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: 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.

The Presbyterian Church in Canada has never considered or made a statement regarding transgender or intersex people. This report discusses definitions of transgender, intersex and related terminology, and offers reflections from conversations with transgender Presbyterians and members of their families. This report includes an annotated bibliography of resources regarding people who are transgender or intersex.

The Life and Mission Agency (Justice Ministries) met with several members of the church who are transgender, and with members of their families. These conversations are confidential. Justice Ministries staff are grateful to those who graciously participated in these conversations and who shared their experiences, advice and hopes for the church. Common themes that emerged during these conversations are incorporated in this report. Justice Ministries staff have been unable to meet with a Presbyterian who is intersex, but will continue to seek opportunities to do so.

Confusion and Misinformation

The individuals with whom Justice Ministries staff met noted that there is a significant amount of confusion and misinformation about people who are transgender or intersex. Clarifying terminology, therefore, is where this report begins. Transgender and intersex are different. Both deal with different aspects of gender and gender identity. Gender and gender identity are also different than sexuality or sexual orientation. They are often conflated, but should not be. Misinformation leads to misunderstanding and harmful prejudice and can lead to increased stigmatization and discrimination.

Transgender

A transgender person is born with male or female anatomy but feels she or he has been born into the wrong body. Transgender is an umbrella term for persons whose gender identities and gender expression or behaviour do not conform to that typically associated with his or her natal gender. Gender identity refers to a person's internal sense of being male or female. Gender expression refers to the way a person communicates gender identity through behaviour, clothing, hairstyle, voice or body characteristics, etc. A transgender person may decide to have sex reassignment surgery, or not.¹

Most people will not know people who are transgender or intersex. Sadly, many people who are transgender or intersex are vulnerable and often subject to bullying or worse. In a recent nationwide survey, 74% of transgender youth reported experiencing verbal harassment in school; 37% reported experiencing physical violence. People who are transgender in Ontario face unemployment over three times the national rate and many more are underemployed. As a result of discrimination and bullying, the transgender community faces high rates of mental health issues. Rates of depression are as high as two-thirds; 77% of transgender individuals in Ontario report having considered suicide, and 43% have attempted suicide at least once.²

There are few academic studies about the intersection of transgender and Christian faith. One study, done in 2012, involved 32 transgender (male to female) participants. This study gives readers an opportunity to hear the voices of transgender females (those who are transitioning or

have transitioned from male to female) to speak about the gifts and challenges of their Christian faith in the context of being a transgender woman. The report observes:

This study looked primarily at religion as an important dimension in a person's life. As with most confusing and painful life experiences, gender-identity questions and concerns raise larger questions of meaning and purpose in life that can draw a person toward the sacred, and the participants in the current study indeed expressed desire for more understanding and support within religious communities. Participants shared a strong personal faith, and they often reported a strong and meaningful connection to God (with some notable exceptions), but where they struggled was with the local religious community. They struggled most with the people who represent that religious faith in local communities. (Yarhouse and Carr, 29)

In conversation with Presbyterians who are transgender and members of their families, several themes emerged which provide a helpful outline for this discussion: language; non-judgemental acceptance and spiritual sanctuary.

Language

It is important to gain an understanding of the language that is used in relation to gender identity and transgender people. The terminology section at the end of this report names and defines many, though not all, terms or reference that may pertain to gender identity or that have been either correctly or incorrectly associated with gender identity.

Using appropriate pronouns is important. This will mean asking people the pronoun that they prefer to use and then using it. The importance of this cannot be understated. It is a form of respect for the dignity of people who are transgender. It is common for "they" to be used as a singular, gender neutral, pronoun. Here is advice from Presbyterian conversation participants:

- "Some people believe that gender is binary. It's hard to erase this perception, but it is important to a transgender person to not use binary language, unless that's what the person wants."
- "If you feel uncertain about pronouns, just ask."
- "Language matters. It can make people feel safe."

Non-judgemental acceptance

All people are made in the image of God and there is a place for all people in Christ's church. Acceptance means suspending judgement and affirming someone's personhood as a beloved child of God. It does not mean having to understand everything about the people you encounter. Conversation participants said:

- "Accept that you may not understand something (e.g. the challenges a person in transition may be facing) and accept that person regardless."
- "It's hard when people don't understand the depth of the change and transition going on inside and not just on the outside of a person."
- "If you haven't gone through it, you may not understand it. It can be hard to wrap your head around it. I don't want to hear negative opinions. If you don't know about gender dysphoria, ask questions." Note: gender dysphoria is the medical diagnosis for being transgender as defined by the American Psychiatric Association's Diagnostic and Statistical Manual of Mental Disorders, fifth edition (DSM-5).
- "The person who is transitioning [genders] is still the same human being they were before – they still have all the qualities they had before."
- "Don't qualify the emotional experience. Comments like 'it's not as bad as you think' or 'they are rebelling and things will be fine' are not helpful."
- "I can't imagine what it would be like for families that don't have experience or exposure to the LGBT community. Many people go out of their way to distance themselves, based on fear and judgement."
- "A safe place gives unconditional love and is the absence of judgement."
- "Christian transgender people and their family need to hear a message of love and total acceptance. That as God's children, all expressions of gender are welcome and valid."
- Advice for parents: "your faith doesn't have to be separate from your love for your child."
- "Your support is for the kids growing up in the church."

- “Have visible symbols of openness for a diversity of people (e.g. pamphlets or signs for transgender washrooms) – or, for churches with only one stall bathrooms, you can remove gendered signs.”

Spiritual sanctuary

The theme of spiritual sanctuary was raised by conversation with participants when they were asked about what qualities they felt were most important in a supportive congregation, and their hopes for their church. Participants said:

- “A supportive spiritual community is a sanctuary. A lot of the time transgender people have no other home.”
- “A supportive faith community listens and never closes its doors.”
- “Church: Be a safe place.”
- “This is a very vulnerable community. They need you. They need your sanctuary and your Samaritanism.”
- “Unconditional love is a powerful force, when everyone else says no. It is powerful and life changing to have a spiritual community.”
- “Churches can provide the sanctuary of a physical church community and be present and be there to support them, especially during transition.”
- Advice for churches: “make safe spaces for people to be – support groups or drop in groups. It is so important for transgender people and their families to be able to speak with other people who are familiar with their experiences and struggles.”
- “Provide a space to celebrate difference. We don’t always have to focus on the hard stuff.”
- Advise for ministers: “you are in a position of power and have a responsibility to do that well. Don’t wait for a trans person to teach you how to work with them. They are seeking help from you. Find appropriate resources to understand what this might mean as a minister they are seeking help from. It makes a difference to people who need help.”

Gender identity and the Canadian Human Rights Act

Over a third of countries worldwide, including Canada, permit a gender change on documents such as passports. Researchers have only begun to document this as a legal issue.³ Almost all countries that allow changes to gender on legal documents require a medical diagnosis.⁴ Five of these countries allow for changes based on the request of the individual.

Gender identity and expression is not currently listed in the Canadian Human Rights Act. In 2016, the Government of Canada introduced Bill C-16 (An Act to amend the Canadian Human Rights Act and the Criminal Code,) which proposes to add gender identity or expression as prohibited grounds for discrimination. As of February 2017, Bill C-16 had been sent for second reading in the Senate. It may receive royal assent by June 2017.

Intersex

Intersex is an umbrella term for a variety of situations in which a person is born with the reproductive or sexual anatomy that does not appear to fit with the typical definitions of female or male.⁵ It may include a broad range of variations in chromosomes that can (but may not) affect the expression of anatomy. Deciding who is intersex (that is, which medical conditions constitute intersex, which do not) is diverse. There is no definitive list of conditions or differences in sexual anatomy that define intersex. The Intersex Society of North America list several medical conditions that have (though are not always) associated with intersex. These can be found online at sna.org/faq/conditions.

A person might be born appearing to be female on the outside but having mostly male-typical internal anatomy. Or a person may be born with mosaic genetics so that some of the cells have XX chromosomes and some cells have an XY chromosomal configuration. Mosaic genetics or mosaicism occurs because sometimes cells divide inconsistently early in the life of an embryo. Some intersex conditions are identified at, or before, birth. Some individuals aren’t found to have intersex anatomy until they reach puberty. Some people may have a chromosomal configuration that is labeled “intersex” but has little or no effect on their anatomy. Some people die with intersex anatomy without anyone, including themselves, ever knowing. Mosaic genetics and the diversity of anatomy among intersex people contradict the binary concept of gender.

In the past, prevailing medical advice was to assign a gender to intersex children as early as possible. Intersex tended to be treated through a prism of concealment. This could include withholding medical information or conducting undisclosed medical procedures on intersex people. The Intersex Society of North America advocates for more openness with and for intersex people. In her book *Sex and Uncertainty in the Body of Christ*, Suzanna Cornwall notes that intersex people have diverse experiences: “Many of us have had medical treatments done to us without our consent to make our sex anatomy conform to someone else’s standards. Many of us suffer from intense shame due to treatments that sought to fix or hide our bodies. And many of us have experienced none of the above.”⁶

Canadians who identify as transgender and intersex

How many Canadians are transgender and intersex? According to an article in *The Globe and Mail*, transgender and intersex persons account for 775,000 Canadians or 2.5% of the population (of whom 0.5% are transgender and 2% are intersex) for whom sex characterization on official documents is wrong at one time or another in their lives. Many of these persons cannot truthfully answer if they are female or male on a document due to subtleties. Identity documents in Canada provide two choices – female or male.⁷ In the United States an estimated 0.3% of adults identify as transgender.^{8,9}

Pastoral Care

What does it mean to provide pastoral care to members of our congregations who may be transgender or intersex, and who are often invisible members in our congregations? Are transgender or intersex people willing to reveal themselves to a congregation? Some people have, others have not. Unless trust exists or is developed, a pastoral relationship will be fraught. Presbyterian conversation participants stressed the need for pastoral care givers to provide a safe, non-judging and listening space, and also to create opportunities to listen to those who identify as transgender or who are intersex. Great care should be taken by individual Christians and congregations to use language sensitively and to apologize and confess when people act and speak disrespectfully, uncaringly, and with cruelty in regard to people who are intersex and/or transgender.

Resources for Education

- “Growing up Trans”, by Mary Rogan, *The Walrus*, October 2016. This is a comprehensive editorial that shares experiences from Canadian transgender people, including youth, and the parents of gender-questioning youth. It also outlines the changing, and sometimes opposing, views of medical practitioners regarding appropriate actions for intervention for people who are transgender or gender-questioning.
- “Gender Revolution”, *Special Edition of National Geographic*, January 2017. This is a helpful overview of contemporary gender issues. It provides a detailed terminology list, reflects on gender expression (e.g. the traits and characteristics typically and atypically associated with the genders), provides global cultural information about gender roles, and discusses ideas like “gender fluidity”.
- “Understanding the Transgender Phenomenon” by Mark Yarhouse, *Christianity Today*, June 2015. christianitytoday.com/ct/2015/julyaugust/understandingtransgendergender-dysphoria.html. This is an article from a Christian scholar on gender dysphoria and suggests helpful ways for Christians consider what he calls the “transgender phenomenon.”
- Interview with the Rev. Dr. Erin Swenson vimeo.com/144512116. Dr. Erin Swenson is an ordained minister in the Presbyterian Church (USA). Dr. Swenson is a transgender woman. She transitioned in the mid 1990s. This twenty minute video interview is a candid reflection about her gender transition process, and the consequences it had for a minister ordained in the Presbyterian Church (USA).

Resources for Pastoral Care

- “Celebrating Gender Diversity – a toolkit on gender identity and trans experiences for communities of faith”. The United Church of Canada, March 2016. This contemporary resource provides information about gender identity and Christian perspectives (reflecting The United Church of Canada traditions and policies), has helpful guidelines for creating inclusive environments in church forums (events, ministry, facilities including

washrooms). It provides an annotated bibliography for many resources related to pastoral care, ministry, family members of transgender people, and reflections of transgender Christians.

- “A Pastoral Care Resource for Pastors Ministering to LGBT Individuals and their Families.” Mennonite Church Canada, June 2009. This resource provides advice for those ministering to LGBT members of the church. It reflects Mennonite policies and church structures at the time it was written.

Terminology

References

- BMS from Body, Mind and Soul
- NG from National Geographic resource named in education resources
- Hillel from “The Hillel LGBTQ Resource Guide” by Hillel: Foundation for Jewish Campus Life, Washington DC, 2007.

Androgynous – (of a person) a) having some or all of the physical or social characteristics of men and women. People with both male and female sex organs were formerly called hermaphrodites; b) neither male nor female. (BMS)

Cisgender – (pronounced sis-gender) a term to describe a person whose gender identity matches the biological sex they were assigned at birth. (NG)

Gender binary – the idea that gender is strictly an either-or option of male/man/masculine or female/woman/feminine based on sex assigned at birth, rather than a continuum or spectrum of gender identities and expressions. The gender binary is considered to be limiting and problematic for those who do not fit neatly into the either/or categories. (NG)

Gender complementarity – the belief that men and women are essentially different from one another, both anatomically and socially, and that each gender complements or makes up for deficiencies in the other. (BMS)

Gender dysphoria – the medical diagnosis for being transgender as defined by the American Psychiatric Association’s Diagnostic and Statistical Manual of Mental Disorders, fifth edition (DSM-5). The inclusion of gender dysphoria as a diagnosis in DSM-5 is controversial in transgender communities because it implies that being transgender is a mental illness rather than a valid identity. But because a formal diagnosis is generally required in order to receive or provide treatment, it does enable access to medical care for people who wouldn’t ordinarily be eligible to receive it. (NG) Quebec is the only province that allows people to change the gender on their identification without involving medical practitioners to confirm identity.¹⁰

Gender expression – a person’s outward gender presentation, usually comprising personal style, clothing, hairstyle, makeup, jewelry, vocal inflection and body language. Gender expression is typically categorized as masculine, feminine or androgynous. All people express gender. Gender expression can be congruent with a person’s gender identity, or not. (NG)

Gender Identity – is each person’s internal and individual experience of gender. It is their sense of being a woman, a man, both, neither, or anywhere along the gender spectrum. A person’s gender identity may be the same as or different from their birth-assigned sex. Gender identity is fundamentally different from a person’s sexual orientation. (Ontario Human Rights Commission: ohrc.on.ca/en/gender-identity-and-gender-expression-brochure)

Intersex – (of a person) a) having some or all of the physical or social characteristics of men and women. People with both male and female sex organs were formerly called hermaphrodites; b) neither male nor female (BMS). One whose external genitalia at birth do not match the scientific standards for male or female, or one whose sex glands or sexual development do not match the sex assignment they received at birth. (Hillel)

Non-binary – a spectrum of gender identities and expressions, often based on the rejection of the gender binary’s assumption that gender is strictly an either-or option of male/man/masculine or female/woman/feminine based on sex assigned at birth. Terms include “agender”, “bi-gender”, “gender-queer”, “genderfluid” and “pangender”. (NG)

Queer – an umbrella term for a range of people who are not heterosexual or cisgender. It has been historically used as slur; some have reclaimed it as affirming, while others still consider it derogatory. (NG)

Sexual orientation – a person’s sexual identity, as characterized by the gender(s) to which they are attracted. (BMS)

Transgender – (used to describe a person) identifying with or expressing a gender identity that is not the one that corresponds to one’s sex at birth. (BMS) Transgender is sometimes abbreviated to “trans” and is an adjective. It refers to both boys or men who had a female natal gender (e.g. the gender a baby is assigned at birth), and girls and women who had a male natal gender. (NG)

Transsexual – This is an old term that has been used to refer to a transgender person who has had hormonal or surgical interventions to change their body to be more aligned with their gender identity than with the sex that they were born assigned at birth. (NG) Transgender is the preferred language.

Endnotes

¹ “Answers to Your Questions about Transgender People, Gender Identity and Gender Expression”, in American Psychological Association; apa.org.

² transequalitycanada.com.

³ Gender Revolution, *Special Edition of National Geographic*, January 2017, 65.

⁴ ibid.

⁵ *What is intersex?* Intersex Society of North America. isna.org/faq.

⁶ Thea Hillman quoted in *Sex and Uncertainty in the Body of Christ* by Suzanna Cornwall.

⁷ *Globe and Mail*, December 23, 2015.

⁸ The Gates, Gary J., *How many people are lesbian, gay, bisexual, and transgender?*, The Williams Institute, UCLA School of Law, Los Angeles, April 2011. williamsinstitute.law.ucla.edu/wp-content/uploads/Gates-How-Many-People-LGBT-Apr-2011.pdf.

⁹ The Forum Research poll, commissioned by the *National Post* and taken twice in June to confirm its accuracy, found that 5% of Canadians identify as lesbian, gay, bisexual or transgender. The same poll found that a third of LGBT people say they are in a same sex marriage. *National Post*, July 6, 2016.

¹⁰ Morgane Oger, “Transgender people still struggling to be heard”, *The Globe and Mail*, December 23, 2015.

Recommendation No. 5 (adopted, p. 36)

That congregations, ministers, chaplains, elders and youth leaders be encouraged to study “The Church and People who are Transgender or Intersex”.

CORPORATE SOCIAL RESPONSIBILITY

cpd.net

Canadian Oil and Gas Companies, Church Investments and Climate change

This report provides information about The Presbyterian Church in Canada’s investments through the Pension and Consolidated Portfolio funds in Canadian oil and gas companies, and is intended to inform the General Assembly about how these companies are, or are not, accounting for climate change in their policies and operations.

The information in this report is based on research by CDP (formerly Carbon Disclosure Project). The CDP is an investor coalition representing over \$100 trillion in assets from 827 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 United States, Canada, the United Kingdom, Australia and a number of other countries. In Canada, CDP sends a voluntary survey to the largest 200 largest publically traded corporations listed on the Toronto Stock Exchange inquiring about the opportunities and risks they face due to climate change.

Since the 2012 General Assembly, Justice Ministries has reported on all church investments in companies that receive the CDP survey. The church typically has shares in 60–70 companies in the top 200. This report only highlights companies in the oil and gas industry. There are several

reasons for this. Globally, oil and gas companies are amongst the most emission intensive industries. They account for approximately 40% of global carbon dioxide emissions, including “downstream” use, such as the gas consumers put in vehicles or the natural gas used to heat homes.¹ Oil and gas companies involved in oil sands production also have higher “upstream” emissions intensity. This means that extracting oil produces more greenhouse gas emissions compared to oil and gas companies that extract oil from other sources.

CDP grades companies using aggregate information regarding fossil fuel asset mix (e.g. natural gas, oil, renewable etc.) capital flexibility (exploration and production costs); climate governance and strategy (internalizing climate change into decision making); emissions and resource management (what steps are taken to reduce emissions and emission intensity); water resilience (what stress is put on water sources by a company’s facilities).

As of December 2016, The Presbyterian Church in Canada had investments in the following oil and gas companies: Canadian Natural Resources Limited, Canadian Oil Sands Limited, Cenovus Energy Inc., Crescent Point Energy Corp., Enbridge Inc., Encana Corporation, Ensign Energy Services Inc., Husky Energy Inc., Imperial Oil, Keyera Corp., Pembina Pipeline Corporation, Precision Drilling Corporation, ShawCor Ltd., Suncor Energy, TransCanada Corporation, Vermillion Energy Inc..

A Range: Vermillion Energy Inc., Cenovus Energy Inc.

B Range: Enbridge Inc., Husky Energy Inc., Keyera Corp., Suncor Energy, TransCanada Corp.

C Range: Canadian Natural Resources Limited, Crescent Point Energy Corp., ShawCor Ltd.

D Range: Encana Corporation, Imperial Oil.

No Disclosure: Pembina Pipeline Corporation, Precision Drilling Corporation.

*E range is excluded – no companies listed.

Based on the conclusions of CDP’s research, the top ranking Canadian oil and gas company is Vermillion Energy Inc.² Vermillion Energy Inc. exhibits the most rigorous policies and activities to address climate change. Encana Corporation, Imperial Oil, Pembina Pipeline Corporation and Precision Drilling Corporation have less rigorous policies and activities to address climate change, or do not disclose this information.

Generally, companies that scored higher in the CDP ranking system publish more information about their climate change policies and practices, and this information tends to be more comprehensive. For example, Vermillion Energy Inc. reports its greenhouse gas emissions, which all companies are required to do and provides additional quantifiable data on how emission reduction plans affect company activities. Cenovus Energy Inc., which also received an A range ranking from CDP, participates in industry studies (e.g. carbon capture and storage, and references government climate change plans in its publically available material).

Encana Corporation, which received a D range ranking, makes available information that is required by governments to disclose, such as its emissions, but Encana Corporation does not provide more comprehensive data and does not have a publically available climate change plan. Comprehensive data could include information about how climate change is perceived by the company, what policies are in place because of climate change risks or opportunities, how often these policies are evaluated and reported, and what flexibility a company builds into its plans for changing regulatory environments. It could also include information about how and whether companies are investing in renewable energy. Imperial Oil, which also received a D range rank, seems to have less information publically available than Encana Corporation. Companies that scored B range or higher tended to have public statements on climate change. Companies in the C and D ranges have little or no publically available information on climate change policies or information on greenhouse gas emission reduction plans or policies.

Most companies’ approach to climate change policy, if one exists, is characterized as “risk management”. This means that a company acknowledges that climate change does or will impact company operations. Most companies have environmental stewardship built into management and governance structures (e.g. there is a senior manager tasked with oversight of environmental programs). Many companies have financial rewards linked with environmental performance (e.g. staff receive bonuses based on whether or how well they do at reaching particular targets).

These programs are common. Companies that received a higher grade in the CDP report have policies and programs on climate change. One thing that distinguishes higher rated companies is targeting climate change issues specifically. Vermillion Energy Inc, for example, addresses climate change in its sustainability reports, annually analyzes risk and opportunity regarding climate change, and has reduced emissions at several of its Canadian operations sites (e.g. using solar panels for powering the drills at new wells).

This is not a comprehensive overview, but, generally speaking, CDP's ranking system is a strong indication of how much, or how little, a company is factoring climate change into its policies and operations.

How do Canadian companies fair globally? The CDP produced a report on the global industry report. Canadian and American companies are generally behind European companies³. Canadian and American oil and gas companies have less robust policies and activities to address climate change than European oil and gas companies. CDP selected a sample of 11 of the largest oil and gas companies. Suncor Energy was the only Canadian company on this list and it ranked 11th against its global peers. Compared to Canadian companies, Suncor Energy's policies fall in B range ranking – it is taking positive steps to address climate change.

Oil and gas companies in Canada can do more to match the initiatives being taken by European oil and gas companies in response to global warming. European companies tend to have more investments in natural gas production than in oil production. The Atlantic divide also cuts through company governance and strategies toward climate change. North American companies tend to shy away from joint public statements supporting climate policy and legislation. North American companies have a greater asset base in oil.

SHARE (Shareholder Association for Research and Education, share.ca) offers shareholder services and research to investors wishing to encourage greater corporate social responsibility by corporations in which they hold shares. SHARE completed a study in January 2017 about the climate change competency of oil and gas company boards. How well do board members understand the risks and opportunities their companies face from climate change? The study includes all but three energy companies (Enbridge Inc., Keyera Corp. and TransCanada Corp.) in which The Presbyterian Church in Canada has shares. The findings of this study are, therefore, of particular interest in gauging board-level competency in climate change.

Key findings include:⁴

Most energy and utilities companies disclose board skill/competency matrices to investors but these matrices do not include climate change as an area of board competency. While environmental experience is listed as a desired knowledge area for 67% of the surveyed companies, the degree to which this would extend to knowledge of long-term planning to address the risks posed by climate change is not specified. Company board and committee mandates do not specifically list climate change risk and 25% of companies did not reference broader environmental risks. Companies that refer to climate change in their responses to the CDP have a narrow definition of what constitutes climate risk. This is usually a regulatory risk (e.g. complying with government policies, etc.), and not broader or long term risks from climate change such as stranded assets, changes to resource availability, like water, and reputational risk.

Taken together, these findings indicate that energy companies in Canada, including a majority of the oil and gas companies in which the church has investments, are not publishing the extent to which their boards are equipped with the right skills and experience to adequately address long term risks and opportunities posed by climate change.

Recommendation No. 6 (adopted, p. 36)

That the Moderator, in consultation with Justice Ministries and the Trustees, write to Vermillion Energy Inc., Enbridge Inc., Cenovus Energy Inc., Husky Energy Inc., Keyera Corp., Suncor Energy, TransCanada Corporation. Canadian Natural Resources Limited, Encana Corporation, Crescent Point Energy Corp., Imperial Oil and ShawCor Ltd. affirming their participation in the CDP and requesting information of how their company plans to meet emissions reduction targets set by the Government of Canada to meet Paris Agreement targets; their plans to introduce or increase investments in renewable energy in

their operations and/or holdings; and to include the risks and opportunities posed by climate change as one of the required competencies for their boards of directors.

Endnotes

¹ Solimon, Tarek, Luke Fletcher and Charles Fruitirer, “In the pipeline: which oil and gas companies are preparing for the future? Executive Summary” *CDP: Driving Sustainable Economies*, p. 3, cdp.net.

² CDP Canada Climate Change Report 2016, “Canada 200/Sector profiles”, cdp.net.

³ Soliman, Fletcher and Fruitiere, p. 5.

⁴ Jessica Lukawiecki and Laura Gosset, “Taking Climate on Board: are Canadian energy and utilities company boards equipped to address climate change?” *SHARE*, January 2017, p. 8–9.

OVERTURE NO. 9, 2016 (A&P 2016, p. 504, 388, 20)

Re: Utilize and develop resources re “passive energy”

This overture requested that: a) an action plan be developed and implemented to make church offices (50 Wynford Drive) a passive energy building; b) work with the three theological colleges so that their buildings become passive energy spaces; c) develop a resource to assist congregations in taking steps toward making their buildings energy passive, including examples of what congregations have done to reduce their energy use; d) explore the viability of clergy serving multi-point charges using electric cars; this will include financial costs and discussion of the availability of charging stations; and e) explore the financial costs and the feasibility of congregations having charging stations installed in their parking lots.

This section of the report responds to sections a and b and was prepared by the General Assembly Office.

The Assembly Council and the Life and Mission Agency are very much aware, along with the framers of this overture, that climate change is a tremendous environmental threat being faced by the world, and that worldwide initiatives to reduce our energy consumption are a key component to being good stewards of God’s creation on earth.

50 Wynford Drive, Toronto

Overture No. 9, 2016 requests, among other things, that a plan be developed and implemented to make 50 Wynford Drive a passive energy building.

50 Wynford Drive, the location of our national office, was built in 1967. This was long before a consciousness about energy conservation and ultra energy efficient construction techniques was common. While the building at 50 Wynford Drive has served the church well for many years, the costs of retrofitting with a more efficient source of energy, and re-insulating and replacing all windows would be very high. Eleven flat roofs that are very sensitive to leakage make the installation of solar panels difficult.

There are, however, some things that can be done, and steps are being taken to move toward greater energy efficiency. A study was commissioned to investigate replacing all lighting with LED technology. This was approved and was completed early in 2017. In addition to significantly lower electrical energy consumption, the total cost of the project is expected to be recouped in just over one year. This is one small step closer to passive energy.

The Assembly Council is looking at various options for not only the 50 Wynford Drive property, but the location of our national staff. A site study has been commissioned to look at the best use of the property. If it is feasible to rent out part of the current building, it is likely that renovations will be needed. Such renovations would be carried out with energy efficiency in mind. One option could also be to develop the property with other partners. In order to make this feasible, it could mean construct an entirely new facility that would need to meet current energy guidelines. In that process, the opportunity to exceed current guidelines and adopt the LEED standard would present itself.

The Assembly Council has also asked the Management Team to investigate the possibility of selling the 50 Wynford Drive property and moving to another location, with a preference for working ecumenically on this. One current proposal under consideration is a project under development through a United Church in downtown Toronto that, in collaboration with the

national staff of both the United and Anglican churches, could see a shared site in a brand new highly energy efficient building at favourable lease rates.

Since the Assembly Council is in the midst of these considerations, it is premature to invest significantly in making the current property fully passive. The General Assembly can be assured that in any consideration of a move or renovation, the stewardship of creation will be an important factor.

Theological Colleges

Overture No. 9, 2016 also asks that conversations be started with the three theological colleges with a view to how they might become passive energy spaces. This conversation has started.

For example, representatives from Presbyterian College in Montreal report that most of the old windows in the building have been replaced, reducing heat loss; LED lights have been installed in the major classroom and in most of the residences and in the residence hallways. Water efficient toilets have also been installed throughout. Some initial thinking on solar energy and the costs involved has taken place. Like the 50 Wynford Drive property, the challenge for Presbyterian College is that the buildings are older and require more and more maintenance that consumes already scarce resources.

Knox College has also been taking steps toward increased energy efficiency.

- A central temperature sensitive steam control valve was installed.
- New valves installed on all steam radiators in building to prevent leakage.
- Insulation has been installed and upgraded on steam pipes.
- A mechanical ventilation system has been added in the residence to control air quality and reduce heat loss.
- All incandescent light bulbs have been replaced with CFL or LED lamps.
- All exterior security light fixtures have been changed to LED lamps.
- Windows have been reframed and sealed to prevent heat loss.

In addition to this, Knox College will consider double or triple pane windows and new light fixtures with higher efficiency ratings in future renovations.

This part of the report responds to sections c, d and e and was prepared by Justice Ministries.

Introduction

This report on passive energy buildings provides information about congregations that have introduced measures that reduced the energy consumption of their buildings and/or that have built passive energy system features into their church buildings. This report also recommends resources that provide information for congregations that wish to better understand passive energy systems and how they might function in church buildings.

Passive Energy

Passive energy comes from ambient energy sources requiring no effort to generate. This is an energy source that is sustainable. Solar, geothermal, wind and water energy can be used as passive energy sources and can replace or supplement non-renewable energy sources such as oil or natural gas.

Passive energy buildings rely on natural or passive energy for heating, cooling and ventilation. Some buildings can be retrofitted to introduce some passive energy systems (e.g. sunlight for warmth). A building that uses passive energy for most of its energy has a particular design, structure and material needs to support passive energy systems.

Retrofitting buildings to replace active energy with passive energy is costly. It would be difficult and expensive to adapt existing church buildings to become completely or even partly passive energy buildings. This does not mean that congregations should not consider all options in order to reduce their energy use.

As we learn more about the harmful impacts of climate change, reducing energy consumption generated from non-renewable energy sources, and particularly from the burning of fossil fuels is one way to lessen our carbon footprint and contribute to addressing climate change. In

Canada, half of all energy consumption is from transportation and heating. On a per capita basis, Canadians emit 14.67 tonnes of CO₂e (Canada's Emissions Trends, Environment Canada, ec.gc.ca) annually, while Japan, China and countries in the European Union, emit less than half of this. Canada is a large country with long winters. Reducing our energy consumption has both environmental and financial considerations.

Consultation with Congregations

Deciding to Renovate

Justice Ministries wrote to several congregations that have taken steps to make their buildings more energy efficient. Each congregation stated that caring for creation was an important principle that influenced decisions about how they retrofitted their churches.

Hildy Stollery of the Morningside High Park (MHP) Green Team, Toronto writes:

Our church has had a strong internal bent toward planetary initiatives ever since the very first Earth Day celebrations around the world occurred... The congregational vote [to install solar panels] was held in the first week of December 2012: A significant majority (88%) supported the recommendation to install solar panels. Members of the congregation took trips to homes and churches in the city that used solar panels. These trips helped us to concretize our understanding of this technology. It was also helpful to learn about the obstacles different churches faced.

We bought a Green Bible, a NRSV version that publishes all references to environmental stewardship in green ink. Our Green Team poured over this and highlighted eco-spirituality in small segments each Sunday during after-worship fellowship.

Brooke Ashfield, Knox, Waterloo:

We are accountable to God. With our knowledge and awareness today, the view that environmental exploitation is a right...is no longer an acceptable attitude... We as people of faith are called to lead in the stewardship of creation. Its church building is part of how Knox lives out beliefs in justice, sustainability and inclusion of all God's children in the family of the church.

David Edwards, past Board of Managers chair at St. Andrew's, Owen Sound:

We began with a concern about the size of our (carbon) foot print. After an energy audit and sustainability study, a goal for the project and all purchases was to reduce our footprint.

Annabelle Wallace, retired minister of Westmount, Edmonton:

...in our minds was the imperative to be good stewards of God's earth and compassionate servants of God's people.

Objectives and Processes for Renovating Churches

Each congregation had a different process for determining their goals and objectives. Westmount and Knox built new buildings. The other congregations, to varying degrees, undertook changes to their existing church building. Each church established its own process for consulting with their congregation, and sometimes the wider community, to set objectives for their renovations and to select the individuals to oversee and carry out the work. The following is from the Rev. Brooke Ashfield. He describes how some of these decisions factored into Knox, Waterloo's decision making.

Knox, Waterloo

The Rev. Brooke Ashfield reports: In 2000 the congregation decided its church building was limiting congregational growth. Several renovations were needed including upgrading old systems and making all areas of the building accessible. It took eight years for the congregation to decide on a course of action. The congregation commissioned an engineering report that concluded that a retrofit would cost approximately \$3 million and would still not be able to address the congregation's desire to expand the overall size of the building. A new building was estimated to cost \$7.3 million. The congregation decided to build a new church rather than renovate the old building. The congregation carries a substantial mortgage but progress is being made in paying it down.

Arriving at this decision was not easy. It took a long time, involved lots of consultation with both the congregation and the wider community. We heard loud and clear from this congregation that environmental sustainability is a value that is core to our understanding of the stewardship of creation. With this in mind, environmental sustainability was a factor in choosing an architect...[whose] philosophy statement begins, “Baird Sampson Neuert architects is committed to excellence in design of the built environment and sustainability of the natural environment on which we all depend.” (see bsnarchitects.com/philosophy)

We chose to build to Silver LEED standards (Leadership in Energy and Environmental Design). It would have cost an additional million dollars to move up to Gold standard. The hardwood floor is bamboo and is from a renewable resource. The insulation and BAS (Building Automation System) are at high standards. We used prefabricated manufactured wood framing which saves in the production of waste material. The building uses a lot of passive solar energy to heat the building during the darker months of the year, while large overhangs reduce sunlight from coming in during the hotter months of the year.

There are some automated windows which augment the fresh air circulation through the BAS. Every room in the building has large natural lighting windows and access to windows that open. The appliances in the kitchen were all purchased after reviewing their energy ratings.

Morningside High Park, Toronto, Installed Solar Panels

The congregation drew on resources from Greening Sacred Spaces, a national interfaith organization that assists faith communities to introduce environmentally sustainable elements into their buildings. (greeningsacredspaces.net)

The 40-panel installation cost \$50,000 and was installed in 2013. \$20,000 of this was from an interest-free loan from the Presbytery of West Toronto, \$12,500 was a loan from the congregation's Women's Association. The rest was generated from private donations. By 2016, the congregation had paid off its loans. Solar panels require little maintenance. The project is expected to generate \$6,000 in revenues annually.

Resources to Get Started

Before committing time and resources to retrofitting, congregations should learn about the many considerations in designing a passive energy building. A video can be viewed online at sustainabilityworkshop.autodesk.com/buildings/passive-design-strategies.

Information about passive energy systems and buildings can be found online at designingbuildings.co.uk/wiki/passive_building_design.

Greening Sacred Spaces (GSS) helps faith communities green their churches and supports a national network. A church often begins with an energy audit and then discusses its results. GSS's Green Audit is one example and involves a walk-through audit of the church with a trained professional green auditor who identifies areas that could be greened within the building. Participants receive a comprehensive report with recommendations. (greeningsacredspaces.net/support-sustainable-faith-properties/green-audit)

While some greening initiatives can be major undertakings, more modest steps can and are being taken by congregations:

- Limiting waste and doing more recycling
- Using rain water barrels for gardening
- Installing ceiling fans
- Installing low flush toilets
- Replacing all lights with LED lighting; installing sensor lights
- Calking windows, putting on new doors with weather stripping, insulating hot water tank and pipes
- Upgrading the heating system
- Putting lock boxes on all thermostats to control settings; installing programmable thermostats

“Practical Guide to Improving The Energy Efficiency of Your Church Building” is a 74-page guide for property managers, green team members, and other decision-makers in congregations who wish to know how their building works and how to reduce the amount of energy it uses. It can be downloaded from Greening Sacred Spaces’ website.

St. Gabriel’s Passionist Parish is a Roman Catholic church in Toronto. In 2006 the parish built the first church in Canada to meet LEED’s Gold standard for energy efficiency. Practical aspects of how the church was built are recorded on an online guide stgabrielparish.ca/who-we-are/green-church/engineering.

Funding Information

Congregations should include in their research, funding and financial incentives available from federal, provincial and municipal governments.

The Government of Canada has a database of provincial grants and financial initiatives for building energy efficiency initiatives and retrofits at nrcan.gc.ca/energy/funding/efficiency/4947.

Congregations may also contact their MLA or MPP for information.

Viability of Clergy Serving Multi-Point Charges Purchasing Electric Cars

Categories of electric vehicles (electricvehicles.caa.ca/types-of-electric-vehicles)

Battery Electric Vehicles (BEV) run on battery and electric drive trains and do not have an internal combustion engine. Their range is 140–180 km. BEVs must be plugged into an external source of electricity to recharge. No special plug is required and BEVs will typically get a full charge over night. Homeowners can install a 240V outlet (e.g. a standard dryer plug) for faster charging. Installation costs range between \$400–\$600. Models available in Canada: Ford Focus Electric 2016: \$32,000; BMW i3; \$45,000; Tesla S: \$86,000; Mitsubishi i-MiEV: 28,000 (size of a smart car); Nissan Leaf: \$32,000.

Hybrid Electric Vehicles (HEVs) have complementary drive systems: a combustion engine and an electric motor and battery. The engine and the electric motor can simultaneously power the car. HEVs energy comes entirely from gasoline and regenerative braking which powers the electric battery.

Plug-in Hybrid Electric Vehicles (PHEVs) run on batteries that are recharged by plugging into the power grid. They are also equipped with an internal combustion engine that can recharge the battery and supplement battery power when needed.

Other types of electric vehicles, such as the Fuel-cell Electric Vehicles, are in the research and early development stage and are not widely available. Fuel-cell electric vehicles create electricity from hydrogen and oxygen. This is an energy intensive process that requires transportation and infrastructure changes for fueling.

Information for Congregations Regarding Charging Stations for Electric Cars

The number of charging stations is growing across Canada. For a listing, see caa.ca/evstation. Some provinces also provide online maps to assist car owners find a charging station. Manufacturers that produce electric cars, such as Tesla, provide online assistance for car owners to locate appropriate charging stations. For information about incentive programs for charging station installation, see the websites for the governments of Ontario, Quebec and British Columbia. Justice Ministries is not aware of any Presbyterian congregation that has a public charging station on its property. Congregations that would like information and eligibility criteria about installing public charging stations should consult with their respective provincial and municipal governments.

Recommendation No. 7 (adopted, p. 36)

That the above report be the response to Overture No. 9, 2016 re utilize and develop resources re passive energy buildings.

ECOLOGY

Report on the 2016 General Assembly’s Carbon Footprint

Each year the General Assembly’s carbon footprint is calculated and reported to the next General Assembly. The business of the church is important but there is an ecological cost.

A note about the calculations

The calculations of the General Assembly’s carbon footprint only include travel (air and auto). The calculations exclude carbon emissions incurred at the venue itself (e.g. food consumption, power, 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.

Car Travel: General Assembly participants collectively drove 93,851 kilometres producing approximately 20,290 kg of CO₂e.

Air Travel: 102 participants travelled by plane to attend the General Assembly. The carbon emissions from flights totaled 126,533 kg of CO₂e. Calculations are based on direct, return flights.

Totals: The total emissions for 354 participants is 146,823 kg of CO₂e. The average is 1,146.82 kg per person.

General Assembly Carbon Footprint

Year	Number of Participants	Location	Total (tonnes of CO ₂)	Average per GA participant (tonnes of CO ₂)
2010	222*	Sydney, Nova Scotia	271.5	1.2
2011	358*	London, Ontario	98.8	0.29
2012	356	Oshawa, Ontario	163.8	0.46
2013	345	Toronto, Ontario	140.3	0.41
2014	341	Waterloo, Ontario	134.0	0.39
2015	341	Vancouver, British Columbia	500.7	1.5
2016	354	Toronto, Ontario	146.8	0.41

* Travel for ecumenical and overseas partners and guests was not included in these calculations.¹

Monetizing the carbon dioxide emissions places a hypothetical financial cost to the General Assembly’s carbon footprint.

In Alberta, there is a carbon tax of \$20 per ton of CO₂. This will be increased to \$30 on January 1, 2018.² In British Columbia it is currently \$30 per ton of CO₂. In Norway, the petroleum industry accounts for 21% of the GDP. The carbon tax varies from sector to sector of Norway’s economy. The carbon tax on petroleum production and natural gas extraction is the highest. In 2016, it was US \$53.00 (CDN \$70.75) per ton CO₂.³

If the General Assembly’s CO₂ emissions (travel only) for the 2016 General Assembly were monetized at \$20.00 per ton of CO₂, the cost would be \$2,936; at \$35.00 per ton, \$5,138; at the same rate as that charged in Norway the cost would be \$10,386.

For Comparison

- A return flight from St. John’s, Newfoundland and Labrador, to Victoria, British Columbia produces 3.04 tonnes of CO₂.
- Per capita, India citizens emit 1.64 tonnes of CO₂ annually.
- On a per capita basis, Canadians emit 14.67 tonnes of CO₂e annually.⁴
- To limit the increase in the globally averaged combined land and ocean surface temperature to two degrees celsius and based on the earth’s sustainable capacity to absorb carbon emissions, each person should have a personal annual cap of 2 tonnes of CO₂.

All references in the bulleted list are from Atmosfair, an online carbon calculator for air travel at atmosfair.de/en.

Endnotes

¹ 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; for example it was not possible to account for car pooling.

² alberta.ca/climate-carbon-pricing.aspx#p184s1.

³ bloomberg.com/news/articles/2016-04-19/highest-carbon-tax-in-oil-nation-prods-statoil-to-try-batwind.

⁴ cotap.org.

OVERTURE NO. 28, 2015 (A&P 2015, p. 603, 16)

Re: Fees charged by financial institutions

This overture brings to attention the struggle of churches, particularly small congregations with limited income, to be good stewards of their money. Regular reminders of this struggle come in a church's dealings with its financial institution, which can charge fees on church accounts and transactions in the same way it charges profit-making businesses.

Imagine Canada¹ is a not-for-profit national organization that works alongside other charities, including churches and other religious organizations, and sometimes in partnership with the private sector and government, to strengthen the charitable sector's collective voice; to create opportunities to connect and learn from each other; and to build the charitable sector's capacity to succeed. Imagine Canada brings together charities for consultation; monitors federal policies and budgets; measures the impact of the charitable sector; and brings its economic issues forward to public policy decision makers. Imagine Canada has been involved in two initiatives that are germane to this report.

The first initiative began in, and is a voluntary agreement with, Master Card and Visa for the reduction of interchange fees paid by merchants when credit card payments are received. Charities, including churches, benefit from greater reductions for merchant fees than other merchants. This means that charities keep a greater proportion of donations made by credit card, and from the sales of goods or services paid for by a credit card. The rates took effect April 1, 2015.² Here is an example: Master Card created a new merchant category for charities. Fees were reduced from a range of 1.59% to 2.65% of transaction value to 1.0% and 1.5%. VISA Classic, Gold, or Platinum cards were reduced, for example, to 0.98%, a 40% reduction from the old fee. Imagine Canada also continues to have discussions with credit card companies about ways to reduce costs for charities, including reduced premiums for transactions (e.g. donations) made online or over the telephone.

The second initiative is in development and has not been implemented yet. It is called the "stretch tax credit for charitable giving". Charitable donors told Imagine Canada that they would give more if there were greater tax incentives to do so. The stretch tax credit would increase the federal charitable tax credit for individuals by 10% on all new giving that exceeds previous donations. This would mean a greater tax deduction for charitable giving that exceeds previous annual givings. For example, if a person donated \$100 to charities in 2015, and then donated \$150 in 2016, he or she would receive a larger tax credit for the increased amount (\$50). Imagine Canada's chief economist estimates this credit would generate \$234 million in new donations to charities. Imagine Canada encourages individuals and organizations to express their support for this initiative to their Member of Parliament.³

Churches, as not-for-profit organizations, receive benefits from the federal government in other ways that should be noted including preferential property tax exemption, partial recovery of GST and PST and on income earned (e.g. income from renters using church buildings). The charitable sector has not brought forward the issue of banking fees to Imagine Canada. The reason for this may lie in the larger context of recent Imagine Canada initiatives, ongoing indirect financial support by the federal government, and lastly by the current state of bank charges.

Bank charges not only have an impact on charities like churches but also on others, such as small businesses and individuals. Bank charges are particularly onerous on the poor. From time to time the media brings public attention to high bank charges, but information from the

Financial Consumer Agency of Canada (FCAC) and the Canadian Bankers Association (CBA) actually indicates that steps have been taken in the past 14 years to provide lower cost banking.

In Canada, where there is a competitive financial market, it is critical that consumers – whether individuals, small businesses or charities like churches – be informed about the range of products and services available to them to choose the ones that best fit their needs. (FCAC, p. 42) Banks and credit unions offer a variety of bank accounts and service packages; some advertise a flexible, low-cost account – often called a “community account” – suitable for local charities. Many banks offer reductions for monthly transaction fees by registered charities. These services will vary between banks and overtime. Churches may wish to periodically review these services and fees to ascertain which bank and services best suit their needs. Churches may also wish to research credit union service packages. A report by the Canadian Federation of Independent Business states that credit unions often have lower fees than banks.⁴ In addition, there is now the cheaper alternative of online banking services where there are discounts and sometimes free banking (“Tips to get the best value in banking services”, CBA, 2016). Some banks may have discretion to negotiate bank fees. Congregations may wish to consider meeting in person with bank staff to discuss bank fees and to negotiate lower fees.

Endnotes

- ¹ imaginecanada.ca/who-we-are/about-imagine-canada.
- ² imaginecanada.ca/who-we-are/whats-new/news/credit-card-interchange-fees-paid-charitites.
- ³ imaginecanada.ca/our-programs/public-policy/its-time-stretch.
- ⁴ cfib-fcei.ca/cfib-documents/r3415.pdf, “The Battle of the Banks’ Report”.

Recommendation No. 8 (adopted, p. 36)

That the above be the response to Overture No. 28, 2015 re fees charged by financial institutions.

DELIGHTING IN GOD’S GARDEN RETREAT

Twenty-five Presbyterians gathered at Crieff Hills from June 17–18, 2016, to attend the “Delighting in God’s Garden” retreat. The event was supported by a four-person planning team (the Rev. Kristine O’Brien, the Rev. Joan Masterton, the Rev. Anita Van Nest and the Rev. Angela Cluney). Presbyterians participated in worship, shared information about greening initiatives in their congregations, planted a tree, and walked the labyrinth in the early morning and star gazed late at night. Presbyterians who would like to host a “Delighting in God’s Garden” retreat are invited to contact Justice Ministries.

PUBLIC WITNESS

Education, reflection, prayer, advocacy and solidarity are essential to how we serve as the body of Christ in the world. Justice Ministries communicates with congregations and courts of the church through PCConnect, Mission Capsules, Prayer Partnerships and the website presbyterian.ca/justice. It produces a semi-annual newsletter “Streams of Justice”, of which there are over 800 subscribers. An e-newsletter on healing and reconciliation is circulated every other month.

The Social Action Handbook is a record of public policy statements approved by the General Assembly since the 1950s. It is updated each year following the General Assembly and is available online at presbyterian.ca/justice.

The General Secretary of the Life and Mission Agency signed an ecumenical letter, at the request of the World Council of Churches (WCC), to the Ambassador of Israel to Canada expressing concern about the detention, interrogation and subsequent denial of entry of Dr. Isabel Apawo Phiri, Associate General Secretary of the WCC, at Ben Gurion International Airport on December 5, 2016. Dr. Phiri was one of five WCC staff people travelling to attend consultations with church leaders in Jerusalem on the Ecumenical Accompaniment Programme in Palestine and Israeli (EAPPI). Dr. Phiri was the only delegate to be detained upon arrival, and the only African in the delegation. The four other delegates were allowed entry. After hours of interrogation, Dr. Phiri was turned back to Geneva, Switzerland, where she resides and works. The WCC later learned that the reason given for this treatment was “Prevention of illegal immigration considerations”.

The General Secretary of the Life and Mission Agency signed an ecumenical letter to the Hon. Marie-Claude Bibeau, Minister for International Development, on October 4, 2016, while her office was considering restoring funding to the UN Relief and Works Agency (UNRWA). This agency provides services for over five million Palestinian refugees, including 450,000 in Syria who are trapped by the ongoing conflict and rely on UNRWA's support for survival. Canadian contributions to UNRWA were cut by the previous government in 2009. A follow up letter of appreciation was sent November 25, 2016, to the Minister following her decision to reinstate Canada's support for UNRWA.

Summary of outreach between 2016 General Assembly and 2017 General Assembly, as of February 8, 2017

- retreat theme on "Caring for Creation" at Crieff Hills for 25 participants from 5 presbyteries
- stated hour, Presbytery of Pickering
- Canada Youth workshops
- preached at Trinity York Mills, Presbytery of East Toronto
- preached at Morningside High Park, Presbytery West Toronto
- preached at Tweedsmuir, Presbytery of Brampton
- preached at Wardsville and Glencoe, Presbytery of London
- Blanket Exercise at Knox, Hamilton Presbyterial
- preached at Stamford, Presbytery of Niagara
- stated hour, Presbytery of Oak Ridges
- preached at Knox College Chapel
- preached at Church of St. David, Presbytery of Halifax & Lunenburg
- stated hour, Presbytery of Halifax & Lunenburg
- presentation to members of session at St. Andrew's Sackville, Presbytery of New Brunswick
- Blanket Exercise with members of St. Andrew's Fredericton, Presbytery of New Brunswick
- preached at St. Andrew's Fredericton, Presbytery of New Brunswick
- Blanket Exercise in worship at Avonton, Presbytery of Huron-Perth
- preached at St. Andrew's Markham, Presbytery of Oak Ridges
- article in Glad Tidings re Sisters in Spirit, healing and reconciliation
- article in PConnection re Chanie Wenjack
- article in Glad Tidings re Shoal Lake 40 and access to water
- preached at Knox Harrington, Presbytery of Presbytery of Paris
- Blanket Exercise with youth in the Presbytery of Brampton
- talked with youth at St Andrew and St. Paul, Presbytery of Montreal
- Blanket Exercise with Paris, Presbytery of Paris
- healing and reconciliation youth retreat at Camp Kannawin, Sylvan Lake, Presbyteries of Edmonton-Lakeland, Central Alberta, Calgary-Macleod and Peace River
- preached at Kensington, Presbytery of Prince Edward Island
- preached at Summerside, Presbytery of Prince Edward Island
- stated hour Presbytery of Prince Edward Island
- talked at ecumenical healing and reconciliation workshop hosted by St. Andrew and St. Paul, Presbytery of Montreal
- Blanket Exercise at National Presbytery Women's Gathering
- exhibit at Mission Market, National Presbyterian Women's Gathering

JUSTICE MINISTRIES ADVISORY COMMITTEE

The Rev. Daniel Cho, Rexdale, Toronto, Ontario; the Rev. Jeffrey Lackie, Union & Sutherland's River, Thorburn, Nova Scotia; Mr. Brockenshire Lemiski, Trafalgar, Oakville, Ontario; Ms. Shirley Miller, Paris, Paris, Ontario; Rev. Marty Molengraaf, Unionville, Markham, Ontario, Ms. Deb Schlichter, Knox, Waterloo, Ontario (convener) and Mr. Seth Veenstra, St. Andrew's, Hanover, Ontario.

MINISTRY AND CHURCH VOCATIONS

Staff	Associate Secretary:	Susan Shaffer
	Program Manager:	Liz Brewer
	Administrative Assistant:	Jackie Czegledi

DISCERNING, PREPARING AND SUPPORTING MINISTERS

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 belief is grounded in New Testament passages such as these verses from the letter to the Ephesians:

“The gifts Christ gave were that some would be apostles, some prophets, some evangelists, some pastors and teachers, to equip the saints for the work of ministry, for building up the body of Christ, until all of us come to the unity of faith and of the knowledge of the Son of God, to maturity, to the measure of the full stature of Christ.” (Ephesians 4:11–13)

This belief is foundational to the understanding of ministry in The Presbyterian Church in Canada. The church affirms it each time the “Preamble to the Ordination Vows” (Book of Forms, 447) is read during the ordination, induction or recognition service of a minister of Word and Sacraments. Christ furnishes the people of God with pastors and teachers to equip them to share in his ministry in the world.

Strong ministers are essential for a strong church. The unique contribution of Ministry and Church Vocations is passion for ministers and ministry. The Life and Mission Agency through Ministry and Church Vocations helps the church to discern, prepare and support ministers so that they can fulfill their calling.

The programs, resources and research of Ministry and Church Vocations are directed towards helping the church to achieve the first goal in the denomination's strategic plan – the provision of visionary leadership. One example is the guidance conference, at which certified candidates for ministry engage in discernment of their gifts and calling to ministry in conversation with the ministers and ruling elders who serve as counsellors. Presbytery student committees rely on the confidential guidance conference reports as they decide whether to recommend recertification to the presbytery, which is charged with “listening” to the outer dimension of the call to ministry – a central tenet of John Calvin's theology of ministry that is part of our Reformed heritage. Guidance conferences offer all who participate – students and counsellors alike – opportunities for biblical and theological reflection.

Ministry and Church Vocations staff conduct much of their work by telephone, mail or email, answering questions, and providing resources and a confidential sounding board to ministers, interim moderators and presbyteries, especially through the committees responsible for students, ministry or pastoral relations. Such communication equips leaders within church courts for their roles in governance and pastoral support by offering guidance on candidacy for ministry, search procedures, calls and appointments, cases of sexual abuse or sexual harassment and the dissolution of pastoral ties. Ministry and Church Vocations also facilitates the sharing of information and talent among various regions through the profile referral service, which assists congregational search committees to make connections with ministers seeking a call.

Some of the work of Ministry and Church Vocations to help the church build leadership capacity involves teaching. The Associate Secretary offers seminars to students at guidance conferences on conflict management in churches and provides workshops at the colleges on the church's candidacy process, sexual abuse and sexual harassment, and seeking a call through the profile referral service. Other opportunities for teaching have occurred in Starting Well 2.0: First Years of Ministry. The videoconference format for this continuing education program, developed with ecumenical partners, brought together nine Presbyterian ministers located in six presbyteries across three synods for prayerful discussion and shared learning about their practice of ministry.

Research and analysis comprise another significant area of the work of Ministry and Church Vocations. In some cases, these tasks have been assigned by the General Assembly in response to overtures. The bereavement leave policy (Overture No. 17, 2016) and revisions to the Policy for Dealing with Sexual Abuse and Sexual Harassment (Overture No. 6, 2016) that are proposed

in later sections of this report are two examples. In other cases, research and analysis is carried out to honour an earlier commitment by the Life and Mission Agency (Ministry and Church Vocations). This is the case for the review of the candidacy process that is also found in a later section of this report. Quite apart from learning that may arise from the survey findings, the request for information about their role in the candidacy process might already have prompted fruitful dialogue among the survey recipients (presbyteries, colleges, new ministers and sessions with candidates). Finally, in still other cases, Ministry and Church Vocations initiates research and analysis to address needs it has observed in the church's practice and understanding. A good example is a survey of presbytery clerks about their use of the "Review of Ministry" provisions in the chapter on Judicial Process in the Book of Forms (336–340). The confidential information received was used to create sample case studies that formed the basis for a discussion facilitated by the Associate Secretary with presbytery, synod and Clerks of Assembly at the Clerks Consultation in 2016.

With gratitude, Ministry and Church Vocations acknowledges the contributions made to its work by volunteers across the church. Special mention is due to the advisory committee, the various working groups and committees, and the ministers, diaconal ministers and elders who serve as counsellors or chaplains to theological students at guidance conferences.

DISCERNMENT AND PREPARATION FOR MINISTRY

Guidance Conferences

In 2016, guidance conferences were held at Crieff Hills Community, Puslinch, Ontario, in May and August.

12 candidates were recommended for re-certification.

3 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.

1 candidate was not recommended for re-certification.

Two conferences are planned this year in May and in August at Crieff Hills.

Review of the Candidacy Process of Preparation and Discernment for Ministry

Overview of the Candidacy Process

The candidacy process outlines the preparation and discernment required of members of The Presbyterian Church in Canada as they move towards ordination to the ministry of Word and Sacraments or designation to the Order of Diaconal Ministries. It is grounded in the church's beliefs about vocation, or calling, that ensues when God's Word and Spirit move within the community of believers. The primary vocation of all Christians is to worship and serve God, sharing the gospel of the Lord Jesus Christ with the world. To be ready to respond faithfully to God's call, however, the church needs teachers and pastors. Christ graciously meets this need by calling individuals to his pastoral and teaching office. He entrusts ministers of Word and Sacraments with a special degree of responsibility for the church's teachings. Christ also calls individuals to specialized diaconal ministries of Christian education, pastoral care and social outreach. The leadership of these individuals finds its purpose when the people of God are equipped for ministry.

Christ intends the task of discerning his call to the leaders he has chosen to be shared. While the individual listens for God's voice – the inner dimension of the call – the church listens as well, testing the call's outer dimension. With the guidance of the same Spirit, Christ equips the church in different contexts to engage with these individuals in discernment of their calling and to guide them in preparing for it.

The candidacy process provides the framework for this vocational preparation and discernment, assisting the individuals while seeking to provide the church with the best possible candidates. Central roles are assigned to the candidate, the session of the candidate's home congregation, the certifying presbytery and The Presbyterian Church in Canada college where the candidate studies, as summarized below.

The prospective candidate is asking the question: "Is Christ calling me to ministry in the church?", the person enters the candidacy process. The candidate seeks to discern the direction of God's leading and remains receptive to the guidance of the church as it tests

the outer dimension of the call. The candidate completes the educational preparation approved or in some cases specifically assigned by the General Assembly and strives to develop the gifts and graces for Christian service while continuing to grow in faith and maturity as a disciple of Christ.

The session, with responsibility for the spiritual welfare of the congregation, performs its ongoing task of seeking out individuals with gifts and calling for ministry in the church. Upon agreement that a congregational member's name should be forwarded to the presbytery for consideration as a certified candidate for ministry, the session writes to the presbytery with this request. The session maintains prayerful support for the candidate and the candidate's family.

The presbytery, with responsibility to confer ministerial standing, interviews the prospective candidate. Upon agreement that the individual be permitted to enter the candidacy process, the presbytery certifies the individual as a candidate for ministry. The presbytery reviews this standing annually and more often if warranted. Provided the results are positive, the presbytery recertifies the candidate. As it engages in discernment of the candidate's vocation throughout the recertification process, the presbytery considers reports from sources outside its relationship with the candidate: the guidance conference, where candidates discuss their gifts, calling and suitability for ministry in interviews with ministers and elders; psychological assessment by a registered psychologist; and The Presbyterian Church in Canada college where the candidate studies theology. These reports from sources beyond the presbytery are received as early as possible in the candidacy process. Towards the end of the candidate's studies, the presbytery examines the candidate for certification for ordination, and, if positive, certifies the candidate for ordination, conditional upon graduation if the candidate is still studying. When the certified candidate for ordination wishes to accept the call to a particular ministry position, the presbytery reviews the call. If it approves the call, the presbytery proceeds to ordain or designate the candidate once graduation has taken place.

The theological colleges of The Presbyterian Church in Canada guide candidates through their educational preparation in the Master of Divinity (M.Div.) program. Upon a candidate's successful completion of studies, the college confers the M.Div. degree or a certificate of completion of the program assigned by the General Assembly, along with the college diploma indicating approval by the college governing board, on recommendation of the faculty, of the candidate's readiness for ministry in The Presbyterian Church in Canada.

In addition to these central roles, significant contributions are made by others. These include the ministers and elders who serve as counsellors at the candidate's guidance conference, The Presbyterian Church in Canada congregation where the candidate is placed for theological field education and the congregation's minister who serves as the candidate's supervisor for that placement, and the calling congregation and its presbytery.

The candidacy process, as established by the General Assembly, applies equally across the church. It places the same requirements on all candidates, regardless of which presbytery certifies them or in which The Presbyterian Church in Canada college they study theology. At the same time, once candidates have been certified for ordination or designation by one presbytery, they may be considered for ministry positions in any presbytery of the church. Two print resources detail the candidacy process: a booklet entitled *The Candidacy Process of Preparation and Discernment for Ministry in The Presbyterian Church in Canada* and Appendix J of the Book of Forms, which contains questions and issues for discussion to guide sessions and presbyteries in their roles in this discernment process.

Reviewing the Candidacy Process

When the candidacy process was last reviewed by the General Assembly (A&P 2007, p. 340–49), a commitment was made by the Life and Mission Agency (Ministry and Church Vocations) to conduct another review in ten years. This report presents the findings of that review.

In the summer of 2016, a working group was formed to review the candidacy process. Members were the Rev. Soo Jin Chung, the Rev. Dr. Roland De Vries, Ms. Anne Phillips, Ms. Marg Robertson and the Rev. Scott Sinclair, along with Ms. Liz Brewer and the Rev. Susan Shaffer

from Ministry and Church Vocations. All have first-hand experience with various aspects of the candidacy process.

Online surveys were prepared and sent to all presbyteries, the three theological colleges, ministers ordained in the past ten years, and sessions who commended one of their members to the presbytery for certification in the same time period. Respondents were asked about the roles of session, presbytery and college; the guidance conference, psychological testing and the pastoral care of candidates; the booklet outlining the candidacy process and Appendix J of the Book of Forms; and the candidacy process as a whole.

The working group is grateful to those who completed the survey. Responses were received from 25 presbyteries, located across seven of the eight synods. This represents 64% of the 39 presbyteries that certified a candidate for ministry in the past ten years. Responses were received from the three theological colleges, 24 sessions (located in 17 presbyteries across six synods), and 24 new ministers. This is a good level of response, furnishing a representative sample of the church.

Survey Findings

The survey responses affirm the value of the various components of the candidacy process, especially the certification and recertification procedures through presbyteries, guidance conference, psychological testing and the role of the colleges in education and granting of the college diploma.

Presbytery Perspectives

The survey addressed the significant responsibility that presbyteries bear for discerning the outer dimension of the call of their candidates for ministry, keeping in mind the interests and care of the individuals as well as the needs and wellbeing of the church. Most presbyteries identified areas they feel they are handling well. Some presbyteries mentioned their efforts to get to know the candidates, through interviews and reading the candidates' written submissions carefully, and by encouraging them to participate actively in the life of the presbytery. Other presbyteries commented on taking the time to provide guidance and oversight, conducting second interviews any time a candidate's situation is unclear, and giving firm direction for improvement and halting the candidacy process, when appropriate. Several presbyteries noted the financial, relational and spiritual support they provide their candidates.

Presbyteries were asked to comment on the criteria for vocational discernment that they use. Most presbyteries assigned high priority to the candidate's faith and doctrine, personal suitability, spiritual maturity and leadership potential. All assigned medium priority to the candidate's academic ability. Most assigned medium priority also to the candidate's practical skills and life experience. The presbytery comments about the resources in Appendix J of the Book of Forms indicated that these are used extensively by most, but that presbyteries adapt them to meet individual contexts. In most responding presbyteries, the candidacy booklet is regarded as a very helpful guide, clarifying the process for both the presbytery and the candidates; however, two respondents are unsure whether their presbytery uses it.

The presbytery responses indicated a sound understanding of the gravity of the presbytery's role in the candidacy process: listening for God's call to an individual on behalf of the church is an awesome responsibility! For this reason, presbyteries value information generated through the candidacy process by sources outside their own relationships with their candidates – notably, reports from guidance conference, psychological testing and the theological colleges.

The importance of information from sources beyond the presbytery was underscored by a few presbyteries that indicated that they would have preferred to say "no" to an initial certification, but felt constrained by the prospect of offending the congregation or its minister. The reality of being a small church community where personal relationships and connections are possible certainly brings challenges as well as benefits.

The responding presbyteries strongly endorsed the value of guidance conferences. By far the majority of respondents regard them as helpful, even crucial, to the presbytery's discernment process. Guidance conferences were described as an excellent tool, extremely valuable, helpful in identifying areas of growth, and foundational for the recertification interview. Two presbyteries noted their appreciation of the guidance conference as an impartial assessment,

especially in cases when the candidates have personal connections within the presbytery. The recommendations in the guidance conference reports – whether the candidate should be recertified, and in some cases, additional recommendations for growth – are taken very seriously by the presbyteries. On the couple of occasions when presbyteries noted that they had recertified a candidate contrary to the recommendation of the guidance conference, they outlined their care to discuss the report with the candidate, to observe the candidate in ministry settings, and to request progress reports from others with first-hand experience of the individual. It should be noted that the cost of guidance conferences, including travel for the candidates to Crieff Hills Conference Centre in Ontario where the conferences are held, is covered by Ministry and Church Vocations. There were no comments from presbyteries calling into question the continuation of guidance conferences.

The responding presbyteries also endorsed the value of the psychological testing reports, which the majority find to be very helpful. The reports are seen to go hand in hand with the guidance conference reports, one assessment tool in the mix with others. Some presbyteries indicated that they review the reports carefully and discuss any concerns with the candidate. The assessments are helpful in affirming strengths, raising awareness of weaknesses, flagging concerns and suggesting areas of growth. The reports are regarded as useful in guiding the presbytery student committee to know what questions to ask, while at the same time giving background support in more personal areas of life that do not necessarily come up in the committee's interviews with candidates. Some presbyteries commented that the reports typically have provided no surprises, but have served to back up the committee's own assessment. One presbytery recounted its experience a few years ago of reporting to Ministry and Church Vocations its dissatisfaction with a couple of assessments, feedback that resulted in the particular psychologists making helpful changes in their procedures. In two responding presbyteries, the reports are not discussed particularly with the candidates, so that the reports play a minor role in the presbytery's discernment. It should be noted that the cost of the testing is shared equally by the certifying presbyteries and Ministry and Church Vocations. There were no comments from presbyteries calling into question the continuation of the psychological testing.

The responding presbyteries placed a high value on all communication about particular candidates that they receive from the theological colleges. The presbytery comments indicated the importance of knowing how the candidate is progressing, noting that this information often guides the presbytery student committee in framing suitable questions in their recertification interviews with the candidate. Some presbyteries expressed the view that at times they would appreciate more detailed information from the colleges, perhaps a paragraph about the candidate's growth and areas of concern, particularly after the comprehensive candidate assessments conducted at the end of second year in the M.Div. program. One presbytery asked whether arrangements could be made for presbytery student committees to receive the final report of a candidate's theological field education placement, or at least a summary from the minister who served as the candidate's supervisor.

Presbyteries mentioned areas where they could strengthen their work in the candidacy process. Several commented on a lack of consistency in membership on the student committee, with sometimes yearly shifts (with changes in the presbytery's membership, for instance, as new representative elders are appointed), and the difficulty of passing information about the candidates from one year's committee to the next. Considerable interest was expressed in mentorship, and whether guidelines might be developed or best practices shared to assist presbyteries in providing this kind of support to candidates.

Minister Perspectives

Responses from ministers ordained in the last ten years were similar to those from presbyteries in that they also affirmed the value of the various components of the candidacy process. However, there was somewhat more variability in the views expressed by the ministers – not surprising, perhaps, given that the clergy respondents were describing their individual experience as a candidate in the church's discernment process. Provision was made for ministers to provide feedback to this online survey anonymously.

The majority of the minister respondents found their interactions with the presbytery throughout the certification and recertification interviews to be helpful. They described feeling listened to, cared for and challenged to think deeply about their call in all its

spiritual, affective and social dimensions. They expressed appreciation for the committee members sharing their own wisdom and experiences, and for supporting the candidates received in pursuing their own growth and development in areas that had been identified for improvement. However, these positive experiences were not universal. Some ministers recounted difficult interactions arising, not so much from the process, as from the personnel involved. In one case, interviewers were found to be more combative than encouraging, while in another case the interviewers were perceived to be more interested in assessing whether the candidate's theology was "reformed enough" than in exploring the candidate's fitness for ministry. The greatest frustrations seemed to arise when the presbytery student committee was ill prepared to fulfill its role, some examples of which include: the high turnover rate of committee members meant the candidate essentially repeated the first interview year after year; there was no evidence that any knowledge about the candidate was passed from one year's committee to the next; the interviewers appeared to be treating their meetings with the candidates as "one more rushed job" among too many commitments; the committee displayed only a rudimentary understanding of its role in the candidacy process and no familiarity with the candidacy booklet. The minister responses underline the importance of presbyteries building relationships with their candidates to the fullest extent possible, and choosing student committee members who are best equipped to serve in this important role. In addition, the possibility of the presbytery student committee receiving the report from the candidate's theological field education placement was raised by a minister. Several minister respondents also expressed interest in the church developing a mentorship program.

With respect to parts of the candidacy process that function outside of the candidate's relationships with the presbytery, most responding ministers indicated an openness to what they might learn from these sources. By far, the majority of ministers found the guidance conference and psychological testing to be helpful. One striking observation about the very small number of dissenting voices, based on their answers to the survey questions, is that most shared a common characteristic: a less than adequate understanding or acceptance of the candidacy process. One respondent misunderstood the advisory nature of the guidance conference and psychological testing reports, mistakenly assuming that they usurp the presbytery's primary discernment role; another reported having chosen not to read the candidacy booklet, finding it too overwhelming; one minister did not recall ever having seen the candidacy booklet, but the minister's comments about various components of the candidacy process revealed confusion about them.

The responding ministers affirmed the value of the guidance conference. They appreciated it as an opportunity for growth and affirmation of their calling, gifts and skills, a context to get to know other candidates from across the country, and a time for reflection and renewal. One minister commented that the guidance conference was the first place, outside some courses, that serious reflection about call took place. Others described a more mixed experience that was intensive and intimidating, but still felt helpful and important. One minister, whose own personal response to the conference was fine, recalled offering pastoral care at the conference to another candidate, who was unprepared and not up to the challenge. Another minister felt the conference would have been immensely helpful to a younger candidate, but regarded it as much less essential personally, being a candidate in advanced years who had entered preparation for ministry as a second vocation after years of reflection and discernment.

The responding ministers affirmed the value of psychological testing. The majority found the report useful for identifying areas for personal growth, and understanding themselves and their tendencies. Comments indicated that the candidates appreciated the chance to obtain a professional perspective on their mental and psychological functioning. One respondent described his/her practice of reviewing the report from time to time for the purpose of self-reflection. Another respondent explained that the college took the recommendations of the psychologist seriously and made arrangements for the candidate to see a therapist. A respondent expressed the view that the testing provides a measure of reassurance that candidates who are psychologically immature will be identified and guided early in the church's discernment process. In a similar vein, another comment stated the minister's assumption that the psychological testing report was useful to the presbytery in its discernment. However, it should be noted that not all the ministers' comments about the psychological testing were positive. Several expressed frustration with the testing, especially the length of time required to complete the various tests, many of which have a multiple-choice format. The experience of one such minister was mixed: the process was described as painful, but the assessment useful, producing a

good reflection of the person in some ways he or she found surprising. By contrast, two respondents felt that the testing revealed things about themselves that were already well known, and hence they questioned the time required to complete it. One respondent holds the opinion that the testing is designed to help the presbytery in its discernment much more than to guide the candidate in self-improvement. A small number of ministers felt that the assessment was inaccurate and did not reflect themselves. Given the anonymous nature of the ministers' responses to this survey, it cannot be known whether Ministry and Church Vocations was informed about those concerns at the time and therefore afforded the opportunity to address them with the particular psychologists. There is provision, through an evaluation form, for feedback to Ministry and Church Vocations from all who have received a report (candidate, presbytery and college), and follow-up discussions with the assessing psychologist have occurred, as needed.

College Perspectives

Responses from all three colleges indicated that the candidacy process is helpful, valuable and generally working well. While suggestions for strengthening this area of the church's work were offered, the observations of the colleges did not point to a need for wide-scale revamping of it.

Comments from the colleges revealed a sound understanding of the major role they have in the candidacy process in providing candidates with theological education and support as they seek to learn and grow, and in assessing suitability and readiness for ministry as the candidates work towards graduation and the diploma of the college. Comments from the colleges revealed an equally sound understanding of the major role of the presbyteries in engaging with the candidates in their vocational discernment, through certification and recertification.

The criteria used by the colleges for assessing suitability and readiness for ministry are much more comprehensive and encompassing of the whole person than simply achieving passing grades on courses. Reference was made to the guidelines of the Association of Theological Schools that outline the learning outcomes, competencies, and personal growth and suitability that students must demonstrate before being granted the M.Div. degree. These include Christian faith and understanding, culture and context, vocational and spiritual formation, and capacity for ministry and public worship. The colleges follow these guidelines as they support their students in attaining the levels of knowledge, skill and personal development needed for ministry, and as they assess their students' progress in the same.

The colleges underscored the importance of the communication they have with the presbyteries. Most presbyteries that have certified candidates send annual notification, by email or letter through the presbytery clerk, informing the college of the up-to-date standing of their candidates. However, presbyteries vary in diligence in this regard, so that the colleges at times must initiate contact with the presbytery to obtain the details. Timely receipt of this information is essential to the colleges, since follow-up is often required by them, particularly in tracking the progress of the students who are working towards the diploma of the college. Presbytery notifications of an initial certification are most helpful when they include the narrative background information that provided the basis for the presbytery decision to certify. In addition, it is helpful when presbyteries keep the colleges up-to-date with the name and contact information of the convener of the presbytery student committee.

With respect to the colleges sending annual progress letters to the certifying presbyteries for each of their students, the colleges explained the timing constraints that arise from the academic timetable (for instance, how soon the students' marks are available at the end of the winter term). They noted the difficulty they have in providing the progress letters in May ahead of when some presbyteries conduct recertification interviews, since each presbytery operates on its own schedule.

The colleges expressed appreciation for their interactions with presbyteries when the college's annual progress letter has flagged issues. Most consultations are done by email and/or by phone. From time to time extraordinary meetings are required to deal with difficult situations. The college seeks to work together with the presbytery for a common outcome, which normally results in helping a student address weaknesses or need for growth. On occasion, both the college and the presbytery have concluded that a student is not likely to achieve fitness for ministry in The Presbyterian Church in Canada.

Like presbyteries, the colleges value feedback that comes to them from beyond their own relationships with the candidates. Notable in this regard are the reports of the guidance conference and psychological testing.

The colleges indicated that they find the guidance conference reports to be very helpful. The colleges take the guidance conference reports seriously, building any recommendations contained in the report into the college's annual review of the student's progress. Generally, the student's faculty advisor reviews the report with the student and discusses any strategy or plan for growth. Whenever a report contains specific recommendations for growth, the college works with the presbytery to provide programming or direction to help the student meet the identified challenges. In some situations, counselling is offered and paid for by the college. Comments from the colleges underscored the importance of candidates attending guidance conference as early in their theological education as possible to allow time for the candidate's theological education to be focused appropriately. At the same time, the colleges acknowledged the significant responsibility of the certifying presbytery to guide the candidate's growth and vocational discernment.

The college comments indicated that the psychological testing reports are considered helpful for the self-growth of the candidate and to flag particular problems. In some cases the reports explain characteristics of a student of which the college was aware but did not know how to explain, while in other cases the reports confirm the college impressions of the identity and challenges experienced by the student. Usually the faculty advisor reviews the report with the student. If significant growth or challenges are identified, the college tries to follow up with support, which might include recommending and providing assistance for counselling. On those occasions when a psychologist recommends counselling and the student resists the idea, the college encourages the student to take the recommendations of the psychologist seriously. The psychological testing report becomes part of the student's academic file and is used in the assessment process of learning outcomes for the M.Div. program. The colleges seek to assist students in meeting the learning outcomes based on their styles of learning or particular challenges. The colleges commented that the psychological reports vary in usefulness, specificity and accuracy, and that they are most helpful when they contain a narrative summary. Suggestions for improving the usefulness of the psychological testing reports included providing better background information to understand the reports, which may assume an expertise that some readers do not have, augmenting the list of approved psychologists with one familiar with intercultural issues experienced by some Asian candidates, and broadening the assessment to help the students to assess their capacity for resilience in ministry.

College comments about the pastoral support and mentoring of candidates indicate that the faculty clearly regard this as part of their role as teachers and advisors. In addition, the colleges make provision for regular meetings of students with their faculty advisor, college chaplain, or director of denominational studies. Weekly worship and fellowship opportunities take place at each college, fostering the relationship-building that forms the basis of pastoral support, including that offered by the students to each other. Students are encouraged to be participating in ministry throughout their studies, an experience that brings them into working relationship with ministers in those settings. Such opportunities for mentoring are intensified during the theological field education placement when the student meets weekly with the minister supervising the placement. Finally, the colleges recommend and provide resources for their students to access support services through the university.

Comments from the colleges indicate that the candidacy booklet is regarded as an excellent resource and a useful tool for advising students. It also serves to coordinate administrative actions between the college and other parts of the church that have responsibilities in the candidacy process.

The colleges described the candidacy process, in general, to be working well. It was noted that communication could always be improved, a finding not uncommon when individuals and groups of people are engaged in a shared enterprise.

When asked how the effectiveness of the candidacy process might be improved, one characteristic of the student body drew particular attention. The colleges report that students increasingly are beginning their theological studies very early in their vocational discernment. Instead of arriving at the college with a somewhat developed sense of the call to Christian

service within The Presbyterian Church in Canada, they are looking to their studies in a college of this denomination as a major piece in their vocational discernment. Students entering the M.Div. program in a Presbyterian Church in Canada college may arrive with only very minimal experience of Christian faith, or of participating in the life of a church community in any denomination or in The Presbyterian Church in Canada in particular, or of providing leadership in ministry of any kind. The effectiveness of the candidacy process could be improved if candidates began their theological studies having done more preparatory work in Bible knowledge, spiritual formation as a Christian disciple, and experience in The Presbyterian Church in Canada, including leadership that has been tested and affirmed by this church community. The colleges noted the need for more rigorous discernment at the congregational and presbytery levels. They also pointed out the value of requiring students to complete summer placements in The Presbyterian Church in Canada congregations or related ministries, to acquire more intercultural experience, and to engage in mentorship or internship following graduation.

Session Perspectives

Most sessions do not report actively seeking out candidates for ministry, but rather take more of an observant, waiting stance, ready to support prospective candidates when they present themselves. However, one session does look actively for such individuals and would encourage someone exploring the idea to find ways to give leadership within the congregation, perhaps including eldership. Two sessions described helping the people of the congregation to identify their gifts to serve the church in different ways, which might include ministry.

With respect to the session's role in discernment of Christian vocation, the responding sessions indicated familiarity and use of a whole range of criteria. High priority was assigned most often to the candidate's faith and doctrine, spiritual maturity, personal suitability and leadership potential. Academic ability, practical life skills and life experience were more often placed in the medium priority range.

With respect to the session's role at the entry to the candidacy process, the respondents indicated that they had never decided against commending a member to the presbytery for certification. However, several indicated that they would like to have done so, for various reasons. The session was divided on the question, or the session faced the difficulty of the prospective candidate or a family member of the individual being an elder. In some cases, the session described feeling inadequate, fearing that they might override the voice of God. One session suspected the individual had psychiatric issues that emerged more clearly later. What is significant is that in all these cases, the session did commend the member to the presbytery, perhaps trusting that the church's discernment would unfold as it should under the guidance of others.

The responding sessions detailed the ways they provide support to their certified candidates and their families. These include prayer and pastoral care, financial support, and celebrating the candidate's milestones, such as graduation. Sessions did comment on the difficulty of staying connected with the candidate, especially when the individual studies some distance from home, and during the supervised theological field education placement in another congregation.

Strengthening the Church's Use of the Candidacy Process

Comments from the sessions, presbyteries, colleges and ministers who responded to this survey essentially affirmed the value of the components of the church's candidacy process. They also noted areas where the church, in some contexts, appears to be having difficulty in carrying out their duties in this regard. This suggests that the best direction for the church at this time is to develop ways to strengthen the church's implementation of the candidacy process.

One way to provide greater support to the individuals who have roles in the candidacy process is to help them increase their knowledge and understanding of the process as a whole and of their particular responsibilities in it. In response to some suggestions of the respondents, Ministry and Church Vocations intends to rewrite the booklet outlining the candidacy process for greater clarity, making it more concise and user-friendly while reinforcing a few details that appear to have been overlooked or misunderstood. As well, webinars will be prepared to highlight the roles and responsibilities of the various participating groups. These could be used by sessions with a candidate enquirer, presbytery student committees, and the colleges in their introduction to ministry courses. In addition, Ministry and Church Vocations will confer with the Clerks of

Assembly about a few sections pertaining to candidacy in the Book of Forms that appear to be causing confusion for some survey respondents. As well, Ministry and Church Vocations will follow up with one presbytery student committee that has requested a seminar for the entire presbytery to learn how the candidacy process works.

Equipping participants more fully for their roles in the candidacy process might yield the added benefit of improving communication throughout. For this same purpose, Ministry and Church Vocations will forward a copy of this report, as adopted by the General Assembly, to presbyteries and colleges for their review and action. For presbyteries, this will serve to highlight the need for care in appointing their student committees and for more rigorous vocational discernment with the individuals who are initially prospective candidates, and later, candidates. Moreover, the importance will be underlined of prospective candidates demonstrating adequate preparation before initial certification: maturity as Christian disciples, sound biblical knowledge, enough experience within The Presbyterian Church in Canada to regard it as one's church home, and leadership within the ministry of this church community that has been tested and affirmed. For colleges, this will serve to highlight the needs presbyteries have for comprehensive annual reports about the individual students, perhaps including narrative sections. Furthermore, presbyteries and colleges experiencing difficulty with the timing of the college annual reports are encouraged to talk to each other about possible solutions, which in some cases may include adjustment of the presbytery's timetable for recertification interviews. Ministry and Church Vocations will explore with the colleges whether provision could be made for the report from a candidate's supervised theological field education placement to be shared with the certifying presbytery.

Significant interest in mentoring for candidates for ministry was expressed in survey responses from presbyteries, ministers and colleges. Perhaps Presbyterian College could be encouraged to prepare material describing what they have learned in providing mentors to small groups of newly ordained ministers, in the college's post-graduation mentoring program, and to communicate this with the wider church.

Conclusion

In light of the affirmation of the church's candidacy process in this review, the following recommendation is presented.

Recommendation No. 9 (adopted, p. 21)

That the candidacy process of preparation and discernment for ministry in The Presbyterian Church in Canada be reviewed by the Life and Mission Agency (Ministry and Church Vocations) in ten years.

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, 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, counselling and referral in a timely manner. Too often in the "fish bowl" of congregational life, ministers and their families suffer in silence and isolation when experiencing anxiety, depression, addiction, unmanageable debt, and distressed marital and family relationships. There are many reasons why ministers might refrain from seeking help. Perhaps they feel they cannot access local resources with privacy and confidentiality. Perhaps they hesitate to choose an unfamiliar resource person outside their local area without the benefit of a trusted referral. Perhaps they lack the necessary funds. Whatever the reasons, delays in accessing qualified assistance increase the ministers' risks of burning out, becoming ill, losing their marriages and close family relationships, or leaving the ministry.

The EAP offers church leaders and their immediate families confidential, competent and timely resources, thereby making early and effective intervention more attainable. One phone call at any time of day to the toll-free Care Access Centre results in arrangements for the caller to connect with a counsellor or other expert consultant within a few days. The shepell.fgi resource team is comprised of thousands of experienced, master's level counsellors and experts located in communities, large and small, across the country, so referral to qualified assistance is possible regardless of the caller's location. Moreover, the preference and convenience of the callers is accommodated in the way the counsellors meet with them. Some individuals choose to meet their counsellor face-to-face in the counsellor's office, while others connect with their counsellor by telephone or email. Finally and importantly, there is no cost to the individuals accessing the EAP Services. During this initial trial period, the cost is being underwritten entirely by bequest funds donated to The Presbyterian Church in Canada.

All services covered by this program are short-term and solution-based. Matters requiring longer term care are referred to others. EAP services include:

- Counselling related to any personal or work-related concerns, including marriage and family relationships, psychological health, addiction, life transitions, vocational concerns, and financial or legal matters.
- Consultation and Information Services, such as legal, financial, nutrition, health coaching, child care, elder care, and stress management.

Who Is Eligible?

To qualify as an EAP plan member, an individual must be a church employee enrolled in the church's health and dental plan (Sun Life Financial contract 50380) and not receiving the church's pension. All EAP coverage is family coverage, which extends benefits to the employee's spouse and dependent children (children up to 21 years of age, or up to 25 years of age for full-time students).

How Are Benefits Accessed?

Individuals call toll-free, 24-hours a day, 7 days a week:

English: 1-800-387-4765

French: 1-800-361-5676

Online counselling at shepell.fgi.com/ecounselling

Online resources at workhealthlife.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 six years and three months, ministers and their families have accessed EAP services 624 times. Most individuals were church employees (82%), while 18% were family members of church employees. These individuals live in all synods across Canada.

The church employees using the EAP were all ages and years of experience, and slightly more frequently female than male (58% and 42%, respectively).

The majority of EAP clients requested counselling (80%, or 497 of 624). There was a wide range of emerging issues. By far the most common were personal/emotional concerns, which 250 individuals (50%) identified as the reason they had requested counselling; 140 of these 250 individuals attributed their concerns to stress. Couple/relationship and work-related concerns were the next most common emerging issues (98 and 90 individuals, respectively). Of the 90 individuals with work-related concerns, 59 attributed their issues to stress. A small number of EAP clients requested counselling for family issues (50 individuals), while the smallest group identified concerns regarding addiction (nine individuals).

A small proportion of EAP clients requested work-life services (20%, or 127 of 624). These individuals sought expert advice in dealing with legal matters, financial matters including credit and debt, personal health and well-being including nutrition and disease management, child/youth care, and elder/adult care.

Individuals received the help they requested using the full spectrum of options. Some met in-person with the counsellor or consultant, some spoke with the professional over the telephone, while still others communicated by the internet.

The various measures used by the EAP provider to assess the effectiveness of the program demonstrate highly positive results. For the 467 closed counselling interventions, goal attainment was in the range of 92–100%. About 41% of the individuals receiving counselling were assessed by their counsellor for depression; a significant proportion of these were discovered to be suffering moderate to severe levels of depression – a finding that potentially would be the first step along a pathway of appropriate treatment, healing and recovery. Occasionally the short-term, solution-based counselling available through the EAP uncovers conditions that require longer-term care. The statistics indicate that counsellors made a total of 24 referrals to professionals outside the EAP, and that 22 of these were accepted by the clients. The results of client satisfaction surveys (from 98 individuals, or 16% 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 have been great for me. The advice and support given during my sessions have been invaluable.”
- “The EAP has been very helpful to me in dealing with my concerns. I’m very glad this service is available.”
- “The counsellor was very sympathetic and supportive.”

The utilization statistics for the employee assistance program demonstrate that ministers and their families are turning to it for help with confidence. Of course it must be acknowledged that many needs lie well outside the scope of any employee assistance program. Ministers are called as good stewards to look after all aspects of their own well-being and that of their family. This broad canvas includes all the spiritual, intellectual, social, emotional, psychological, physical and financial dimensions of their lives. Nevertheless, the church’s employee assistance program offers ministers valuable resources as they seek to strengthen themselves for Christian service. At the same time, the employee assistance program provides The Presbyterian Church in Canada with another opportunity to express its care for the community of people who serve it as leaders.

Future Funding for the Employee Assistance Program – the Current Challenge

The greatest challenge related to the church’s employee assistance program is its continued funding. This program was initiated by the Life and Mission Agency in September 2010 as a pilot program for a trial period of three years. In response to the request of Ministry and Church Vocations and with an awareness of the needs of ministers and their families for free confidential access to counselling and consultancy services, the Life and Mission Agency allocated bequest funds for this purpose. The intention was to allow the church to experience an

employee assistance program. In the event that the program proved to be beneficial, the hope was that a regular source of funding would be found thereafter. However, it must be noted that there were no commitments in this regard on the part of any entity within the church.

As the initial termination date approached (August 2013) and in light of the consistently positive response to the program, the Life and Mission Agency would have preferred to seek a source of regular funding for it. However, at that time the church's consideration of financial matters was focused on dealing with the pension solvency deficit. The Chief Financial Officer advised the Life and Mission Agency to extend the pilot program for up to four years, when it was anticipated the church would be in a stronger financial position. The Life and Mission Agency again drew on bequest funds to extend the pilot period until August 31, 2017.

Since October, 2016, the Life and Mission Agency has been in dialogue with the Pension and Benefits Board about whether the employee assistance program could be integrated into the church's benefits plans and the cost included in the congregational premiums for them. Since the board is engaged this year in a comprehensive review of the entire package of group benefit plans, the answer to this question is unknown at this time. Accordingly, the Life and Mission Agency has secured funds through the Assembly Council to cover the cost of the employee assistance program for one additional year (September 1, 2017 through August 31, 2018). This provision is arranged with confidence that the employee assistance program has been effective in meeting needs of ministers and their families, and with continued prayer that the church will be able to offer this assistance in future years.

Incentive Grants for New Colleague Covenant Groups

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, gain perspective, experience gentle accountability and support, deepen Christian faith, and 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 honourarium 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 videoconferencing format. Participation is possible from any location in Canada as well as onsite in the electronic classroom at Knox College. As in previous years, Ministry and Church Vocations emailed all new Presbyterian ministers to invite their registration.

Nine new Presbyterian ministers met one afternoon monthly from January through June in 2016. They all accepted the opportunity to present a case study arising out of their practice of ministry and to learn from the analysis of their peers in a supportive environment. In addition to time spent in worship, seminars covered dynamics of congregational leadership such as: the minister's spiritual health, managing transition, conflict resolution, dealing with difficult behaviour, behavioural covenants, managing polarities, and teaching lay leaders to think theologically. Program leadership was provided by the Rev. Dr. Andrew Irvine, Director of the Centre for Clergy Care and Congregational Health, and the Associate Secretary, Ministry and Church Vocations.

Continuing Education Committee

presbyterian.ca/con-ed-fund

The Continuing Education Committee met three times in 2016 (April, September and December) to discuss continuing education, review the General Assembly established annual continuing education allowance and consider applications for grants.

In 2016, eleven applications were received, with grants totaling \$14,571.06 being awarded to the various applicants. The minimum grant was \$126.53 and the maximum was \$2,000 making an average of \$1,324.64 per applicant. Grants were approved for studies related interim and transition ministry, marriage and family counselling, spiritual nurture, Christian Education (APCE), skills development in the areas of discipleship and spiritual gifts identification, and 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 2016 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.

OVERTURE NO. 17, 2016 (A&P 2016, p. 510, 247, 38)

Re: Develop a bereavement leave policy

Overture No. 17, 2016, from the Presbytery of Grey-Bruce-Maitland was referred to the Life and Mission Agency (Ministry and Church Vocations). The overture states correctly that The Presbyterian Church in Canada has not established a policy regarding bereavement leave for its ministers, employees and employees of its congregations, and therefore requests that such a policy be developed and approved by the General Assembly.

The overture was studied by Ministry and Church Vocations with the assistance of its advisory group and in consultation with the Clerks of Assembly. To provide background on how other church communities have addressed the question of bereavement leave, the policies of some Canadian denominations were reviewed. Included in this list were the Anglican Diocese of Toronto, the Roman Catholic Archdiocese of Toronto and the United Church of Canada.

The purpose of bereavement leave is described well by the overture in the following terms: to provide employees with time off work to be with their loved ones; to 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. From this it can be seen that the contexts in which employees need bereavement leave may be broader than simply attending the funeral.

The bereavement leave policies reviewed make different provisions over a small range of possibilities. In the event of the death of a member of the employee's immediate family, paid leave of absence is granted for periods of three days, four days plus travel time, or five days. The policies vary more widely in the event of the death of other significant persons: one policy makes no provision for bereavement leaves for relatives not in the immediate family; a second policy limits bereavement leave to one day with pay for relatives not in the immediate family; a third policy grants four days plus travel time for deaths of other relatives or close friends. All policies make provision for longer leaves in extenuating circumstances on a case by case basis. Bereavement leave is granted without deduction from vacation or sick leave allowances.

Need for a Bereavement Leave Policy within The Presbyterian Church in Canada

As noted by the overture, the General Assembly has not established a bereavement leave policy to apply in employment contexts across the church. There is certainly a need to set standards for bereavement leaves of ministers serving in congregations, since uncertainty and even disagreement about what is appropriate and fair are not uncommon. The three-day paid leave of absence that is prevalent in many workplaces seems inadequate for ministers serving in pastoral ministry. The minister whose parent or spouse or child dies on Monday simply may be unable to return to work on Friday, to visit a grieving family on Saturday in preparation for the funeral of their loved one on Tuesday, and to preach and lead the congregation in worship on Sunday. Yet, how long a leave of absence is appropriate? At what point, if ever, should the minister's time away from pastoral duties be considered vacation? And who pays for pulpit supply if it is needed? These kinds of questions concern ministers who wish to treat their congregations fairly and have the time they are absent from their pastoral duties regarded in that light. A bereavement leave policy for ministers serving in congregations could reduce the potential for confusion and stress at an already difficult time.

The situation for institutional employers within the church is quite different, because in all likelihood they already have bereavement leave policies for their staff. If the General Assembly establishes a bereavement leave policy for ministers serving in congregations, such a policy may be considered a resource for the church's non-congregational employers to use at their discretion.

In a similar way, a bereavement leave policy for ministers serving in congregations could be offered as a resource to sessions, to use at their discretion with session-supervised employees. Bereavement leaves of congregational employees under the supervision of the session have not been observed to cause the same level of confusion or controversy as those of ministers, and therefore the need to develop a policy for this category of church employee is not apparent.

Proposed Bereavement Leave Policy

The following policy is proposed to apply to bereavement leaves of ministers serving in congregations of The Presbyterian Church in Canada by call or by presbytery appointment.

Bereavement Leave Policy for Ministers Serving in Congregations

Purpose

To support ministers serving in congregations during times of loss, bereavement leave is provided to those who require it.

In this policy, the term "minister" refers exclusively to ministers serving in congregations by call or by presbytery appointment. The term "paid" refers to the stipend and allowances the congregation provides its minister under the terms of the call or appointment.

Bereavement leave grants paid leave of absence from work to permit ministers to be with their loved ones; to 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 minister.

Policy

Up to one week including one Sunday is provided to all ministers, serving full-time or part-time, upon the death of a member of their immediate family.

The immediate family is normally considered to be the minister's spouse or one of the following relatives of the minister or the minister's spouse: child, step-child, birth or adoptive parent, sibling or step-sibling, grandparent or step-grandparent.

Bereavement leave is paid leave and does not use vacation or any allowed sick days.

Notwithstanding the above, a minister may choose to take vacation immediately following a bereavement leave, in consultation with the session.

During a bereavement leave, the congregation covers the cost of pulpit supply or other replacement ministerial staffing, if required.

Depending on the circumstances, additional leave, with or without pay, may be granted to the minister by the presbytery on compassionate grounds.

The church is reminded that there is always room for grace. As they care for their ministers and their ministers' families, sessions and presbyteries are free to offer more than the requirements outlined in this policy.

Conclusion

In light of the need for a bereavement leave policy for ministers serving in congregations, the following recommendations are presented.

Recommendation No. 10 (adopted, p. 21)

That the Bereavement Leave Policy for Ministers Serving in Congregations outlined above be adopted.

Recommendation No. 11 (adopted, p. 21)

That the prayer of Overture No. 17, 2016 re develop a bereavement leave policy be answered in terms of the preceding report.

Profile Referral Service

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 71 professional church workers and graduating students were seeking a call. A total of 51 pastoral charges (7.08% of 720 pastoral charges) are looking for a minister and have prepared a congregational profile, submitting it to Ministry and Church Vocations for assistance. Fifteen (15) of these are part-time positions.

To provide some perspective on these figures, it may be helpful to categorize the 71 individuals who are known to be seeking a call. Fourteen (14) individuals are The 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 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. Fifteen (15) individuals are The 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. Seventeen (17) individuals are ministers or licentiates of other denominations who have been declared eligible to be received; 7 of these persons live outside Canada. Since many ministers of other denominations who are declared eligible for reception never in fact receive calls to The 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, 25 individuals are certified The

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 The Presbyterian Church in Canada colleges who were eligible to seek a call have been ordained (112 of 153, or 73%).

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. 345–6).

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. The policy document may be downloaded (presbyterian.ca/sexual-abuse-policy-resources) or ordered from Parasource Distribution (1-800-263-2664 or presbyterian.ca/resource-centre).

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 may be downloaded (presbyterian.ca/sexual-abuse-policy-resources) or ordered from Parasource Distribution (1-800-263-2664 or presbyterian.ca/resource-centre).

OVERTURE NO. 6, 2016 (A&P 2016, p. 501, 395, 20)

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 seeks revisions to the Policy for Dealing with Sexual Abuse and Sexual Harassment to address a perceived inadequacy in the church's procedures for responding when a minister serving in a congregation brings a complaint of sexual abuse or sexual harassment against a lay member, adherent or salaried employee of the same congregation.

The issues raised by the overture were studied by Ministry and Church Vocations with the assistance of its advisory group and in consultation with the Clerks of Assembly. Research on this topic commenced with conversation with the author of the overture and review of the revisions being proposed to several sections of the policy.

The Church's Policy and Procedures

The policy of The Presbyterian Church in Canada is that sexual abuse or sexual harassment will not be tolerated. This stance is grounded in the biblical and theological understanding of the

church as Christ's body, called to offer the love of Christ to all persons encountered through its ministries, and of sexuality as one of God's good gifts that, along with all the other dimensions of human life, is to be offered to God. The church's commitment is to strive to be the sanctuary that Christ intends, doing its best to ensure that sexual abuse or sexual harassment does not occur within the church's jurisdiction, and to make a clear and just response when it receives a complaint of such abuse.

The definitions of sexual abuse and sexual harassment in the policy are drawn from relevant sections of the criminal code of Canada. Sexual abuse includes, but is not limited to, any unwanted sexual contact that one person inflicts on another, sexual behaviour involving children, sexual harassment and spousal violence. Sexual harassment includes, but is not limited to, repeated comment or conduct that is known or ought reasonably to have been known to be unwelcome, and sexual advance by a person in a position to grant or deny a benefit to another.

These definitions mean that any person may become the victim of sexual abuse or sexual harassment – whenever another person inflicts on them unwanted sexual contact or repeated unwelcome sexual comment or conduct, regardless of the relative social positions of the two persons. The church understands further that for sexual interaction not to be abusive, it requires meaningful mutual consent, an exercise of choice by two persons on an equal footing.

The procedures outlined in the policy begin with a church court receiving a complaint, making provision for pastoral care and other support for the parties named in the complaint, investigating the complaint, and deciding whether the alleged behaviour happened. Whenever the complaint is upheld, the church court decides what disciplinary and remedial action should ensue. Complaints are dealt with by the church court to which the person complained against is accountable. In the case of ministers or certified candidates for ministry or ordination, this is the presbytery. In the case of synod staff who are not accountable to a presbytery, it is the synod. In the case of all other persons, it is the session of the congregation where the person complained against is involved.

The Overture

The focus of the overture is on cases when a minister serving in a congregation brings a complaint of sexual abuse or sexual harassment against a lay member, adherent or salaried employee of the same congregation. The overture is correct that responsibility to deal with the complaint will be assigned to the session, since this is the church court to which the lay person is accountable. The overture points out that the session will be dealing with a complaint against a fellow congregant, and expresses concern over the stress this might cause the session. Moreover, the overture maintains that such a case might bring the interests, commitments and obligations of the minister into conflict with those of the session. To remedy this situation, the overture proposes that the presbytery should be required to handle the complaint against the lay person.

The Current Policy

As noted above, the church's procedures assign responsibility for dealing with a complaint to the church court to which the person complained against is accountable. This principle places the whole matter in the hands of the church court that has authority to discipline and to offer remedial support to the person complained against, in the event that the complaint is substantiated. The logic behind this approach is compelling, as is the value of having the principle applied uniformly throughout the policy.

The overture raises the question of whether special treatment of the case is necessary when a minister serving in a congregation brings a complaint of sexual abuse or sexual harassment against a lay member, adherent or salaried employee of the same congregation. The uniqueness of such cases is not found in their being difficult and painful, nor in requiring a church court to judge the actions of an individual who is known and loved. These characteristics are common to all cases. What dynamics, if any, distinguish the cases that form the subject of this overture, and are these sufficient grounds for assigning responsibility for the case to the presbytery?

Certain unique dynamics could unfold when a session must decide the validity of a complaint of sexual abuse or sexual harassment that their minister has made against a lay person in the congregation. In the event that there is no evidence or testimony besides the statements of the

minister and the lay person complained against, and if the lay person refutes the allegation, then the session must decide whom to believe. Is it more probable that the alleged actions occurred or did not occur? If, on the balance of probabilities, the session does not uphold the complaint, the case falls and the lay person's innocence is maintained. Could any of the people involved – minister, elders, lay person complained against – interpret this as a lack of confidence in the minister? Such an idea surely could have a negative impact on the minister's service in the congregation moving forward. On the other hand, if the session upholds the complaint, could this lead to the assumption that, despite their intentions to the contrary, the elders were biased in favour of the minister? Pastoral ministry gives clergy leadership roles that confer significant influence among the people they serve. That influence might lead to bias or even to the perception of bias. Regardless of what decision the session makes about the complaint, the unique dynamics in the situation hold the potential to undermine the congregation's ministry moving forward.

Proposed Revision to the Policy

Based on this analysis, a special treatment of the case is warranted when a minister complains of sexual abuse or sexual harassment by a lay person in the same congregation. It is proposed that the minister submit the complaint directly to the presbytery. If the presbytery upholds the complaint and assigns discipline, the presbytery would inform the session, perhaps also providing instructions for disciplinary actions the session needs to take. If the presbytery does not uphold the complaint, there would be no need for the session to be informed. This approach holds the greatest potential for leaving undisturbed the pastoral relationships between the minister and ruling elders, and more broadly, within the congregation.

In the proposed policy, the pertinent section would read as follows. New text appears with underlining.

SECTION III: IMPLEMENTING THE POLICY

A. Who is Subject to this Policy?

The policy applies to all the individuals and ministries accountable to The Presbyterian Church in Canada: to all church leaders, staff and volunteers; to all sessions, presbyteries and synods; to all congregations; to all agencies and committees of the church; and to all non-church groups using church facilities.

Complaints of sexual abuse or sexual harassment are dealt with by the church court to which the person complained against is accountable. The sole exception is found in complaints of sexual abuse or sexual harassment made by a minister serving in a congregation against a lay member, adherent or salaried staff person of the same congregation. Such complaints are to be taken directly to the presbytery.

Accountable to Presbytery

Presbyteries deal with complaints against individuals who are subject to their discipline. This includes ministers of Word and Sacraments and diaconal ministers whose names appear on the roll or appendix to the roll of the presbytery; presbytery appointed lay missionaries; and certified candidates for ordination and certified candidates for ministry under the care of the presbytery.

Accountable to Synod

Synods deal with complaints against individuals who are subject to their discipline. This includes lay employees of the synod who are not accountable to a presbytery. Lay regional staff and lay camp directors are two examples.

Accountable to Session

Sessions deal with complaints against individuals who are subject to their discipline. This includes members and adherents of the congregation, provided they are not accountable to the presbytery or synod. This is true whether the individuals serve as volunteers, including ruling elders, or as salaried employees of the congregation. Non-church groups using the congregation's facilities are also accountable to the session.

Special Note on Ruling Elders

Ruling elders are subject to the discipline of the session, and hence complaints against them are dealt with by the session. However, only presbyteries can depose a ruling elder for cause. Therefore, sessions must be prepared to make a full report of their findings to the presbytery if their response to a complaint under the policy is to recommend that a ruling elder be deposed.

Conclusion

The church's procedures assign responsibility for dealing with a complaint of sexual abuse or sexual harassment to the church court to which the person complained against is accountable. While this principle has been affirmed, the case has been made for departing from this principle for complaints of sexual abuse or sexual harassment made by a minister serving in a congregation against a lay member, adherent or salaried staff person of the same congregation. Revisions to the policy are proposed that assign such cases to the presbytery. For this reason, the following recommendations are proposed.

Recommendation No. 12 (adopted, p. 21)

That the revisions to the Policy for Dealing with Sexual Abuse and Sexual Harassment outlined above be approved.

Recommendation No. 13 (adopted, p. 21)

That the prayer of Overture No. 6, 2016 re revising the Policy for Dealing with Sexual Abuse and Sexual Harassment when the complainant is a minister in a congregation be answered in terms of the preceding report.

SPECIAL MINISTRIES

The Order of Diaconal Ministries

The Order of Diaconal Ministries encompasses those designated for service in a broad range of ministry including Christian education, pastoral care and social ministries. Members are set apart by the authority of, and accountable to, the church. They are under the jurisdiction of the presbytery in which they work and/or live.

Biennial Council

Every second year, members of the Order gather for mutual support and spiritual enrichment. The next gathering will be held in the fall of 2017 from Sunday evening, October 1, to Tuesday noon, October 3, at Crieff Hills Community. The theme of the council meeting will be "Joy in Word and Service". In 2015, 27 members gathered and we hope that the number attending in 2017 will be comparable.

International Diaconal Connections

The Order of Diaconal Ministries continues its strong connection with two diaconal associations: DIAKONIA World Federation of Diaconal Associations and Diaconal Communities and DOTAC (Diakonia of the Americas and the Caribbean). Gatherings are held every four years. From June 28 to July 4, 2017, the DIAKONIA World Federation will be meeting for its 22nd Assembly in Chicago, Illinois. The theme will be "Shaken by the Wind" and those gathered will celebrate the 70th anniversary of DIAKONIA World Federation. In 2019, DOTAC will be meeting in Vancouver for its 14th conference. Ann Blane is our representative on the DOTAC Central Committee. One of the events organized by DOTAC is DOVE – Diakonia Overcoming Violence Experience. The most recent DOVE was held at Crieff Hills Community from September 19–23, 2016. Three of our members participated in DOVE 2016: Christine Ball, Ann Blane and Margaret Robertson.

Christina H. Currie Memorial Fund

The Order is pleased to be able to support the Presbyterian Woman of Faith Awards. We are grateful to be able to do so through the Christina H. Currie Memorial Fund. The same fund is used to provide bursaries to assist members of the Order of Diaconal Ministries to attend international gatherings of DOTAC and DIAKONIA World Federation.

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. Three grants were approved for Knox College students to attend the 2017 APCE conference (Association of Presbyterian Church Educators) in Denver, Colorado, from January 25–28.

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.

In Memoriam

The Order of Diaconal Ministries records its gratitude for the faithful service and witness offered by Marie Muth (designated in 1957).

Looking Back...

The Order is 109 years old. It was sanctioned by the General Assembly in 1908. The Order has had two names in its history. From 1908–1984 its name was The Order of Deaconesses. In 1984 the name was changed to the Order of Diaconal Ministries. As we look back, we give thanks to God for the members of the Order of Diaconal Ministries who faithfully served The Presbyterian Church in Canada across the country and around the world in a variety of ministry settings.

Looking Forward...

The Order is continuing the task of reviewing its life and work as part of our resolve to evolve adopted in 2015. Throughout the review process members of the Order, both active and retired, remain committed to our calling to serve, open always to God's leading and direction.

Diaconal Ministry – Yesterday, Today and Tomorrow

“Diaconal Ministers assist in the work of ministry. The need to have people set apart for specialized ministry has not diminished over the last 100 years. We live in a post-Christendom context that is vastly different from 100 years ago. Is the church willing to respond to needs that are before it now? Is the church willing to take risks as it fulfills its call to serve in all of life? Is it willing to embrace diaconal ministry as a valid and viable asset?” (p. 183, *From the Bottom Up – A Story of Collegial Leadership* by the Rev. Joyce Davis).

Donna McIlveen, Administrator

The Interfaith Committee on Canadian Military Chaplaincy

The Presbyterian Church in Canada has 15 ministers of Word and Sacraments who serve as chaplains in The Royal Canadian Chaplain Service (RCChS). The chaplains are an indispensable part of the Canadian Armed Forces (CAF) providing ministry to members and their families, in Canada and in other parts of the world. These women and men serve as part of an ecumenical and interfaith chaplaincy, ministering to people in peace time and in places of conflict. The ministry of presence provided by the chaplains is a vital component for the well-being of individuals, and the diverse communities that are a part of the CAF. This year there has been a significant effort to implement Operation Honour, an initiative to support the dignity and respect of all members, and to address sexual misconduct. There has also been an emphasis this year on care for the ill and injured members of the CAF. Chaplains have been at the forefront of support in these initiatives.

The Royal Canadian Chaplain Service is the only one of its kind in the world. This unique ministry is interfaith and is unified across the branches (army, air force, navy). Presbyterian chaplains have a dual accountability. As ministers of Word and Sacraments, they are accountable to the presbytery; and as commissioned officers, they are subject to the code of service discipline and are responsible to their military superiors.

Every year in June, the chaplaincy holds a training exercise called “Exercise Called to Serve” (EX CTS). Within the larger exercise are two days of denominational meetings for which the Presbyterians gather for a time of prayer, reflection and professional development.

This past year, the Chaplain General invited the chaplain Rear Admiral Margaret Kibben, United States Navy (Presbyterian, United States) to the EX CTS. The Presbyterians were privileged to have Chaplain Kibben join us during our denominational days. She was an inspiring speaker and presence in our midst.

We also had the Rev. Dr. Dale Woods, Presbyterian College, join us for our denominational days providing structured leadership in strategic planning.

The following are some other highlights of 2016–2017:

1. Major Charles Deogratias is posted to Virginia participating in an exchange with the US Navy;
2. Major Kenneth MacRae is presently deployed for 7 months to Kuwait;
3. Captain Kim Barlow has joined the Chaplain Service and graduated from Basic Training in November;
4. Commander Bonnie Mason was selected to participate in a Spiritual renewal program in Jerusalem and will be participating in the 100th Anniversary of the Battle of Vimy Ridge. She has also been appointed by the Chaplain General to serve as Principal Chaplain-Protestant, along with her other full-time responsibilities; and
5. Captain Steven Filyk has moved to Kamloops and is serving a reserve unit there.

I am our church'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 traditions, as well as Jewish and Muslim faith communities. The ICCMC is the body that acts as a common channel of communication between the Chaplain General, the Chief of Defense Staff, and the Minister of National Defense in matters related to military chaplaincy. The ICCMC has the responsibility of endorsing all potential military chaplains, representing the committee at various meetings and gatherings of chaplains, and advising the Chain of Command on policies that directly affect the chaplaincy such the Policy on Public Prayer.

I am available to any of the Presbyterian chaplains, at their request, for pastoral counsel and care. In June, I will have completed my second year as chair, ICCMC.

Regular Force Chaplains:

Commander Bonnie Mason	2nd Division HQ, Montreal, Quebec
Major Charles Deogratias	Virginia, United States, on an exchange with the US Navy
Major Kenneth MacRae	1CMBG HQ, Edmonton, Alberta
Captain David Stewart	Wing Chaplain, Cold Lake, Alberta
Captain Daniel Forget	Base Chaplain, Kingston, Ontario
Lieutenant-Navy Mike Rundle	ASU Kingston, Ontario
Captain In-Seob Won	2nd Service Battalion, Petawawa, Ontario
Captain Andrew Cameron	Personnel Services, St-Jean, Quebec
Captain Kim Barlow	Wing Chaplain, Greenwood, Nova Scotia

Reserve Force Chaplains:

Major Sandy Scott	Director of Chaplaincy Operations, Ottawa, Ontario
Major Tom Hamilton	36 CBG HQ, Charlottetown, Prince Edward Island
Captain David Clark	7 Toronto Regiment, Toronto, Ontario
Captain Steven Filyk	15th Field Regiment, Vancouver, British Columbia
Captain Gavin Robertson	39th Combat Engineering Regiment, Trail, British Columbia
Captain Frances Savill	Algonquin Regiment, North Bay, Ontario

Please remember our chaplains, and their families, in your prayers.

M. Jean Morris

Ministry and Church Vocations Advisory Committee

Ms. Judy Dodds, Ms. Donna McIlveen, the Rev. Matthew Sams, the Rev. Patricia Van Gelder, the Rev. Dr. Dale Woods.

PRESBYTERIAN WORLD SERVICE & DEVELOPMENT

Staff	Director:	Guy Smagghe
	Finance and Administration Coordinator:	Alison Stirling
	Administrative Assistant:	David Di Sera (part-time, contract)
	Communications Coordinator:	Karen Bokma
	Communications Assistant:	Anna Muir
	Program Coordinator:	Leah Adema
	Program Coordinator:	Jeanine Cudmore (to June)
	Program Coordinator:	Jennifer Ramkissoon (on leave)
	Program Coordinator:	Julia Rao
	Program Coordinator, Refugee Sponsorships, Strategic Planning and Special Projects:	Rob Shropshire
	Program Assistants, Refugee Sponsorships:	Michelle Ball, Biniam Goitom (part-time, contract)

INTRODUCTION

Inspired by Christ's command to go into all the world, our church is helping the poorest of the poor develop socially and economically, bringing emergency relief to those buffeted by natural disasters and administering a refugee sponsorship program that continued to expand in the past year. The PWS&D Committee is immensely proud of what was achieved in 2016. We are grateful to Presbyterians who have generously supported this work, while providing staff with the means to accomplish great things.

More than a billion people live in poverty, what can we achieve with a budget of about \$4 million? In the parable of the mustard seed Jesus illustrates how something small can create a place of refuge, rest and recovery. The church's support for international development mirrors Christ's vision. In one of our sustainable livelihoods projects, a woman was loaned five dollars. She invested in a small retail business and netted two dollars. With this small profit she bought a set of dishes, allowing each member of her family to have their own plate rather than eating from a common pot. This meant that the risk of cross-contaminated food because of poor sanitation and hygiene was kept to a minimum, and a seemingly trivial investment greatly improved one family's health.

Similarly, in a maternal and child health project, village men were taught about issues related to pregnancy. At one time, they thought their wives were making selfish demands when they wanted expensive food to satisfy their cravings. But the men learned that cravings are a natural part of pregnancy and now readily buy better food for their wives. Through this modest intervention, discord in families has been reduced.

The report that follows is filled with examples of mustard seeds cast by Canadian Presbyterians and our partners that made better the lives of the vulnerable, impoverished, afflicted and frightened. It provides a picture of accomplishment from the teaching of conservation agriculture in drought-ridden Malawi to rushing to the aid of hurricane victims in Haiti to facilitating the feeding and sponsorship of scores of refugees from around the world. Please tell others about these wonderful works done by Christ's church, in his name.

Rob Robertson
Convener of the PWS&D Committee

PWS&D Vision

Inspired by God's promise of abundant life, PWS&D envisions a sustainable, compassionate and just world.

PWS&D 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, receive equal protection, and 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.

PWS&D 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.

THE STRATEGIC PLAN

PWS&D supports the strategic plan of The Presbyterian Church in Canada.

Goals

1. Visionary leadership – PWS&D will strengthen its governance, stand ready to respond in times of emergency, maintain a vibrant development program, nurture a healthy relationship with Global Affairs Canada and create new initiatives to establish diversified funding.
2. Empowering resources that are relevant, contextual and missional – PWS&D will provide speakers in worship and at events, in addition to print, video and online resources that respond to individual, group and congregational interests; and will respond to inquiries across the country about issues related to relief work, overseas development and refugees.
3. Relational connections that incarnate Christ's mission at the local, national and international level – PWS&D will foster and nurture relationships with ecumenical partners across Canada and internationally; and will enable individuals, groups and congregations to connect with the work of these partners and respond to their identified needs.

Objectives

1. Embrace a missional culture that nurtures initiative and risk taking at local, national and international levels – PWS&D will develop relationships with congregations and church groups across the country, educating about international mission opportunities and equipping them through print and online resources; and it will be a conduit for fundraising from the constituency in response to disasters and ongoing development programs. PWS&D will seek ways to multiply resources raised with government funds and at Canadian Foodgrains Bank (CFGB) for greater impact overseas.
2. Live out the justice imperatives of the gospel and sow seeds of hope through our words and actions in the public sphere – PWS&D will collaborate with government to scale up the implementation of initiatives like the new Maternal, Newborn and Child Health project, keep abreast of emergency responses like ACT Alliance appeals; and will effectively serve congregations that are contemplating and implementing refugee sponsorships. It will engage in advocacy for social justice in the promotion of human rights, thereby amplifying the voices of the afflicted, in coordination with coalitions and ecumenical alliances.
3. Nurture ecumenical relationships and collaborate with ecumenical partners to achieve common goals – PWS&D will continue membership in, and support for campaigns of, ecumenical bodies like CFGB, ACT Alliance, KAIROS, Canadian Council for Refugees, and national and provincial Councils for International Cooperation; and PWS&D will connect congregations with local coalition representatives and their relief and/or development campaigns.
4. Engage in healing and reconciliation between Indigenous and non-Indigenous peoples – In 2017, PWS&D will set aside committee meeting time to explore the agency's potential role in domestic indigenous issues.

PWS&D's Strategic Plan: 2014–2018

PWS&D's efforts continued to be guided by the actions identified in its own strategic plan.

Strategic Action: Improve program effectiveness by strengthening development programs:

In 2016, PWS&D considered a number of its programs in line with its updated Development Programs Policy, adopted in 2015. The policy defines 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 updated. With these in mind, consideration was given to relationships, the capacity and effectiveness of partners' efforts and the potential sustainability of their programs and organizations. The importance of meeting minimum standards of reporting and financial management was emphasized as essential to continued program support, while the necessity of having appropriate policies and practices in place and complying with audit recommendations was made clear. In some geographic areas, potential projects were explored, with a focus on PWS&D's thematic priorities: health (in particular maternal, newborn and child health), food security and nutrition, livelihoods and human rights (especially children's rights and women's rights organizations). Some partners were encouraged to develop longer-term plans for sustainability with a vision for the future and enhanced donor diversification for institutional sustainability and reduced dependency. Others were supported in assessing their staff capacity and organizational structure to aid in the management of their programs.

Strategic Action: Clarify the place of PWS&D's refugee sponsorship program:

In 2016, a task group considered the relative priority to be given to the refugee sponsorship program. In its report to the full committee, the dramatic increase in interest in refugee sponsorship among Presbyterians across the country was noted, alongside the increased workload placed on sponsorship agreement holders in the course of the year by Citizenship and Immigration Canada (renamed Immigration, Refugees and Citizenship Canada). The PWS&D Committee affirmed the need to provide necessary support to the program in order to accompany sponsoring groups through the process, from the preparation of sponsorship applications through the processing stages and for the 12 months after the arrival of the newcomers in Canada. Emphasis was placed on building user-friendly and accessible messaging about sponsorship on our website. Work on an interpretive resource to foster understanding of the link between refugees and the other parts of PWS&D's work was also identified as a need.

Strategic Action: Strengthen PWS&D institutionally.

Among the actions identified in the strategic plan to strengthen PWS&D institutionally, were to:

- Proactively seek to enhance collaboration with like-minded organizations, creating space for reflection and collecting information/input on critical issues.
- Consider how best to address and influence Canadian Government support to development assistance in line with PWS&D's vision and values.

For PWS&D, working with like-minded organizations such as Canadian Foodgrains Bank (CFGB), KAIROS: Canadian Ecumenical Justice Initiatives, the Canadian Council for International Cooperation, the Canadian Council for Refugees and the Sponsorship Agreement Holders Association is an important way of strengthening our reflections and increasing our ability to effect change. Early on in the plan, we realized that this collaboration also enhances our voice when in dialogue with the Canadian government.

In 2016, the Canadian government conducted an International Assistance Review. PWS&D's submission to the review can be summarized as follows:

- PWS&D expressed an aspiration that the Canadian government affirms the critical and complementary role that civil society organizations (CSOs) play in providing long-term solutions to complex problems in difficult contexts. CSOs fill important gaps, reach out to the most vulnerable populations, make great use of volunteers in communities, and provide high value for the money as they are highly accountable and do not have profit built-in to their agreements.
- PWS&D supported the recommendations presented in the submission by Canadian Foodgrains Bank – especially requesting that more funding be made available for Overseas Development Assistance altogether, and to small-scale farmers in the world specifically.

- As a member of the Canadian Council for International Cooperation and of the Ontario Council for International Cooperation, PWS&D fully supported the submissions that were presented by both these councils, having participated in the process leading to the formulation of these submissions.
- As a member of KAIROS, PWS&D supported the submission presented by them. We have been asked to review and comment on the recommendations proposed and have fully endorsed the document submitted.
- Finally, PWS&D reaffirmed the need to focus on “fragile populations” in the world, not only “fragile states” – many populations are victims of governments that have misdirected funds that were intended to provide critical services (such as education and health care) to the most vulnerable populations. CSOs play an important role in reaching out to those “fragile populations”.

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 feel 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 2016, PWS&D received \$2,519,459 to carry out development, relief and refugee sponsorship initiatives. The generous support of Presbyterians was further leveraged to maximize the impact of PWS&D programs with partners. Thanks to the support of government agencies, as well as other denominations and their relief and development ministries. In addition to donations directly from congregations and individuals, PWS&D benefits from the services and support facilitated by *Presbyterians Sharing*.

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 2016.

Where our resources came from:

	2016	2015
	\$	\$
Undesignated contributions	1,308,620	1,306,190
Designated bequests		145
Transferred from Loaves and Fishes Fund*	357,080	304,388
Designated contributions (excluding relief projects)	387,366	365,085
Designated relief	823,472	1,266,420
Government funds from		
Global Affairs Canada**	1,015,454	209,030
Government of the Province of Saskatchewan	1,058	21,388
Government of the Province of Manitoba	10,716	11,877
Other income – interest	39,574	34,728
	3,943,340	3,519,251

* Every year, one seventh of the balance of funds in the Loaves and Fishes Fund is transferred to PWS&D’s revenue in support of its projects and operations. This amount is represented here.

** Previously called “Department of Foreign Affairs, Trade, and Development”, and “Canadian International Development Agency (CIDA)”.

These funds are in support of two contribution agreements: 2012–2017 Building Sustainable Livelihoods (Malawi); and 2016–2020 Partnerships for Strengthening Maternal, Neonatal and Child Health (Afghanistan and Malawi).

Designated and Undesignated Contributions

Undesignated donations are gifts that are not earmarked for specific projects, allowing PWS&D the flexibility to respond where the need is greatest. These donations enable PWS&D to engage with partners and support sustainable development projects that address the root causes of poverty and empower individuals and communities with the capacity and tools to transform their

lives. By having a secure source of funding, PWS&D is able to uphold long-term commitments with partners to implement innovative programs in food security, livelihoods, health and human rights. Undesignated donations also provide 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 – a portion of undesignated funding goes toward 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 also make it possible for PWS&D to support ecumenical activities and development education projects that engage the Canadian public on the struggles marginalized people face and that need continued support and solidarity. With undesignated support, PWS&D works in Canadian and international ecumenical networks active in development, relief and advocacy. Undesignated funding allows PWS&D to provide support that enables projects to operate and prosper.

Designated contributions are funds directed to a specific project. The Gifts of Change catalogue highlights a variety of development projects 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. In 2016, PWS&D received substantial designated funds in response to the Alberta wildfires, the Taiwan Tainan earthquake, Hurricane Matthew in Haiti and the Africa drought appeal. Special initiatives, such as the Ride for Refuge and Jeff-a-thon, raised significant amounts for Maternal, Newborn and Child Health projects in Malawi and Afghanistan.

Every donation, whether designated or undesignated, is valued and allows PWS&D to access matching funds through various ecumenical and government channels when available. 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 2016, PWS&D received \$576,852 in its Loaves and Fishes Fund, more than twice as much as 2015, closing the year with a value of almost \$2.2 million. Interest and market revaluation generated \$44,788. One seventh of the fund, \$357,080, was transferred into the operating budget in support of its programs and operations.

	2016	2015
	\$	\$
Opening fund balance	1,923,477	1,882,546
Bequests and planned gifts	576,852	248,922
Interest and market revaluation	135,844	96,397
Transfer to PWS&D	(357,080)	(304,388)
Closing fund balance	2,279,092	1,923,477

Support from the Government of Canada

The Maternal, Newborn and Child Health project in Malawi and Afghanistan began in March 2016. With a value of \$4 million over four years, this is the largest government-funded development project ever to be led by PWS&D. In this new agreement, PWS&D will contribute 20% of the total amount of the project – a 4:1 match.

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). In this project, funds from PWS&D are matched 3:1.

EXPENDITURES IN 2016

PWS&D spent \$4,073,738 in 2016, of which \$508,050 was transferred to Canadian Foodgrains Bank. PWS&D managed \$868,612 in projects at Canadian Foodgrains Bank in 2016.

Where our resources went:

	2016	2015
	\$	\$
Disaster, relief and rehabilitation*	1,141,688	1,123,862
Overseas development projects*	781,106	967,583
Relief and development programs support	494,017	545,392
DFATD - PWS&D overseas program	1,161,087	205,240
Memberships, partnerships and coalitions	143,608	153,401
Resources, communication, promotion and grants	107,366	135,970
Administration	244,867	171,800
	4,073,738	3,303,248

* Disaster relief and rehabilitation and Overseas Development project expenditures include the \$508,050 of 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 work effectively 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 it works to increase and deepen the engagement of Canadians in ending global hunger.

We are thankful for our membership in the Canadian Foodgrains Bank which allows us to reach out with food security programming. It also allows us to multiply Presbyterian resources thanks to donations from other denominations, matching grants from CFGB and greater access to government funds.

In 2015/2016 CFGB helped improve the lives of over one million people by providing \$43 million in assistance in over 40 countries: \$26 million was provided for food assistance in 24 countries (62% of programming), \$14 million was provided for agriculture and livelihood programs in 31 countries (33% of programming) and \$2 million was provided for nutrition programming in 10 countries, representing five per cent of programming.

CFGB is funded by donations of grains and monetary gifts, as well as by government contributions. Funds contributed by members, especially related to food assistance projects, are usually eligible for 4:1 government matching funds. Other agricultural and livelihood projects (food security) are generally matched 3:1, as long as matching funds are available. Programs can also be eligible to receive general CFGB fund matching at a 1:1 ratio.

PWS&D is 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 \$283,314 of matched donations by the federal government at CFGB, and \$721,633 of monetary gifts and grain donations by individuals. In 2016 PWS&D managed projects at CFGB worth \$868,612.

PWS&D is represented by two members on the Board of CFGB: Guy Smagge (Executive Committee Officer) and Steve McInnis, Knox Church, Woodstock, Ontario (member of the Human Resources and Compensation Committee).

	2016	2015
	\$	\$
Revenue		
Government funds		
Global Affairs Canada (formerly DFATD/CIDA)	283,314	2,514,127
Material and food resources		
Donations (gifts grains) & Cash Member Transfers	721,633	763,544
Interest and other revenue		
	<u>1,004,947</u>	<u>3,277,671</u>
Expenditures	<u>868,612</u>	<u>3,036,097</u>
Excess (deficiency) of Revenues over Expenditures for the Year	136,335	241,574

PWS&D Supporting Growing Projects

In 2016, 20 growing projects across Canada supported PWS&D's account at CFGB. In each case, farmers donated time and sought in-kind support from local suppliers to maximize the donations resulting from the harvested fields. Growing projects are the backbone of CFGB's resource generation and we are deeply appreciative of all the efforts that were deployed to generate these resources – allowing PWS&D to lead projects in five countries and to contribute to another four projects in 2016. Resources contributed were matched 4:1 in food assistance and nutrition projects and 3:1 in agriculture and livelihoods projects. The following is a list of Presbyterian supported growing projects in 2016.

Growing Project	Location	% to PWS&D	Cash Value of Project \$
Manitoba			
Boissevain Morton Whitewater	Fairfax	33.33	7,492.50
Alberta			
St. Paul's Church & Community	Eckville	100	Pending
Ontario			
Centreville Church Mission Project	Millbrook	100	1,935.35
Harriston Community Project	Harriston	33.33	73,315.88
Henderson Memorial Project	Middlesex Centre	50	Pending
Holstein Community Foodgrains Bank Project	Mount Forest	50	4,130.18
Inverhaugh Community Project	Arriss	33.3	2,565.13
Knox Church	St. Thomas	100	Pending
Knox Teeswater Cropshare	Teeswater	100	16,337.84
Loaves & Fishes Growing Project	South Simcoe	16.67	20,837.50
Sharing God's Harvest	Dresden	33.3	6,243.75
St. Andrew's, Calvin, Knox Foodgrains Project	Molesworth	100	11,466.20
St. Paul's Church	Leaskdale	100	8,513.78
Tricounty Foodgrains Project	St. Marys	14.28	Pending
Woodstock Growing Project	Woodstock	33.3	10,513.84
Quebec			
The Quebec Project	Huntingdon	33.3	Pending
Prince Edward Island			
Brudenell Growing Project (through Zion Church)	Brudenell	100	2,734.80
Long Creek Growing Project	Long Creek		Pending
Meadowbank Foodgrains Project	Cornwall	100	3,612.84
New Glasgow Growing Project	New Glasgow		Pending

Note: some income results were not available and are not listed.

CFGB Projects led by PWS&D

In 2016, PWS&D led agriculture and livelihoods programming valued at \$431,864, \$313,882 was contributed to food assistance projects. Nutrition projects accounted for \$96,341 of the PWS&D's CFGB programming expenses.

PWS&D receives an annual contribution from its Canadian Foodgrains Bank account to cover project management expenses assumed by PWS&D. This contribution, calculated based on a percentage of the total value of programming work led and managed by PWS&D, was \$26,524 in 2016.

Contributions from other CFGB members to projects led by PWS&D

In 2016, CFGB members provided resources to PWS&D led projects in Haiti, Nicaragua, Guatemala and Malawi. Members who shared their equity at CFGB are the United Church of Canada and the Mennonite Central Committee. PWS&D is grateful to these member agencies for generously contributing to our projects.

Country	Partner /Project	PWS&D Funds \$	CFGB Funds \$	GAC/FS Match \$	Total Financing \$
Africa					
Malawi	Farmer-to-Farmer	28,353	28,353		56,706
Malawi	Agroecology (EHAP) – AL Mpata Drought Mitigation Project (Livingstonia) – AL	17,452		18,138	35,590
Malawi	Nyungwe Conservation Farming (Livingstonia) – AL	13,725		41,175	54,900
Malawi	Balaka Drought Relief (CARD) – FA	12,057		48,226	60,283
Africa Sub-total		71,587	28,353	107,539	207,479
Asia					
Pakistan	Drought Tharparkar (CWS Asia) – FA	12,687		50,748	63,435
Pakistan	Floods Sajawal (CWS Asia) – FA	29,886	35,031	6,432	71,349
Pakistan	Sustainable Agriculture Badin (CWSA) – AL	34,551		103,652	138,203
Asia Sub-total		77,124	35,031	160,832	272,987
Americas					
Haiti	Hurricane Matthew (FODES) – FA	12,726	13,545	92,544	118,815
Guatemala	Comiteca Food Security (AMMID) – AL	16,281		48,843	65,124
Nicaragua	Food and Environmental Security (CEPAD) – AL	20,335		61,006	81,341
Nicaragua	San Juan de Rio Coco (SOYNICA) – NU	40,235		71,717	111,952
Americas Sub-total		\$89,577	13,545	274,110	377,232
Others	PWS&D program support*	26,524			26,524
Total		264,812	76,929	542,481	884,222

AL: Agriculture and Livelihoods; FA: Food Assistance; NU: Nutrition

*This is an amount contributed to PWS&D to help cover its project management costs.

PWS&D Contributions to Other CFGB Members' Projects

In 2016, PWS&D provided equity from its account to support other CFGB members with food aid and food security projects in the following countries: Ethiopia, Iraq, Lebanon and Syria. This

provided a unique opportunity to contribute resources to places where PWS&D does not have direct partnerships, and to get those resources multiplied in the process:

Country	Partner /Project	PWS&D Funds \$	GAC Match \$	Total Value of PWS&D Funds \$
Africa				
Ethiopia	MCCC – FHI - AL	722	2,166	2,888
Ethiopia	World Renew – Dubga response- FA	30,000	120,000	150,000
Africa Sub-total		30,722	122,166	152,888
Middle East				
Iraq	MCCC – Displaced - FA	35,000	140,000	175,000
Lebanon	MCCC – Syrians Refugees FA	100,000	400,000	500,000
Syria	MCCC – Displaced - FA	100,000	400,000	500,000
Middle East Sub-total		235,000	940,000	1,175,000
Total		265,722	1,062,166	1,327,888

AL: Agriculture and Livelihoods; FA: Food Assistance; NU: Nutrition

Disaster, Relief and Rehabilitation

PWS&D engages with compassion in support of people affected by disasters. In 2016, PWS&D provided nearly \$2 million of disaster assistance to affected populations in 13 countries. While two thirds of disaster relief was in the form of food assistance with the Canadian Foodgrains Bank, PWS&D was also 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, PWS&D responds in communities where it has no historic or direct partnerships while ensuring accountability and results through the mechanisms of the alliance. The ACT Alliance is a global coalition of 143 churches and affiliated organizations collaborating together on humanitarian aid, development and advocacy issues.

Disaster, Relief and Rehabilitation Expenditures in 2016

Country	Partner/ Project	PWS&D Funds \$
Africa / Middle East		
Burundi	Burundi – ACT Alliance (BDI161)	30,000
Iraq	Support for Displaced – ACT Alliance (IRQ161)	20,000
Sudan	Darfur Conflict – ACT Alliance (SDN161)	20,000
Palestine	Gaza and West Bank Relief – ACT Alliance (PSE161)	30,000
Syria, Lebanon, Jordan	Syria Humanitarian Response – ACT Alliance (SYR161)	200,000
Africa/ Middle East Sub-total		300,000
Asia		
Nepal	Earthquake Recovery – ACT Alliance (NPL161)	15,000
Taiwan	Taiwan - Post earthquake – Taiwan Red Cross	215,392
Asia Sub-total		230,392
Europe / North America		
Canada	Alberta Wildfires – Regional Coordinator – Borealis Counselling	974 35,000
Europe / North America Sub-total		39,974
Caribbean/South America		
Haiti	Hurricane Matthew – ACT Alliance (HTI161)	50,000
Ecuador	Ecuador Earthquake – ACT Alliance (ECU16)	15,000
Caribbean/South America Sub-total		65,000
Total Relief (excluding CFGB)		635,366
Total Relief (including CFGB)		1,963,254

AFRICA DISASTER, RELIEF AND REHABILITATION PROJECTS

Burundi: Emergency Response to Conflict Crisis – ACT Alliance (PWS&D) – \$30,000

Burundi is one of the world's poorest countries with almost 90 per cent of the population depending on agriculture. Struggling in 2015 with the effects of El Niño-related flooding, the country was further destabilized when President Nkurunziza announced he would run for a third term. Immediate civil protests were followed by a violent crackdown on dissenting voices. As the social political situation deteriorated in 2016, concern increased about the impact on the economy and people's livelihoods. An estimated 740 people have been killed, 245,600 have fled to neighbouring countries and more than 25,000 have been internally displaced, resulting in severe hunger and malnutrition in the country. An estimated 1.1 million people are affected, with 442,000 in need of life saving attention. This project is providing food and non-food items, health and gender-based violence protection, support for social cohesion and peace building, water, sanitation and hygiene program implementation, and agricultural support. The project aims to save lives by ensuring food security, restoring livelihoods and instilling resilience in the communities most affected by the conflict and El Niño.

Malawi: Balaka Drought Relief – CARD (PWS&D) – \$60,283

Malawi's food security has been extremely compromised by erratic 2015/2016 rainfall and early cessation of rains, related to El Niño. The result was poor harvests for some populations while others did not harvest anything. In April 2016 Malawi declared a state of national disaster, with 6.5 million people having lost their food entitlements in 25 districts of the country. The southern region was most affected and Balaka was among the worst affected districts. This project focuses on providing food assistance to 3,469 vulnerable households in Balaka. The distribution of food baskets targets people most at risk of malnutrition and other infections: children of less than two years of age, the elderly above 70 years, the chronically ill, people with disabilities, and pregnant and lactating mothers. Food supplies include maize, pulses, soya-corn blend, cooking oil, and seasonal fruits and vegetables. The project provides nutrition education about the consumption of diversified foods along with cooking demonstrations using local foods. The project works with Ministry of Health extension workers and facilities to monitor nutrition levels and cases of malnutrition.

South Sudan: Emergency Food Assistance to Vulnerable Households in Juba, Central Equatoria State (WRC) – \$250,000

South Sudan is facing one of the worst food security crises in decades resulting in a serious deterioration of nutrition across the country. Conflict, exacerbated by inflation and high commodity prices, has resulted in reduced access to food. More than 42,000 people were displaced following violent unrest in July 2016. While many have returned home, an ongoing food insecurity situation was recognized in December in Juba, where 13,300 displaced people continue to live. This project provides support for 2,450 households (approximately 16,000 people) through the distribution of food packages. Local community leaders and partner organizations assisted with beneficiary selection, targeting households with children and pregnant and lactating women, those living with disabilities, elderly people, as well as those headed by women and children.

MIDDLE EAST DISASTER, RELIEF AND REHABILITATION PROJECTS

Iraq Context Update

The latest conflict precipitating further displacement of Iraqis started after the Islamic State of Iraq and the Levant (ISIL) took over Mosul, Iraq's second largest city, in June 2014. ISIL chased religious minorities (Christians, Yazidis, Shia Muslims, etc.) from Mosul and various districts of Ninewa and further expanded its territorial control in early 2015 to central parts of Iraq. Since mid-2015, the Iraqi government with support from the international community has regained control of some cities in the central part of Iraq including Fallujah of Anbar province. However, Mosul is still under the control of ISIL. In October 2016, Iraqi forces and Kurdish Peshmerga, with support from the international community started a military operation to retake the city of Mosul. The United Nations (UN) has qualified the situation in Iraq as becoming "the single most complex humanitarian operation in the world".

Iraq: Food Assistance to Internally Displaced Persons (CFGB) – \$175,000

This project targets approximately 800 displaced families living in rural Ninewa governorate. By increasing access to food, the project is aiming to increase the food consumption of hunger-affected communities, individuals and households in the area. In partnership with other relief organizations, and in collaboration with local authorities, food packages were distributed to internally displaced families to cover a one-month gap.

Iraq: Support to Internally Displaced People and Their Hosts in Iraq including Mosul (ACT) – \$20,000

ACT members Lutheran World Federation, Norwegian Church Aid, Hungarian Interchurch Aid and Christian Aid have well-established presence in Kurdistan Region of Iraq and neighbouring governorates of Ninewa, Salah al-Din and Kirkuk, providing much needed humanitarian assistance to internally displaced populations through food and non-food items, water, sanitation and hygiene, and shelter. ACT members experience and local knowledge leaves them well placed to respond to the current internally displaced population influx from Mosul to the Kurdistan region of Iraq.

Syria Crisis Update

More than 7.6 million Syrians have been internally displaced; over five million have fled to Lebanon, Jordan, Iraq, Turkey, Egypt and Kuwait. These countries have borne the brunt of the refugee crisis, with Lebanon, Jordan and Turkey struggling to accommodate new arrivals, in particular. Several hundred thousand people have fled to the European Union as refugees.

Since March 2011, more than 250,000 people have lost their lives, including more than 74,000 civilians, 12,000 of which were children. According to the United Nations, there are now more than 13.5 million people in need of humanitarian assistance within Syria, including 5.6 million children. The conflict grew even more complex with the emergence of armed forces loyal to the so-called Islamic State (IS) in the spring of 2014. An escalation in violence and an upsurge in displacement forced more Syrians into untenable living situations. More than 11 million others have been forced from their homes, half the country's pre-crisis population. It is one of the largest refugee exoduses in recent history.

Palestine: Palestine Relief – Food Aid for Syrian Refugees, Palestinian Refugees from Syria, and Palestinian Refugees (ACT) – \$30,000

This project seeks to meet the immediate food needs of 5,800 Palestinian refugees from Syria, Syrian and Lebanese Palestinian refugees living in southern Lebanon and Beirut for a period of 12 months. The refugees in this region have almost no access to employment opportunities (due to both a lack of available work and restrictions by the Lebanese government on their right to work) and have exhausted their savings, making them totally reliant on support from the host community and non-governmental organizations. While they are eager to return to their homes in Syria as soon as the conflict abates, they are currently stuck without any opportunities for self-support. Consistently, the three most urgent requests for support include: shelter (largely via cash for rent payments), food and medical care. This project addresses the food needs using a voucher system, a system that has been successful in increasing access to food in previous projects. The use of vouchers works well within Lebanon's already existing and high functioning system of local markets. Most importantly, the voucher system provides a sense of dignity and normalcy by allowing families choice in regards to their food purchases. By selecting vendors near to the locations where refugees have settled, people are able to shop at their own convenience and choose the foods that are most needed and preferred by their families.

Syria: Food Aid for Internally Displaced and Affected Syrians in Qalamoun Area, Rural Homs and Hama (MCCC) – \$500,000

The project aims to continue food distribution activities to sustain the lives of displaced and affected households in and around the Qalamoun and Homs area, with an extension to the village of Hama. Partners have been engaged with these communities over the past 32 months. With secured funding from CFGB, this project provides regular food baskets to 6,000 Syrians households for a twelve-month period, sustaining their food security situation. These activities increase both the consumption level and diet diversity of beneficiary households. In addition, food distributions provides significant relief to a host community that has, since March 2011, generously given of their own resources to ensure that displaced populations receive enough

food to survive. With implementation by a local partner that includes a mix of both Christian and Muslim organizations, this project indirectly contributes toward continued dialogue and participation between people of the two different faiths. In addition this project indirectly benefits the local wholesalers in Qalamoun and Rural Homs region who have been, and will continue to be, critical actors in such relief efforts.

Syria: Syria Crisis (ACT) – \$200,000

As the conflict in Syria is expected to continue, ACT Alliance, through its Jordan-Syria-Lebanon Forum, has observed the increasing needs of directly and indirectly affected populations, especially children and youth. In responding to the humanitarian needs of vulnerable people, ACT Alliance will continue to provide humanitarian assistance in this complex environment. ACT members are coordinating their work in the three countries through the SYR161 appeal.

Through the Syria appeal, PWS&D is supporting initiatives that are reducing vulnerability and easing the burden of those affected by the crisis in Syria, Jordan and Lebanon. Refugees are being empowered to better cope with the consequences of displacement through a variety of interventions. ACT Jordan, Syria, Lebanon Forum members are providing food, water, sanitation and health, and shelter support. Additionally, refugee children who have been kept out of the formal education system are receiving the support they need to access appropriate education and services. Livelihood and psychosocial assistance are being provided as refugees continue to face trauma, depression and stress over providing for their families. Finally, host communities, many of whom are facing increased pressure due to growing refugee numbers, are also receiving support.

ASIA DISASTER, RELIEF AND REHABILITATION PROJECTS

Nepal: Earthquake Recovery, Reconstruction and Resilience – ACT Alliance – \$15,000

On April 25, 2015, a 7.8 magnitude earthquake struck the ancient Nepali capital city of Kathmandu. This was the most powerful earthquake to hit the region since 1934 and its impact was devastating in terms of loss of life and destruction of infrastructure. ACT Alliance members, alongside a number of national partners, did rapid needs assessments, both within the Kathmandu valley and in five highly impacted rural districts. Through the initial 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. Last year ACT issued an appeal to carry on the emergency work through an extended program of recovery interventions and reconstruction, focused on improving livelihoods and resilience of those areas and people who are still experiencing trauma. This targeted response focused on psychosocial support, improved shelters and water, sanitation and hygiene programming. In January 2016, PWS&D staff participated in a joint multi-stakeholder monitoring visit to Nepal to evaluate the implementation of the ACT Appeal in response to the 2015 earthquake.

Pakistan: Provision of Emergency Food Assistance to Flood Affected Families in District Sajawal – Community World Service Asia (CFGB) – \$71,349

With heavy monsoon rains and melting glaciers in northern Pakistan, the 2015 monsoon season was the worst for flooding in the country since 2010. There were over 230 confirmed deaths and more than 1.5 million persons affected. From October 2015 to March 2016, PWS&D, in collaboration with CFGB and Community World Service Asia, supported a food assistance project for flood-affected families in Sajawal district, Sindh province, Pakistan. Seventy per cent of affected families relied on crop production as their livelihood strategy. In its early stages, this project provided wheat seed to 1,470 families (enough to plant two acres of wheat) and monthly food rations containing fortified wheat flour, pulses, cooking oil and salt. The project targeted 2,100 flood-affected families (approximately 10,500 individuals) who were extremely food insecure and had no resources or capacity to cope with their nutritional and routine dietary needs. In 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 project increased immediate consumption of food by affected communities, households and individuals. It also increased access to food for 800 displaced families living in rural Ninewa governorate, enabling them to survive life-threatening conditions caused by the floods.

Taiwan: Earthquake Response – Livelihood and Educational Support for Victims of the Tainan Earthquake – Taiwan Red Cross – \$215,392

On February 6, 2016, a 6.4 magnitude earthquake hit the ancient city of Tainan on Taiwan's southwest coast, causing 117 deaths and widespread infrastructure damage. Many victims became physically disabled and were unable to return to their original workplace; and many children were orphaned. Through the leadership of the Taiwanese community in British Columbia, a substantial sum was raised for PWS&D to help the affected populations. Due to its capacity and ability to reach the most affected people, PWS&D is working with the Taiwan Red Cross to provide long-term support through a livelihood scheme and educational scholarships for orphaned students.

AMERICAS DISASTER, RELIEF AND REHABILITATION PROJECTS

Haiti: Food Assistance for Hurricane Matthew Victims – FODES (CFGB) – \$118,815

On Tuesday, October 4, 2016, Hurricane Matthew struck the southwest coast of Haiti. Matthew was the third strongest hurricane ever recorded in Haiti and the worst Category 4 storm to hit the country in the past 52 years. Winds up to 240 km/hour barreled into southern coastal towns causing major damage to homes, schools and other public buildings. Between 50 and 100 cm of rain were recorded across the southern peninsula, which combined with the storm surge to cause major flooding across the entire region. In the wake of the hurricane's passage, the Government of Haiti issued a Red Alert for the entire country and activated the National Emergency Operations Center. FODES is a Haitian based organization that has over 20 years of experience working in food security in the region that was most gravely affected by the hurricane. With PWS&D/CFGB food assistance funding, FODES provided three communities with direct food rations, increasing the food security of 1,200 hurricane/hunger-affected households in Mirogoane, Petit Riviere and Aquin. Additionally, FODES implemented a food-for-work system, which incorporates road rebuilding to benefit the greater good of the community. This will open trade access for farmers allowing products to move more easily to and from local markets.

Haiti: Hurricane Matthew: ACT Appeal through Service Chrétien d'Haiti and Lutheran World Federation – \$50,000

Through ACT Alliance's Hurricane Matthew appeal, PWS&D directed funds to two local implementing partners based on their long term connections to the areas most affected: Service Chrétien d'Haiti and Lutheran World Federation. Responding through the ACT appeal allowed PWS&D to stratify its post-hurricane response, so that in addition to food aid provided through FODES, it provided essential non-food items, such as shelter support, blankets and hygiene kits.

Ecuador: ACT Appeal Ecuador Earthquake – \$15,000

A 7.8 magnitude earthquake hit northern Ecuador on April 16, 2016. The epicentre was 27 kilometres from the small coastal town of Muisne (west of the province of Esmeraldas). The worst damage was reported in the village of Pedernales, with a population of 55,000 people, which was declared a "disaster zone". Access has been limited due to infrastructure damage. The government declared a "State of Exception" for six provinces: Esmeraldas, Manabí, Santa Elena, Guayas, Santo Domingo and Los Ríos. Authorities reported 663 dead (85% in the province of Manabí), 6,274 injured, 28,827 in temporary shelters and around half a million people directly affected. Through this appeal, 2,000 families received support in Muisne with water, sanitation and hygiene, community-based psychosocial support and non-food items. On December 19, an aftershock of 5.7 intensity was felt on the coast of Esmeraldas, resulting in three deaths and affecting 4,000 people. Psychosocial support was immediately provided as people, particularly children, were experiencing post-traumatic stress.

NORTH AMERICA AND EUROPE DISASTER, RELIEF AND REHABILITATION PROJECTS

Canada: Alberta Wildfires – Borealis Counselling Services – \$39,974

Hot dry weather created conditions that led an out-of-control wildfire to threaten Fort McMurray in northern Alberta and breach the city limits on May 1, 2016. A state of local emergency was declared immediately and three days later a provincial state of emergency was declared. By the evening of May 4, all of Fort McMurray was under a mandatory evacuation notice and described as looking "apocalyptic". The highway out of the city was clogged with cars enveloped in dense smoke. The fire destroyed nearly 2,000 structures, damaged many more; and 88,000 people were

evacuated. The frightening experiences of loss and the horrific scenes accompanying them are known to haunt people, often for long afterward, with post-traumatic stress sometimes developing. This project has made psychosocial support available to the residents of the municipality who would otherwise lack the means to pay for it. The services offered include one-on-one counselling, support groups to help individuals develop strategies for grieving and healing, and psycho-educational workshops for frontline staff of agencies. The aim is to ensure that all people suffering trauma as a result of the wildfire can access psychosocial support, so that they can heal and regain a sense of well-being and mental health.

OVERSEAS DEVELOPMENT PROGRAMS 2016

Abbreviations:

- GAC: Government of Canada – Global Affairs Canada co-funded project (formerly Foreign Affairs, Trade and Development Canada/Canadian International Development Agency), amounts include PWS&D's contribution of 20–25% depending on the 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) – \$50,000

The Garu Community Based Rehabilitation Centre (CBR) supports persons with disabilities with schooling and vocational training to ensure they have life skills and a way to support themselves. Persons with disabilities (PWDs) are strengthening their livelihood opportunities and engagement within their communities. In the last period, 510 farmers with disabilities (163 male and 247 female) were trained in farming techniques to improve production, and 180 (80 male and 100 female) were trained in agro-processing, value addition and business development to boost income generation. To increase financial literacy and access to local credit, 47 volunteers and CBR staff (6 female and 41 male) received training in Community Savings and Loans Associations (CSLAs). Twelve CSLAs and 11 self-help groups were established and trained within the period.

Through these initiatives, 625 people (260 male and 365 female) now have access to financial services/loans through the CSLAs and credit institutions. The economic status of PWDs is also increasing. After adopting a new method for dry-season gardening, the monthly income of gardeners with disabilities has increased from 68.28 GHS to 100GHS per month. Similarly, the average monthly income of clientele engaged in agro-processing, value addition and micro businesses has increased from 198GHS to 220GHS per month.

Ghana: Gambaga Outcast Home – Presbyterian Church of Ghana (PWS&D) – \$27,000

The Gambaga Outcast project seeks to address the status of women in Gambaga who have been accused of witchcraft, labeled as a danger and banished from their homes. Through community sensitization and education, the project is reducing stigma and promoting the human rights of accused women, and working towards their eventual reintegration into their home communities. In the last period, 7,011 people (4,015 women and 2,996 men) in the three communities of Gbentire, Tambouku and Gbeling participated in a community advocacy program. Three new “advocacy areas” were created, with community member volunteers in three communities trained in how to present and deliver clear advocacy messages to community members, in efforts to reduce brutal attacks on women accused as witches, and also to stop attacks on advocacy team members. Members were encouraged to present issues based in discussions of traditional tribal beliefs.

In the last period, nine women from the Gambaga camp returned home safely with their families. An inter-visit activity which allows women accused of witchcraft and family members to visit each other has improved return rates. The strategy helps to ensure that families have accepted the women again, before they return home.

To enhance the capacity of women to independently support themselves, and to motivate women who have been reintegrated into former households, 20 alleged witches participated in a livelihoods training program on micro business management, including bead and soap production, and grain trading.

Ghana: Gambaga Water and Sanitation – Presbyterian Church of Ghana (PWS&D) – \$42,691

Although the initiatives of the Presbyterian Outcast Home project have produced successes related to women's rights, access to WASH facilities in the camp still remains an unfilled gap. This project seeks to complement the efforts of the Presbyterian GO (Gambaga Outcast) Home project by providing WASH facilities to the alleged witches and surrounding community members.

In 2016, two Rain Water Harvesting Tanks (RWHTs) were constructed at the camp. These tanks store 30,000 litres of rain water and are expected to provide safe drinking water to serve the 102 women and children at the camp through the six month dry season (usually November–April). Hygiene promotion sessions were held with the women at the camp and surrounding community, reaching over 500 people. The hygiene practices of 102 people have improved with the practice of cleaning their water storage containers every two days and always covering water containers to prevent contamination.

Malawi: Partnerships of Strengthening Maternal, Neonatal and Child Health Program 2016–2020, GAC – \$922,566

An agreement between Global Affairs Canada and PWS&D for the 2016–2020 Maternal, Newborn and Child Health project was signed in March 2016. The new project builds upon the successes of the Muskoka Initiative Partnership Program implemented by PWS&D partners in Afghanistan and Malawi from 2012 to 2015. This project will address gender gaps by empowering women and girls and promoting male participation in sexual reproductive health. As a result, vulnerable groups will proactively seek and advocate for health services. This will be done by reducing the barriers preventing women from accessing reproductive health services, increasing women's decision making for their own and their children's health, increasing male support for this decision making, and changing behaviour that puts women and girls at risk. The skills and attitudes of health care workers will also be improved, ensuring that health facilities and tools are of standard quality and availability.

Two of PWS&D's hospital-based partners – in Mulanje in southern Malawi and Embangweni in northern Malawi – started immediately by conducting a baseline survey and developing a four-year program implementation plan. In June, the initial activities began, including community sensitization and mobilization, training in participatory data collection, and staff training in reproductive health standards and conducting maternal and neonatal death audits. Key steps in the first year included hiring and finalizing contracts with new program staff and consultants, and initializing work with contractors to conduct environmental impact assessments and develop construction plans for renovations of the maternal health facilities at the hospitals.

Malawi: Building Sustainable Livelihoods Program: 2012–2017, GAC – \$238,520

This five-year program targets poor, vulnerable and marginalized communities in northern Malawi, particularly orphans and vulnerable children, youth, women and people living with HIV and AIDS. In four years, Ekwendeni Hospital AIDS Program – PWS&D's partner in northern Malawi – has made significant progress in building livelihoods and alleviating poverty through the formation of self-help groups, vocational skills training, educational support, and health, hygiene and nutrition promotion activities. Highlights in 2016 include the establishment of 22 self-help groups, resulting in a cumulative achievement of 99 groups (94 for women and five for youth). Women in these groups enjoy social and economic benefits such as increased access to credit and financial services and greater independence. For example, 127 women paid secondary school fees for their children, 263 women bought food, 28 women bought and applied fertilizer to their maize crops, and 18 women kept pigs, chicken and goats, which they bought after making profits from their small-scale businesses. Antenatal services were provided to 1,076 new and 1,727 subsequent pregnant women, and 200 vulnerable families received legume seeds, fruits trees, sweet potatoes and cassava cuttings. Capacity building training was conducted for hospital staff and clinicians, nurses and health educators.

The project has brought tremendous educational achievement into the lives of many orphans and vulnerable children in the area. Enrollment fees have been paid for a total of 105 students in various schools and colleges (e.g. secondary school, technical college, teachers training college and health sciences college). Children and youth are encouraged by the 66 students who are

graduating from secondary school, the five vocational students who are at Andiamo Education Institution and wrote the Grade 1 National Trade Test Examination last November, the 11 students who graduated in July from their teaching course and the 12 students now in their final year. Counselling and guidance was provided to 51 youth in school and out of school, on how they can set and achieve personal goals. In addition, 15 students are being trained in tailoring.

Malawi: Tidzalerana Disabled Children's Program – Mulanje Mission Hospital (PWS&D) – \$12,000

The volunteer operated Tidzalerana club in the Ndirande community of Blantyre city provides vulnerable people with disabilities and their caregivers a weekly safe space of belonging in which members and caregivers can support each other. For those who are often excluded and marginalized, it provides a means of inclusion, purpose and community.

About 150 members along with their caregivers participate in the club regularly. Tuesday afternoon club time includes an assessment of basic needs for the most vulnerable to identify if special attention for health issues is needed, and to assess special assistive devices, such as wheelchair, and cane provision and repair. Along with some group physiotherapy, other small group activities include handicrafts such as knitting and sewing, education and literacy sessions, and a space for children to play and have fun together.

Malawi: Neno Girls Secondary School – Blantyre Synod Education Department – \$6,700

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 2016, 20 girl students were selected to receive bursary support. Many of the students, bursary-supported and otherwise, experience emotional distress as they do not have basic items such as soap, toothpaste, notepads and pencils. They also worry about circumstances that their families face at home. In 2016, students from Neno who wrote National Exams achieved a 94% pass rate, much higher than the national average rates. Of the 20 bursary students in the 2015–2016 year, three were in the final year of secondary school and thus wrote their Form 4 exams; all three successfully passed.

Malawi: Orphan Care – Mulanje Hospital Primary Health Care – \$16,000

In 2016, Mulanje Mission Hospital supported 350 orphans and vulnerable children – 182 girls and 168 boys. Working with village level orphans and vulnerable children committees, the program assesses the most vulnerable households and identifies those which would most benefit from health and education support. Selected beneficiaries receive medical care and nutritional supplements in the form of Likuni Phala, a locally produced fortified porridge. The program continued to support 60 of the most vulnerable orphans with school fees, and the most vulnerable households participated in a livestock keeping program, which provides nutrition and income for the children and their caregivers. This is a strong incentive and encouragement for households struggling to host and meet the basic needs of multiple vulnerable children.

Malawi: Integrated Orphans and Vulnerable Children, Home Based Care and Prevention of Mother to Child Transmission of HIV Program – \$126,207

In the second year of this project, Ekwendeni Hospital AIDS Program focused on serving orphans and vulnerable children and people living with HIV, including pregnant women. Volunteer leaders and community members in local village level committees were mobilized to work alongside hospital program 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 patients and HIV positive women. In 2016, 60 volunteers (34 women and 26 men) received training to update their capacity in basic nursing and psychosocial care and support for patients. Trained volunteers play a significant role in helping sick people access health services in their homes by providing them with home based care, including nutrition counselling, medication compliance counselling, and referral of patients to health facility for further care. The project continues to provide counselling and follow-up visits to patients and pregnant women living with HIV so as to prevent parent-to-child transmission.

Health talks during antenatal and under-five clinics, and demonstrations in nutrition, food preparation, feeding and hygiene for early child feeding encourage women and their families to practice healthy behaviors that prevent diseases (e.g. diarrhea), and promote the well-being of the entire household. As one way of promoting proper nutrition, the hospital conducted cooking

demonstrations for 55 HIV positive women with the aim of equipping women with knowledge and skills on food processing and preparation using locally available food. Participants brought their own local food items such as soya beans, green bananas, cassava, groundnuts and green vegetables. Using these foods, they learned how to prepare nutritious food for their babies and families. Eight community-based child care centres assisted with supplemental feeding by distributing Likuni Phala, a local fortified porridge; 390 children who attend the centres have been fed there. Finally, the project supported 53 orphans and vulnerable children (30 girls and 23 boys) with school fees, academic materials and transport money in cases where students boarded at their secondary school.

Malawi: Malaria Control Program – Ekwendeni Hospital AIDS Program – \$15,000

Ekwendeni hospital continued to support government efforts in malaria prevention through awareness campaigns and the promotion of key prevention methods, such as the consistent and proper use of bed nets, and early diagnosis followed by effective and appropriate treatment. The hospital's contribution to prevention is focused on the most vulnerable, who are unlikely to receive support from government malaria programs. This includes people with disabilities and those living with HIV and AIDS. Over 200 volunteers, 100 hospital staff and 30 health surveillance assistants support the program through dissemination of information and household visits. In 2016, the project distributed 300 insecticide-treated nets and provided spraying to 154 of the most vulnerable households in five villages. Nets were also provided for beds within the hospital in-patient wards.

Malawi: Support to Vulnerable Groups – Livingstonia Synod AIDS Program – \$40,000

Livingstonia Synod AIDS Program is implementing a five-year project in three communities in northern Malawi, focused on empowering young people to have sustainable livelihoods. With the involvement of church and community leaders and other stakeholders, the project aims to increase girls' secondary school enrolment and retention, reduce HIV infections among youth, and promote positive living and youth participation in social and economic activities. Young people living with HIV face numerous challenges due to not interacting and sharing experiences because of their HIV status. At least once a month, over 100 youth are mobilized to meet in a youth club to discuss challenges such as drug adherence, share life experiences and help one another to improve their health status through psychological counselling. The presence of health personnel ensures the health status of children and youth is assessed and appropriate actions are recommended. Health surveillance assistants conduct nutritional assessments in collaboration with the project officer, as part of the promotion of local reproductive health services. To further strengthen household stability in 2016, the program trained 50 guardians in food preparation and conservation agriculture. This training equipped guardians of children and youth living with HIV with necessary knowledge and skills on how to prepare nutritious locally available foods, and to adopt conservation farming methodologies to increase yield with less fertilizer.

Malawi: Mpata Water and Sanitation – Livingstonia Development Department (PWS&D) – \$45,075

For two years, this project has been improving the water, sanitation and hygiene situation in 10 targeted villages of Mpata in northern Malawi, through the provision of safe water sources and increasing awareness and knowledge in safe hygiene practices. In these communities, water points are sparsely located – many community members travel more than a kilometre to access clean and safe water. Where access points such as boreholes and wells do exist, many need repair. Inadequate sanitation facilities are further limited by frequent flash floods, which cause traditionally made pit latrines to collapse. In 2016, the project carried out awareness meetings at the district and community level, and sensitization meetings were conducted with project committees in the communities in which eight boreholes have been drilled. Water Point Committees established for each new borehole are supported by project staff to ensure that the water source is well managed, the borehole is maintained, repairs are carried out when needed, and that families accessing the boreholes pay their user fees. To further promote sanitation in the community, the construction of latrines at two primary schools was accompanied by the introduction of school sanitation clubs at a total of five primary schools. Training through these clubs includes general school sanitation and hygiene, and promotion of three key hygiene practices: drinking safe water, hand washing at critical times and proper use of sanitary facilities. Club members become ambassadors in sanitation, taking ownership and advocating for the club's vital role at the school and in the community.

Malawi: Mpata Drought Mitigation – Livingstonia Development Department (CFGB) – \$35,590

The final year of this project saw registration of 138 new farmers (48 male and 90 female) for a total of 378 beneficiaries now exposed to basic Conservation Agriculture (CA) principles and practices. Trainings were strengthened by follow-up visits by the project and project committee, and the project team collaborated with various stakeholders at district, area and community levels to draw support from other development players, recognizing the importance of harmonized programming in extension development.

The project team intensified trainings to ensure that farmers have practical knowledge of all three principles of CA. In the third year of implementation 196 farmers managed to rotate their plots. Farmers appreciated the benefits of rotating, especially where maize followed planting of pigeon peas in a plot. For the first time the project promoted lablab to encourage wider benefits of CA through green manure and cover crops (GM/CCs). Lablab enriches the soils and can provide additional income and nutritional benefits to households lacking plant proteins. The crop stand was very promising at the start of the rainy season (December and January) and if not for harsh weather, farmers expected the best yields this year. Production in 2015/2016 season has been heavily affected by combined effect of dry spells and floods triggered by El Nino.

Malawi: Nyungwe Conservation Farming – Livingstonia Development Department (CFGB) – \$54,900

The Nyungwe Conservation Agriculture (CA) project is now in its third and final year. Through capacity building on CA techniques, the project aims to mitigate the negative impact of prolonged dry spells and drought on local food production, thus enabling farmers to produce enough to ensure food security for their families, while also maintaining the health of the soil.

The project has now trained a total of 360 farmers (245 female and 115 male) in CA, with the learning's of these trainings being further strengthened by peer learning and in-field demonstrations. The project team themselves undertook a capacity building course to strengthen their implementation of green manure and cover crops so they are now better equipped to promote the methods among farmers. Farmers participating in the final year of implementation will be applying all three principles of conservation agriculture (minimum soil disturbance, maximum soil cover, and crop rotation) during the 2016/2017 farming season. However, there is gradual adaption of new agricultural technologies and it takes time to see significant changes in attitude and perceptions about these techniques.

Malawi: Farmer-to-Farmer Agroecology (MAFFA) – Livingstonia Ekwendeni Hospital (CFGB) – \$56,706

The fourth year of the MAFFA project again focused on supporting farmers and farmer research teams (FRT), and providing training and information on agroecological practices. Although the last growing season was very poor and MAFFA farmers were impacted by drought and erratic rainfall, most FRTs report that MAFFA participants have had their crops perform better than their neighbors.

The MAFFA team provided support to the leadership and teams established in the communities, encouraging their work in spreading knowledge on research findings and successes from the project so as to influence policy. In May 2016, together with the Norwegian Institute of Bioeconomy Research, MAFFA hosted a policy workshop entitled “Agroecology-Based Smallholder Farming in Malawi” at which local policy makers, government officials, academics, farmers, and representatives from local and regional NGOs discussed the project’s policy recommendations and heard four MAFFA farmer share their experience using agroecological practices and the impact MAFFA has had on gender relations in their homes and communities. The project plans to continue sharing experiences and results to influence local, regional, and international policy-makers to create policies that benefit farmers and their communities.

AMERICAS DEVELOPMENT PROGRAMS

Guatemala: School Support for Vulnerable Children – Francisco Coll School – \$36,000

Located in Guatemala City, the Francisco Coll School sits on a landfill site opposite the garbage dump. Settlements have sprung up in the area and families make ends meet by searching through the dump – collecting, recycling and selling trash. Violence is prevalent because, as so often

happens, poverty and crime exist together there. Domestic assaults, robberies, extortion and gang activity are commonplace. With limited resources, Francisco Coll School provides education and training in a safe and nurturing environment. The teachers implement educational strategies that promote innovative and dynamic pedagogy appropriate for the students' socio-economic context. The school offers a holistic curriculum, which included a school garden project and music and arts classes. PWS&D offers operational support and in-country capacity training that empower the school staff. In 2016, 312 students began the school year in grades one to six, and a total of nine scholarships were awarded to students willing and eligible to continue with their schooling.

Guatemala: Women Development – Fraternidad de Presbiteriales Mayas – \$40,000

The Fraternidad de Presbiteriales Mayas (FPM) has been empowering 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 signed a three-year project agreement with FPM to begin a livelihoods project that will give training and partial financial loans to help women start up dairy cow production. FPM is integral at all stages, as it helps women access high quality bovines and targeted training. It also helps the women form self-help groups, where they combine their funds to expand dairy milk production and eventually pay back their loans with monies earned. This allows more women to join the program annually. In the first year, 63 women received funds for cows and 134 received training on dairy cow farming and milk production.

Guatemala: Livelihood for Vulnerable Families – New Dawn Association for Community Health and Development (ASDNA) – \$46,990

In this three-year initiative begun in 2015, 17 vulnerable communities in three Quiché municipalities – Cunén, Uspantán and Chicaman – employ a “train-the-trainer” model to strengthen people’s livelihoods: community leaders establish integrated model farms which are used to train other families to start farms of their own. These farms promote sustainable ecosystems and beneficiaries must contribute inputs to ensure ownership. Forty-two leaders (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 trained in activities that 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.

Co-funded by the Belgian organization, DISOP, PWS&D funds were matched by the Government of Belgium through DISOP. PWS&D also provided supplementary funds.

Guatemala: Agroecology for Food Security and Food Sovereignty in Comitancillo – Maya-Mam Association for Research and Development (CFGB) – \$62,124

PSW&D and CFGB have signed a five-year contract with the Maya-Mam Association for Research and Development for agriculture and livelihoods project in eight communities in the San Marcos region. Global Affairs Canada will match this funding at a rate of 3:1. In this region, farmers suffer due to low yield and poor soil management, low soil fertility, lack of seed selection techniques and poor plant population management. Crops are vulnerable to erratic weather patterns and to the attack of pests and diseases. This project will introduce and expand the number and types of fruit trees grown, increase and improve maize and vegetable production, and provide swine and training on swine production and marketing. This project will benefit 312 families.

Guatemala: Gender Empowerment and Defense of Maya-Mam territory – Maya-Mam Association for Research and Development – \$23,605

This three-year project focuses on increasing women’s rights and voices within the household and local level institutions. The organization implements a comprehensive educational program called *Siempre Vivas* (“Always Living”) which focuses on developing self-esteem and political actions. Simultaneous to the empowerment of women is the engagement of local authorities on the pressing issue of mining incursions on sacred land in Comitancillo. This project, enabling

greater coordination and awareness of citizens on their rights and defense of their territory, is inextricably linked to the CFGB Food Security and Sovereignty project in the same region.

Haiti: Treatment and Prevention of Gender Based Violence – Primate’s World Relief and Development Fund – \$30,000

PWS&D continued to contribute to a three-year gender based violence prevention project led by Primate’s World Relief and Development Fund, of the Anglican Church of Canada, and implemented in Haiti by *Zanmi Lasante* (“Partners in Health” in Haitian Creole). Gender based violence against girls and women in Haiti is a serious health and human rights issue. Although Haitian women are called *poto mitan* (meaning the “central pillars”) of their family and community, they are vulnerable to sexual violence and have few options to seek justice or access health and psychosocial services. Legal remedies are severely limited by the 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 a major obstacle to the development of strategies to empower women, sensitize men to gender-based violence issues, endorse penalties for abusers, and effectively meet the needs of victims. The Ministry of Women’s Affairs and Women’s Rights is inadequately resourced for these challenges. This project aims to increase the network of health care services to gender based violence victims, promote open discussion about the issues in communities and among health care centres, and promote incident tracking and reporting so that the obstacles can be better addressed at an institutional level.

Haiti: Climate Change Resilience and Food Security – ACT Alliance Forum – \$25,742

With climate change posing a major threat to the livelihood of most Haitians – Haiti is classified as one of the 10 most vulnerable countries to the effects of climate change – the ACT Alliance Forum in Haiti is addressing the situation. It has combined its efforts and resources with Service Chretien Haiti in a project aimed at strengthening the civil society platform on climate change and the resilience of farmers and vulnerable communities who are affected by food insecurity. Through advocacy and agricultural adaptation to climate change, the project strives to organize and reinforce food production systems.

Nicaragua: Preparing for Food Security – Council of Evangelical and Protestant Churches (CFGB) – \$81,341

In March 2016, the Council began the implementation of a three-year food security project serving 336 families in two rural communities. This project seeks to improve food security by providing families with improved farming techniques, focusing 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 project also focuses 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. As a food security project, funds are matched 3:1 at Canadian Foodgrains Bank.

Nicaragua: Nutrition and Food Security – SOYNICA (CFGB) – \$111,952

PWS&D supported partner SOYNICA in its last 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). In these communities people have high chronic malnutrition and poor dietary habits. This project worked with 40 health 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 2016, promoters conducted accompaniment visits with mothers who were part of the breast-feeding classes in the previous year. Promoters’ capacity was strengthened through classes on nutrition, health and cooking which they put into practice in workshops with participating community members. They also held two healthy food/recipe competitions in which entire communities attended to try the unique and healthy dishes. This project was matched 4:1 by Global Affairs Canada.

Nicaragua: Casa de Niñas – INPRHU Managua – \$23,219

There is increasing concern in Nicaragua and internationally about the rise of human rights violations and the continuing lack of protection for women. The government has reduced or completely ended much of the funding to women's shelters and many international partners are no longer present. Over the past 20 years, PWS&D supported various program at INPRHU Managua, and in 1998, it was a crucial partner in the creation of the Casa de Niñas – “Girls’ House”. This shelter in Managua’s inner city provided a safe space for girls and young women who had been living in abusive situations and usually in poverty. With reduced funding, Casa de Niñas was facing closure in 2016. This project enabled the shelter to stay open while the organization searched for more permanent funding. Experienced staff continues to provide basic out-patient care with personal and group therapy, legal counsel to victims of abuse, and mentoring and awareness raising for families suffering from domestic violence. In eight months, 65 girls and young women received protection, therapy and family counselling at Casa de Niñas.

ASIA DEVELOPMENT PROGRAMS

Afghanistan: Girls Education Project – Community World Service Asia – \$60,000

Enhancing the quality of girl’s education in a sustainable way is the key goal of this project. This project involves the communities, the schools, as well as the government to create incentives and reinforcements for girls’ school enrolment and attendance in at least 22 target primary and secondary schools in the provinces of Laghman and Nangarhar. In the first phase, 81 teachers were trained as master trainers to train and mentor teachers in their schools on pedagogical skills to improve the quality of learning for students. They provided constructive feedback on using more participatory and learner-focused methods and resources in the classroom. A 2016 survey of participants confirmed that community mobilization and concurrent training of teachers and mentors were essential to improvements in the learning environment and school experience for students, teachers’ confidence and skill sets, and community openness and satisfaction with families’ investments in girls’ education. Project activities complement and strengthen each other, always contributing to the project goal of increasing girls’ enrolments and improving their quality of education in a sustainable manner. For example, to increase new enrolments, the project team conducts awareness raising sessions on the importance of education, particularly in communities where it is known that some girls are not going to school. To ensure that the enrolled girls do not drop out, and that new students keep coming in, the project team establishes and meets with a community Volunteer Education Committees. To support the retention of the enrolled students, activities have included creating play areas within the government schools, distributing sports goods, and conducting teacher training sessions on child psychology.

Afghanistan: Maternal Neonatal and Child Health Project (MNCH) – Community World Service Asia (GAC) – \$445,744

Improving maternal care and child health remain critical in Afghanistan. Community World Service Asia is implementing this maternal, neonatal and child health care project in four districts of Laghman Province in eastern Afghanistan. By improving health services to mothers, newborns and children, 48,288 individuals will benefit. The overall aim of this four-year project is to reduce maternal, child and newborn mortality rates in the province.

Afghanistan is a conservative, patriarchal society that limits decision making to men regarding women and adolescent girls’ reproductive health. In rural areas, women and adolescent girls are mostly confined to their households and need permission to visit health facilities. If no female health staff is available, they may not receive health care services from male health staff. Discussions about family planning between couples are limited, marriage of adolescent girls is a culturally acceptable practice and there is limited awareness about reproductive health and sex education. Traditional birth attendants with limited medical skills are commonly used for deliveries.

These factors contribute to maternal, neonatal and child mortality rates (data from 2013):

- Afghanistan maternal mortality rate 400 per 100,000 (Canada: 12)
- Afghanistan neonatal mortality rate: 36 per 1,000 live births (Canada: 5)
- Afghanistan under-five child mortality rate 99 per 1,000 (Canada: 5)

The statistics illustrate the need to improve the quality of health care women and children receive. Establishing new health facilities with delivery rooms, employing female health

professionals, allowing midwives present at births and provision of MNCH health services and vaccinations will improve the health of women, newborns and children. Educating men about why it is important for women and children to access health and enabling women to make decisions about their health, especially when they are pregnant, will increase women's access to health services.

In 2016, six health facilities in six villages were established, equipped and staffed; and training was provided in areas such as health education, health management information services and gender based violence. Staff have already begun to set up Village Safe Motherhood Committees in each of the villages. This project is funded with the support of Global Affairs Canada.

Nepal: Banke Leprosy and TB Referral Clinic – International Nepal Fellowship – \$30,108

After years of success at the Jumla Clinic, International Nepal Fellowship made the strategic decision to move its leprosy and tuberculosis clinic to the needier Banke District with the help of PWS&D. The primary beneficiaries of the project are people infected and affected by tuberculosis 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 of these diseases. By providing care management services, many people affected with leprosy and by its complications have been able to improve their health and learn how to prevent future complications. The project has contributed to reducing susceptibility to disability among leprosy patients and decreasing the stigma about the disease. The secondary beneficiaries are the government health workers, community leaders and students who are key players in controlling the spread of tuberculosis and leprosy.

Pakistan – Promoting Sustainable Agriculture Badin (CFGB) – \$138,203

The local economy of Pakistan relies heavily on agriculture, as it is one of the major livelihood sources for rural communities of the country. The majority of farmers have less than five hectares of land, barely meeting their subsistence-level needs. Farmers lack sufficient water for irrigation and are affected by the energy crisis, frequent floods, inequitable distribution of resources and unsustainable agricultural practices (which lead to high input cost and reduced soil fertility). This three-year project focuses on building the capacity for sustainable agricultural practices of 650 farming families, benefiting a total of 4,044 individuals in 25 villages in the Badin District of the southeast Sindh Province. Community based organizations have been formed for each village and have helped identify and register farmers. By year-end, initial information sessions were in progress. This project will provide season-long, on-farm training through Farmers' Field Schools, which will engage the participants throughout the summer and winter cropping cycles to learn and apply sustainable production practices from land preparation and sowing to harvest management. The capacity building will result in reduced production costs, improved biodiversity and soil fertility, and eventually increased net income for the targeted farmers. The participants will also be trained in complementary topics such as kitchen gardening, the importance of a balanced diet, nutrition, and community based disaster risk reduction.

Philippines: Restoring, Empowering and Protecting Livelihoods, Haiyan Reconstruction (ADRA) – \$120,000

Typhoon Haiyan demonstrated the vulnerability of poor coastal communities in the Philippines and the need to protect livelihoods, manage risks and be able to bounce back from shocks or stress faster and better. Unsustainable fishing practices and poor coastal resources management threaten the sustainability of people's livelihoods. This is an ecumenical collaboration between ADRA, World Renew and PWS&D, and co-funded with the Government of Canada. This project targets households in the municipalities of Ajuy, Concepcion and Estancia which are among the poorest in Iloilo Province. Due to low sector productivity, lack of access and control over productive resources, constraints to accessing business development services, financing and markets, limited livelihood options and entrepreneurial skills, these targeted communities are trapped in chronic poverty, highly exposed to climate risks and are not able to quickly recover from shocks. The project aims to contribute to improved economic well-being of women and men affected by Typhoon Haiyan by employing a market-oriented, inclusive livelihood development approach using community-based organizations. Farmers, fisher folks and women's organizations are the main beneficiaries. In 2016, activities focused on capacity building and technical assistance in managing savings and loans.

For example, 911 members (65% women, 35% men) received fishing and farming training and 23 community-based organizations received technical assistance. There is already evidence of improved lives as a result of the installation of Early Warning System (EWS), integration of gender sensitivity topics in fishing and farming training, and the promotion of Community-Managed Savings and Credit Association. In this project, funds are matched 3:1 by Global Affairs Canada, allowing PWS&D's \$30,000 cash contribution to become \$120,000 in programming value.

REFUGEE MINISTRY

“All the blessings we enjoy are Divine deposits, committed to our trust on this condition, that they should be dispensed for the benefit of our neighbours.” (John Calvin)

Interest remained very strong among Presbyterians and others who responded to the global refugee crisis by offering resettlement opportunities in Canada. People continued to set up committees in their churches and communities, raise funds, collect furniture, house-wares and clothing, connect with newcomer settlement agencies, and identify and welcome people they would sponsor. Two sponsoring groups welcomed new families into their communities in as little as nine to 10 days from when the sponsorship application was filed with Immigration, Refugees and Citizenship Canada (IRCC), while others waited many months. At year end, some were still waiting – one group since December 2012.

This tremendous response occurred in a context where the number of people in our world displaced by conflict and persecution continued to rise. In June 2016, the Office of the United Nations High Commissioner for Refugees (UNHCR) reported that forced displacement reached another record high at the end of 2015 – the new figure was 65.3 million people, an increase of nearly 10 percent over the previous year. Those considered to be refugees (i.e. people who had left their countries looking for safe haven) numbered 21.3 million people, up 1.8 million from 12 months earlier. People who fled their homes but remained in their home country numbered 40.8 million. Referred to as internally displaced persons, this latter group only qualifies for resettlement in countries like Canada when rare and special programs are announced.

In large part, the ongoing, deadly conflict in Syria was the driving force behind this massive displacement, though violence and human rights crises persisted in other parts of the world. The new federal government elected in November 2015 had promised to resettle 25,000 Syrian refugees – initially by December 31, 2015, and then by the end of February 2016 – and it was Syrians who topped the list of refugees who Presbyterians sought to sponsor. However, in the course of the year, sponsorship applications were also filed for people from Burundi, the Democratic Republic of Congo, Egypt, Eritrea, Iran, Iraq, Liberia and Pakistan. In the course of 2016, sponsored newcomers from all those countries, plus Burma (Myanmar) and Venezuela, arrived in Canada, while approval was still pending for others from Burundi, Burma (Myanmar), the Democratic Republic of Congo, Pakistan, Somalia and Sudan. These cases were a combination of Blended Visa Office Referred Refugees (i.e. refugees initially identified to visa offices by the UNHCR and referred to sponsorship agreement holders in Canada for sponsorship) and Named Refugees (i.e. refugees already known to their sponsoring groups due to contacts with friends or family members in their congregations or communities).

Named Refugee Sponsorship Applications

To reach its 25,000 goal, the new government only allowed sponsorship applications for Syrian refugees between January 1 and February 29, 2016. With no limit on how many named Syrian refugee applications could be submitted in that time, staff worked hard to submit as many applications as possible. A surprise announcement on March 30 allowed one more day so several more applications were submitted in the course of the day of March 31.

The government reached its goal of 25,000 Syrian refugees resettled in Canada on February 27, 2016. With this milestone achieved, it announced that any other named cases of Syrians or others would have to be sponsored under the annual quota limits in The Presbyterian Church in Canada's sponsorship agreement with the government. On May 4, the 2016 quota was received – only 38 persons. With some additional spaces made available later in the year, this increased to over 50. The number of people for whom sponsorship requests had already been received from congregations and presbyteries across the country numbered in the hundreds.

In light of the high demand for sponsorship spaces, the PWS&D Committee adopted Guidelines for the Prioritization of Requests to Sponsor “Named Refugees.” This guide will help with decision-making about which named refugee cases to submit to IRCC at any time – particularly when requests from congregations/presbyteries exceed the number of sponsorship spaces allocated to The Presbyterian Church in Canada for a particular year. A Case Assessment Task Group was struck to review and prioritize requests.

With these criteria, consideration is given first to whether the people overseas are eligible for sponsorship, whether there are more appropriate solutions available to them, and whether the necessary support is in place in Canada. Next, the task group considers the refugees’ vulnerability:

- Is there an urgent and immediate threat to life or physical well-being in their country of asylum, whether due to gender (single women/single mothers), age (seniors/children), religion, ethnicity or other identifying characteristic? And is there an imminent threat of return to their home country?
- Are there other vulnerabilities such as medical conditions that cannot be treated in the country of asylum?
- Are there family connections in Canada with a high degree of dependency?
- How long have the refugees been outside of their home country?

The Presbyterian Church in Canada’s limited sponsorship spaces were allocated on this basis, allowing sponsorship of people who had been attacked in their country of asylum – some whose family members had been killed there, single women who were on their own in unsafe circumstances and people who had been outside their home country for many years.

Three named sponsorship applications were withdrawn when one couple found resettlement elsewhere and when an extended family chose to return to their country of origin rather than live as refugees.

**Sponsorship Applications submitted under
The Presbyterian Church in Canada’s Sponsorship Agreements
with the Federal and Quebec governments**

	Number of active sponsorships in 2016 (2015)	
	Cases	People
Named refugee 12-month sponsorships: arrived in 2016, or arrived in 2015 and still active in 2016	27	60
Named refugee 12-month sponsorships: filed in 2016, or pre-2016 still awaiting arrival	58	124
BVOR 12-month sponsorships: arrived in 2016, or arrived in 2015 and still active in 2016	32	150
BVOR 12-month sponsorships: filed in 2016 still awaiting arrival	1	3
Total active sponsorships	118 (57)	337 (160)

Named refugees: Privately sponsored refugees known to the sponsoring group prior to being sponsored. 45 named sponsorships were filed in 2016, for a total of 119 people.

BVOR: Blended visa office referred refugees referred to the sponsoring group by the government. 28 BVOR sponsorships were filed in 2016, for a total of 125 people.

Total sponsorships filed in 2016: 73 for 244 people.

Blended Visa Office Referred (BVOR) Refugee Sponsorship Applications

The government’s priority on responding to the Syria crisis meant that the Blended Visa Office Referred (BVOR) refugee program remained very active in 2016, though not only for Syrian refugees and not just among Presbyterians. Each time a new list of BVOR profiles was released, there was a scramble among interested sponsorship agreement holders to secure cases in line with the interests and capacity of their sponsoring groups. Every effort was made to secure as many BVOR cases as possible for interested Presbyterian groups, based on when they indicated

they were prepared to proceed with sponsorship and on the family profile that interested them. Some groups indicated they would sponsor only Syrians (mainly because they had raised funds designated for Syrian sponsorship), some wanted a certain size of family and some had other specifications.

Two BVOR applications (for eight people) were withdrawn when the sponsors accepted replacement cases. The government offered these cases because they were unable to ensure timely arrival due to the required security and background checks remaining incomplete. One application is still pending. At times such cases required the sponsors to make heart-wrenching decisions. Two other BVOR applications (for six people) were withdrawn when the refugees chose not to pursue resettlement in Canada.

Action Réfugiés Montréal

While staff in the denominational offices in Toronto were supporting sponsorship efforts outside of Quebec, Action Réfugiés Montréal (ARM) is a strong champion in the response to the Syria crisis and outreach to refugees in that province. Quebec has its own immigration and refugee programs under an accord with the federal government, and The Presbyterian Church in Canada holds sponsorship agreements with both governments.

ARM represents The Presbyterian Church in Canada in Quebec regarding refugee sponsorships, and also provides outreach and education to Presbyterians regarding refugees. Since more than half of the people in Canada of Syrian descent reside in Quebec, the province was an epicentre of activity in 2016. While the number of refugee sponsorships by Presbyterian congregations in Quebec was not large, ARM – which also administers the sponsorship agreement for the Anglican Diocese of Montreal – submitted 82 applications for 209 people in total. This included four different congregations (Presbyterian, Anglican, United and Lutheran, at times joining forces with community groups) sponsoring mainly Syrians, but also some refugees from Africa.

A Remarkable Effort

Not all Presbyterians assisting refugees in 2016 did so through sponsorship of named or Blended Visa Office Referred refugees. Many reached out to government-sponsored refugees who came during the Syrian airlift and who initially resided for protracted periods in hotels. Volunteers provided friendship and orientation to those who were waiting to begin their new lives in Canada. Other Presbyterians raised funds to support desperately needed emergency relief efforts in countries of first asylum or even inside Syria.

PWS&D is very grateful for everyone who contributed to these efforts, including the congregations, presbyteries and other groups listed below who were involved in sponsorship in 2016. They prepared for the sponsorship of refugees, developed applications, awaited arrival, and/or assisted with the first year of settlement in Canada. (Note that some groups may not be listed below if their participation was under the umbrella of a presbytery, another congregation or another sponsorship agreement holder.)

Congregations

Almonte, Almonte	New St. James, London (with the London Ecumenical Refugee Committee)
Amberlea, Pickering	Paris, Paris
Arabic, Montreal	Paulin Memorial, Windsor
Beaches, Toronto	Rockwood, Rockwood
Bethel, Riverview	Rosedale, Toronto
Bridlewood, Scarborough	St. Andrew's, Ajax
Burns, Ashburn	St. Andrew's, Barrie
Calvin, Kitchener	St. Andrew's, Brampton
Calvin, Toronto	St. Andrew's, Coldwater
Central, Cambridge	St. Andrew's, Dartmouth
Central, Hamilton	St. Andrew's, Edmonton
Central, Vancouver	St. Andrew's, Fergus
Chapel Place, Markham	St. Andrew's, Fredericton
Clairlea Park, Scarborough	St. Andrew's, Guelph
Comox Valley, Comox	St. Andrew's, Kitchener
Doon, Kitchener	St. Andrew's, Markham
Eden Mills, Eden Mills	

- | | |
|---|---|
| Fallingbrook, Toronto | St. Andrew's, Ottawa |
| First, Brockville | St. Andrew's, Owen Sound |
| First, Collingwood | St. Andrew's, Penticton |
| First, Edmonton | St. Andrew's, Sackville |
| First, Thunder Bay | St. Andrew's, St. John's |
| Gale, Elmira | St. Andrew's, St. Lambert |
| Glenview, Toronto | St. Andrew's, Saskatoon |
| Grace, Calgary | St. Andrew's, Scarborough |
| Grace, Orleans | St. Andrew's (Humber Heights), Toronto |
| Grace, St. John | St. Andrew's (Islington), Toronto |
| Grace (West Hill), Toronto | St. Andrew's (King St.), Toronto |
| Guildwood, Scarborough | St. Andrew's, Westville (with the WARM
Hearts Refugee Committee) |
| Innerkip, Innerkip | St. Andrew's, Whitby |
| Knox, Agincourt | St. Andrew's-Chalmers, Uxbridge |
| Knox, Cranbrook | St. David's, Scarborough |
| Knox, Georgetown | St. Giles, Ottawa |
| Knox, Goderich | St. James, Stouffville |
| Knox, Kincardine | St. John's, Bradford |
| Knox, Leamington (with the Leamington
Area Ecumenical Refugee Committee) | St. John's, Medicine Hat |
| Knox, Oakville | St. John's, Milliken |
| Knox, Oshawa | St. Luke's, Bathurst |
| Knox, Ottawa | St. Luke's & St. James', Oshawa |
| Knox (Spadina), Toronto | St. Mark's (Don Mills), Toronto |
| Knox, Vankleek Hill | St. Paul's, Leaskdale |
| Knox, Waterdown | St. Paul's, Oshawa |
| Knox, Waterloo | St. Paul's, Ottawa |
| Knox-Calvin, Harriston | St. Stephen's, Scarborough |
| Kortright, Guelph | St. Timothy's, Ajax |
| Lakeshore St. Andrew's, Tecumseh | The Church of St. Andrew and St. Paul,
Montreal |
| Leaside, Toronto | Varsity Acres, Calgary |
| Life in Christ (LinC), Toronto
(with Presbytery of Pickering and
independently) | Westminster, Ottawa |
| Living Faith Community, Baxter | Westminster, Scarborough |
| Malvern, Scarborough | Westmount, Edmonton |
| Melville, Scarborough | Westminster St. Paul's, Guelph |
| Morningside High Park, Toronto | Wexford, Scarborough |

Presbyteries

- | | |
|--|-----------------------------------|
| Presbytery of Hamilton | Presbytery of Seaway-Glengarry |
| Presbytery of London | Presbytery of Waterloo-Wellington |
| Presbytery of Niagara | Presbytery of Winnipeg |
| Presbytery of Pickering (25
congregations with LinC Ministry) | |

RESOURCES, COMMUNICATION, PROMOTION AND GRANTS

In 2016, PWS&D Communications continued to focus on ensuring supporters have easy access to current information on programs, stories and downloadable resources. People can also sign up for PWS&D communications such as the e-newsletter and quarterly print newsletter through the website.

PWS&D participated in the Ride for Refuge for the first time in 2016. Ride for Refuge is an annual cycling/walking fundraiser that takes places in locations across Canada. Forty-nine participants on seven teams in six locations across the country (Brampton, London, Ottawa, Saskatoon, Toronto and Victoria) helped raise over \$18,000 in support of PWS&D's Maternal, Newborn and Child Health programs in Afghanistan and Malawi. PWS&D is looking forward to participating in the Ride for Refuge again in 2017 and welcomes new cyclists and walkers to join us.

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 2016 package included Advent and Lent liturgies, a poster, offering envelope, annual report, bulletin cover and bulletin insert. Congregations and advocates are encouraged to use and broadly distribute materials from the fall package in order to keep constituents informed about the work of PWS&D programs around the world and to show how donations are being used to make a difference in our global village.

Resources continue to be widely used by congregations across the country. In 2016, over 5,600 copies of our newsletter, PWS&D Developments, were distributed to individuals and congregations on a quarterly basis, while 1,200 people received our electronic newsletter on a monthly basis. The most used resources PWS&D produces continue to be Advent and Lenten liturgies (with over 230,000 individual copies ordered), along with worship resources for PWS&D Sunday.

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 2016 include:

- Downloadable bulletin inserts for World Food Day/Thanksgiving, World AIDS Day, the ongoing conflict in Syria, Hurricane Matthew in Haiti, the El Niño-caused drought in Africa and the one-year anniversary of the earthquake in Nepal.
- A worship resource related to food and refugees, produced in collaboration with Canadian Foodgrains Bank.

These materials are all available on PWS&D's website and can be ordered through Parasource Marketing and Distribution at 1-800-263-2664.

Emergency and Special Appeals

PWS&D sends out special appeals to supporters in the wake of natural disasters and emergencies. Canadian Presbyterians responded generously to both domestic and international disaster situations. In response to wildfires affecting Fort McMurray, Alberta, Presbyterians contributed \$280,000 to recovery and rehabilitation efforts.

Appeals in response to El Niño-caused drought in Africa and the devastation caused by Hurricane Matthew in Haiti were also issued and raised over \$110,000.

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, committee members and overseas partner staff 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 2016, PWS&D completed 95 speaking engagements at Sunday worship services, presbytery and synod meetings, WMS gatherings, youth events and workshops. Congregations and church groups interested in arranging a 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

KAIROS: Canadian Ecumenical Justice Initiatives - \$90,000

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 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

In 2016, PWS&D contributed \$65,000 to KAIROS' Global Partnerships program. PWS&D also supported KAIROS with \$25,000 for core support.

PWS&D was represented on the KAIROS Steering Committee by the Rev. Andrew Johnston (Kingston, Ontario) until June 2016. As of July 2016, PWS&D is represented by the Rev. Laura Kavanagh (Victoria, British Columbia).

World Council of Churches (WCC)

PWS&D supported the Ecumenical HIV and AIDS Initiative in Africa 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 (WCC) 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 require 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 United States.

ACT Alliance

PWS&D is an active member of the ACT Alliance which focuses on development, humanitarian assistance and advocacy on behalf of 143 member churches and organizations around the world. PWS&D is a participant in the ACT North America Forum.

Ecumenical Advocacy Alliance (EAA)

Founded in 2000, the Ecumenical Advocacy Alliance is an international network of 80 churches/church-based agencies and Christian organizations advocating for policies and practices to achieve a just, peaceful and sustainable world. The EAA recognizes the importance of campaigning, raising awareness and policy engagement, and regularly collaborates with the ACT Alliance and World Council of Churches. Current programs are focusing on HIV and AIDS with the "Live the Promise" campaign and Sustainable Food Systems with a human rights-based approach with the "Food for Life" campaign.

Canadian Council for International Cooperation (CCIC)

The Canadian Council for International Cooperation is a coalition that represents Canadian civil society organizations working globally to achieve sustainable human development. CCIC seeks to end poverty and to promote social justice and human dignity for all. CCIC has worked with Global Affairs Canada on its policy of partnership with civil society organizations. In 2016, it presented an extensive submission to the International Assistance Review carried out by Global Affairs Canada and provided member agencies with opportunities to make in-person contributions at various roundtables throughout the process.

CCIC presents an annual Budget Brief to the Government of Canada, in which a case is made for increased investment in Overseas Development Assistance, as well as an increased focus on the poorest and the most vulnerable populations, including those in "fragile states". This brief is available on their website at ccic.ca.

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.

Canadian Council for Refugees (CCR)

In 2016, the Canadian Council for Refugees continued its leadership in promoting and defending the rights of refugees and other vulnerable migrants. 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. An important initiative over the last three years has been to create space for inter-faith dialogue and exploration on faith-based responses to refugees, seeking to deepen understanding while providing ideas for action to build bridges across faiths.

Manitoba Council for International Cooperation (MCIC)

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, foster member interaction, and administer funds for international development.

In 2016, MCIC contributed \$10,716 to PWS&D in support of its Building Sustainable Livelihoods program in Malawi, co-funded with Global Affairs Canada.

Ontario Council for International Cooperation (OCIC)

This provincial association coordinated network and strategy meetings with PWS&D and 60 other organizational members as well as a range of capacity building sessions in which PWS&D staff participated. OCIC also provided regular international development updates and public outreach to nearly 200,000 people, especially to youth. OCIC has facilitated meetings with and about the government department responsible for international development, Global Affairs Canada. OCIC also brought members together to review multi-stakeholder partnerships (usually meaning including private sector) – which has been a major shift by Global Affairs Canada and, therefore, an area of analysis and debate for non-government organizations.

Saskatchewan Council for International Cooperation (SCIC)

SCIC is a coalition of more than 60 full and associate member organizations committed to international development and relief efforts. SCIC's mission statement declares that it is "committed to the recognition of the dignity of all people and their right to self-determination, to the protection of the world's fragile environment, and to the promotion of global understanding, cooperation, peace and justice".

Unfortunately, in June 2016, the Government of Saskatchewan informed SCIC that they were cutting all funding to SCIC, thereby ending a 42-year relationship, which helped fund numerous projects overseas, including through PWS&D. In the past PWS&D received around \$15,000 from SCIC on an annual basis in support of its government-funded projects. The funding cuts to SCIC mean that PWS&D can no longer count on that financial support for the foreseeable future.

Recommendation No. 14 (adopted, p. 26)

That individuals, congregations and presbyteries be commended for their support to the Loaves and Fishes Fund of PWS&D, which helps to sustain its mission over a period of seven years, noting that in 2016, a record \$576,852 was received into that fund and it reached a closing balance of nearly \$2.28 million.

Recommendation No. 15 (adopted, p. 26)

That individuals, congregations and presbyteries be commended for their support of PWS&D emergency appeals for the Alberta wildfires, Africa drought and Hurricane Matthew in Haiti.

Recommendation No. 16 (adopted, p. 26)

That individuals, congregations and presbyteries seek creative ways to fundraise in 2017 in support of the humanitarian needs related to the Syria Crisis, as 4.8 million refugees require support in Lebanon, Jordan, Turkey, Iraq and Egypt.

Recommendation No. 17 (adopted, p. 26)

That individuals, congregations and presbyteries promote the participation of members across the country in the Ride for Refuge in support of PWS&D's Maternal, Newborn and Child Health projects in Afghanistan and Malawi; noting, a special word of appreciation is offered to the seven teams that participated in 2016, the first year of PWS&D's participation.

Recommendation No. 18 (adopted, p. 26)

That congregations and presbyteries consider committing themselves to an ongoing refugee sponsorship ministry, building on the experience gained in 2016 supporting large numbers of refugees from Burma (Myanmar), Burundi, the Democratic Republic of Congo, Egypt, Eritrea, Iran, Iraq, Liberia, Pakistan, Somalia, Sudan, Syria and Venezuela, recognizing that refugee sponsorship requires patience and a sustained commitment due to complex and changing policies governing the application and approval processes

Recommendation No. 19 (adopted, p. 26)

That congregations consider contacting their Members of Parliament and the Minister of Immigration, Refugees and Citizenship, to strongly urge that quotas for refugees be increased to respond to the support being offered by qualified sponsoring groups.

PWS&D COMMITTEE

PWS&D is governed by a standing committee of the Life and Mission Agency that approves the annual budget, develops policies and priorities, and ensures the proper functioning of PWS&D in the pursuit of its mission and vision. Members of the committee 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 six members. The Executive Committee 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 (Pictou, Nova Scotia) finished her term as convener in August 2016. Her contributions were greatly appreciated and she ensured a smooth transition to the new convener, Mr. Rob Robertson from Ottawa, Ontario. The committee also bid farewell with gratitude to the Rev. Laura Kavanagh (Victoria, British Columbia) who completed her term in August 2016. Both departing members were on the Executive Committee and were replaced by Janice Rodda (Saskatchewan) and Rob Robertson (Ottawa).

The new committee member from British Columbia is Andrea Perrett (Vancouver) and the new member from the Atlantic region is the Rev. Amanda Henderson (Prince Edward Island). Both began their terms in September 2016.

The committee bid farewell with gratitude to Stephen Roche, Chief Financial Officer, who retired in August 2016, and welcomed Oliver Ng as new CFO.

The committee bid farewell with gratitude to Linda MacKinnon from the Atlantic Mission Society who was replaced by Jean Williams (Barney's River, Nova Scotia) as of September 2016.

Current 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. Amanda Henderson (Charlottetown, Prince Edward Island), Mr. Steve McInnis (Woodstock, Ontario), Ms. Andrea Perrett (Vancouver, British Columbia), Mr. Rob Robertson* (convener, Ottawa, Ontario), Ms. Janice Rodda* (Saskatoon, Saskatchewan), the Rev. Dr. Sarah Travis* (Oakville, Ontario), Ms. Erin Whittaker (Winnipeg, Manitoba) and Mr. Geoff Zakaib (Calgary, Alberta).

Southern partners: Daniel Kolbilla (Presbyterian Church of Ghana); Gabriella Martinez (Soynica, Nicaragua).

Ex-officio Members: the Rev. Douglas Rollwage (Moderator of the 142nd General Assembly), Mr. Stephen Allen (Justice Ministries), the Rev. Ian Ross-Macdonald (Life and Mission Agency), Ms. Karen Plater (Stewardship and Planned Giving), Ms. Elsa Furzer (WMS), Mrs. Linda MacKinnon (AMS, to August 2016); Ms. Jean Williams (AMS, as of September 2016), the Rev. Dr. Glynis Williams (International Ministries), Mr. Stephen Roche (Treasurer/CFO, to August 2016) and Oliver Ng (Treasurer/CFO, as of September 2016).

STEWARDSHIP AND PLANNED GIVING

Staff	Associate Secretary:	Karen Plater
	Gifts Administrator:	Michael Scheidt (from September 2016)
	Development Manager:	Janice Meighan (from October 2016)
	Program Coordinator, Education:	Heather Chappell
	Mission Trip and Youth in Mission Coordinator:	Matthew Foxall
	Coordinator, Equipping Congregations:	Herb Gale (contract 1/4 time, March 1, 2016 – April 30, 2017)

INTRODUCTION

“They devoted themselves to the apostles’ teaching 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.” (Acts 2:42-45)

The depiction of the early church is, in many ways, the church at its best. Offering resources to share generously and support one another is as important today as it was in the early days of the church and a faithful component of discipleship. The Stewardship and Planned Giving department helps 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.

Much of the department’s work is focused on providing expertise, advice and encouragement to help congregations and specialized ministries encourage a culture of generosity. We help them discover and develop different strategies for annual gifts, undesignated gifts, small and large project-driven gifts, major gifts and legacy gifts. In addition, we help them develop healthy stewardship habits and sustainable financial practices so they are ready to receive gifts and utilize them most effectively.

The department also helps congregations and individuals participate in the denomination’s common ministry by encouraging annual and legacy gifts to *Presbyterians Sharing* and other national ministries.

CULTIVATING VISIONARY LEADERSHIP

Coaching and Mentoring

The Stewards by Design conference equips congregations to re-imagine their ministry, articulate it, and find ways to fund it. It is about discovering ways to live out, as a community, God’s gifts of faith, love, hope, joy and peace. The conference is held every 18 months, with the last one in April 2016 and the next in November 2017.

The Stewardship and Planned Giving department, along with Canadian Ministries, the Stewards by Design planning team and others, is looking at ways to further provide coaching and mentoring to congregations, and encourage generous giving through annual, major and planned gifts. In addition, we are working on a series of webinars that will encourage and empower congregations, and provide new vision for mission and ministry into the future.

After retiring in 2015 as Associate Secretary for Planned Giving, Herb Gale began a part-time, one-year contract with Stewardship and Planned Giving while we secured a full complement of staff and set priorities for the newly amalgamated department’s work. Herb consulted with congregational leaders and stewardship and planned giving teams to help them develop

intentional and integrated stewardship strategies that will nurture their financial health and ensure their long-term sustainability. He supported congregations in the ProVisionaries planned giving network and, in partnership with Presbyterian College, led a mentoring group for clergy interested in honing their skills as stewardship teachers, preachers and leaders.

Janice Meighan, the new Development Manager, brings a professional background in fundraising and a diverse skill set which will make her an important asset to The Presbyterian Church in Canada. Janice has conducted many unique and successful fundraising campaigns for non-profit organizations and has experience implementing high-level strategic plans. She has been busy consulting with congregations to help them envision and develop planned giving and overall fundraising strategies as well as conducting a comprehensive audit of the goals, visions and fundraising efforts in The Presbyterian Church in Canada to determine gaps and strengthen activities.

PROVIDING EMPOWERING RESOURCES

The department is working with congregations and specialized ministries to discern the challenges they are facing in raising funds, so we can help find and develop resources that will serve their needs. The following resources are designed to equip and empower congregational mission and stewardship programs. They can be ordered through Parasource Distribution: 1-800-263-2664 or custserv@parasource.com. Many are also available for download.

Annual Stewardship Resources

The Annual Stewardship Theme Materials help congregations intentionally talk about money and generosity. These resources, produced by the Ecumenical Stewardship Centre (ESC), include an annual stewardship program congregations can use to talk about stewardship. Looking at 1 Timothy 6:18–19, “take hold of the life which really is life”, the ESC material has a four-year theme, helping congregations explore what it means to live freely, simply, generously and courageously. The material from each year builds upon the next. The 2015–2016 material explored what it means to live simply and the 2016–2017 material explores what it means to live generously. Congregations that have not yet used this material can begin the theme in any year.

Generous congregations do not just look at stewardship once a year – they integrate it into worship all year round. “Stewardship Moments” are fun and inspirational stewardship quotes that help people reflect on 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 to project as photo images or the text can be used in bulletins. “Stewardship Moments” are posted at presbyterian.ca/stewardship-moments, weekly on Facebook or can be found at flickr.com/photos/pconnect/sets.

Automatic debit plans help people give consistently, proportionately and intentionally to God and to the church. The department promotes The Presbyterian Church in Canada’s Pre-Authorized Remittance (PAR) plan. Congregations who sign up for PAR often see increases of 25–40% in their annual giving. Administered by The United Church of Canada, the PAR program is an economical way for congregations to receive gifts. PAR congregations and givers have been growing each year. It only costs \$0.50 per donor per month, with a monthly cap of \$45 for a congregation. We currently have 374 congregations with 6,959 households participating in PAR.

Presbyterians Sharing Resources

The *Presbyterians Sharing* resources are designed to help congregations connect their members to the mission and ministry they support through their gifts to *Presbyterians Sharing*. Congregations can order a brochure, poster, thermometer chart, annual report cover and general bulletin insert. The brochure includes not only a breakdown of the *Presbyterians Sharing* budget, but also two pie charts, new this year, showing The Presbyterian Church in Canada’s total revenue and expenditures. The bulletin insert shows how gifts are put into action – taking a \$100 donation and breaking it down into understandable chunks, and is also available in French and Korean.

The *Presbyterians Sharing* Sunday worship resource includes all elements for leading a service – sermon, prayers, children’s stories – so it can be led by clergy and lay leaders alike. The 2016 resource was written by the Rev. Tom Billard (North Bramalea, Brampton, Ontario).

A new *Presbyterians Sharing* video highlights some of the ways in which gifts to *Presbyterians Sharing* are making a difference, in Canada and around the world. It is an extracted and expanded version of the *Presbyterians Sharing* section from the “One Mission, Two Funds” video, which is also available for download.

Mission Moments help people connect to what The Presbyterian Church in Canada is doing through *Presbyterians Sharing* and PWS&D each week. These brief stories can be printed in weekly bulletins, projected on a screen or used as a moment for mission. A printed booklet is sent to congregations through the PCPak, and text and powerpoint versions are available for download.

Stories of Mission include 10 stories and biblical reflections on ministries supported by *Presbyterians Sharing* and PWS&D. This resource can be the basis for a sermon illustration series or can be used for more in-depth moments for mission. It can also provide material for Bible studies or WMS/AMS groups.

Most of these resources are available for download at presbyterian.ca/sharing.

Planned Giving Resources

Planned gifts are an excellent way that people can leave a legacy for the church. While many choose to leave a legacy through their estate, more and more are discovering ways that they can use planned gifts while they are still alive. The department provides resources to congregations to help them encourage legacy and planned gifts.

Planned Giving Sunday can be celebrated at any time of the year, though it is recommended to use the third Sunday of November which coincides with National Philanthropy Day. This Sunday is an excellent time to explore ways someone may leave a legacy to the church. The Rev. Ken MacQuarrie (St. Andrew’s, Thorold, Ontario) developed this year’s resource, which can be led by clergy or lay leaders.

Two helpful videos can be used by congregations during worship, coffee hour or at a planned giving workshop. The “Growing Generosity” video introduces concepts of planned giving and explains the benefits of fostering a spirit of generosity. The new three-minute video on Gift Annuities features Laura Cronsberry (Comox Valley, Comox, British Columbia) as she shares what a charitable gift annuity has meant to her and her late husband, Ivan. Both of these videos can be downloaded at presbyterian.ca/plannedgiving/pg-video.

“What will your legacy be?” is a new bulletin insert that provides basic information on planned giving and includes examples of legacy gifts made by generous Presbyterians over the years.

The *Developing a Vital Planned Giving Ministry in Your Congregation* booklet contains a checklist to help gauge the vitality of your congregation’s planned giving ministry. It can be downloaded from the website at presbyterian.ca/resources-pg.

“Setting up Legacy Giving/Endowment Funds in your Congregation” is the working title for a new electronic workbook that is being designed to help congregations develop and/or review endowment and legacy giving policies. With model policies from real congregations, the workbook will be a step-by-step guide that stewardship and planned giving teams can adapt for their congregation’s ethos and context. It will be available electronically so that congregations can cut-and-paste sample wording for policies and tailor it to their needs. It should be ready by April 2017.

DEVELOPING RELATIONAL CONNECTIONS

Congregational, presbytery, synod, national and youth mission experiences help Canadian Presbyterians embrace a missional culture that nurtures initiative at local, national and international levels. The trips help participants engage in meaningful mission, support our international and Canadian mission partners and connect to work supported by PWS&D and *Presbyterians Sharing*. These trips not only encourage and support the mission work of our partners, they often change the lives of the participants, who share their experiences when they

return home. Many say that what they learn on the mission experiences impacts their vision for local ministry when they return home.

In 2017, a healing and reconciliation trip will help continue the denomination's commitment to engage in healing and reconciliation between Indigenous and non-Indigenous peoples. The group will listen to experiences and stories of Indigenous people and visit Presbyterian native ministries. As of February 15, 2017, 31 people are registered.

Individuals can apply to participate in national trips or congregations, presbyteries and synods can contact the mission trip coordinator to explore possibilities for designing a trip to suit their group. Find out more at presbyterian.ca/missionexperiences.

2017 Mission Trips

- May 2017, Guatemala, St. Timothy's, Etobicoke
- May 2017, Ghana, Youth in Mission
- June 2017, Healing and Reconciliation (Winnipeg/Kenora/Saskatoon) study tour
- June 2017, I Love Taiwan, Youth in Mission
- June–July 2017, Germany, WCRC Global Institute of Theology, Theological Student Opportunity
- July 2017, Hungary Starpoint Festival, Youth in Mission
- August 2017, Guatemala, Presbytery of London youth
- October 2017, Middle East study tour

2016 Mission Trips

- April 2016, Malawi study tour
- September 2016, Malawi, New St. James, London
- October 2016, Middle East study tour
- July 2016, I Love Taiwan, Youth in Mission
- July 2016, Romania, Youth Festival and partner visits, Youth in Mission

Middle East Tour

“Despite the conflicts, we saw many examples of Christian and Muslim Palestinians living peacefully, respectfully and cooperatively together. We found people of all three faiths practicing love, not anger; hope, not fear; optimism, not despair.” Dorothy Herbert (Presbytery of Ottawa)

“The Middle East study tour is a life-changing experience that will change your heart. It will change how you see people; it will change how you see the world. And it will stay with you – forever.” Janice Doyle (Knox College student and Knox, Jarvis, Ontario)

Malawi Study Tour

“Relationships between people, as well as people's relationships with God, are central to Christianity as taught and lived out by Christ. As we work with people of other contexts, we learn much about life and faith. If we want to help people we need to know and understand them. Additionally, we have a responsibility to those who provide money for mission to ensure that it is well used for its intended purposes. While we are first accountable to God for our actions, we are also accountable to one another as a community of Christians.” Tom Billard (North Bramalea, Brampton, Ontario)

Youth in Mission, Romania

“The faith of some of the Romanians that we encountered was impactful. The director of Samuel House had limited resources, but trusted that God would provide for the needs of the orphanage above and beyond his own capabilities.” Philip MacFie (Parkwood, Ottawa, Ontario)

International Visitors

Building reciprocity into our relationships is a vital element of our mission partnerships. The Presbyterian Church in Canada hosted 14 youth representing Hungary, Romania, Ukraine and Taiwan in July 2016. The international youth spent a week in Alberta visiting congregational leaders, members, camps and historic sites. They then travelled to Ontario to attend Canada Youth (CY).

“This trip to Canada was an amazing, once in a lifetime experience to me. It was interesting to meet the PCC, its congregations and ministers. The CY is a great youth conference, which gave us chance to deepen our faith. And last but not least, this trip created for us the chance to practice the English language, meet Taiwanese youth, Canadians and Canadian Hungarians and experience that we all brothers and sisters in Christ.” Frank (Ukraine)

“To be able to participate in CY is really important to me because I like to hear people’s life stories, and learn from their experiences, and learn how faith influences their lives, and grow deeper in faith with each other. Having this chance to come to Canada Youth allows me to realize this dream, I appreciate it a lot!” Jeannie (Taiwan)

ENCOURAGING GENEROSITY

The Stewardship and Planned Giving department works to encourage generosity in all areas of the church, including national work, congregations and specialized ministries.

The Presbyterian Church in Canada

In 2016, Presbyterians across Canada gave over \$9.58 million to support the work of The Presbyterian Church in Canada. Congregations and individuals gave \$6,814,363 to *Presbyterians Sharing* to support mission and ministry in Canada and around the world, \$2,519,458 to PWS&D for international development and relief programs, and \$253,409 to special projects of International Ministries and Canadian Ministries. In addition, over \$1.7 million in planned gifts (securities, bequests, realized annuities) was given to The Presbyterian Church in Canada’s ministries including over \$1 million for congregations and \$576,852 for PWS&D’s Loaves and Fishes Fund. PWS&D also received over \$1,027,228 in government grants.

Presbyterians Sharing

Presbyterians Sharing is the national fund which supports the overall mission and ministry of The Presbyterian Church in Canada. The General Assembly recommends that congregations support it at or above 10% of their dollar base. They report an accepted allocation back each year.

Gifts to *Presbyterians Sharing* support the annual operating budget of The Presbyterian Church in Canada, as approved by the General Assembly. This includes supporting for mission and ministry initiatives across Canada, accompanying international mission partners and responding to the biblical call to do justice. Congregations are equipped through grants, resources and learning opportunities. *Presbyterians Sharing* helps ministry candidates discern their ministry and presbyteries discern candidates, as well as providing grants to the theological colleges to equip future ministers and lay leaders. It supports the General Assembly and its Moderator, committees, subcommittees, commissions and commissioners. *Presbyterians Sharing* also facilitates the wider ministry of the denomination by supporting financial services and other expenses of PWS&D, and helping provide technical support for the Women’s Missionary Society and The Presbyterian Church Building Corporation. In 2016, the Presbyterian Record was not charged rent, as a means of helping keep the publication functioning. In addition, gifts to *Presbyterians Sharing* support the management of the Consolidated Fund, which further serves congregations, theological colleges and specialized ministries.

The \$6,814,363 given to *Presbyterians Sharing* by congregations and individuals in 2016 achieved 96% of our goal. The largest portion of these funds came from congregations, who gave \$6,715,963 (budget was set for \$6,900,000). Individuals gave \$98,400 (budget was set for \$200,000). Note: these numbers differ from the financial report based on the ledger because some individuals give directly (online or via stocks) and then we credit their congregation. Together with contributions from the AMS, WMS, rent, interest and bequests, this provided over \$7,257,354 to support The Presbyterian Church in Canada’s annual operating budget.

2016 was the third year that the *Presbyterians Sharing* allocation was based on 10% of a congregation’s dollar base. The dollar base from 2014–2015 dropped 0.5% from \$106,956,836 to \$106,372,208. In the previous period (2013–2014) the dollar base had increased by 1.3%.

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 meet the recommended 10% allocation.

10% Formula Analysis

- 126 congregations (15%) gave above the 10% allocation, giving \$296,796 more than their goal
- 53 congregations (6%) gave at their 10% goal
- 666 congregations (78%) gave less than the 10% allocation
- 7 congregations (1%) had no recommended allocation and gave nothing
- Total: 852 congregations

Comparing 2016 gifts to 2015:

Out of 852 active congregations, minus preaching points

- 292 congregations (34%) gave MORE, for a gain of \$344,356
- 201 congregations (23%) gave the SAME
- 321 congregations (38%) gave LESS, for a total loss of \$550,413
- 38 congregations (4%) gave nothing in 2015 and 2016
- 9 congregations who went inactive in 2016 gave \$15,320

Of the 126 congregations who gave above 10%

- collectively they gave a total of \$1,696,207.56, 25% of gifts from congregations
- 55 congregations increased their giving, giving \$132,479 above what was asked for
- 28 maintained their gifts, giving \$38,959 above what was asked for
- 43 congregations reduced their gifts by \$105,981, giving \$125,398 above what was asked

Of the 53 who gave at their 10% goal

- 30 congregations gave more than 2015, increasing by \$30,736
- 6 congregations gave at the same level
- 17 congregations reduced their gifts by \$20,715

Of the 666 congregations who gave less than 10%

- 207 congregations increased their giving by \$223,926
- 167 congregations maintained their giving
- 261 congregations dropped their giving by \$423,697

Other Observations

The largest drops came from 10 congregations which collectively declined \$123,000. Of those 10, 2 gave more than the 10% and 8 gave less than the 10%. In addition, 9 congregations that became inactive (closed or amalgamated) gave \$15,320.

Gifts of Change

The *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.

PLANNED GIFTS

Planned gifts are different from annual gifts, in that they are usually from a person's accumulated assets and they are planned to take advantage of certain tax benefits that accompany them. The Presbyterian Church in Canada facilitates planned gifts to its ministries and congregations. Find out more at presbyterian.ca/plannedgiving/ways-to-give.

Publicly Traded Securities

When individuals sell a stock privately, they owe tax on fifty percent of the capital gains. However, when the securities are gifted to a charity, the capital gains tax is eliminated and the donor receives a tax receipt for the full market value of the securities on the day they are

received by the charity. The Presbyterian Church in Canada facilitates the gifts of securities to any of its ministry, including congregations.

In 2016, 73 Presbyterians donated gifts of securities totaling \$1,512,416. 66% was designated to congregations; 20.2% to PWS&D; 8.4% to Mission Priority Funds; 4% to International Ministries projects; 1% to *Presbyterians Sharing* and 0.4% to Canadian Ministries programs.

Charitable Bequests

The Presbyterian Church in Canada is grateful for the number of people who remembered the church in their will. In 2016, the denomination received \$863,439.47 in charitable bequests from 19 estates. 42% went to The Presbyterian Church in Canada, 30% to congregations (Bequests normally go directly to congregations. This reflects gifts of securities that The Presbyterian Church in Canada helped handle for congregations on behalf of estates.), 14% to Life and Mission Agency Mission Priority Funds and 13% to PWS&D.

In 2016, we received gifts from the estates of Jean Archibald, Dorothy Jean MacKay Baudoux, Agnes Hill Chidgey, Jean McQueen Dancey, Yvonne Blanche Durent, Lachlan C. Evans, George Graham, Agnes Hanson, Kenneth M. Hunter, Myrtle Elizabeth Inglis, Robert Victor Keith, Charles MacKay, Ruth McSpadden, James Monteith, Ronald Packman, Douglas Graham Seaton, Harold Scott, Vivia Emily Stewart and Catherine Campbell Thomson.

We also received notification of bequests from the following estates: Forrest H. Brown, George Morris Calder, Chester Smith Hyslop, Caroline Henriette Julien, Lorna Ruth McSpadden and Ronald Alexander Packman.

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 fund the ministries of the church and in return receive a guaranteed annual income for life, the majority or all of that income tax-free.

There are presently 113 annuitants (including both individuals with single annuities and couples with joint annuities) who have acquired 144 gift annuities with contributions of more than \$3.1 million designated for various ministries within The Presbyterian Church in Canada. Of these, 40% was designated for congregational use, 28% for PWS&D, 16% for *Presbyterians Sharing*, 3% for colleges, 3% for Evangel Hall, 3% for the Mission Priority Funds and the remainder for International Ministries, Canadian Ministries, Winnipeg Inner City Missions, Boarding Homes Ministry and camps.

Life Insurance

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 this report, 24 people have chosen ministries within the church as the beneficiary of life insurance policies for a total value of over \$1 million.

The Presbyterian Church in Canada's Mission Priority Funds

The Presbyterian Church in Canada's Mission Priority Funds support vitally needed areas of ministry and mission in the long-term. A series of brochures highlighting the Mission Priority Funds and the various ways of making a planned gift are available free of charge. More information is available at presbyterian.ca/mission-priority-funds.

- Priorities for Mission Fund allocates 10% of its total value each year into one or more of 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.

Recommendation No. 20 (adopted, p. 27)

That sincere appreciation be expressed to the individuals and congregations who faithfully supported *Presbyterians Sharing* in 2016.

Stewards by Design Advisory Committee

The Rev. Sean Astop (St. Andrew's-Chalmers, Uxbridge, Ontario), the Rev. Karen Dimock (St. Andrew's, Ottawa, Ontario), Mrs. Doris Eaglesham (Chippawa, Niagara Falls, Ontario), the Rev. Ken MacQuarrie (convener, St. Andrew's, Thorold, Ontario), the Rev. Linda Patton-Cowie (St. Mark's, Orillia, Ontario) Mr. John Scace (Knox, Waterloo, Ontario), the Rev. Jennifer Sokolowsky (Erindale, Mississauga, Ontario)

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 2017 Book of Reports. They were last revised and approved by the General Assembly in 2011 (A&P 2011, p. 382-394). 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. Janice G. Dawson-Doyle, Presbytery of Hamilton
2. Patricia D. Heidebrecht-Archibald, Presbytery of Niagara
3. Janet L. Taylor, Presbytery of Westminster

Graduates of Other Theological Colleges, Certified for Ordination by Presbyteries as Shown

1. Suyeon Jin, Presbytery of Eastern Han-Ca
2. Nancy I. Mostert, Presbytery of Hamilton

Ministers of Other Churches, Received by Presbyteries as Shown

1. Elizabeth A. Chan, Presbytery of Ottawa
2. Phye-Huat (Pye) Chew, Presbytery of Brampton
3. Pamela J. Carlson Hogewoning, Presbytery of Hamilton
4. Nicolae Pavel, Presbytery of Waterloo-Wellington

Ministers of Reformed Churches, Received by Presbyteries as Shown

1. SungBin Enoch Cho, Presbytery of Eastern Han-Ca
2. Sarina Meyer, Presbytery of Montreal
3. Robert S. Paul, Presbytery of Westminster
4. Freddie H. Saleh, Presbytery of Oak Ridges
5. Gabriel J. Snyman, Presbytery of Edmonton-Lakeland

CASES IN PROGRESS

Special Course Candidates

1. Shelly Chandler, Presbytery of Westminster
Completed studies
2. Glynis Faith, Presbytery of Prince Edward Island
Currently not studying
3. Istvan C. Farkas, Presbytery of Essex-Kent (transferring to Presbytery of Hamilton)
Currently not studying
4. Robert G. Howard, Presbytery of West Toronto
Currently not studying
5. Guy Laberge, Presbytery of Seaway-Glengarry
Continuing studies in Theology

6. Seon Ok Lee, Presbytery of Eastern Han-Ca
Continuing studies
7. Debora A. Rolls, Presbytery of Brampton
Continuing studies in Theology
8. William David McFarlane, Presbytery of Lanark & Renfrew
Continuing studies in Theology
9. Samuel Silwamba, Presbytery of Westminster
Continuing studies in Arts
10. Francis Owusu, Presbytery of West Toronto
Continuing studies in Theology

Graduates of Other Theological Colleges Applying for Eligibility for Certification for Ordination

1. Reine Boghos, Presbytery of Seaway-Glengarry
Completed studies
2. Diane E. Boyd, Presbytery of Waterloo-Wellington
Completed studies
3. Nam Sun Choi, Presbytery of Eastern Han-Ca
Continuing studies
4. Alvin Eu-Shin Kim, Presbytery of East Toronto
Continuing studies in Theology
5. Hyung Jun Kim, Presbytery of Western Han-Ca
No information
6. Jonghwa (Joshua) Kim, Presbytery of Western Han-Ca
Continuing studies in Theology

Members of the Order of Diaconal Ministries Applying for Eligibility for Certification for Ordination

1. Terrie-Lee Hamilton, Presbytery of East Toronto
Studies on hold

Ministers of Other Churches Applying for Eligibility for Reception

1. Mahendra Christie, Presbytery of Brampton
Completed studies
2. Robert J. Dean, Presbytery of Pickering
Continuing studies in Theology
3. Niven Harrichand, Presbytery of Pickering
Not currently studying
4. Eok Kim, Presbytery of Montreal
Completed studies
5. Samuel Kim, Presbytery of Eastern Han-Ca
Not currently studying
6. Tai-Hun David Oh, Presbytery of Western Han-Ca
Withdrawn from studies
7. Jaekil Yang, Presbytery of Western Han-Ca
No information
8. Hounsek (Joel) You, Presbytery of Calgary-MacLeod
Continuing studies
9. Ibrahim Zabaneh, Presbytery of Winnipeg
Studies on hold

Certified Candidates for Ordination Applying for Eligibility for Reception

1. Elkanah Shekari, Presbytery of Montreal
Completed studies

Ministers of Reformed Churches Applying for Eligibility for Reception

1. Kyo Won Lee, Australia
No information

CASES TO BE DROPPED

Recommendation No. 21 (adopted, p. 27)

That the cases of Sean Angel, Angela Kirton and Andras Rameshwar be dropped.

NEW APPLICATIONS

Special Course Candidates

1. Thomas S. Mason, Presbytery of Algoma & North Bay
Recommendation No. 22 (adopted, p. 27)
That, in light of his previous studies, Mr. Thomas S. Mason complete 6 semesters (30 semester courses or equivalent) of theological study at one of the colleges of this church.
2. Peter M.A. Mayum, Presbytery of Ottawa
Recommendation No. 23 (adopted, p. 27)
That Mr. Peter M.A. Mayum complete 2 semesters (10 semester courses or equivalent) in Arts and 6 semesters (30 semester courses or equivalent) of theological study at one of the colleges of this church, completing the Arts courses with a minimum B average prior to enrolling in theology.
3. Ian G. Sturrock, Presbytery of Barrie
Recommendation No. 24 (adopted, p. 27)
That the application of Mr. Ian G. Sturrock for a General Assembly Special Course not be approved.

Graduates of Other Theological Colleges Applying for Eligibility for Certification for Ordination

1. Jonathan H. Hong, Presbytery of Eastern Han-Ca
Recommendation No. 25 (adopted, p. 27)
That, in light of his previous theological education, permission be granted to the Presbytery of Eastern Han-Ca to examine Dr. Jonathan H. Hong for certification for ordination, subject to satisfactory completion of 8 semester courses in theology at one of the colleges of this church.
2. Bonnie J. Langille, Presbytery of Pictou
Recommendation No. 26 (adopted, p. 27)
That, in light of her previous theological education, permission be granted to the Presbytery of Pictou to examine Ms. Bonnie J. Langille for certification for ordination, subject to satisfactory completion of 6 semester courses in theology at one of the colleges of this church, in addition to courses already completed. Courses should include Presbyterian Church in Canada history, Reformed Worship, Old Testament or Hebrew Bible, Biblical Exegesis, Church, Ministry and Sacraments, and Pastoral and Theological Integration.
3. SeaYoung Lee, Presbytery of East Toronto
Recommendation No. 27 (adopted, p. 27)
That the application of Mr. SeaYoung Lee for eligibility for examination for certification for ordination not be approved.
4. McKay (Mac) D. Plunkett, Presbytery of Niagara
Recommendation No. 28 (adopted, p. 27)
That the application of Mr. McKay (Mac) D. Plunkett for eligibility for examination for certification for ordination not be approved.

5. James Joon Jae Yang, Presbytery of Oak Ridges

Recommendation No. 29 (adopted, p. 27)

That, in light of his previous studies, permission be granted to the Presbytery of Oak Ridges to examine Mr. James Joon Jae Yang for certification for ordination, subject to no competent objections being raised by a presbytery of this church by August 8, 2017.

Ministers of Other Churches Applying for Eligibility for Reception

1. Michael J.R. Aldred, Presbytery of Hamilton

Recommendation No. 30 (adopted, p. 27)

That the Rev. Michael J.R. Aldred be declared eligible for reception as a minister of The Presbyterian Church in Canada, subject to no competent objections being raised by a presbytery of this church by July 8, 2017 and 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 Reformed Theology, Church Ministry and Sacraments, Reformed Worship, Presbyterian Church in Canada History, and Presbyterian Church in Canada Government.

2. Mario Gundayao, Presbytery of Winnipeg

Recommendation No. 31 (adopted, p. 27)

That the Rev. Mario Gundayao 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.

3. Jusoo (Joseph) Um, Presbytery of Brampton

Recommendation No. 32 (adopted, p. 27)

That the Rev. Dr. Jusoo (Joseph) Um not be declared eligible for reception as a minister of The Presbyterian Church in Canada.

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. Jim (Tyh-Jen) Chen, Taiwan
2. Carel Grundlingh, South Africa
3. Gabju Mun, Presbytery of Western Han-Ca
4. Jozsef Paizs, Romania

Committee on Education and Reception

The Rev. Dr. Nicholas Athanasiadis, Mr. Brent Ellis, Ms. Jennifer De Combe, the Rev. Dr. Roland De Vries, the Rev. Dr. Ross Lockhart, the Rev. Heather Malnick (convener), the Rev. John Paeng, Ms. Anne Phillips, the Rev. Dr. Lynda Reid, the Rev. Susan Shaffer (secretary) and the Rev. Dr. John Vissers.

Tom Billard
Convener

Ian Ross-McDoanld
General Secretary

MACLEAN ESTATE COMMITTEE

To the Venerable, the 143rd General Assembly:

Are you one of the lucky people who have visited Crieff Hills and enjoyed the hospitality, natural wonders all around you, the accommodations, a wonderful staff and of course the food? If so, thank you on behalf of the staff and committee. If not, it is time that you learn more about us and then to visit Crieff Hills Community. We are not far from three airports, good roads and major cities. During your time at the General Assembly, please stop and talk with us to learn more about this great facility. In the meantime, read our report that follows to learn a little more about our centre.

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.

Every week, Crieff Hills through its facilities, hospitality and programs, ministers to a variety of business groups, charitable organizations, other church and parachurch groups, and of course fellow Presbyterians. Through its setting, its symbols, its staff and beyond, the gospel becomes a living reality and reminder to all who visit.

The board and staff have been looking at new forms of outreach as well as establishing relationships throughout the church and in the communities in which we reside. We are becoming the home for a variety of new groups focused on prayer, mediation and spirituality. In 2017, Crieff will be offering the Ontario Jubilee Leadership programs and that is an exciting initiative for all involved. We are encouraged by being a place of choice so for many groups. We also recognize the need to reach out to other areas of life as a Christian witness within The Presbyterian Church in Canada.

The facilities are constantly cared for and upgraded by an exceptional maintenance staff. In the scope of a 250 acre property with 15 buildings, the above requirements would not be considered large. However, all major maintenance work as well as development come from fund raising or outside support. The daily operations continue to self-fund, which in itself is an exciting accomplishment.

The collaboration of the staff and board over recent years has provided a solid basis for growth, change and financial stability. Each year, there is an annual retreat day that brings together the Crieff Hills staff and board for discussion and planning for the future. Looking to the future, this year included beginning to prepare staff and board members for the transition that will take place in 2018 as our current managing director retires. This combined initiative ensures that we are working together in this time of change.

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 maintain our sights on the 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.

As requested for each standing committee, college boards and agencies, the Maclean Estate Committee has reviewed The Presbyterian Church in Canada’s strategic plan and the implementation of our plans and policies. We are compliant with the vision and mission as well as the clear majority of goals and objectives. The following is just one of many examples of our continuing implementation of the strategic plan. The plan states that we are to be “Disciples of Christ”. At Crieff, we exemplify this vision statement with our vision at Crieff: “We will be a unique Christian ministry living and welcoming all people to experience God in this place apart as we model Christ’s love.”

The Maclean Estate Committee is always open to input from our staff and fellow Presbyterians as well as those that use our facilities both indoor and out. Please join with us as we move ahead through 2017 and beyond. We want each of you to be part of our exciting future.

The purpose of our report for the 2017 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 143rd General Assembly:

Now there are varieties of gifts, but the same Spirit;
and there are varieties of services, but the same Lord;

and there are varieties of activities, but it is the same God who activates all of them in everyone.

To each is given the manifestation of the Spirit for the common good.

(1 Corinthians 12:4-7)

The Committee to Nominate Standing Committees of General Assembly has the privilege of viewing the varieties of gifts, services and activities involved in the life and mission of The Presbyterian Church in Canada. In its responsibility of preparing and presenting to the General Assembly a slate of names for membership on each of its standing committees, the Committee to Nominate is impressed by and grateful for the willingness of many to serve Christ through the church at the national level. We are struck by the rich diversity of skills, backgrounds, perspectives and experience in our denomination. We trust that in this diversity, and in the discernment of the Committee to Nominate and the General Assembly, the gifts of the Spirit are made manifest for the common good.

The Terms of Reference for the Committee to Nominate 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". We are aided in our work by the nominations offered by courts and committees, for which we are grateful. We pray that our focus in our deliberations, and that of the church, is both the discernment of skills and gifts particular to each standing committee and also the capacity of people to work across differences, to listen with respect, to learn from one another, and to seek the unity of the Spirit amid diversity. 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.

NOMINATIONS TO STANDING COMMITTEES OF THE GENERAL ASSEMBLY – 2017

With regard to the list of nominations, 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 2017 are in bold print. Those being nominated as a re-appointment for a second term or further years 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.

The 2016 General Assembly approved the Assembly Council proposal for new terms of reference and membership that will over time see a smaller Council (A&P 2016, p. 220-23, 25). The transition from 31 to 21 elected members (plus 4 ex-officio voting members) begins this year and will be completed by 2019. The Committee to Nominate has taken the transition process into account in its nominations to this Assembly. (See the Assembly Council report re the membership transition on p. 221).

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 2017 General Assembly. (see p. 30–36 for approved slate)

ASSEMBLY COUNCIL

9 Church-at-Large Members (3 year term, option for 2nd term)

Years	Name
2012–2018 (II)	Rev. Dr. Robert H. Smith, Toronto, ON (convener)
2013–2018 (II)	(filling a vacancy for 1 year)
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
2017–2020 (I)	Ms. Barb Sargent, Chatham, ON
2017–2020 (I)	Rev. John Wilson, Sault Ste. Marie, ON
2017–2020 (I)	Rev. Germaine Lovelace, Kenora, ON

12 Presbytery Members (3 year term, option for 2nd term)

Years	Name and Presbytery
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)
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)
2014–2020 (II)	Rev. Hugh Donnelly, Toronto, ON (Pickering) **
2014–2020 (II)	Rev. Capt. Daniel H. Forget, Trois-Rivieres, QC (Kingston) **
2014–2020 (II)	Ms. Carol Stymiest, Miramichi, NB (New Brunswick) **
2014–2020 (II)	Ms. Cheryl Weeks, Montague, NS (Halifax & Lunenburg) **

7 Members (serving initial 3 year term)

Years	Name and Presbytery/Synod
2015–2018 (I)	Ms. Colleen Walker, Englehart, ON (Temiskaming)
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)	Rev. Robert J. Murray, Pinawa, MB (Winnipeg)
2016–2019 (I)	Ms. Sandra Cameron Evans, Calgary, AB (Alberta and the Northwest)
2016–2019 (I)	Rev. Christopher Clarke, Duncan, BC (British Columbia)

Ex-officio – voting – 4 members

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

Ex-officio – non-voting – 4 members

Principal Clerk, General Assembly
 General Secretary, Life and Mission Agency
 Chief Financial Officer/Treasurer
 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
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
2015–2020 (II)	Rev. Jinsook Khang, Concord, ON **
2017–2020 (I)	Rev. Dr. Blair Bertrand, Abbotsford, BC (convener)
2017–2020 (I)	Dr. Margaret (Peggy) Tysdal, Briercrest, SK
2017–2020 (I)	Ms. Lisa Baker, Kenora, ON
2017–2020 (I)	Rev. Dwight E. Nelson, Bayfield, ON
2012–2018 (II) cm	Rev. Dr. John C. Carr, Edmonton, AB
2012–2018 (II) cm	Rev. Dr. Mark Godin, Cambridge, ON
2017–2019 (I) cm	Mr. Ross Basingthwaight, Kelowna, BC (filling term for 2 years)
2016–2019 (I) cm	Rev. Karla Wübbenhorst, Guelph, ON
2017–2020 (I) cm	Rev. Dr. Nicholas Athanasiadis, Toronto, ON
2017–2020 (I) cm	Rev. Dr. Kevin Livingston, Toronto, ON

“cm” = corresponding member

Ex-officio – 3 members

- Representative, Presbyterian College
- Representative, Knox College
- Representative, St. Andrew’s Hall/VST

ECUMENICAL AND INTERFAITH RELATIONS COMMITTEE

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

Years	Name
2014–2018 (II)	Rev. Mark Tremblay, Calgary, AB (filling a term for 1 year) **
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
2017–2020 (I)	Rev. Susan Mattinson, Thunder Bay, ON
2017–2020 (I)	Rev. Matthew Sams, Thornhill, ON

Ex-officio – 2 members

- Principal Clerk, General Assembly, or designate
- General Secretary of Life and Mission Agency, 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

HISTORY COMMITTEE

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

Years	Name
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
2016–2020 (II)	Mr. Scott MacDonald, Stratford, PE **
2012–2018 (II)	Dr. Kenneth Munro, Edmonton, AB **

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
2014–2018 (II)	Mr. Jacques Dalton, Ottawa, ON (filling a term for 1 year) **
2015–2018 (I)	Rev. Erin Chong-Sun Ko, Toronto, ON (filling a term for 1 year)
2013–2019 (II)	Rev. Dale Henry, Mississauga, ON (convener)
2015–2019 (I)	Mr. Farid Ayoub, Chelsea, QC
2017–2020 (I)	Mr. Boghos Barbouri, Toronto, ON
2017–2020 (I)	Mr. W. Wayne Barchard, Elmsdale, NS

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
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
2015–2020 (II)	Mr. R. Aubrey Hawton, Oro-Medonte, ON **
2017–2020 (I)	Rev. Sampson Afoakwah, Montreal West, QC
2017–2020 (I)	Ms. Marion Lade, Comox, BC
2017–2020 (I)	Rev. Allyson Macleod, Sutton West, ON

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
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
2014–2020 (II)	Ms. Anne F. Church, Dundas, ON **
2013–2019 (II)	Rev. Gordon Timbers, Orillia, ON **
2015–2020 (II)	Ms. Ann Wilson, Guelph, ON **
2017–2020 (I)	Rev. Dr. Herb Gale, Guelph, ON

COMMITTEE TO NOMINATE STANDING COMMITTEES

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

Year	Name and Synod
2015–2018	Rev. Christopher Jorna, Duck Lake, SK (Saskatchewan)
2015–2018	Ms. Sandi Churchill, Calgary, AB (convener) (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)
2017–2020	Mr. Stephen MacKay, Fredericton, NB (The Atlantic Provinces)
2017–2020	Rev. Dr. Barry Mack, St. Lambert, QC (Quebec and Eastern Ontario)
2017–2020	Rev. Jonathon Dennis, Tottenham, ON (Central, Northeastern Ontario and Bermuda)

PENSION AND BENEFITS BOARD

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

Years	Name
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
2012–2019 (I)	The Rev. In Kee Kim, Toronto, ON (filling a term for 2 years)
2013–2019 (II)	Rev. Dr. Lawrence Mawhinney, Lunenburg, NS
2016–2019 (I)	Mr. John Bonnell, Halifax, NS
2014–2020 (II)	Rev. J. Cameron Bigelow, Orillia, ON (convener) **
2014–2020 (II)	Ms. Ann R. Hysert, Merrickville, ON **
2017–2020 (I)	Rev. Corrie Stewart, North River Bridge, NS

Ex-officio – 2 members

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

TRUSTEE BOARD

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

Years	Name
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.
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
2017–2023	Dr. Margaret Ogilvie, Ottawa, ON

Ex-officio – 3 members

Principal Clerk, General Assembly
 Chief Financial Officer/Treasurer
 Convener of Assembly Council

KNOX COLLEGE, GOVERNING BOARD

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

Years	Name
2012–2018 (II)	Rev. Dr. P.A. (Sandy) McDonald, Dartmouth, NS
2015–2018 (I)	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 Spence 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
2011–2018 (II)	Dr. Peter Ross, Toronto, ON, convener (for 1 year extension) **
2013–2019 (II)	Rev. Daniel Cho, Toronto, ON **
2014–2020 (II)	Ms. Joan Stellmach, Calgary, AB **
2017–2020 (I)	Ms. Carol Jackson, Toronto, ON
2017–2020 (I)	Rev. Gail Johnson Murdock, Merigomish, NS

Ex-officio – 3 members

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

THE PRESBYTERIAN COLLEGE, BOARD OF GOVERNORS

12 Members (three year term, option for 2nd term)

Years	Name
2012–2018 (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. Walcot, Montreal, QC (convener)
2017–2019 (II)	Rev. Charles McPherson, Stellarton, NS (filling a term for a 2 year term)
2016–2019 (I)	Mr. Tom Park, Longueuil, QC
2016–2019 (I)	Ms. Sharon Dworzak, Laval, QC
2014–2020 (II)	Rev. Joel Coppieters, Montreal, QC **
2014–2020 (II)	Rev. Paul Wu, Montreal, QC **
2017–2020 (I)	Ms. Joan Vogelesan, Montreal, QC
2017–2020 (I)	Mr. Clayton Bartlett, Albert Bridge, NS

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
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
2015–2020 (II)	Mr. Ian Rokeby, New Westminster, BC **
2017–2020 (I)	Ms. Paula (Polly) Long, North Vancouver, BC **
2017–2020 (I)	Rev. Dr. Jean Morris, Calgary, AB
2017–2020 (I)	Mr. Stephen Roche, Thornhill, ON

Ex-officio – 3 members

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

Recommendation No. 1 (adopted, p. 30)

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 No. 2 (adopted as reworded, p. 36)

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 the Rev. Iona MacLean of Halifax, Ms. Anita Mack of St. Lambert and Mr. Gordon Walford of Ottawa end with this Assembly. For the past two years, Iona MacLean offered her gifts as the convener of the committee. Iona MacLean, Anita Mack and Gordon Walford each shared their knowledge of the church and offered guidance as they sought to fulfill the responsibilities of this committee. 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, and in Section I of the 2017 Book of Reports.

2018 NOMINATIONS DEADLINE

The submission deadline for the 2018 nominations from sessions, presbyteries, synods, and standing committees will be February 28, 2018.

E.M. Iona MacLean
 Convener

NOMINATIONS

To the Venerable, the 143rd General Assembly:

MODERATOR OF THE 143RD GENERAL ASSEMBLY

The Rev. Peter G. Bush
 Mr. Brent Ellis

Montreal, Paris, Lambton-West Middlesex
 Pickering, Barrie, Hamilton, Niagara, London

The Rev. Dr. Patricia Dutcher-Walls	Lanark & Renfrew
The Rev. James T. Hurd	New Brunswick, Algoma & North Bay, Niagara, Peace River, Kootney, Kamloops
Mr. David Jennings	Pickering, Oak Ridges, Paris
Dr. Alexandra Johnston	East Toronto, Brampton
The Rev. Dr. Andrew J.R. Johnston	Cape Breton, Newfoundland, Seaway-Glengarry, Ottawa, Lanark & Renfrew, Kingston, East Toronto, West Toronto, Brampton, Waterloo-Wellington, London, Calgary-Macleod
The Rev. Dr. Gordon A. Kouwenberg	Vancouver Island
The Rev. Mark A. Tremblay	Pictou, Calgary-Macleod

PRINCIPAL, KNOX COLLEGE

The Rev. Dr. Blair Bertrand	Hamilton
The Rev. Dr. Patricia Dutcher-Walls	Ottawa
The Rev. Dr. Richard R. Topping	Hamilton
The Rev. Dr. Stuart Macdonald	West Toronto, Pickering, Brampton, Huron-Perth
The Rev. Dr. John A. Vissers	New Brunswick, Halifax, Seaway-Glengarry, Ottawa, Lindsay-Peterborough, Pickering, East Toronto, West Toronto, Oak Ridges, Waterloo-Wellington, Hamilton, Niagara, Paris, London, Lambton-West Middlesex, Kamloops

PENSION AND BENEFITS BOARD

To the Venerable, the 143rd 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 2016 and March 2017. 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

2016

May	The Rev. Wayne J. Wardell	September	The Rev. Blaine W. Dunnett
June	Mr. Brian J. Johnston		Mrs. Elizabeth A. Bartlett
	Ms. Mary Jane Bisset		The Rev. Robert H. Kerr
	The Rev. Martin Wehrmann		The Rev. Charlotte Brown
July	Mrs. Janet Cassels Ham	October	The Rev. Dr. Hugh C. Jones
	Mrs. Beverley J. Dworzak		Mr. Joseph J. Walmsley
	The Rev. Linda N. Robinson		The Rev. John Barry Forsyth
	The Rev. Dr. Carol A Wood		Mr. J. Craig Taylor
	The Rev. Gunars J. Kravalis	November	The Rev. Barry E. Van Dusen
	The Rev. Seung-Rhyon Kim		The Rev. George P. Yando
	The Rev. Dr. Stephen Farris		The Rev. Ian Fraser
August	The Rev. Roger Robert	December	Mr. Charles Diamond
	The Rev. Stephen Dunkin		The Rev. In-Hwan Kim
	The Rev. Pamela E. Emms		The Rev. George E. Anderson
	Mr. Robert J. Price		Mrs. Frances E. Cartwright
	The Rev. Dr. Robert H. Smith		The Rev. James G. Smith
	The Rev. Mary Helen Smith		The Rev. Woldemar Sosnowsky

2017

January	The Rev. Linda J. Larmour	February	Mr. Stephen Roche
	The Rev. Ruth MacLean		The Rev. Dr. Douglas Robinson
	The Rev. Mark Bourgon		Ms. Barbara Nawratil
	Mrs. Elizabeth MacKay Reilly	March	The Rev. Douglas E. Blaikie
	The Rev. Leslie H. Drayer		
	The Rev. Dr. Victor C. Gavino		

Pensioners Deceased

2016

Mar. 20	The Rev. Dr. R. McKillican	Sept. 24	The Rev. Dr. Teunis Tony Plomp
April 4	Ms. Ida M. White	Sept. 27	The Rev. James M. Grant
April 15	The Rev. James J. Edmiston	Oct. 11	The Rev. Alice M.E. Wilson
April 17	The Rev. J. Morrison Campbell	Oct. 13	The Rev. John W. Mills
April 20	The Rev. Stuart McEntyre	Nov. 29	Ms. Thelma C. Bampton
July 5	The Rev. R. Bruce Herrod	Dec. 3	Mr. Donald A. Taylor
July 6	The Rev. Norman W. Hutchinson	Dec. 17	The Rev. James B. Cuthbertson
Sept. 6	Miss. Grace Yan Chuen Wong	Dec. 26	The Rev. John R. Cousens

2017

Jan. 16	The Rev. Dr. Garth B. Wilson	Mar. 25	The Rev. James B. Milne
Feb. 9	Mrs. Doris M. Embree	Mar. 27	The Rev. Frank J. Parsons
Feb. 12	The Rev. Gloria L. Langlois	Mar. 27	Mr. John Gebbes
Feb. 19	Mrs. Ellen G. Hood	Mar. 27	Mrs. Mildred Barclay
Mar. 4	The Rev. Dr. William J. Klempa	April 4	The Rev. Rodger Hunter
Mar. 24	The Rev. Rinson T.K. Lin	April 16	Mrs. Laura J. MacInnis

Active Member Deceased

Apr. 24, 2016 The Rev. Walter M. Hearn

Deferred Member Deceased

Oct. 2, 2016 Ms. Clara E. Henderson

Recommendation No. 1 (adopted, p. 24)

That the action of the Pension and Benefits Board in the administration of pension benefits be sustained.

PENSION PLAN FINANCIAL STATUS

Pension Plan Financial Status as at December 31, 2016

The following table shows the going concern and solvency (wind-up) position of the pension plan as at December 31, 2016, with comparative information as at December 31, 2015, and March 31, 2014, the date of the last filed actuarial valuation.

The going concern funded status of the plan continued to improve over the last year due to strong investment performance in the fourth quarter. However, solvency discount rates remain at historical low levels and well below the rates used in the March 31, 2014, valuation. The solvency (wind-up) position of the plan remains the primary challenge despite favourable investment earnings.

Estimated Pension Plan Financial Status as at December 31, 2016

	March 31, 2014 (filed)	Dec. 31, 2015	Dec. 31, 2016
Going Concern Position			
Surplus/(deficit)	\$1,930	\$15,314	\$28,084
Wind-up Position			
Surplus/(deficit)	\$(37,479)	\$(67,453)	\$(50,968)
Solvency ratio	85.2%	78.1%	83.5%

(all amounts shown in thousands)

In 2016, member contributions to the pension plan totaled \$4 million, and employer and congregational contributions to the pension plan totaled \$6.6 million. Because the pension plan remains in a solvency deficit position, the church must remit special payments in addition to member, employer and congregations contributions. The church contributed an extra \$600,000 to satisfy the minimum requirements under pension legislation.

In response to the challenges facing many plans, the Ontario government has announced another round of solvency funding relief measures similar to the options available in 2009 and 2012. The

Pension and Benefits Board is currently examining all options to ensure that the plan continues to be affordable.

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. Preliminary estimates indicate the financial position of the plan improved modestly between December 31, 2016, and February 28, 2017.

Ontario Solvency Funding Framework

In July 2016, the Ontario Ministry of Finance under the Marshall Commission released a consultation paper outlining options for a revised solvency funding regime and asked for feedback from pension plan sponsors and other stakeholder groups. With assistance from our pension plan advisors, the church submitted a response urging the Ministry to complete its review and implement a more suitable solvency framework as soon as possible and especially for plans like The Presbyterian Church in Canada Pension Plan where there is a very low risk of insolvency or wind-up.

A Ministry follow-up paper was originally expected to be released early in 2017. As of the date of this report, no new regulatory information has been released by the Ministry. Without suitable solvency funding reform prior to filing the next actuarial valuation, the church must continue to remit additional special payments to the pension fund.

Further details regarding the actuarial valuation requirements are noted in the 2017 report of the Special Committee re Pension Solvency Funding, page 555.

If applicable, the Pension and Benefits Board will provide an update in a supplemental report.

PENSION PLAN CONSTITUTION

Amendments to the Constitution – Supplement for the Province of Quebec

A change in Pension Legislation in the Province of Quebec effective January 1, 2016, requires a change in the Supplement for that province in the Pension Plan Constitution. Section 16.7 is added to the Supplement for Quebec members to apply the legislated “default” benefit reduction based on the plan’s solvency ratio for members who elect a lump sum termination payment from the plan. No reduction applies if the member chooses a deferred pension from the plan instead of a lump sum. Also, no reduction applies if the member is required to take a lump sum payment as a result of the benefit being below the “small pension” threshold.

The following amendment to the Pension Plan Constitution applies to that province:

The Supplement applicable to service in the Province of Quebec is amended by adding the following Section 16.7

16.7 A Member who has become a Deferred Vested Member and who, at the date of so becoming, has not attained age 55 may elect, in lieu of all other benefits under the Plan, to have the pension and all other benefits accrued to the Member under the Plan commuted and the Commuted Value thereof transferred to:

- (a) the registered pension plan of the Member’s new employer, if the terms of such plan provide for receipt of such amounts, or
- (b) a registered retirement savings plan, or any other registered arrangement allowable under Applicable Legislation, of the Member and designated by the Member, provided such plan includes any locking-in restrictions or other provisions required by Applicable Legislation, or
- (c) an insurance company for the purchase therefrom of a life annuity that will commence not earlier than the Member’s 55th birthday.

In the event that the most recently determined degree of solvency (as defined under Applicable Legislation) for the plan is less than 100% at the time of the member’s election, the total value of the benefit entitlements payable to the member shall be reduced by multiplying that value by the degree of solvency for the plan, and the plan shall have no further obligation to the member for any benefits after payment of such reduced value. For greater certainty, where a member’s benefit entitlements include excess member contributions determined under section 18.3, the

reduction based on the degree of solvency shall also apply to such excess member contributions. In the event that the member's benefit entitlements are commuted at the discretion of the Pension and Benefits Board under section 18.11, the reduction based on the degree of solvency shall not apply.

Recommendation No. 2 (adopted, p. 24)

That the above section of the Constitution of the Pension Plan of The Presbyterian Church in Canada be revised and amended.

GROUP BENEFITS – HEALTH AND DENTAL PLAN

Group Benefits Review – Update

For the past year the Pension and Benefits Board has been conducting a detailed review of the group benefits plan (health and dental, and group life insurance). The purpose of the review is to ensure that the plan can meet the current needs of the church and its members, and be sustainable and affordable for congregations and retired members over the longer term.

Activities to Date

- The Presbyterian Church in Canada group benefits plan was compared to the United Church and the Anglican Church group benefits plans.
- Using pension plan sustainability study assumptions provided by our pension plan actuary and updated to 2015/2016, the committee calculated future costs of the plan under a declining congregation and member base.
- The Pension and Benefits Board is aware of a number of congregations that are struggling and unable to pay their share of the pension plan assessment.
- Plan demographics have changed since the group benefit plan was implemented over 20 years ago; the active membership is shrinking, there are fewer congregations to support the active membership costs and there are more retired plan members.
- Cost projections were provided by our benefits consultant and benefits carrier. Projections were based on a trend analysis of claims and expenses of similar organizations, and of the claims and expenses of the church.
- The impact of a co-pay option was also reviewed.

Employee Assistance Program (EAP)

In addition, the Life and Mission Agency has asked that the EAP continue as an integral component to the health and well being of its ministers and other plan members, and that the cost of the EAP be included in the premiums that congregations are required to pay for those plans. The EAP is currently funded through bequest funds allocated by the Life and Mission Agency and the agency has agreed to fund the EAP until August 31, 2018, while the Pension and Benefits Board concludes its benefits review.

The board understands the financial constraints of congregations, and also that the group benefits are a vital component of members' lives. This review is crucial to ensure that the group benefit plan is sustainable for congregations and retirees, and valuable for all members not only in the present, but for years in the future. The Pension and Benefits Board will conclude its review by December 2017.

COMMUNICATION

Purpose

As administrator of the pension plan, the Pension and Benefits Board is committed to its mandate, and to communicating effectively with those who they serve. This ranges from putting essential information into the hands of congregational treasurers, making sure that members know the specifics of their benefit plan, explaining to members the various issues facing the pension plan and the decisions made by the board as authorized by the General Assembly.

Newsletters

The board communicates information to active and retired members through a variety of channels. Regular newsletters are sent to all members of the pension plan, both retired and active. *Window* is sent to all active members and is distributed in the autumn and spring each year, in both digital and print formats. *Contact* is sent annually each summer to all retired members. Congregational treasurers' benefit from regular communications in the *Treasurer's*

Bulletin which are sent throughout the year as timely information such as rate and premium changes becomes available.

Website

This year, there has been increased focus on improving and expanding the online presence of pension and benefits information on The Presbyterian Church in Canada's website. This includes pension plan and health and dental benefit plan information for members, both active and retired, and treasurers doing the work to make sure that contribution to the plan are made accurately and on time. The "Pension and Benefits" webpage was redesigned and updated, making it easier for users to navigate and find what they need.

Feedback

The Pension and Benefits Board is always receptive to feedback from treasurers and members. Our office is available to receive emails and phone calls to answer questions and address concerns. Over the past year we have actively solicited feedback through surveys that were included with the newsletters. These surveys allow our office to determine what topics are most important to address with the communications

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, Oliver Ng, continue their diligent efforts maintaining the workings of this critical part of the church's operations. This year has marked a further adjustment of staff responsibilities. Along with our long serving Senior Administrator, Judy Haas, and Administrator, Patty Panagiotopoulos, we note that Liane Maki, Pension and Benefits Clerk, has taken on significant additional responsibilities as she will look after both pension and benefit matters while our newest staff person, Carrie Macmillan, assumed the position of Communications Coordinator.

The board has increasingly turned to electronic media to communicate with plan members, both active members and those drawing a pension. We trust that those accessing our Pension and Benefit Board website will find the newsletters and related materials informative and user friendly.

This year, only one member has completed six years of service and shall be retiring from the board, Woon Yong Chung. Woon served on the Group Benefits Committee during his time on the board and we are grateful for his dedication and insight into all matters related to pensions and group benefits.

At the same time, we thank those board members who are continuing or shall be re-elected for their hard work and dedication, especially during these times when the pension plan continued under significant stress.

Cameron Bigelow
Convener

Judy Haas
Senior Administrator

THE PRESBYTERIAN CHURCH BUILDING CORPORATION

To the Venerable, the 143rd General Assembly:

The Presbyterian Church Building Corporation (the corporation) originated with individual Presbyterians in congregations, sessions, presbyteries, synods and the General Assembly. In 1968, the General Assembly created the corporation as a separate corporate entity to fulfill the mandate as guarantor of loans given by the General Assembly to the corporation and was amalgamated with most 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 (chairman)
The Rev. Dr. Stephen C. Farris, Vancouver, British Columbia
Mr. George C. Gordon, Oakville, Ontario
Mr. Alex R. Grant, Calgary, Alberta
Ms. Sheila H. Limerick, Toronto, Ontario
The Rev. Dr. Basil C. Lowery, Fredericton, New Brunswick
The Rev. Ian A. R. McDonald, Toronto, Ontario
The Rev. Dr. J.P. (Ian) Morrison, Scarborough, Ontario
Mr. David Phillips, Uxbridge, Ontario
Mr. Siegfried Quickert, Scarborough, Ontario
The Rev. Shalini Rajack-Sankarlal, Ajax, Ontario
The Rev. Matthew Sams, Thornhill, Ontario
Mr. Kenneth Sheward, Beamsville, Ontario
Ms. Sandra Steadman, Beaconsfield, Quebec
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 ten retired servants of the church and also by providing assistance with church building and renovation projects to fifteen congregations, with two loan applications approved during the year, for the following congregations:

St. Andrew's Church, Ancaster, Ontario
Chippawa Church, Niagara Falls, Ontario

We are pleased to congratulate St. Andrew's Church in Huntsville, Ontario, St. Mark's Church in Charlottetown, Prince Edward Island, and Paulin Memorial Church in Windsor, Ontario, all of which retired their loans during the year.

The General Assembly, in June 2016, approved a new strategic plan for all areas of the church, and the PCBC is working to implement this plan. Included is a requirement that we "explore buildings as tools that set congregations and presbyteries free to pursue faithful ministry". We are working with the Life and Mission Agency and other committees of the national church, to establish a group to provide information and examples of experiences to assist with discernment of approaches that may be taken. We continue to meet congregations to assist with decisions on improvements or repairs to buildings, and, during 2016, visited twelve congregations across Canada.

As at December 31, 2016, 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 coordinator, Lending Services, for The Presbyterian Church in Canada. During 2016, ten loan applications were approved for processing through the Lending Fund of the church.

Neil F. Coutts
Chairman

William B. Collier
General Manager

The Presbyterian Church Building Corporation
Statement of Financial Position
as at December 31, 2016

	2016	2015
Assets	\$	\$
Cash	104,588	197,082
Accrued interest and accounts receivable		
Notes receivable		
Mortgages receivable		
Investments	5,053,071	4,848,047
Residential properties	284,584	284,584
	<u>5,442,243</u>	<u>5,329,713</u>
Liabilities and Equity		
Liabilities		
Accrued liabilities	40,503	39,876
Promissory notes payable	293,300	293,300
	<u>333,803</u>	<u>333,176</u>
Equity		
Invested in residential properties	284,584	284,584
Restricted for endowment purposes	197,421	197,421
Internally restricted	1,080,492	827,018
Unrestricted	3,545,943	3,687,514
	<u>5,108,440</u>	<u>4,996,537</u>
	<u>5,442,243</u>	<u>5,329,713</u>
Contingent Liabilities		
Guarantees of bank loans to congregations	4,320,295	3,052,927

The Presbyterian Church Building Corporation
Statement of Revenues, Expenditures and Accumulated Excess of Revenues over Expenditures
for the year ended December 31, 2016

	2016	2015
Revenues	\$	\$
Interest and investment income	305,128	246,214
Rental income	16,500	16,500
	<u>321,628</u>	<u>262,714</u>
Expenditures		
Salaries and benefits	116,810	116,581
Housing expenses and rent subsidies	52,120	47,838
Interest on promissory notes	15,693	13,538
Professional fees	9,162	6,269
Office and other	5,866	5,512
Travel – directors	4,023	5,864
Annual Meeting	3,171	2,691
Travel – General Manager	2,880	7,106
	<u>209,725</u>	<u>205,399</u>
Excess of revenues over expenditures	<u>111,903</u>	<u>57,315</u>

PRESBYTERIAN RECORD INC.

To the Venerable, the 143rd General Assembly:

The end has come to an institution which served The Presbyterian Church in Canada for 140 years.

By August of 2016, it was becoming apparent that publication of the *Presbyterian Record* in its established format could not continue due to the convergence of a number of unforgiving economic factors. The *Record* had continued operating for many years on an economic model dependant on three sources of revenue: subscription fees and advertising; fundraising in the form of gifts and donations, some recurring and some from occasional legacies; and, finally, from public funds derived from the federal government in the form of the Canada Periodicals Fund.

The push over the past several years to move the economic underpinnings of the *Record* towards a philanthropic based model was not producing sufficient results to shore up the decline in other revenue streams. Despite all efforts of the *Presbyterian Record's* staff and generous supporters, it was not gaining on an internally determined target number of \$200,000 a year from donations and legacies deemed necessary to replace the projected decline in subscription revenues. The organization had attained only about 40% of that figure and was fast running out of time to build on that effort. During this same period there was a greater drop in the number subscriptions than projected from attrition rates; and the *Record* fell below 10,000 subscriptions for the year. This event passed one of the Board of Director's and management's benchmarks for continued operations.

During this same period, the operational deficiency of the *Record* was running at approximately \$37,000 a month that would have consumed all available funds by the spring of 2017 if steps were not taken to stem the flow. Further, the periodical fund would not be available unless the magazine continued to publish beyond the spring of 2017. These two considerations were sufficient to bring about the termination of operations.

In its September 2016 meeting, the Board of Directors was faced with two very pressing and interlaced questions. When to cease publication and when to provide employees with notice of termination? The second consideration would of course be determinative of the first. That is, if management gave employees notice, could they be expected to continue working toward putting out the magazine? In the result it was determined to give the employees a working notice as of the end of September 2016, and require them to continue their duties so as to put out the final issue of the magazine for December 2016. All notices were given with due consideration to statutory obligations and common law principles in Canada together with the practices of The Presbyterian Church in Canada.

While the provision of termination packages to its employees and publication of the December issue signaled the end of the *Presbyterian Record* magazine, Presbyterian Record Inc., the corporation that owns the magazine, will continue operating until all its obligations are fulfilled.

It was recognized in September 2016 that severance arrangements would largely exhaust the remaining financial resources of the corporation. What was not clear at the time was the extent to which the accounts receivable of the corporation would be negatively impacted by the number of subscriptions from congregations of the denomination that were in default. This became apparent after January 2017 during the review of the 2016 budget. The books of the Presbyterian Record Inc. are carrying an accounts receivable figure of some \$25,000, of which it now appears \$15,000 may be attributed to defaulting congregations and or individuals.

The accounts payables of defaulting congregations include some congregations which have become dissolved. The Presbyterian Record Inc. will approach the Trustee Board of The Presbyterian Church in Canada with respect to those accounts. In order to meet all windup obligations, the Presbyterian Record Inc. will work with the Assembly Council's Finance Committee of The Presbyterian Church in Canada in respect of all other defaulting congregations.

Recommendation No. 1 (amended, p. 19)

That the Assembly Council's Finance Committee of The Presbyterian Church in Canada give consideration to the assistance of the Presbyterian Record Inc. with respect to those

accounts attributable to defaulting congregations which may be established by the outstanding accounts receivable of Presbyterian Record Inc. in order that Presbyterian Records Inc. may honour its legal and financial obligations to former employees who have been provided with notice of termination of their employment as of September 30, 2016.

Botond Fejes
Chair, Board of Directors

David Harris
Chief Executive Officer

REMITS UNDER THE BARRIER ACT

To the Venerable, the 143rd General Assembly:

The following are the replies from the presbyteries to the remit sent down under the Barrier Act by the 2016 Assembly:

Remit A, 2016 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. (Clerks of Assembly Rec. No. 7, p. 287, 40):

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 April 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.

Approved: 40 presbyteries (1,162 ministers/diaconal ministers/elders on constituent roll*)
Cape Breton, Pictou, New Brunswick, Prince Edward Island, Quebec, Montreal, Seaway-Glengarry, Ottawa, Lanark & Renfrew, Kingston, Lindsay-Peterborough, Pickering, East Toronto, West Toronto, Brampton, Barrie, Temiskaming, Algoma & North Bay, Waterloo-Wellington, Eastern Han-Ca, Hamilton, Niagara, London, Lambton-West Middlesex, Huron-Perth, Grey-Bruce-Maitland, Superior, Winnipeg, Brandon, Assiniboia, Northern Saskatchewan, Peace River, Edmonton-Lakeland, Central Alberta, Calgary-Macleod, Kootenay, Kamloops, Westminster, Vancouver Island, Western Han-Ca.

Disapproved: 4 presbyteries (86 ministers/diaconal ministers/elders on constituent roll*)
Newfoundland, Halifax & Lunenburg, Oak Ridges, Paris.

No response: 1 presbyteries (20 ministers/diaconal ministers/pastoral charges**) Essex-Kent.

Total Presbyteries: 45 (1,266 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.

SEXUALITY OVERTURES

This section contains three separate reports to the General Assembly:

- The joint report of Committee on Church Doctrine and Life and Mission Agency Committee regarding sexuality overtures found on p. 474–78 with Recommendation Nos. 1 and 2.
- Committee on Church Doctrine report found on p. 478–542 with Recommendation Nos. 3, 4, 5, 6, 7, 8 and 9.
- Life and Mission Agency Committee report found on p. 542–54 with Recommendation Nos. 10, 11, 12, 13, 14, 15 and 16.

SEXUALITY OVERTURES, JOINT REPORT OF COMMITTEE ON CHURCH DOCTRINE AND LIFE AND MISSION AGENCY COMMITTEE

To the Venerable, the 143rd General Assembly:

The Committee on Church Doctrine and the Life and Mission Agency Committee jointly submit the following report.

OVERTURES RE SEXUALITY

Since 2015, presbyteries have transmitted and submitted overtures to the General Assembly with various, and often conflicting, prayers related to the question of sexual orientation.

The following overtures were referred to both the Committee on Church Doctrine and Justice Ministries:

Overtures received in 2015:

- No. 15 – Calling the church to listen regarding human sexuality
- No. 23 – Gay and lesbian candidates for ministry and same sex marriages
- No. 24 – Full inclusion regardless of sexual orientation
- No. 26 – Affirming the Statement on Human Sexuality (1994)
- No. 29 – Review biblical texts that speak to homosexual relationships
- No. 30 – Full inclusion of all persons regardless of sexual orientation
- No. 31 – Affirming the Statement on Human Sexuality (1994)
- No. 32 – Uphold marriage as between one man and one woman
- No. 33 – Addressing issues of human sexuality (support for biblical standards for faith and practice etc.)
- No. 35 – Full inclusion in the church of all persons regardless of sexual orientation and gender identity

Overtures received in 2016:

- No. 13 – Request more time for human sexuality discussion
- No. 15 – Extending time for human sexuality responses
- No. 21 – Ministry and eldership of and performing marriages of those in same gender relationships

The following overtures were referred to the Committee on Church Doctrine only:

Overtures received in 2015:

- No. 6 – Affirming the Statement on Human Sexuality (1994)
- No. 7 – Affirming the Statement on Human Sexuality (1994)
- No. 8 – Affirming the Statement on Human Sexuality (1994)
- No. 10 – Affirming the Statement on Human Sexuality (1994)

- No. 11 – Affirming the Statement on Human Sexuality (1994)
- No. 12 – Affirming the Statement on Human Sexuality (1994)
- No. 16 – Encouraging dialogue on marriage and sexuality
- No. 18 – Study paper on human sexuality affirming the Statement on Human Sexuality (1994)
- No. 19 – Study paper on human sexuality affirming the Statement on Human Sexuality (1994)

Overture received in 2016:

- No. 11 – Develop a Reformed confessional hermeneutic

The following overtures were referred to the Committee on Church Doctrine in consultation with the Life and Mission Agency (Justice Ministries):

Overture received in 2015:

- No. 14 – Study paper on human sexuality affirming the Statement on Human Sexuality (1994)

Overtures received before February 28, 2017:

- No. 6 – Legislation re congregations wishing to leave the denomination
- No. 7 – Table amendments on same sex marriage for ten years

The following overtures were referred in 2015 to Justice Ministries only:

Overtures received 2015:

- No. 4 – Full inclusion in the church of all persons regardless of sexual orientation and gender identity
- No. 5 – Full inclusion in the church of all persons regardless of sexual orientation and gender identity

The following overture was referred in 2015 to Justice Ministries in consultation with the Committee on Church Doctrine:

- No. 21 – Study paper on human sexuality affirming the Statement on Human Sexuality (1994)

THE LIFE AND MISSION AGENCY AND THE COMMITTEE ON CHURCH DOCTRINE CONFER

The Committee on Church Doctrine and the Life and Mission Agency conferred regularly about overtures regarding sexual orientation since the spring of 2015. The two bodies submitted a joint report to the 2015 General Assembly (A&P 2015, p. 541–45) offering a program of meaningful listening and discussion marked by respect and trust to be used at the General Assembly's meetings in Vancouver. At the request of the 2015 General Assembly, the two bodies again cooperated to create a study document published in October 2015 entitled *Body, Mind and Soul: Thinking together about human sexuality and sexual orientation in The Presbyterian Church in Canada*.

The feedback from the church about human sexuality is received and read by the Committee on Church Doctrine and the Life and Mission Agency (Justice Ministries). In 2016 and 2017, the Life and Mission Agency reported its reading of the feedback to the General Assembly; in 2017 the Committee on Church Doctrine did the same.

In September 2016, the Committee on Church Doctrine and the Life and Mission Agency (Justice Ministries) began a new phase of more formalized and frequent consultation. Terms of reference and a schedule of consultation were prepared and agreed upon.

The Committee on Church Doctrine invited members of the Life and Mission Agency Committee, staff and the Justice Ministries Advisory Committee to meet with it on November 24, 2016. The two bodies exchanged working documents at that meeting.

On January 16, 2017, three members of the Committee on Church Doctrine participated in a conference call with the staff of Justice Ministries and its advisory committee to discuss the draft response prepared by the Life and Mission Agency (Justice Ministries).

On February 23, 2017, updated documents produced by each group were exchanged and members of the Life and Mission Agency Committee, staff and the Justice Ministries Advisory Committee met with the Committee on Church Doctrine to discuss responses to the overtures.

On March 6, 2017, two members of the Committee on Church Doctrine attended the meeting of the Life and Mission Agency Committee for further discussion.

It was agreed during the process of consultation that the Life and Mission Agency and the Committee on Church Doctrine would submit, in addition to their own reports, this joint report to the General Assembly, which covers matters of mutual concern.

In March 2017, representatives of the Committee on Church Doctrine and the Life and Mission Agency reviewed for the Assembly Council their reports and confirmed that the two bodies would continue to cooperate to help equip the church further for discussions about sexual orientation at the meeting of the General Assembly.

RESPONDING TO 1994 CALL TO REPENT OF HOMOPHOBIA

In 1994, the Report on Human Sexuality challenged the church “to listen to and share the very real pain of homosexuals and their families” (A&P 1994, p. 267, section 6.22). The report also proclaimed that,

The Church is called to be a welcoming, nurturing, loving and supportive community, a true church family, where all are welcomed, nurtured, loved and supported. Sadly, the Christian Church has frequently shunned homosexuals and failed to minister to them and with them. The Church as a whole must repent of its homophobia and hypocrisy. (A&P 1994, p. 267, section 6.23)

In its 2003 report, the Special Committee on Sexual Orientation repeated the admission of the failure of compassion, along with the encouragement to dialogue (A&P 2003, p. 539–40).

Perhaps because we have not agreed among ourselves concerning what welcome and support entails, or perhaps because we have been unclear as to what comprises homophobia, The Presbyterian Church in Canada has not formally taken up this particular call to repentance. Both the Life and Mission Agency and the Committee on Church Doctrine believe that, whatever The Presbyterian Church in Canada decides in the coming years about sexuality, it is time to acknowledge the need to listen to homosexuals and their families, seek reconciliation, and begin the process of repentance.

What is homophobia?

One definition of homophobia is “an irrational fear or hatred of people who are, or perceived to be, gay, lesbian, or bisexual, often exhibited by prejudice, discrimination, intimidation, or acts of violence.”¹

Homophobia can be internalized, where the experience of shame, aversion or self-hatred is in reaction to one’s own feelings of attraction for a person of the same sex. Homophobia is institutionalized where organizations carry attitudes and policies that discriminate against people on the basis of sexual orientation or gender identity.²

Homophobia in the church

Homophobia is most visible in the forms of gay-bashing, bullying, hate speech, and in some parts of the world, imprisonment and death. Medieval interpretations of the story of Sodom, which concluded that “Sodomites” must be put to death is at the root of some of the violence. Within the history of the Reformed church, there have been violent campaigns against men who were suspected of having sex with other men. While the church in many parts of the world no longer practises such brutality, its theological convictions against homosexuality, and its sometimes slow and subdued condemnation of homophobia, may appear to condone some hateful rhetoric and actions towards sexual minorities. Church statements on homosexuality have been misused to justify those who would shun LGBTQ people, rejecting them from families and churches in the name of “tough love”. Concerning sexuality, churches have often agreed with much of society and mistake what is for what ought to be; that is, because the majority of people are heterosexual, it has often been assumed that this is the only normal way to be, to the point that we have predominantly structured our communities and pastoral approach in support of society’s model of heterosexuality. Such strong Christian endorsement of a broader culture which preferences heterosexuality as the assumed default standard has enforced silence, secrecy and shame upon those who stand at the margins of what is “normal”. Despite the church’s teachings to the contrary, the implied message received by our LGBTQ members is that

there is no place for them in God's kingdom. This harms both their mental health and their relationship with God and the Christian community.

The Presbyterian Church in Canada

The Presbyterian Church in Canada has not done enough to combat the homophobia within it and with its people. While officially exhorted to show hospitality, few congregations implemented policies or practices that would support gay or lesbian Christians who lived by the church's teachings. Without such pastoral strategies, restrictions on marriage and ordination based on sexuality have created a situation where those most affected by The Presbyterian Church in Canada's stance – LGBTQ members – have been heavily discouraged even from raising the issue from fear of possible repercussions within the church, including everything from loss of employment to losing the church families to which they belong. Corporate avoidance of topics related to LGBTQ issues, lack of pastoral care, and reluctance to listen to the stories of LGBTQ members has been motivated by fear: sometimes a fear of conflict and sometimes because of homophobia.

It is clear that the relationship between The Presbyterian Church in Canada and the LGBTQ community (including people both inside and outside the church) is broken and in need of healing. To address this, we will require a process of reconciliation that includes compassionately listening to the stories of hurt; reflecting on those fears and prejudices within the church – such as homophobia and others – that may have kept us from loving our neighbour; and making a confession that points towards living out our repentance in concrete actions which encourage mutual caring and love.

Process of Confession

The damages caused by homophobia are varied, deeply personal, and often difficult to articulate. A confession of homophobia cannot be made without first understanding our sin. In order to more make an authentic confession, the church must first listen to LGBTQ people as they bear witness to the pain they have experienced at the hands of the church and its members – often by brothers and sisters of faith. Such careful and sensitive listening requires environments that are non-confrontational, judgement-free, safe and not defensive.

A confession would best be followed by actions that nurture a new relationship of trust and respect between the church and its LGBTQ members. The Christian faith leads us to rely on God's mercy to mend what is broken, but also bids us to heed God's call to repentance: God asks us to continue working to turn from hostility to compassion and from pride to humility. Changing our actions towards others is part of a life of repentance – the constant turning towards God which is the road of discipleship.

Some would argue that the best action for reconciliation would be the full inclusion of LGBTQ members. While this is the most straightforward path, it is not the only one. Should the church choose to reaffirm its current position on human sexualities, the process of confession would need to study and recommend methods of pastoral care and reconciliation that are specific for LGBTQ people, as advised by members of the LGBTQ community themselves.

A confession also requires a serious reflection on the understandings that underpin homophobia. Some of the questions to be asked might include: What about our theology that has prompted churches to systemically function in ways that allow or promote the dehumanization of LGBTQ people as a group? Why has sexual and gender difference warranted harsher consideration than many other aspects of being human? Does the historical treatment of LGBTQ people relate to harm inflicted on other groups deemed "different", such as people of other faiths or ethnicities?

Recommendation No. 1 (amended, p. 28)

That The Presbyterian Church in Canada repent of homophobia and hypocrisy by establishing a special committee to: 1) create a safe, respectful environment in which LGBTQ people can tell stories of harm done to them; 2) listen to the stories told by LGBTQ people; 3) draft an appropriate response regarding homophobia within the denomination; 4) name concrete actions that the General Assembly consider implementing; and 5) report to a future General Assembly within the next 3 years.

Recommendation No. 2 (adopted, p. 28)

That the terms of reference for the special committee be formulated in consultation with the conveners of the Committee on Church Doctrine and the Life and Mission Agency Committee.

Endnotes

¹ Institute for Sexual Minority Studies and Services, “Institute for Sexual Minority Studies and Services Terminology Sheet”. ismss.ualberta.ca/sites/www.ismss.ualberta.ca/files/iSMSSEducationTerms.pdf accessed February 9, 2017.

² Gender Equity Resource Center (University of California – Berkeley), “Homophobia and Heterosexism”, see ocf.berkeley.edu/~geneq/docs/infoSheets/HomophobiaAndHeterosexism.pdf, accessed February 9, 2017.

Blair Bertrand
Convener, Committee on Church Doctrine

Tom Billard
Convener, Life and Mission Agency Committee

Ian Ross-McDonald
General Secretary

COMMITTEE ON CHURCH DOCTRINE

The normal practice of the committee has been to meet twice a year, once in early fall and once in February. Due to the increased workload, the committee decided to meet a third time. This “extra” meeting occurred over two days in late November, one day at Knox College (Spadina, Toronto) and another at St. Andrew’s Church (King Street, Toronto), and included a large number of invited guests. Following in the spirit of consultation mandated by the past General Assemblies, the committee invited the General Secretary of the Life and Mission Agency, the Rev. Ian Ross-McDonald, the convener of the Life and Mission Agency, the Rev. Dr. Tom Billard, the Associate Secretary (Justice Ministries), Mr. Stephen Allen, the staff and advisory group for Justice Ministries, and the Clerks of General Assembly, the Rev. Stephen Kendall and the Rev. Don Muir to comment upon and contribute to our ongoing thinking regarding the numerous overtures regarding human sexuality. In addition, the Rev. Dr. Clyde Irvine and the Rev. Dr. Dorcas Gordon, two individuals who had made significant contributions to past conversations on human sexuality, accepted invitations to present to the committee based on those past experiences. Finally, the committee extended invitations to past moderators of the General Assembly to offer their wisdom with the following able to attend either in person or via online technology: the Rev. Karen Horst, the Rev. Dr. Stephen Farris, the Rev. Dr. David Sutherland, the Rev. Dr. John Vissers, the Rev. Dr. Rick Horst, the Rev. Dr. Herb Gale, the Rev. Dr. Hans Kouwenberg and Ms. Wilma Welsh. It should also be noted that the Rev. Douglas Rollwage, Moderator of the 2016 General Assembly, attended all meetings of the Committee on Church Doctrine ex-officio.

This consultation resulted in the Committee on Church Doctrine discerning that the church desired substantive biblical and theological presentations which clearly lay out a faithful logic that makes sense of changing the current stance on human sexuality or maintaining it. The previous study guide (*Body, Mind, and Soul: Thinking Together About Human Sexuality and Sexual Orientation in The Presbyterian Church in Canada*) began a conversation that needed to go deeper and more fully into the scriptural warrants and the theological justifications for changing or maintaining our stance on human sexuality. In addition, the Committee on Church Doctrine was reminded about commitments that The Presbyterian Church in Canada had made but not followed through on, including repenting of homophobia. Finally, it became clear to the committee that because of the complexity of the questions before The Presbyterian Church in Canada that it would aid the conversation to focus on a series of questions rather than trying to answer all questions at once. The Committee on Church Doctrine has done substantive work on questions of the nature of the unity of the church that might bear on overtures to do with “gracious dismissal”, questions about the nature of ordination and discipline, and questions related to the relationship between church and state that might bear on overtures regarding definitions of marriage. As well, the committee continues to have a concern regarding pastoral care of all. The Committee on Church Doctrine was reminded about the need for theological reflection on our understanding of transgendered and queer identity. The conversations that the Committee on Church Doctrine had as a result of such a comprehensive consultation were greatly enriched and we are thankful for the wisdom offered by all of the participants.

Recommendation No. 3 (adopted, p. 14)

That The Presbyterian Church in Canada and its agencies, colleges, congregations, sessions, presbyteries, synods, committees and groups “seek the peace and unity of Christ among [our] people and throughout the Holy Catholic Church” under the guidance of the Holy Spirit as it discerns the mind of Christ in the matter of sexuality before the church.

BIBLICAL RATIONALES IN RESPONSE TO HUMAN SEXUALITY

Introduction

Upon examining many of the overtures regarding human sexuality, it becomes apparent that there are two mutually exclusive desires. For one group there is a desire to affirm the stance that The Presbyterian Church in Canada has held in the past. This group hopes to continue with the historic consensus they perceive in the Christian tradition including our subordinate standards. The second group desires to see a faithful reconfiguration of our understanding concerning marriage. This group hopes to affirm covenanted same sex relationships and thereby make changes to the ways that The Presbyterian Church in Canada understands marriage.

Lost in this binary is the reality that there are many variations within these positions and other options available. The complexity of the questions and the ramifications for various parts of the church are almost overwhelming. Add to this the passion that proponents of either side hold onto their convictions and it quickly becomes difficult for one committee to provide wise and faithful advice to The Presbyterian Church in Canada.

The many hours of study, consultation, conversation and prayer that the Committee on Church Doctrine has undertaken has resulted in some clarity regarding our role: we are to provide clear biblical and theological rationale for maintaining or changing our understanding of marriage. To that end, we assigned three members of our committee to formulate a biblical case for maintaining our stance concerning marriage and three members to argue for a new understanding affirming covenanted same sex relationships. Both wrote within the hermeneutical bounds set forth in “Understanding and Interpreting the Bible”, a document that itself refers back to more detailed theological expositions within our subordinate standards, previous Acts and Proceedings and the Reformed tradition in general. (A&P 2016, p. 265–78) After each of these subcommittees wrote their reports, the committee engaged in an editing process. First, those who identified with a given position offered substantive friendly critique. After that, those who identified with the opposite position presented appreciative criticism. Subsequently, the primary authors edited the documents with the final results being presented here. Each document was therefore created by proponents of that position, improved by friendly supporters, and critiqued by faithful critics.

The Committee on Church Doctrine kept in mind our own advice from previous General Assemblies, namely to seek the truth within the unity of the church. We humbly submit that the above process is one possible model for The Presbyterian Church in Canada to follow in the coming year. Group study leads to a deep understanding of what scripture says regarding human sexuality. Conversations with those who agree and who disagree centred on making the most faithful case possible. Grace filled conversations that do not necessarily result in any changes of heart, but do result in a deeper encounter with another brother or sister. A wide variety of voices heard, including those who ardently hold more traditional positions and those within the LGBTQ community. There is more listening that can happen but these documents do not arise from some ivory tower; The Presbyterian Church in Canada has participated in various ways in their production.

What the church has before it in this report are two distinct interpretations of scripture. That does not mean that these are the only two. In fact, as the church reads, responds and discusses parts of these rationales might receive broader assent and others might recede in importance. The committee has provided a short guide entitled “Where From Here?” that gives some general direction as to how we imagine these two documents leading the church through the next step of the discernment process. (see p. 536–40) We make no apologies for the complexities of the arguments that follow.

All effort has been made to be as accessible as possible but there remains a certain depth of thought and argument that will require some effort on the part of the reader. The guide should

help congregations, sessions, presbyteries, synods and other parts of the church to engage the material in a prayerful and discerning way.

Nor do we apologize for not making the decision for The Presbyterian Church in Canada. This is not a majority and a minority report; a win or lose proposition. After spending as much time as we have with this material we have discerned that focused conversations around the Bible is the direction that we believe God calls us to at this time. Some will protest that we have studied enough and a decision should be made. That is not what we have heard from the church as we have consulted with it. Others will argue that we should not even be having the conversation, that it is divisive. Again, time and time again, large portions of the church have confirmed that they believe that God's Spirit is prompting us to have this conversation at this time.

Briefly, we are currently developing a standardized way for the church to respond to these rationales. We earnestly desire to know where God is leading our denomination. We also believe that a direction will become discernible in the midst of God's people. We will post a link on the church's website to garner responses. To make this feedback useful for our committee we must have it by January 31, 2018. This gives the committee just enough time to make further recommendations for the next General Assembly. Various courts of the church should note this timeline and plan accordingly; therefore consider studying this material in fall 2017.

The Historic Argument Concerning Human Sexuality

Introduction to the Historic Argument

This document aims to provide a fresh and faithful statement of the church's historic perspective on human sexuality.

When starting a paper like this, certain choices are made about the terminology that is used. With respect to the perspective that God's design for human sexuality is between one man and one woman in marriage, some have chosen to describe it as the "biblical" or "apostolic" perspective. While we agree that this is the biblical and apostolic perspective, we also acknowledge that not everyone holds this view. Therefore, we have chosen to use the title "historic" in our argument. We feel this is both an accurate description for those who hold this perspective and respectful toward those who do not.

This document responds to questions about human sexuality within the framework of four larger questions. These questions, along with appropriate subsections and biblical passages under consideration, are:

1. What is God's plan for human life?
2. What does it mean to be disciples of Jesus Christ?
3. What does the Bible teach about God's design for human sexuality?
 - 3.1. The Bible's Overarching Marital Theology
 - 3.1.1. Genesis 1 and 2
 - 3.1.2. Mark 10:1–12 and Matthew 19:1–12
 - 3.1.3. Ephesians 5:21–33 and Revelation 21, 22
 - 3.2. The Seven Commonly Cited Texts
 - 3.2.1. Genesis 18:16–19:29 and Judges 19:22–26
 - 3.2.2. Leviticus 18:22 and 20:13
 - 3.2.3. 1 Corinthians 6:9–10 and 1 Timothy 1:8–10
 - 3.2.4. Romans 1:26–27
 - 3.3. Other Texts
 - 3.3.1. Acts 10 and 15
 - 3.3.2. Galatians 3:28–29
 - 3.4. Textual Summary
 4. What is a biblical way to think about marriage and singleness?

Having reviewed these questions and themes, we will conclude the document with a section entitled "Other Considerations" which we feel are crucial to the discussion.

Our Approach

At the outset, we feel it is helpful to highlight three assumptions and perspectives in our approach to this work.

A. Scripture is the primary way we learn about and encounter God's will

First, we agree with the statement in "Understanding and Interpreting the Bible" that "examining scripture is the primary way we learn about and encounter God's will". This document was presented to the 2016 General Assembly, and, by resolution of the Assembly on recommendation of the Committee on Church Doctrine was "commended to congregations, presbyteries and other groups in The Presbyterian Church in Canada for their use". (A&P 2016, p. 278, 39) Although we may learn about God by observing nature or through human experiences, the *primary* way we learn about God and God's plan for human life is to study the Bible.

The Westminster Confession of Faith is one of the subordinate standards of The Presbyterian Church in Canada. This means it is one of the documents which states what the church believes, confesses and teaches. Chapter 1 provides enduring and concrete wisdom when it comes to interpreting the Bible as we seek God's will:

The infallible rule of interpretation of scripture, is the scripture itself; and therefore, when there is a question about the true and full sense of any scripture (which is not manifold, but one), it may be searched and known by other places that speak more clearly. The Supreme Judge, by which all controversies of religion are to be determined...and in whose sentence we are to rest, can be no other but the Holy Spirit speaking in the scripture. (Chapter 1, sections 9 and 10)

One of the things we learn from this statement is that when we are uncertain about the meaning of a passage in the Bible, we look to other parts of the Bible that provide greater clarity. We also learn that the Supreme Judge in all controversies is the Holy Spirit who speaks to us in and through the Bible.

This is not to say that quoting from the Bible makes one "biblical". Rather, the process of interpretation involves a humble awareness not only of various biblical passages, but larger biblical themes and the underlying spirit of the text. When asking questions about human sexuality, not only are we to read specific passages, but we are to read them within their immediate context and within the overall framework of the Bible as a whole. Commenting on Jesus' own use of scripture in Matthew 5, Canadian professor William Webb writes, "Jesus' approach to scripture goes beyond focusing on its isolated words to meditate deeply on its underlying spirit."¹ We hope to bring a similar awareness and approach to this document.

B. We have sought to consider the "weight of evidence"

In conversations about human sexuality, it is easy to find scholars or "experts" – Christian or otherwise – who simply support the opinions one already holds. Although we recognize that any opinion or perspective can be valid and helpful, these should be properly considered alongside a wide body of research and long tradition of study over a significant period of history.

It should take considerable prayer, research and consensus to overturn an historic understanding of marriage and human sexuality. It is our view that uncertainty or a lack of clarity is not grounds to advocate wholesale change.

C. We continually strive to purify our motives and keep the command to love God and neighbour at the forefront

The 16th century Swiss theologian Heinrich Bullinger suggested that all true interpretations of scripture presuppose that the heart of the interpreter loves God and seeks to do God's will. This is rooted in an awareness of the first commandment as articulated by Jesus in Mark 12:28-34 – a passage we will discuss more below. Unfortunately, human history is littered with examples of people using the Bible to prop up their own selfish motives or oppress others. This is a sad misuse of scripture. Although we are broken, sinful people, the contributors to this document have tried to ground their work in prayer, in a love and concern for all people as children of God who are made in God's image, and in a sincere desire to better understand God's will.

1. What is God's plan for human life?

As people of Christian faith this is one of the most significant questions we can ask. If God is our almighty Creator and Saviour, then our lives are best lived in faithful obedience to his plans and purposes. As we are famously reminded in Proverbs 3:5-6: "Trust in the Lord with all your

heart and lean not on your own understanding; in all your ways acknowledge him, and he will make your paths straight.”

In our Reformed-Presbyterian tradition, one helpful perspective in relationship to this question is found in Question 1 of the Westminster Shorter Catechism: “What is the chief end of man?” The answer provided is this: “Man’s chief end is to glorify God, and to enjoy him forever.” If we were to re-phrase this powerful statement today we might do so like this: “What is the ultimate purpose of humanity? Our ultimate purpose is to glorify God and to enjoy God forever.”

In his book *Being Mortal*, physician Atul Gawande tells a story about Bill Thomas, a doctor in a nursing home who brought in pets to be cared for by the residents. This had a massive and positive impact. The “residents began to wake up and come to life”.

“People who we had believed weren’t able to speak started speaking,” Thomas said. “People who had been completely withdrawn and non-ambulatory started coming to the nurses’ station and saying, ‘I’ll take the dog for a walk.’ All the parakeets were adopted and named by the residents. The lights turned back on in people’s eyes.”

The doctor concluded, “I believe that the difference in [lower] death rates can be traced to the fundamental human need for a reason to live.” Then Gawande himself goes on to explore this idea of humans needing a cause beyond themselves.² As Christians, this great cause beyond ourselves is to glorify God.

The Psalms repeatedly echo this theme: “All the nations you have made shall come and bow down before you, O Lord, and shall glorify your name. For you are great and do wondrous things; you alone are God.” (Psalm 86:9–10). Speaking to the crowds in the Sermon on the Mount, Jesus says, “let your light shine before others, so that they may see your good works and give glory to your Father in heaven.” (Matthew 5:16). And in Philippians 2, the apostle Paul writes about how the exaltation of Christ to God’s right hand after the resurrection draws others into the praise of God: “Therefore God also highly exalted him and gave him the name that is above every name, so that at the name of Jesus every knee should bend, in heaven and on earth and under the earth, and every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.” (Philippians 2:9–11)

Regarding human joy, the Westminster Catechism points us to Psalm 16:11: “You show me the path of life. In your presence there is fullness of joy; in your right hand are pleasures forevermore.” This joy is not fleeting “happiness” which fluctuates with the seasons and experiences of life. Instead, biblical joy is a growing awareness and confidence of the presence, faithfulness, goodness and provision of God. Speaking about his role as the good shepherd, Jesus speaks to this presence, faithfulness, goodness and provision, part of which he offers in the laying down of his own life for his sheep, when he says, “I came that they may have life, and have it abundantly” (John 10:10). In the gospel of John, “life” and “eternal life” refer not only to how long one lives, but to how one lives; it is about quality not just quantity.

When we look at the overarching and repeated themes of scripture, and when we seek to answer the question “What is God’s plan for human life?”, we can faithfully answer *in part* by saying that human beings are made to glorify God. By replacing ourselves with God at the centre of our lives, we increasingly come to know a deep and abiding joy.

However, as we will see in the next question, God’s plan for human life does not end there. Humans are made on purpose and for a purpose – and that purpose is most fully understood and realized when we come to know, follow and share in the mission of Jesus Christ through the power of the Holy Spirit.

2. What does it mean to be disciples of Jesus Christ?

The word “disciple” means follower, student, or apprentice. In the ancient world, disciples would sit at the feet of a master, and devote themselves to learning and living out the master’s teachings. In the same way today, disciples of Jesus Christ devote themselves to learning and living out the teachings of their master and Lord. Christianity is not just about information; it’s about transformation. Before anything else Christians are defined by Christ. Dr. Luke Timothy Johnson is a New Testament scholar from the Candler School of Theology in Atlanta. He writes that the most important question about Jesus Christ is whether he is dead or alive.³ Disciples of Jesus Christ are therefore not only those who have a knowledge of who Jesus was, *but who he is*

today. This knowledge and faith takes shape in disciples who continue his mission – a mission Jesus himself continues to direct through the power of the Holy Spirit.

Jesus taught about many things including love, truth, faith and forgiveness. But most of his teachings centred on what he called “the kingdom of God” (or “the kingdom of heaven”). This was not limited to life after death. The kingdom of God was where and when God’s will was done. It was where God was known and revealed as king. Although some people today may be uncomfortable using such overt masculine or ruler language, the stories Jesus shared about God’s rule teach us that it is a rule that is full of truth, love and servanthood.

God’s world had become broken and marred through sin. So as God-with-us (“Emmanuel”, Matthew 1:23), Jesus came not only to offer forgiveness of sins, but to personally communicate God’s vision for the world – rescued and renewed as it was intended to be. In a powerful summary of much of his teaching that we call the Lord’s Prayer, Jesus prayed, “Your kingdom come. Your will be done, on earth as it is in heaven” (Matthew 6:10). The dramatic image is of heaven coming to earth in a new creation, beautifully restored. Not only did he teach about it; he embodied it. As we read in John 1:14, in Jesus we see the glory of God, “full of grace and truth”.

Today, the kingdom of God continues to be where and when God’s will is done. It is where God is known and revealed as Maker, Saviour and Ruler. This doesn’t just happen through what people say with their lips, but in how relationships, communities and organizations are lived in the power of the Holy Spirit. In Jesus, the kingdom broke into the world in a new way – but it is still on the horizon, yet to be fully realized on earth so long as sin, pride and injustice continue to distort God’s creation. In the midst of this situation, disciples of Jesus, therefore, not only give glory to God and enjoy God, but have a distinct role to play in continuing Jesus’ mission in a broken world. They learn and live out the teachings of their master in the power of the Holy Spirit. As members of the body of Christ (1 Corinthians 12), each person has different gifts which build up the body and give glory to God, but they share in this common purpose. It is *God’s* kingdom – not our own.

In Mark 12:28–31 we read about an expert in religious law (called a scribe) who asked Jesus this question: “Which commandment is the first of all?” Jesus answers by quoting two scriptures, Deuteronomy 6:4–5 and Leviticus 19:18. It is an answer that helps his followers focus on the right kingdom priorities:

The first is, “Hear, O Israel: the Lord our God, the Lord is one; you shall love the Lord your God with all your heart, and with all your soul, and with all your mind, and with all your strength.” The second is this, “You shall love your neighbour as yourself.” There is no other commandment greater than these.

In the New Testament, “love” is not a feeling or sentiment. Its meaning is close to the idea of loyalty and pursuing the good of another. With this in mind, someone who loves God is someone who is loyal to God and to God’s ways. Similarly, someone who loves their neighbour is (a) someone who honours their neighbour because they too are created in God’s image, (b) someone who acknowledges they are connected to their neighbour as a fellow image-bearer of God, and (c) someone who therefore seeks God’s best for them. One of the implications of the first commandment, rooted in scripture and reaffirmed in the mouth of our Lord, is that truth has to do not only with ideas one believes, but with actions one lives.

The word “disciple” is a noun; but in the lives of Christians it comes to life as a verb. If you believe in Jesus Christ you are the hands of Jesus Christ.

3. What does the Bible teach about God’s design for human sexuality?

In light of the questions discussed so far, what does the Bible teach about God’s design for human sexuality? After all, we are relational beings. So as we seek to glorify God, enjoy God and live as disciples of Jesus Christ, what does the Bible teach about God’s design for human sexuality?

3.1. The Bible’s Overarching Marital Theology

For 2,000 years, the established majority understanding in the universal church concerning marriage was that it was between one man and one woman. In more recent times, however, the historic reading of the Bible has been called into question. Here we intend to describe a biblical

and theological basis for the continued understanding that marriage is between one man and one woman.

As we do so, some people may be surprised to find that the first Bible passages we explore on this difficult subject are not the seven commonly cited texts which are frequently referenced in discussions about same sex sexual activity. The reason we do this is because the positive witness and teaching concerning male-female marriage and celibate singleness is of a higher significance than those seven commonly cited texts. We will examine those texts in this document because they are central to the discussion. However, our first priority is to frame those passages within the larger positive witness and teaching concerning male-female marriage that we find in the Bible.

There is a deeply embedded theological thread which runs from Genesis to Revelation – right through the Bible's grand story of creation, redemption and new creation – which may be called a "marital theology". This includes a particular understanding of sex, sexual difference, marriage and singleness. In the biblical vision of the church and God's kingdom, the difference between male and female is only one of many examples of a "unity in distinctness" motif.⁴ Men and women are intentionally different; but, as we will see, when brought together, this difference communicates something to us about the unity of the church and God's kingdom.

The biblical teachings endow male-female marriage with a special quality. As we will explain, marriage is presented as a sign or symbol, pointing to a deeper reality in the structures of God's creation and redeeming work. To clarify what we mean, here is an example. The Lord's Supper – sometimes called Communion – involves bread and wine. They are signs or symbols which point us to something else: the body and blood of Christ. So just as we cannot replace the elements of bread and wine with anything we choose and still call it the Lord's Supper, we cannot likewise replace male-female marriage with male-male marriage or female-female marriage and still have them function in the same way as signs or symbols which point to a deeper reality in the structures of God's creation and redeeming work.

The key passages in sketching the marital theology of the Bible are:

Genesis 1:26–31. This is the creation story where male and female are created in the image of God, and are commanded to be fruitful and multiply.

Genesis 2:18–25. This is the passage where the man recognizes his true counterpart in the woman and leaves his father and mother to cleave to her and become "one flesh".

Mark 10:1–12 and its parallel at Matthew 19:12. These passages highlight Christ's teaching concerning divorce, which references Genesis 1 and 2, and goes on in Matthew's version to contemplate "eunuchs" which helps us better understand the place of singles in a theology of marriage.

Ephesians 5:21–33. In this passage there is the presentation of marriage as an analogy for the relationship between Christ and the church; this passage again references Genesis 2.

Revelation 21 and 22. These chapters provide the vision of the new creation in which the church is represented as a bride adorned for her husband, Christ.

Anglican Bible scholar N.T. Wright describes how the final scene in the book of Revelation brings together this overarching vision of the goodness of male-female marriage as a sign of God's intent in creation: "The last scene in the Bible is the new heaven and the new earth, and the symbol for that is the marriage of Christ and his church. It's not just one or two verses here and there which say this or that. It's an entire narrative which works with this complementarity so that a male-plus-female marriage is a signpost or a signal about the goodness of the original creation and God's intention for the eventual new heavens and new earth."⁵

Having highlighted some key passages in the Bible's overarching marital theology, we will now explore them more deeply. After that, we will turn to the seven commonly cited texts about same sex sexual activity. At the end, we will provide a summary.

3.1.1. Genesis 1 and 2

Like the other books in the Bible, Genesis had human authors and editors. At the same time, like the rest of the Bible, it is inspired by God. To say the Bible is "inspired", according to N.T. 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”.⁶ This line of thinking is reflected in one of the subordinate standards of The Presbyterian Church in Canada, Living Faith:

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. (5.2)

The early chapters in the book of Genesis are, in many ways, concerned with origins and God’s designs for human life. In Genesis 1 and 2, we learn that the heavens, the earth and humanity were not created by humans. They were created by God. As we read in Genesis 1:26–27:

Then God said, “Let us make humankind in our image, according to our likeness; and let them have dominion over the fish of the sea, and over the birds of the air, and over the cattle, and over all the wild animals of the earth, and over every creeping thing that creeps upon the earth.” So God created humankind in his image, in the image of God he created them; male and female he created them.

From this central passage we learn that humankind was patterned after God’s own self. Human beings are created in the “image of God”. There are three ideas identified here with the image of God that we will explore.

First: The idea of a *correspondence* to God.

The revelation that humans are made in the image of God includes both a similarity to God and also a difference from God. We are not ourselves God or gods, but we are made in the *image* of God. And while an image bears similarity to that which it reflects, it is also different. Any attempt to usurp the place of God or put any other created thing in the place of God is what the Bible refers to as idolatry.

At the same time, we are uniquely designed to be in relationship with God as true worshippers. The older theological approach tends to identify the image of God with certain faculties in the human soul (for example, the power of reason or will). It is something static we possess within ourselves. This would be represented in the thinking of the church father Augustine who lived in the late fourth and early fifth centuries. A more modern theological approach tends to consider the image as something seen less in faculties passively possessed, and more in the active reflecting of God – in the relationship we have with God. This would be represented, for example, in the thinking of Scottish theologian T.F. Torrance.

The 16th century, Reformed thinker John Calvin mediates between these two views by speaking about the image mostly in terms of faculties of the soul, in declaring that these faculties were created in us with the express purpose of helping us relate to God. An image-bearer who does not *use* his or her faculties to relate to God as a true worshipper is, in this sense, not fully or actively bearing God’s image.⁷

Second: The idea that biological sex – specifically sexual difference – is somehow integrated into the image of God.

In light of this aspect of the image of God, how we inhabit and express our biological sex becomes a spiritual matter, a concern that touches our image-bearing. Biblical scholar Robert Gagnon describes male and female as “angled expressions of the image of God”.⁸ It is a design that is *complementary*. Therefore, sexual difference must be meaningful. In Genesis 2 God says, “It is not good that the man should be alone; I will make him a helper as his partner.” (Genesis 2:18). This new relationship becomes the basis for the man leaving his father and mother to become “one flesh” (verse 24) with his wife.

Having a biological sex (male or female) entails a call *toward* the sexually other – *toward* mutual help, appreciation and dependence upon the other “in all of life”.⁹ This is a call toward fruitfulness, and toward expressions in which we become more and not less human, more the true worshipper, and less the idolater. This image of “leaning in” toward our counterpart is perhaps better captured in the word “mutualism”, rather than it is in the word “complementarianism”.

Although the Bible doesn't give us a complete description of what "essential maleness" or "essential femaleness" might mean, the presence of sexual difference in God's creation teaches us that it is somehow meaningful with respect to how we are created in the image of God. So the image of God says something to us not only about the faculties we possess that adapt us for relationship with God; it also speaks to the relationship within humankind to the other sex, the other "angled facet" of the image.

Third: The idea that together, male and female, have a vocation related to God's creation to represent God and to exercise dominion over the earth.

Since humans are created in the image of God, they have a vocation to represent God. They can do this because of their correspondence – their likeness – to their creator. Somehow, the idea of fruitfulness is also included in this vocation. And yet, questions remain. Are we male and female *for the purpose of* being fruitful, and fruitful *for the purpose of* subduing the creation; or are we to be fruitful because *that also reflects a likeness* to God's own being as creator? From the biblical text it is not clear; but fruitfulness clearly *is* part of the vocation – the vocation to exercise authority and rule over God's creation. While theologians are interested in other interpretations of the divine insight that humans are created in the image of God, biblical scholars now seem to favour this vocational view.

It is also important to acknowledge that the embodied nature of the human as man and woman, and their sexual union, is also oriented toward the creation of new life. Indeed, before the late modern period in which we live, the idea of discussing human sexuality without talking about the bearing and rearing of children would have been unthinkable. (In the last 150 years, in fact, human sexuality has been re-defined almost exclusively in terms of pleasure and sexual fulfillment, rather than in terms of a covenant bond in which children may be conceived and raised. This thinking has only been reinforced by widespread use of contraceptives.) A part of the human vocation as woman and man together, then, and of the community they form in relation to God, is a vocation toward fruitfulness in a whole variety of ways that is inclusive of the children that result from the sexually intimate dimension of their union.

This is not to say, of course, that marrying and having children is the only human vocation – as we will see, there is a vocation toward a celibate life also within the kingdom. And it is not to say that marriages that do not or cannot bear children are a failure or imperfect. The fruitfulness that is imagined in the covenant relationship between a man and a woman is spiritual and cultural, and also inclusive of children where God gives that gift through sexual intimacy. A marriage between a man and a woman that does not or cannot produce children may be fruitful in a whole variety of ways. Also, the sexual difference of that couple points to the procreative dimension or possibility of the human, even if they themselves do not express fruitfulness in that way. This is to say, again, that the receiving and bearing of human life in the world is the result of a sexual union between those who are sexually different. And it is to say that the procreative dimension cannot be written out of the relational context between man and woman – as if we can describe "human" intimacy while ignoring the fact of sexually differentiated bodies and the fact of children given through intimate relationships between men and women.

In looking back on this brief but important discussion of key verses in Genesis 1 and 2, we learn that marriage as the union of a man and a woman is traced back to the design of God in creation, prior to the fall. Whatever lapses, changes, or other permutations and combinations of marriage may have come to exist in a fallen world, they are not God's original design.

As we have also seen, God's design for humanity is to reflect God's likeness. Each individual is made in God's image; but God also chose to establish the divine image in an opposite sex partnership of male and female. Just as the rest of the faculties in humankind (reason, will, emotion, etc.) are particularly adapted to enable our relationship with the God of wisdom, power and love, so the male and female are uniquely adapted to one another – physically and psychologically – to commend them to one another and enable them to give each other "help" in fulfilling this vocation which is given them. Likewise, the human reproductive system is the only biological system not complete within the individual human body – it needs another person of the opposite sex to complete one of its purposes in bearing children, which, as we have seen, is a part of a vocation toward fruitfulness.

3.1.2. Mark 10:1–12 and Matthew 19:1–12

In Mark 10:1–12 (and in the parallel telling of Matthew 19:1–12) Jesus is approached by some religious teachers called Pharisees and is asked this question: “Is it lawful for a man to divorce his wife?” Although divorce is not the subject of this document, we include this story for two reasons. First, it is significant that when Jesus is questioned about allowance for divorce, he grounds his reply in God’s created design as described in Genesis:

Have you not read that the one who made them at the beginning “made them male and female”, and said, “For this reason a man shall leave his father and mother and be joined to his wife, and the two shall become one flesh?” So they are no longer two, but one flesh. Therefore what God has joined together, let no one separate.

(Matthew 19:4–6)

In his response, Jesus appeals to the authority of Genesis 1:27 and Genesis 2:24 as the foundational source of wisdom concerning God’s intended design for male-female marriage. This enduring, continuing wisdom is the basis for his response for how we are to think about marriage in a way that honours God’s intent.

Secondly, this text is important since, in Matthew’s telling, Jesus proceeds from the discussion about divorce to a discussion about “eunuchs” in the kingdom of heaven. He says:

For there are eunuchs who have been so from birth, and there are eunuchs who have been made eunuchs by others, and there are eunuchs who have made themselves eunuchs for the sake of the kingdom of heaven. Let anyone accept this who can.

(Matthew 19:12)

Before we address why this is relevant to our study, it is important to understand that a eunuch is a man who had been castrated. In this text it is unclear whether this meant literal or metaphorical castration. In light of this ambiguity, there has been speculation about who might have been considered a eunuch, and why.

“Eunuchs who have been so from birth” may refer to those who were born without reproductive organs or to those who may not otherwise fit into usual male-female categories. The next statement that “there are eunuchs who have been made eunuchs by others” may refer to those who have experienced castration at the hands of others, or perhaps by disease. In each of these two statements, Jesus appears to be stating what he takes to be matters of fact about his cultural context.

The third category Jesus mentions is eunuchs “who have made themselves eunuchs for the sake of the kingdom of heaven”. It is unclear whether Jesus is referring to actual castration or metaphorical castration; either way, it implies that some individuals choose to live celibately (to refrain from sexual intimacy and marriage) because they are convinced that this way of life conforms better to the ethical code for disciples, or perhaps better enables them to glorify God in their kingdom work and witness.

It should be stated that, in general, eunuchs were not highly honoured in the time of Jesus. Many in that culture would have thought that eunuchs had experienced a loss of male honour because they were not able – by necessity or by choice – to reproduce and engage in the usual dimensions of family life. In addition, there is a religious context of uncleanness in the background here. For example, in Deuteronomy 23:1 we read that that no one who has been castrated may enter the assembly of the Lord. On the other hand, eunuchs are referred to in a very positive light in Isaiah 56:3–5, where we read: “To the eunuchs who keep my sabbaths, who choose the things that please me and hold fast my covenant, I will give, in my house and within my walls, a monument and a name better than sons and daughters; I will give them an everlasting name that shall not be cut off.” (Isaiah 56:4–5)

With this background in mind, and in trying to understand the meaning of Jesus’ teaching in Matthew 19:12, we are wise to remember that Jesus is talking to disciples who likely find his teaching concerning divorce difficult to accept – particularly the suggestion of Jesus that it may be better to remain unmarried (verse 10). It is at this point that Jesus introduces the discussion of three kinds of eunuchs. Although we can only speculate about the first two categories of eunuchs, Jesus re-frames the thinking of the disciples in a positive way by suggesting that someone who chooses to devote himself solely to God’s work, “for the sake of the kingdom of

heaven”, is living in a way that is fruitful for the way of God in the world. In this case, Jesus is almost certainly speaking metaphorically about those who make themselves eunuchs for the kingdom, meaning not physical castration but intentional celibacy. As argued earlier in this document, just as male-female marriage is a sign or symbol, pointing to a deeper reality in the structures of God’s creation and redeeming work, so too is single celibacy. As we will discuss more fully below in the section on singleness, single celibacy is also a sign or symbol, pointing to a deeper reality in the structure of God’s creation and redeeming work.

We include this study of Mark 10:1–12 and Matthew 19:1–12 because it also orients us to the future of God’s coming kingdom, and reminds us that our time on earth – for both married and single – is a pointer to that coming kingdom. Since we will all be single in heaven (see Mark 12:25), Jesus’ teaching about eunuchs for the kingdom of heaven reframes celibate singleness as an honourable way to serve God as a disciple of Jesus Christ. We include a larger discussion about some of these themes in section 4 below.

3.1.3. Ephesians 5 and Revelation 21, 22

Ephesians 5, and Revelation 21 and 22 most clearly point to the special quality of marriage: that it is a sign or symbol, pointing to a deeper reality in the structures of God’s creation and redeeming work.

Marriage involves sexual opposites coming together in a permanent and exclusive union. Marriage is for the purpose of sanctification and for the creation of new life and fruit. As we have discussed already, we see this vocational aspect most clearly rooted in the first chapter of Genesis. The apostle Paul was also thinking vocationally in 1 Corinthians 7.¹⁰

There is also a mystery at the heart of marriage¹¹ – at least for healthy and faithful marriages where male and female come together as fellow image-bearers of God. Marriage speaks to God’s particular vision of shalom/peace in which distinct things are brought into unity, and in which the New Jerusalem (in the book of Revelation) teems with life. In creation we are built for it; and in new creation, we realize it.

In the telling of God’s story there is another trajectory in which God in Christ becomes the servant of the creatures who were formed to serve him – in which God in Christ sacrifices himself and takes pain into himself in order to endow human beings with a grace and unblemished beauty beyond their deserving or ability to achieve. The question which the marriage reference in Ephesians 5 addresses is what the cross and resurrection specifically has added to the understanding of marriage among those who follow Christ. Does the gospel refine our understanding of marriage in any way? And even more, does the gospel give us power to live out our marriages with grace and confidence in the times when it gets hard? The answer to both questions is yes. Let us explain more.

Mutual submission: The secret of marriage

The book of Ephesians was written to Christians in the ancient city of Ephesus, a city on the Aegean coast of Asia Minor. It is a letter which touches on many subjects, including husbands, wives, and how Christian faith shapes the relationship.

Ephesians 5 says that the influence of the gospel on a marriage – what we might call the secret of a healthy and faithful marriage – is *mutual* submission. Today we may at first react negatively to verses 22 to 24 where wives are exhorted to submit to their husbands. Indeed, husbands are referred to as the “heads” of their wives. Ephesians was written in a highly patriarchal society, where male dominance was assumed and where the rights of women were muted and merged into the rights and identity of men. In light of this, we should especially pay attention to verse 21, which says “Be subject to *one another* out of reverence for Christ” (NRSV, emphasis added). This is the topic sentence and summary verse for the paragraph which then goes on to sketch out a symmetry and mutuality of submission in an asymmetrical manner: The wife lets her husband take a leadership vocation in the family, giving up her desire to direct; and then the husband seeks the good of his wife and makes it such a priority that he cherishes her more than he cherishes his own body and life, thereby giving up his desire to live as a self-concerned bachelor even after he marries.

The thrust of the passage is that it provides a model of giving and giving something up in order to raise and glorify the other. That model should look familiar to us because it is a gospel model. We see it when Christ glorifies the Father by submitting to his will for him, and when the Father glorifies Christ by giving him the name which is above every name.

After describing the kind of love the husband is to have for his wife, Ephesians quotes Genesis 2:24: “For this reason a man will leave his father and mother and be joined to his wife, and the two will become one flesh.” The letter then offers this commentary in verse 32: “This is a great mystery, and I am applying it to Christ and the church.” These verses make it clear that marriage, along with helping us become better image-bearers of God as individuals, is also, in and of itself, an image of God. It serves as symbol of the dynamics of the gospel in which Christ unites with the church in a loving, self-giving way and raises the church to the status of being his glorified body. Christian marriage consciously partakes of the same dynamic that we now explore more fully in Revelation 21 and 22.

Revelation 21 and 22

This visionary capstone to the marital theology of the Bible leans heavily on imagery of the church as the Bride of (Christ) the Lamb. The “bride” or “wife” is explicitly mentioned in verses 2 and 9 of chapter 21 and in verse 17 of chapter 22, but she remains present and develops across these two chapters.

She is a singular bride, but she is also a holy city, richly adorned (21:11, 18–21), fruitful with the children of God running around in her (21:3, 7; 22:3), and the kings and people of all nations of the earth coming to her (21:22, 26), perpetually illuminated with the light that comes from her Lord’s presence (21:22–23) and flowed-through by the river of the water of life, which is God’s Spirit (22:1–2, 17). Her gates are never closed day or night (21:25), which is a way of saying she lives in peace and is secure, but nothing wicked is allowed to come in (21:7–8, 27; 22:3, 14–15). The gates are open; all are invited, but even when the Bible arrives here at its last word, the reality is that not everything (or everybody) is included. Sin is excluded because it would mar the holiness which is the quintessence of the bride’s beauty. There is forgiveness for sin offered in Christ, but if we cling to our sin more closely than we cling to Christ, we will be excluded, really and finally, from life in the kingdom.

We are told in the gospels that there is no marriage in heaven. Jesus means that spouses who were married on earth cannot expect life to carry on in the same domestic way in the life of eternity. But in a sense all of heaven is a participation in the marriage of the Lamb and the Bride. Revelation 21–22 here signals to us that marriage does not get eclipsed in God’s designs. It is not something God institutes in Genesis at creation merely for the practical and this-worldly purpose of populating and structuring society. It persists as a core dynamic of the new creation telling us that marriage between opposites is pleasing to God, and even reflects the difference between Christ and the church who are nevertheless united in the new creation.

In this section we have titled “The Bible’s Overarching Marital Theology”, we have argued that male-female marriage is rooted in God’s design in creation. Humans are individually created in God’s image, but the coming together of opposites as “one flesh” is also a part of their vocation as image-bearers of God. In Ephesians we find a presentation of marriage as an analogy for the relationship between Christ and the church. And in the closing chapters of Revelation we find a vision of opposites coming together in the new creation: The church is represented as a bride adorned for her husband, Christ. Through all of these passages, sexual difference is not accidental in God’s ordering of the universe. It has purpose. Further, male-female marriage is a sign or symbol which points to a deeper reality in the structures of God’s creation and redeeming work.

3.2. The Seven Commonly Cited Texts

When we explore the seven commonly cited texts, finding our sexual counterpart in someone of the same sex is one of the prohibited uses of human sexuality. When the Bible speaks explicitly about same sex sexual activity in these seven texts it is unanimously negative.

We also need to note that the Bible is not only a *little* negative toward same sex intercourse; it speaks in terms that are strong. The Bible does not single out same sex practice as the only sin or the worst sin, as some churches may seem to indicate. But in the seven places where the Bible

does speak of it explicitly, it uses decisive language. While they are all in agreement that same sex practice is something God's people should avoid, the seven commonly cited texts are of different weight.

Genesis 18:16–19:29 and Judges 19:22–26 are two stories which refer to the sinful conduct of the men of Sodom and of Gibeah. They clamour to have sex with the male guest(s) being hosted inside someone's house. These texts speak to our modern question across a great distance; the circumstances are quite different than the case of committed, mutually consenting same sex couples in the church. It is not that they do not speak to it, but if the Bible's negativity toward same sex sexual relationships rested on these two texts alone, a case could not be made securely. In that sense these texts are the least important.

Leviticus prohibits male same sex activity in two places: Leviticus 18:22 and 20:13. While these texts have to travel quite a distance across the testaments and out of the time when the primary relationship between God and God's people was through the law, they are still relevant because they are part of the enduring moral law as compared to the judicial or ceremonial law. (We will discuss this more below, p. 491–93) A concern of the moral law is holiness, which is something Christian disciples cannot neglect. Still, Leviticus is not where the historic perspective should begin or focus on exclusively when citing the reasons for their convictions.

1 Corinthians 6:9–10 and 1 Timothy 1:8–10 speak of male prostitutes and men who have sex with men among a longer list of sinful behaviour. Of these two, 1 Corinthians 6 is the most important text because the surrounding passage gives us more of the apostle Paul's teaching on sex, marriage and singleness among disciples of Christ after the resurrection as they wait for his return.

Romans 1:26–27, and the passage that surrounds it, is the most extended theological treatment and the one which goes furthest toward offering a logic for *why* same sex sexual activity is prohibited. It is also the only text which explicitly prohibits female-female as well as male-male sexual activity. So this is a key text.

With these overarching considerations in mind, we will now explore the passages more fully.

3.2.1. Genesis 18:16–19:29 and Judges 19:22–26

Genesis 18:16–19:29 and Judges 19:22–26 represent two difficult stories. Here the men of two ancient settlements, Sodom and Gibeah, clamour at the door of someone who is hosting a male visitor (Gibeah) or visitors (Sodom; the visitors in this story are angels), insisting that the host give up his guest(s) so that they can have sex with him/them (probably forcibly). These are very difficult and disturbing stories. Is what is being described here the same as what we know in the church as loving, long-term, monogamous partnerships? No, they are definitely not the same. To make them equal to the other passages we are considering would be very unfair. So what do we make of them?

The Genesis 18 story in particular about Sodom and Gomorrah is referenced in other parts of the Bible (Deuteronomy 29:23, Isaiah 1:9–10, Isaiah 13:19, Jeremiah 23:14, Jeremiah 49:18; Lamentations 4:6, Ezekiel 16:44–58, Amos 4:11, Zephaniah 2:9, Matthew 10:14–15, 11:23–24, Luke 10:10–12; 17:26–30, 2 Peter 2:10, Jude 7). Sodom has become emblematic of wickedness. There is not just one "sin of Sodom". If we look through some of the passages above, what Jesus seems to be most concerned about is the hardness of heart which underlay the mens' actions. If people are unable to receive Jesus because of their pride and rebellion, he warns that it may be worse for them on the day of judgement than for Sodom and Gomorrah. (See Matthew 10:15)

Isaiah's indictments against the people of Israel, whom he figuratively addresses as Sodom and Gomorrah, are for their idolatry and injustice. Ezekiel 16:49–50 says: "This was the guilt of your sister Sodom: she and her daughters had pride, excess of food, and prosperous ease, but did not aid the poor and needy. They were haughty, and did abominable things before me; therefore I removed them when I saw it." It was incumbent upon the city of Sodom to provide hospitality to sojourners, such as the code of ancient cities. Instead they sought to exploit the guests of Lot, so some commentators speak of a "sin against hospitality". But the way the men of Sodom sought to violate the male guests of Lot was also in a sexual manner. The text says:

...the men of the city, the men of Sodom, both young and old, all the people to the last man, surrounded the house; and they called to Lot, "Where are the men who

came to you tonight? Bring them out to us, so that we may know them.” Lot went out of the door to the men, shut the door after him, and said, “I beg you, my brothers, do not act so wickedly. Look, I have two daughters who have not known a man; let me bring them out to you, and do to them as you please; only do nothing to these men, for they have come under the shelter of my roof.” But they replied, “Stand back!” And they said, “This fellow came here as an alien, and he would play the judge! Now we will deal worse with you than with them.” Then they pressed hard against the man Lot, and came near the door to break it down. But the men inside reached out their hands and brought Lot into the house with them, and shut the door. And they struck with blindness the men who were at the door of the house, both small and great, so that they were unable to find the door. (Genesis 19:4–11)

Scholars like Derrick Bailey and John Boswell who seek to revise the historic position have argued that the men of Sodom’s intent with Lot’s guests cannot be definitely said to be sexual, since the word “know” is used with a sexual connotation only 15 times in the Old Testament scriptures, a small proportion of its total uses.¹² But in our view the sexual intent is clear, not only because Lot offers his virgin daughters up in the place of his guests, but because in an almost parallel story (the one in Judges 19), the sexual use of the word “know” is unambiguous: the concubine who does fall into the hands of the rape-gang is said to be violated and *known*: “And they knew her and abused her all night until the morning”. (Judges 19:25)

Moreover, this is how two Jewish writers living around the time of Jesus (Philo and Josephus) interpret the story of Sodom. Further, there are two references to the stories in the New Testament letters in which the sexual aspect of Sodom’s sin explicit. One is Jude 7 where we read: “Likewise, Sodom and Gomorrah and the surrounding cities, which, in the same manner as they, indulged in sexual immorality and pursued unnatural lust, serve as an example by undergoing a punishment of eternal fire.” (Jude 1:7)¹³

Let us be clear. The actions of Lot and the virgin’s father in Judges 19 are deplorable. These are stories of violence. It is only our purpose here to highlight that to the biblical writers, the sins in Sodom and Gibeah were at least *partially* sexual. Judging from the reference to “sexual immorality” and “unnatural lust” in Jude 7 in the New Testament, and from the way that other second century BC non-biblical sources treat the text¹⁴ the fact that the sexual sin of Sodom was men with men, only adds to its immorality in the Jewish and early Christian religious mind. Having said this, the stories are very far removed from mutually consenting same sex couples in the church. It would be unwise to base any doctrine concerning human sexuality on these two stories alone.

3.2.2. Leviticus 18:22 and 20:13

In Leviticus 18:22 we read: “You shall not lie with a male as with a woman; it is an abomination.” Then in Leviticus 20:13: “If a man lies with a male as with a woman, both of them have committed an abomination; they shall be put to death; their blood is upon them.”

Like Genesis, Leviticus is a part of the Bible called the *Torah*, commonly referred to as the Law of Moses. The cornerstone of the ancient Israelite understanding of God was that God was holy. In order to interact with the Lord the people needed to maintain holiness. Holiness often had to do with separation and distinction. Israel itself was a holy people because it was set apart among the nations to be in covenant with the Lord, and its separateness was expressed by the way the duties and prohibitions of its law distinguished it from other nations.

The overarching theme of Leviticus is holiness, and the latter part of the book (from chapter 17 on) is sometimes called the “holiness code” because it outlines how God’s holy people were to live. The first question that arises about trying to transport holiness commands from a legal book like Leviticus concerns the role of the law in the Christian life today. The law is not the whole basis of our covenant relationship with God because we have that through Jesus who sealed a “new covenant” by his death; but Jesus himself upheld the law and often quoted from the book of Leviticus. For example, his statement in Mark 10:31, Matthew 22:39 and Luke 10:27 to “love your neighbour as yourself” is a quote from Leviticus 19:18.

It is unlikely that a first century Christian would interpret the law as casually as one sometimes hears today. It is true that one must approach a book like Leviticus with interpretive sophistication; but we should start from a posture of reverence and teachability

when we approach this book, no less than any other book of the Bible. With this in mind, let us explore the how three different kinds of laws in the book of Leviticus may be interpreted by Christians today.

Exploring three kinds of laws. Are Levitical commands relevant today?

Judicial Law: Some of the laws and the penalties prescribed in Leviticus were meant to serve as a judicial code for the nation state of ancient Israel. These are not really transferrable beyond that context. For instance Leviticus 20:10 prescribes the death penalty for adultery. In John 8, Jesus felt comfortable not applying that penalty, but still upheld the moral teaching contained there and elsewhere in the Old Testament that adultery is wrong. Therefore he tells the woman caught in adultery to “not sin again.” (John 8:11)

Ceremonial Law: Other laws in Leviticus are concerned with maintaining ritual cleanness. For instance, menstrual blood, along with dead bodies, leprosy, etc. would defile anyone who came in contact with them on the way to the temple. But menstruation was not in the moral sin category; if it were, it would have required a sacrifice to atone for it. From the point of view of Leviticus, it was problematic only in a ritual cleanliness sense. Commands concerning this topic may be considered part of the ceremonial law, relevant only while the temple stood. However, the Jewish temple was physically destroyed in 70 AD, so by then, Christian thought had already translated the concept of the temple so that it became a metaphor. After that time, accompanying notions of holiness and purity remained, but they became notions of *moral* rather than *ceremonial* purity. For instance Paul in 1 Corinthians 6 says “Shun fornication!...do you not know that your body is a temple of the Holy Spirit within you, which you have from God, and that you are not your own?” (1 Corinthians 6.18–19)

Moral Law: The moral law is the third category of law in Leviticus. These are laws which Jesus and the New Testament remind us are still in force by reiterating the heart of their moral concern and even strengthening them. As it says in one of the subordinate standards of The Presbyterian Church in Canada, the Westminster Confession of Faith, “The moral law [does] forever bind all... Neither [does] Christ in the gospel any way dissolve, but much strengthen, this obligation.” Paul’s choice of the word *arsenokoitai* in 1 Corinthians 6:10 (see also 1 Timothy 1:10) seems to be a conscious echo of Leviticus’ same sex intercourse prohibition in the Greek translation of the Old Testament called the Septuagint. In other places, the New Testament picks up and often reinforces prohibitions from the Old Testament’s moral law. For example, some of the teaching in the New Testament also includes explicit prohibitions against same sex intercourse, adultery, incest and polygamy. So Leviticus cannot be said to be irrelevant to us just on the grounds of its being an Old Testament legal book.

Having quickly surveyed these three kinds of laws, we find that the law cannot be summarily set aside because it was a part of an ancient holiness code for the Israelites. Laws were given to Israel for different reasons in a variety of contexts. The fact that we inhabit a different context today does not immediately invalidate the Law, but it does make us look closely at the underlying principles behind the laws and ask how we might apply them now.

In Leviticus 18:3–4 we read, “You shall not do as they do in the land of Egypt, where you lived, and you shall not do as they do in the land of Canaan, to which I am bringing you. You shall not follow their statutes. My ordinances you shall observe and my statutes you shall keep, following them: I am the Lord your God.” As God’s people prepared to enter Canaan, we learn that the Israelites are at risk of idolatry. A part of the risk for them as God’s people is to forget God’s ways and merge their beliefs with the surrounding cultures, who worshipped other gods and who, among other things, engaged in sexual wrongdoing that did not honour God’s design in creation. It is with this background that we encounter portions of the moral law in Leviticus 18.

With this in mind concerning Leviticus 18:22 and 20:13, this is one of the situations where the statement in the Westminster Confession continues to guide us:

The infallible rule of interpretation of scripture, is the scripture itself; and therefore, when there is a question about the true and full sense of any scripture (which is not manifold, but one), it may be searched and known by other places that speak more clearly. (Chapter 1, sections 9 and 10)

Therefore, we look to other passages in the Bible to provide further clarity. What we find is that the male-female sexual ethic continues throughout scripture – and is not limited to the ancient Israelites – as we discover in the New Testament. It is to those passages we now turn.

3.2.3. 1 Corinthians 6:9–10 and 1 Timothy 1:8–10

The first passage, written by the apostle Paul to the troubled church in ancient Corinth reads as follows:

Do you not know that wrongdoers will not inherit the kingdom of God? Do not be deceived! Fornicators, idolaters, adulterers, male prostitutes, sodomites [Greek: *oute malakoi oute arsenokoitai*], thieves, the greedy, drunkards, revilers, robbers – none of these will inherit the kingdom of God. And this is what some of you used to be. But you were washed, you were sanctified, you were justified in the name of the Lord Jesus Christ and in the Spirit of our God. (1 Corinthians 6:9–11)

As we will discuss below, the words in verse 9 are variously translated. The English Standard Version of the Bible translates it like this: “Do not be deceived: neither the sexually immoral, nor idolaters, nor adulterers, nor men who practice homosexuality...” The New International Version (NIV, 2011) translates it as follows: “Do not be deceived: Neither the sexually immoral nor idolaters nor adulterers nor men who have sex with men...” The NIV includes a footnote that reads: “The words *men who have sex with men* translate two Greek words that refer to the passive and active participants in homosexual acts.” We will return to this passage shortly.

1 Timothy 1:8–10, also written by Paul to the young Timothy, reads like this:

Now we know that the law is good, if one uses it legitimately. This means understanding that the law is laid down not for the innocent but for the lawless and disobedient, for the godless and sinful, for the unholy and profane, for those who kill their father or mother, for murderers, fornicators, sodomites [Greek: *arsenokoitais*], slave traders, liars, perjurers, and whatever else is contrary to the sound teaching that conforms to the glorious gospel of the blessed God, which he entrusted to me.

(1 Timothy 1:8–10)

Again, there are many different translations of this passage which testify to the difficulty modern translators have in helping today’s readers understand what the original text may have meant. The New International Version translates the word *arsenokoitais* in verse 10 as “those practicing homosexuality”. But before we explore the words more closely, let us look at the wider context.

Both of these texts come from New Testament letters where the Christian community is in view. In 1 Corinthians, Paul, who has previously ministered in Corinth, is writing back with some teaching on many questions – sexual morality among them – because a scandal has arisen, and because Corinth is a highly sexualized city. He is writing not just to individuals but to a community about what it means to be a holy and loving community, a community of the baptized, an outpost of the kingdom which lives by different ethics than those around them.

1 Timothy is called one of the pastoral epistles because it is particularly concerned with issues of church leadership, membership, discipline, and the threats of false doctrine and moral hypocrisy.

It was understood in the first century that there were things one could do to “not inherit the kingdom of God” to land outside the kingdom boundary. Insofar as possible, the discipline of church members was aimed at signaling to people on earth whether their behaviour was or was not on course to inherit the kingdom¹⁵ – and better that they be confronted with that now while there was time for correction. Further, Christian communities were meant to be missional bodies, engaging the world with a distinct message and teaching concerning a way of life. With that in mind, one must ask, “How could they be that kind of lighted ‘city on a hill’ witness if the people inside the church did not look or sound any different from those around them?”

With this in mind, Paul reminds the Corinthians that though some of them had come out of very sexually promiscuous backgrounds and had participated in behaviours that were definitely circumscribed by the ethics of the church and the kingdom, in receiving baptism and the Holy Spirit they have been “washed...sanctified...justified in the name of the Lord Jesus Christ and in the Spirit of our God.” (1 Corinthians 6:11) The practice of same sex intercourse is one of the behaviours presented here as a behaviour a Christian should categorically avoid. So the early

church, while not isolating same sex intercourse as the only sin, or the worst of sins, speaks seriously and unambiguously about it.

Two significant Greek words: *malakos* and *arsenokoitai*

There is much discussion about the Greek words *malakos* and *arsenokoitai* that are used in these two passages. Do they really refer to what we see today between couples who are in loving, long-term, monogamous, same sex relationships? Or do they refer to temple prostitution, or pederasty (exploitative sex between a man and a boy where the boy serves as the passive partner), or other kinds of promiscuity we may see in culture in general?

Arsenokoitai is not a word that occurs in any surviving piece of pre-Christian Greek literature. However, by looking closely at the word one is able to understand its meaning. “*Arsen*” refers to men or males, and “*koite*” is the word for bed – bed in a sexual connotation, hence “male-bedders”. The Greek version of the Old Testament of Leviticus 18:22 and 20:13 which forbids male-male intercourse uses the terms *arsenos* and *koiten* which may be where Paul got the term.

A significant detail about Paul’s choice of this word is this: Other words were available to him to explicitly communicate temple prostitution, or pederasty, if he wanted to. Instead, he chose a general word that refers to the practice of a man taking another man to bed and lying with him as he would a woman. That would seem to exclude all forms of same sex intercourse, even those which takes place within a stable relationship.

The word *malakos* refers to something “soft”, as in soft clothing – the sense in which it is used in Matthew 11:8 and Luke 7:25. Scholars wishing to revise the historic position of the church argue that it may not have had to do with sex at all, but rather with men who were considered too passive, or simply effeminate. However, the standard Greek dictionaries of the New Testament give two meanings: “being yielding to touch” and “being passive in a same sex relationship”.¹⁶ In the context of this passage where moral sins serious enough to exclude one from the kingdom of God are being listed, we do not think it is likely that Paul would be talking about personal style and aesthetics. It can be said with confidence that these passages do in fact refer to same sex sexual practice, and to male-male same sex intercourse in general.

There is also another aspect of 1 Corinthians 6 which we should explore. In verse 11, after the list of “wrongdoers”, we read, “And this is what some of you used to be”. It is stressed that the people being discussed were no longer engaging in these activities. The reason this verse enters our discussion here is because it can be misconstrued to suggest that one’s conversion to Christianity always and immediately changes how they feel. Reflecting on this, the author of *Washed and Waiting* and a celibate gay man from a conservative Christian background, Wesley Hill, says that it did not square with his experience to hear Christian testimonies which went along the lines of a stark “before” and “after” contrast. Wesley was raised in a loving Christian home, knew the Lord from an early age, and never lived a promiscuous life. He experienced same sex attraction, came out to friends and family, came to the conclusion before the Lord that it would not be right for him to act on those impulses, and continues to experience attraction to men. The only thing that has changed is that he feels healthier about being able to acknowledge to others and to himself that he is attracted to men, rather than keeping that part of himself hidden. Wesley Hill is very dubious about “reparative therapies” for homosexual desire, because they buy in so completely to this “before and after” model.¹⁷

The same is true for Rosaria Butterfield who lived for many years as a lesbian, was an activist in the LGBTQ community, and also a professor of English literature and queer theory. As she puts it, “The answer to homosexuality is not heterosexuality. The answer to homosexuality is a life of holiness.”¹⁸ Butterfield herself is now heterosexually married and says her conversion to Christianity did not do away with her same sex attraction. Even for those who may fervently want to, it just does not seem possible to, as the expression goes, “pray away the gay”. The Presbyterian Church in Canada does not endorse reparative therapies, which apart from being psychologically damaging also put the theological emphasis in the wrong place. As New York author and pastor of Redeemer Presbyterian Church, Tim Keller, says, “You don’t go to hell for being a homosexual... First of all heterosexuality does not get you to heaven, I happen to know this, so how in the world could homosexuality send you to hell?... What sends you to hell is self-righteousness, thinking you can be your own saviour and Lord. What gets you to heaven is getting a connection with Christ because you realize you’re a sinner and you need intervention from outside.”¹⁹

3.2.4. Romans 1:26–27

In the letter to the Romans, the apostle Paul carries his readers through many significant themes including righteousness (living in right relationship with God) and unrighteousness (not living in right relationship with God). He is writing to a Christian community in the decades after the resurrection of Christ as they try to understand and live out their faith.

In the first chapter, Paul begins to paint a picture of unrighteous behaviour which stretches to chapter 3, verse 20. In the opening section, he highlights the fact that even the unrighteous should know God, but do not act like it. They willingly ignore God, practice idolatry and are given up to “degrading passions” (verse 26). From there we read, “Their women exchanged natural intercourse for unnatural, and in the same way also the men, giving up natural intercourse with women, were consumed with passion for one another. Men committed shameless acts with men and received in their own persons the due penalty for their error” (Romans 1:26–27). Volumes have been written about this passage, but here we will note a few critical points.

In this section, Paul names female same sex intercourse along with male. Both men and women exchanged that which was “natural” with what was “unnatural” – i.e. intercourse with someone of the same sex. This is the point on which much of the discussion and debate has focused.

First, some have argued that Paul is only condemning temple prostitution in the religious (and idolatrous) practices of the Roman Empire, or pederasty (man or boy relationships). However, the phrase in verse 27 that men were consumed with passion for “one another” (Greek: *allelous*) resists this interpretation. As Australian professor and pastor, William Loader, observes, “Paul’s formulations, especially ‘for one another’ (1.27), suggest mutuality rather than exploitation and so apparently envisage also adult-adult sexual relations of mutual consent.”²⁰ Contrary to popular opinion, adult same sex consensual intercourse was in fact widely known in the ancient world, including the first century.²¹

Second, the passage raises the question about what Paul may have meant by the word “natural”, especially in what some call a “pre-scientific age”. As the question is sometimes phrased, “Isn’t it *natural* for some people to engage in same sex intercourse given what we know today about biology and orientation?” This is a line of questioning put forward by John Boswell in his influential book *Christianity, Social Tolerance, and Homosexuality*.²²

Paul does not engage in a sustained argument about how he understood the word “natural”. However, both the context of the wider passage, and also his choice of words, give us insight into his larger rationale and argument.

Paul writes that those who have suppressed the truth (verse 18) and “exchanged the glory of the immortal God for images” (verse 23) have been given up to “degrading passions” (verse 26). In this sense, Paul is certainly talking about strong passions which have overwhelmed the individuals he describes. Paul is also surely influenced by the prevailing views that a man was engaging in shameful behaviour by acting as a female as the passive partner in same sex acts. However, Paul’s use of the words “natural” and “unnatural” appear to be rooted in a proper knowledge of God as “Creator” (verse 25). The words he uses for “male” (*arsenes*) and female (*thelous*) are the same ones used in the Greek translation of Genesis 1:27, perhaps an allusion to God’s original design for creation in male and female. To act in a way that is “natural”, therefore, is to honour one’s God-given design in creation. This involves not only a knowledge and worship of the true Creator God, but living in a way that bears witness to this same creation.

We are also wise to note that Paul is talking about *behaviours*. He does not appear to be engaging in a sustained teaching about what we might today call “orientation”. His concern is with behaviour that does – or does not – reflect a true knowledge of God as Creator. This is critical to the current discussions about human sexuality because it would be naïve to say a behaviour is “right” simply based on a person’s biological predisposition toward that behaviour. As human beings, created in the image of God, but marred by the sin and brokenness which envelops us all, we often seek to direct and guide however we may “feel”. Although biological factors may cause us to pause, take seriously the complexity of our human condition, and seek an authentic way to love all people as image-bearers of God, biology alone is insufficient grounds to determine “right” behaviour. Reflecting on this same issue, William Webb writes,

“the influence of nonvolitional forces upon any human action is no help in determining the ethical status of that action.”²³

As Romans 1:18–3:20 unfolds, Paul employs a rhetorical argument where even those who think they are righteous (the listeners or readers of his letter?) also reject God and are without excuse! Having started by criticizing those “who by their wickedness suppress the truth” (verse 18), he then includes in his criticism those who think they are righteous. As he famously writes in 3:23, “for all have sinned and fall short of the glory of God”. Surely this was surprising to some of his original readers!

To summarize, in the opening chapters of Romans we learn that same sex intercourse for men and women – along with a host of other behaviours, including envy, gossip and being disobedient to one’s parents – is not a behaviour that honours God because it betrays a proper knowledge of God as Creator. At the same time, we also find a warning to not judge others too quickly or severely, especially when *all* people have fallen short of the glory of God, and that it is only by “faith in Christ Jesus” (3:22) that one is righteous (in right relationship) before God.

3.3. Other Texts

To this point we have explored several passages related to the Bible’s overarching “marital theology”. We have also explored the seven commonly cited texts. From here we include three more passages which are sometimes cited when advocating for a change in the historic Christian teaching concerning marriage.

3.3.1. Acts 10 and 15

The Acts of the Apostles tells the story of the development of the early church in the first century. In the book of Acts we learn about the ascension of Christ into heaven (Acts 1:9), the coming of the Holy Spirit at Pentecost (Acts 2), the many powerful deeds (“acts”) of the apostles, and other significant stories about the spread of the gospel outside of Jerusalem and Judea. We also learn that the disciples were first called “Christians” in Antioch (Acts 11:26). One of the most significant themes that surfaces in Acts is the inclusion of non-Jews (Gentiles) in the covenant promises of God through faith in the resurrected Christ.

We here include a short analysis of Acts 10 and 15 because they are sometimes cited when advocating for a change in the church’s historic teaching concerning marriage.

Acts 10 begins in Caesarea, about 50 kilometres north of Joppa on the Mediterranean Sea. The story concerns Cornelius who was a Roman centurion (military commander). He has a vision and obeys a call to send for the apostle Peter. Peter also has a vision pronouncing animals previously held as unclean to be clean, and is puzzled. Peter meets Cornelius, and comes to understand that “in every nation anyone who fears [God] and does what is right is acceptable to [God]” (Acts 10:35). Peter preaches the gospel and recognizes that Gentile (non-Jewish) believers are to be baptized in the name of Jesus Christ.

This is one of the passages which lays the foundation for what follows in Acts 15 at the famous Council of Jerusalem. At that council the early church accepts the principle that a Gentile need not become a Jew in order to be a Christian. The church had been disturbed by teachers who insisted that Gentiles must become Jews in order to be Christians. Therefore, the Council at Jerusalem considered the matter. During the proceedings, James, the Lord’s brother, says,

I have reached the decision that we should not trouble those Gentiles who are turning to God, but we should write to them to abstain only from things polluted by idols and from fornication and from whatever has been strangled and from blood. For in every city, for generations past, Moses has had those who proclaim him, for he has been read aloud every sabbath in the synagogues. (Acts 15:19-21)

Four restrictions were provided for Gentiles. They should abstain from (a) things polluted by idols; (b) fornication; (c) whatever has been strangled; and (d) blood. The council then conveyed this wisdom by letter and in person, and the message was received with much joy.

Based on the story in Acts 10 when Peter comes to understand that “in every nation anyone who fears [God] and does what is right is acceptable to [God]” (Acts 10:35), and also the conclusion of the Council of Jerusalem where the church should not force unnecessary restrictions on those

turning to God (except the four listed above), should we too make a similar shift in our thinking and bless same sex unions?

In the story of Peter and Cornelius, God gave Peter a clear vision which enabled him to aid the church to embrace the principle that followers of “the Way” – as Christians are called in Acts 9:2 and elsewhere – were not bound by ethnic or national categories. Peter’s vision, in which he was told to “kill and eat” animals his tradition had told him were unclean and not to be eaten,²⁴ revealed that God was making a clear path for non-Jews to be followers of Christ.

In Acts 15 when the Council of Jerusalem decided that a Gentile did not need to become a Jew to become a Christian, it is significant that fornication is one of the four things believers are counselled to avoid. This is significant because sexual ethics continue to matter in the early church. The word in the original Greek in chapter 15, verse 20 is “*porneia*”. This is often translated “sexual immorality” as it is in the New International and English Standard Versions of the Bible. It is also the same word translated as “unchastity” and used by Jesus in Matthew 19:9 to state one legitimate ground for divorce. This has historically been understood to refer to any sexual activity outside of the bond of marriage.

Acts 10 and Acts 15 highlight the work of the Holy Spirit in the early church and the new covenant in Christ which is open to all, on equal terms. These stories are directed, however, at including people in the covenant promises of God. In no way do they change or abolish what the Bible elsewhere teaches concerning marriage or sexual ethics.

3.3.2. Galatians 3:28–29

Galatians was written by the apostle Paul to “the churches in Galatia” (Galatians 1:2). This may refer to some churches in north-central Asia Minor, or churches in the south end of the Roman province of Galatia. In the letter, Paul argues that Jesus Christ is the fulfillment of the Old Testament law, and of God’s promise to Abraham, which preceded the law. Those who believe in Christ are the heirs of God’s promise to Abraham, and are all one in Christ Jesus. As Paul famously writes, “There is no longer Jew or Greek, there is no longer slave or free, there is no longer male and female; for all of you are one in Christ Jesus.” (Galatians 3:28)

Paul weaves a powerful argument that we are justified (put in right relationship with God) not because of how morally good we are, or how successful – or unsuccessful – we are at observing God’s law, but through faith in Jesus Christ.

It should be noted, however, that upon conversion to Christ, Jews were still Jews and did not become Gentiles; Gentiles were still Gentiles and did not become Jews; slaves were still slaves and did not become instantly or automatically free. Those who were free were still free and were not bonded as slaves; and males were still males and females were still females. Even though all are equals in their spiritual standing in relation to Christ (“one in Christ Jesus”, verse 28), differences in ethnicity, situation and sex were not removed. Paul was born a Jew and though he became a Christian that did not wipe out his identity as a Jew. In Philippians 3 we read how he ceased to boast in the advantages of his Jewish heritage,²⁵ yet as a Jew he could observe the law and did so when it was to his advantage in drawing others to Christ. With respect to slaves, there were provisions and requirements in the Old Testament for slaves to be freed, for example in Deuteronomy 15. The prophet Jeremiah in Jeremiah 34 is called by God to address the sin of non-observance of such provisions. And in the 1 Corinthians 7:21, Paul counsels believers to be content in whatever situation, whether slave or free, but encourages slaves to gain their freedom if they can.

The reason we include this passage from Galatians 3 is because it is often referenced to highlight an internal “movement” in scripture with respect to how we understand the freedom of persons and the role of women. Since, it is argued, there is an evolution in these two areas, there should also be an evolution in our understanding toward same sex unions. Mindful of the principle that scripture should be used to interpret scripture, when we look at other passages through the Bible, while it is true that there is an evolution in the understanding of the freedom of persons and the role of women, no such evolution happens with respect to same sex sexual activity. In fact, where there is movement in the first two areas, the opposite occurs when it comes to sexual relationships: There is a tightening (rather than a loosening) when it comes to sexual ethics, and

a focus on purity and the expectation that sex is properly expressed in the context of male-female marriage.

Galatians is a powerful letter. In it we are encouraged by the fact that we are “one in Christ Jesus” (Galatians 3:38) by virtue of our faith. This oneness, however, did not – and we would argue, *does* not – eliminate difference, including sexual difference.

3.4. Textual Summary

Throughout this report we have tried to employ the principles set out in the “Understanding and Interpreting the Bible” document commended to the church by the 2016 General Assembly. We have taken seriously the authority and inspiration of the Bible, brought with us an awareness of our own contexts and biases, and have sought to better understand the context of biblical passages in a way that sheds deeper illumination on the meaning of the texts.

As we have explored the Bible, the marital thread in scripture passes through the story of creation, redemption and new creation. This not only provides a positive witness to male-female marriage and its place in God’s design, but it issues a warning that we cannot reconfigure marriage in a way that eliminates sexual difference.

The Genesis stories, which are repeatedly quoted in the Bible, base marriage in a male-female relationship. The pattern of male and female in marriage reflects the mystical union between Christ and the church, and looks forward to the creation of the new heavens and the new earth as envisioned in the closing chapters of Revelation. Reference to same sex intercourse is always negative – and occurred in a time and place when, contrary to what some suggest, same sex intercourse was widely known. This was not just between men and boys, restricted to temple prostitution, or in violent contexts, but between consenting adults.

When studying the progression of certain issues like slavery or the role of women, one can identify an evolution in biblical thought toward the freedom of persons and a greater role for women in leadership. However, when a similar study occurs for same sex sexual activity, no movement occurs. In fact, in the Christian community, one can see, based on the biblical passages, that there is a *tightening* (rather than a loosening) when it comes to sexual ethics. Further, when it comes to how God created human beings, differences in sex are not accidental. They are intentional, and they are intentional to the design of marriage. In the same way, sexual difference is not incidental to the design of marriage, and marriage is not incidental to the story of creation, redemption and new creation; it is appointed to provide an image of that story.

As stated earlier in this paper, it should take considerable prayer, research and consensus to overturn an historic understanding of marriage and human sexuality. It is our view that uncertainty or a lack of clarity is not ground to advocate wholesale change. Based on our prayerful reading and study of the Bible, the church has no warrant to alter the historic understanding of marriage. We believe that the Bible teaches that God’s design for marriage is between one man and one woman, and that the church, in faithfulness to Christ, cannot alter this biblical vision. What we can and must do is to strive to fulfill the great commission to 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 Jesus has commanded us. We do so, with the assurance that Jesus has promised to be with us always, even to the end of the age. (Matthew 28:19–20)

4. What is a biblical way to think about marriage and singleness?

Marriage

In Living Faith, one of the subordinate standards of The Presbyterian Church in Canada, there is a very helpful and accurate statement in section 8.2.3 that summarizes our view of a biblical way to think about marriage:

Christian marriage is a union in Christ
whereby a man and a woman become one in the sight of God.
It is the commitment of two people
to love and to support one another faithfully for life.
God’s law forbids adultery.
Loyalty is necessary for the growth of love.

Disloyalty destroys the union of marriage.
Sexual union in marriage is intended to provide
mutual joy and comfort as well as
the means of creating new life.

Marriage between a man and a woman is grounded in God's design in creation. Although tarnished by human sin, marriage in the pattern of mutual submission is a signpost of discipleship in Christ, and a pointer to the final marriage of heaven and earth described in Revelation 21 and 22.

Singleness

Although most of this report has been about marriage and the prospect of same sex unions, we have also spoken about singleness.

Alongside this positive witness to marriage in the Bible is also a positive witness to singleness. Marriage and singleness are presented as two parallel tracks, each offering distinct opportunities for God's purposes to be accomplished with us. They also offer a distinct opportunity for an image to be borne through us – *in* our marriage or *in* our singleness – of the story of God and for his glory as disciples of Jesus Christ. Section 8.2.2 in Living Faith assures us that "God's purpose for us can be realized in both single and married life. Marriage is not God's will for everyone. Fullness of life is offered to all, both single and married." We fully affirm the wisdom of this statement.

In some ways, singleness in the Old Testament is not viewed very positively. In Genesis, singleness or aloneness is the first thing in the good creation that is said not to be good: "It is not good that the man should be alone" (Genesis 2.18). And so, this is overcome by the creation of a sexual counterpart, which resulted in the one-flesh union, which we take as the basis of marriage.

In other parts of the Old Testament, singleness, barrenness and eunuchdom are often viewed negatively. There was no deeply developed understanding of the afterlife, so one's experience of God's blessing and promise of a future was often expressed in terms of one's offspring upon the earth. Many Old Testament stories (Abraham, Tamar, Ruth, etc.) turn on God's gracious rescue of someone from the fate of having their line, and therefore their place in the hope of Israel, cut off. Following from this, there is a spirituality of faith and hope involved in marriage and family life which persists today.

In Rabbinic Judaism today, many feel it is a religious duty incumbent upon men to marry and have children. One can hardly think that the Judaism of Jesus' and Paul's day was any less favourable toward marriage and discouraging toward singleness. Yet Jesus and Paul were both single Jewish men. With their example, singleness takes on a new dignity.

Other texts in the New Testament reveal that in our heavenly future there will be no marriage (we shall all be single – "like the angels" – Matthew 22:30). As discussed above in the section on Matthew 19, having just spoken about marriage and divorce in the context of Genesis 1 and 2, Jesus speaks of "eunuchs for the kingdom of heaven" (Matthew 19:12), thus establishing this idea of two equally honourable and God-honouring paths. The New Testament regards this present age as a time when the old created order still continues, but in which "signposts" of the new creation/kingdom of God are breaking in. Single people are like "advance heralds" of the new creation. Further, as we see in passages like 1 Corinthians 7:25–35, singleness is practically useful in the church, as it gives people greater freedom of movement for mission and ministry, and more single-minded focus on the work of the kingdom.

As Jesus discloses in Luke 20:27–40 and Matthew 22:23–33, marriage pertains to this present life. In our future life in heaven we will all be single – though participating collectively in a mystical marriage as the church, the bride of Christ. So there is a *trajectory* in the Bible from all married (see the creation story and the rest of the Old Testament) to all single (our heavenly future). In this present era, we live in a time between. Marriage is good and singleness is good. They each are "signposts" to different things which are part of God's reality.

The Roman Catholic church speaks of the "gift of celibacy". Some have sought to apply this concept of "giftedness" (which appears as a concept in 1 Corinthians 7:7)⁵⁶ as a way of arguing

in favour of same sex unions because the church should not impose celibacy on someone who has not been gifted for it.²⁷ This is to use the concept of “giftedness” in the sense of “having an aptitude for” or “having received special grace for”.

But in the context of 1 Corinthians 7, Paul may simply mean that there is a gift *received* through living the single life, just as there is a gift *received* through living the married life. Even if there is such a thing as a special aptitude for celibacy, there is no indication that single people who are attracted to members of the opposite sex who may not feel particularly gifted for celibacy should doubt that they have sufficient grace from the Holy Spirit to avoid the sin of fornication. Similarly, those married to an opposite sex partner who may not feel they have a particular aptitude for monogamy, should not doubt that they have sufficient grace from the Holy Spirit to avoid the sin of adultery.

In our view, the Holy Spirit does not need to give us “special grace” or a particular giftedness in order for us to avoid the sexual sins named in the New Testament. There is grace sufficient for avoiding sin always available to us when we seek that help from God. There is also abundant forgiveness in the cross to cover the times when we yield to sexual temptation if we seek it with true repentance.

There is much more that can be said about singleness. But in this paper we bring this section to a close with this comment. Whether celibacy and the single life is a gift in the sense of a particular aptitude or a special grace it is certainly true that it is a gift and a vocation received, just as the married life is a gift and a vocation received. Marriage is good and singleness is good. They are each “signposts” to different things which are part of God’s reality. They each have an honourable place in the renewing and restoration of all things in Christ.

Other Considerations

To this point we have explored the idea of the Bible’s overarching marital theology, the seven commonly cited texts, other texts which often arise in the discussions, and singleness. But as we studied these texts, we felt it appropriate to include a few other considerations which were raised through the course of biblical study. We feel they are important to the current discussions concerning marriage and human sexuality.

A. Hypocrisy

As Christians who hold the historic view of human sexuality, we acknowledge that The Presbyterian Church in Canada has failed in answering the call of the 1994 Statement on Human Sexuality to provide richer relational communities, free of homophobia, accompanied by the kind of clear theological teaching that this document gives. Some churches have welcomed LGBTQ-identified people more or less on a “do not ask, do not tell” basis. Other congregations have functioned as affirming congregations in defiance of the church’s position.

The church also needs to acknowledge its hypocrisy when it comes to how it teaches and lives out a heterosexual ethic. “The Christian community”, writes William Webb, “while *talking* about upholding high ethical standards regarding homosexual activity, is *failing* to live out its ethical standards with regard to heterosexual activity. Until the church starts truly living out its heterosexual ethic, we undermine anything we have to say to the homosexual community about its sexual ethic”.²⁸

B. Hate and Homophobia

At its most extreme, homophobia issues in hate crimes such as the one which took the life of Matthew Shepard from Laramie, Wyoming in 1998. Matthew was tortured by two men, severely beaten, tied to a fence and abandoned. He died a week later. Or it can look like the shooting in the Orlando nightclub this past June 2016, where 49 gay youth were killed and another 53 injured, the deadliest mass shooting in United States history. In 2013 in Canada, the organist of one of the Presbyterian churches in New Glasgow, Nova Scotia, Scott Jones, an openly gay 27 year-old, was stabbed outside a downtown bar and paralyzed from the waist down. As a ray of gospel beauty amid the ugliness, the congregation, though not one which has made the overturning of the 1994 Statement on Human Sexuality a ministry focus, raised money for Scott, made structural adjustments to the chancel so that he could still reach the organ, and generally loved and supported him well throughout the medical trauma and the trial of his assailant. We are also reminded of the pain in many homes by Mary Hulst, Chaplain at Calvin College, who

quotes a statistic that LGBTQ youth who are from “highly rejecting families” are more than eight times more likely to attempt suicide than LGBTQ youth from families that do not reject them.²⁹

There is no place for hate or homophobia in the church of Christ. Homophobia implies a fear of those who are attracted to people of the same sex. We are called to love one another – and you cannot love if you hate or fear. As stated earlier in this report, “love” in the New Testament is close to the idea of loyalty. It means acknowledging that we are connected to other people as fellow image-bearers of God and that we seek God’s best for them, even when we may disagree with them. This is true regardless of one’s views concerning human sexuality.

It should also be noted that we live in a time of high anxiety in the church. People with different opinions are labelled as haters or unbiblical. However, *we can disagree and still love one another*. This point cannot be stressed enough. Rick Warren, the pastor of Saddleback Church in California, has said that “Our culture has accepted two huge lies: The first is that if you disagree with someone’s lifestyle, you must fear them or hate them. The second is that to love someone means you agree with everything they believe or do. Both are nonsense. You don’t have to compromise convictions to be compassionate.”³⁰ This is a helpful perspective in our highly anxious climate.

C. Identity

In *Habits of the Heart*, American sociologist Robert Bellah discusses how we, as a modern western society, have begun to evolve in our understanding of identity. Something sociologists call “expressive individualism” is taking root – and it is a new view that moves us away from the idea that our identity is given to us, and that it is rooted in our families or communities. Instead, each person is now seen as having “a unique core feeling and intuition that should unfold or be expressed if individuality [or identity] is to be realized”.³¹ Within this framework, a person’s identity is also something that they create or build as an autonomous person. Christians in Canada today are influenced by this kind of thinking about identity. But we should remain aware that our primary identity is always more securely connected to who we are as children of God and disciples of Jesus Christ. In other words, expressing the core feeling of one’s sexuality does not need to be the primary way a disciple of Christ understands or lives out his or her identity.

In 1995 a working group of theologians within the Church of England produced a document called the St. Andrew’s Day Statement, which gives a clear theological statement of a deeper, and more faithful, understanding of human identity in relation to questions of sexual identity and in relation to questions of “expressive individualism”. That statement affirms:

“In Christ” – and in him alone – “we know both God and human nature as they truly are”; and so in him alone we know ourselves as we truly are. There can be no description of human reality, in general or in particular, outside the reality in Christ. We must be on guard, therefore, against constructing any other ground for our identities than the redeemed humanity given us in him. Those who understand themselves as homosexuals, no more and no less than those who do not, are liable to false understandings based on personal or family histories, emotional dispositions, social settings, and solidarities formed by common experiences or ambitions. Our sexual affections can no more define who we are than can our class, race or nationality. At the deepest ontological level, therefore, there is no such thing as “a” homosexual or “a” heterosexual; there are human beings, male and female, called to redeemed humanity in Christ, endowed with a complex variety of emotional potentialities and threatened by a complex variety of forms of alienation.

To explain this in more everyday language, we can turn to a statement by Sam Allberry from February 2017. He is a pastor in the Church of England who describes himself as same sex attracted. Addressing the General Synod in London he said, “I choose to describe myself this way (same sex attracted) because sexuality is not a matter of identity for me. And that has become good news. My primary sense of worth and fulfillment as a human being is not contingent on being romantically or sexually fulfilled, and this is liberating. The most fully human and complete person who ever lived was Jesus Christ. He never married. He was never in a romantic relationship, and never had sex. If we say these things are intrinsic to human fulfillment, we are calling our Savior subhuman.”³²

We include this section on identity not because it is comprehensive – it is not – but because, having reflected on the biblical teachings above, it is a part of an important conversation related to human identity, human sexuality and the relationship between the two. “Expressive individualism” is also a part of our modern western context which can influence how we understand ourselves, make meaning, glorify God and seek to live as disciples of Jesus Christ.

D. Pastoral Care

For the sake of pastoral care, may the church never be guilty of putting politics ahead of people. In our current, highly politicized cultural climate, there is pressure on the church to reinforce culture’s conclusions about same sex relationships, or at least to be reduced to silence on the topic. Christians are called to believe, however, that in the Bible we have, from a God who loves us, access to eternal wisdom. This is special insight from God about how to live as the people of the Way, as the people of Jesus Christ.

At the same time that we stand against the ugliness of hate and homophobia, we should also take seriously the ugliness that occurs when individuals are not guided by their community of faith about the historic teachings concerning human sexuality. We are called to trust those teachings, rather than what we so often do, which is doubt the Bible, judge it and scorn it as unsophisticated. We are also called to share the wisdom which has been graciously revealed to us, “in the spirit of humility, as beggars telling others where food is to be found” (Living Faith 9.21) – especially with our questioning youth. May none of them ever have the occasion to say to us, “You were my church family, my pastor, my friends, but you did not share with me different sides of the story. You did not guide me to understand the life-giving hope and truth that shines from God’s word.”

We also need to acknowledge that we live in a culture which is highly sexualized in many ways. Sex, sexuality and promiscuity are used in a myriad of ways, for example, in entertainment and in the selling of products and ideas in the marketplace. This has a powerful impact on how we perceive human sexuality. We acknowledge the pervasiveness of our culture’s sexual brokenness and argue that one of the church’s responsibilities is to counter these attitudes with sound, humble and unintimidated wisdom about God’s design for marriage and human sexuality.

With this in mind, we share these closing thoughts about all people being made in the image of God, and creating caring communities of discipleship and worship. This brings us back to the initial trajectory in this paper that humans are made on purpose and for a purpose – and that purpose is most fully understood and realized when we come to know, follow and share in the mission of Jesus Christ through the power of the Holy Spirit.

Image of God

One of the most significant revelations of scripture is that all people are created in the image of God. As we have argued, the opening chapters of Genesis are, in many ways, about origins. They teach us about God’s ultimate designs and purposes for humanity. In Genesis 1:27 we read, “So God created humankind in his image, in the image of God he created them; male and female he created them.” This is not a given in other religious traditions. In fact, because of this insight, all people should be afforded dignity and respect as image-bearers of our Maker and Saviour. This is no less true for those who are attracted to those of the same sex. Everyone is valuable and worthy of respect.

Caring Community, Discipleship and Worship

We were made to glorify God, to enjoy God, and to know, follow and share in the mission of Jesus Christ. This happens not only by ourselves, but in authentic community where names are learned, prayers are offered, and support and encouragement is given. In our Reformed-Presbyterian tradition, there is an emphasis that the journey of faith is not only travelled as individuals, but alongside others.

We fail in our communities, however, when we underappreciate and undervalue what we share in common with others, even when we conduct our lives differently, and even when we disagree about important topics. We also undermine our attempts to build authentic and loving community when we refuse to acknowledge someone else’s differences. These two tendencies, argues Yale Professor Miroslav Volf, are both expressions of *exclusion*. So how do we avoid this? We focus on the love of a crucified Messiah, “...no one can be in the presence of the God of the crucified Messiah for long...without transposing the enemy from the sphere of monstrous

inhumanity into the sphere of shared humanity and herself from the sphere of proud innocence into the sphere of common sinfulness”.³³ Gathered around the cross, we are all aware of our own brokenness and need of a saviour. Gathered around the cross we acknowledge what we have in common, what makes us different, and offer prayer and mutual support for our journey of discipleship.

We take seriously this discipleship as we gather around our Master and Lord to learn and live out his teachings. As stated earlier in this report, Christianity is not just about information; it is about transformation. This involves not only mutual encouragement, but mutual accountability. In Acts 24:14, the apostle Paul says he is a “follower of the Way”. This “Way” is not a choice *between* holiness and love, or *between* truth and compassion; there is a growing unity – a stumbling harmony on the path of obedience.

Earlier in this paper, we also highlighted the first commandment, the commandment to fully love God and neighbour, as expressed by Jesus in Mark 12:28–34. This love is not a feeling or sentiment. Its meaning is close to the idea of loyalty and pursuing the good of another. With this in mind, someone who loves God is someone who is loyal to God and to God’s ways. Similarly, someone who loves their neighbour is (a) someone who honours their neighbour because they too are created in God’s image, (b) someone who acknowledges they are connected to their neighbour as a fellow image-bearer of God, and (c) someone who therefore seeks God’s best for them. One of the implications of the first commandment, rooted in scripture and reaffirmed in the mouth of our Lord, is that truth has to do not only with ideas one believes, but with actions one lives. May this be wise guidance for all of us.

As a final word, and as it relates to confessing our own hypocrisy, standing against hate and homophobia, affirming our identity in Christ, sharing God’s wisdom, acknowledging that we are all loved and made in God’s image, and as we seek to cultivate prayerful and supportive communities – even when, and especially when we profoundly disagree about significant issues – let us continually turn our eyes to Jesus Christ, our Lord and Redeemer. In John 1:14, we read that Jesus came amongst us full of “grace and truth”. May that not only be a comfort, but our example in how we live out our faith...full of both grace and truth.

Ultimately, we do this as a people of worship. After all, our ultimate purpose is to glorify God and to enjoy God forever.

Endnotes

¹ William J. Webb, *Slaves, Women & Homosexuals: Exploring the Hermeneutics of Cultural Analysis* (Downer’s Grove: IVP, 2001), p. 62.

² Atul Gawande, *Being Mortal: Medicine and What Matters in the End* (Doubleday Canada, 2014), p. 122, 123.

³ Luke Timothy Johnson, *Living Jesus* (San Francisco: HarperSanFrancisco, 1999), p. 4.

⁴ For example, see Acts 2 and 1 Corinthians 12.

⁵ As quoted in an interview with Matthew Schmitz in *First Things* on June 11, 2014. The interview can be accessed at firstthings.com/blogs/firstthoughts/2014/06/n-t-wrights-argument-against-same-sex-marriage.

⁶ N.T. Wright, *The Last Word* (New York, NY: HarperCollins, 2005), p. 37ff.

⁷ See *Calvin’s Doctrine of Man* by T.F. Torrance.

⁸ “In the sexual dimension of life humans are ‘angled’ or ‘faceted’ expressions of the image and likeness of God, ‘male and female’. They have integrity or wholeness as God’s image, independent of sexual activity. Yet, when they engage in sexual activity, they engage another in their particularity, as only one incomplete part of a two-faceted sexual whole. Ignoring this particularity effaces that part of the divine image stamped on human sexuality.” See Robert Gagnon’s article “Does the Bible Regard Same-Sex Intercourse as Intrinsically Sinful?” at robgagnon.net/articles/ChristianSexualityArticle2003.pdf.

⁹ See the following sections of one of our subordinate standards, *Living Faith*: The mystery of human existence is that we belong to God and have been made in the divine image. (2.2.1) We have been made male and female for our mutual help, comfort and joy. Our creation as sexual beings is God’s loving purpose for us. We are dependent on each other and as men and women, need one another in all of life. (2.2.2) We are called to work out the meaning of our own lives and to find our true vocation in the love and service of God. (2.3.1) *Living Faith* here draws together the three concepts of creation in the image, mutuality and vocation.

¹⁰ These three emphases in marriage are highlighted by pastor and author Tim Keller in his talk to Google executives in 2011. [youtube.com/watch?v=06y5Ub9oamE](https://www.youtube.com/watch?v=06y5Ub9oamE).

¹¹ “*musterion*” is the Greek word used at Ephesians 5:32, the one St. Jerome translated into Latin as “*sacramentum*”.

¹² Derrick Bailey, *Homosexuality and the Western Christian Tradition* (Shoe String Press, 1986); John Boswell, *Christianity, Social Tolerance, and Homosexuality: Gay People in Western Europe from the Beginning of the Christian Era to the Fourteenth Century* (University of Chicago Press, 1980).

¹³ The other is 2 Peter 2:8–10 “...if [God] rescued Lot, a righteous man greatly distressed by the licentiousness of the lawless...then the Lord knows how to rescue the godly from trial, and to keep the unrighteous under punishment until the day of judgement – especially those who indulge their flesh in depraved lust, and who despise authority.”

¹⁴ The Testament of Naphtali, The Testament of Benjamin and Jubilees.

¹⁵ We do not get into the kingdom on the basis of good behaviour or performing perfectly the works of the law. Paul’s writings in Romans, Ephesians and Galatians are clear concerning that point. We get into the kingdom on the basis of God’s grace alone in Christ alone, received by faith alone. Yet if a person is not living well, it calls into question the degree to which they have really been reborn in Christ, and renovated by the Holy Spirit. For the New Testament, one cannot claim to belong to Christ and do the works of darkness.

¹⁶ *A Greek-English lexicon of the New Testament and other Early Christian literature*, third ed. rev. and ed. Frederick William Danker, based on Walter Bauer’s lexicon. (Chicago: University of Chicago Press, 2000)

¹⁷ Wesley Hill talks about before and after, and reparative therapy. The link to the clip is [youtube.com/watch?v=W_xBMyWR8B8](https://www.youtube.com/watch?v=W_xBMyWR8B8). He starts telling his story at the 9.07 minute mark and he gets to the consideration of the “before and after” narrative and offers comments on reparative therapy from approximately 20.38–23.45.

¹⁸ Rosaria Butterfield’s comments concerning reparative therapy and the kind of change God brings about in people are from a clip of her speaking to the University of South Florida, [youtube.com/watch?v=BBwv7TxQ4v0&t=958s](https://www.youtube.com/watch?v=BBwv7TxQ4v0&t=958s).

¹⁹ Tim Keller talking to David Eisenbach in the Veritas Forum. “Is it a sin? Are they going to hell?” [youtube.com/watch?v=IZFCB9sduxQ](https://www.youtube.com/watch?v=IZFCB9sduxQ).

²⁰ William Loader, *Sexuality in the New Testament: Understanding the Key Texts* (Westminster John Knox, Louisville, 2010), p. 23.

²¹ A helpful survey is by William Loader in his book *Making Sense of Sex: Attitudes towards Sexuality in Early Jewish and Christian Literature*. (Eerdmans, 2013) See especially the chapter “Passions and Persons”.

²² Boswell, *Christianity, Social Tolerance, and Homosexuality*, 1980.

²³ Webb, *Slaves, Women & Homosexuals*, p. 233.

²⁴ See Leviticus 11.

²⁵ “Yet whatever gains I had, these I have come to regard as loss because of Christ. More than that, I regard everything as loss because of the surpassing value of knowing Christ Jesus my Lord. For his sake I have suffered the loss of all things, and I regard them as rubbish, in order that I may gain Christ...” (Philippians 3:7–8)

²⁶ “I wish that all were as I myself am. But each has a particular gift from God, one having one kind and another a different kind. To the unmarried and the widows I say that it is well for them to remain unmarried as I am. But if they are not practicing self-control, they should marry. For it is better to marry than to be aflame with passion.” (1 Corinthians 7:7–9)

²⁷ This is one of the arguments of Matthew Vines in *God and the Gay Christian*. (Doubleday, 2014)

²⁸ Webb, *Slaves, Women & Homosexuals*, p. 252.

²⁹ See the article at ivestream.com/calvin-college/events/4678265/videos/120915882.

³⁰ This is from a *Christianity Today* interview with Ed Stetzer in March, 2012. christianitytoday.com/edstetzer/2012/march/rick-warren-interview-on-muslims-evangelism-missions.html.

³¹ Robert Bellah et al., *Habits of the Heart: Individualism and Commitment in American Life* (Berkeley: University of California Press, 2008), p. 333–334.

³² Sam Allberry’s comments can be watched at [youtube.com/watch?v=mCLms7J84JY](https://www.youtube.com/watch?v=mCLms7J84JY).

³³ Miroslav Volf, *Exclusion and Embrace: A Theological Exploration of Identity, Otherness, and Reconciliation* (Abingdon, Nashville: 1996), p. 124.

WHAT THE BIBLE TEACHES ON COVENANTED MONOGAMOUS SAME SEX RELATIONSHIPS

This study will offer a short summary of its argument followed by a comprehensive study addressing what the Bible teaches about covenanted monogamous same sex relationships.

Summary of the study

This study examines what the Bible teaches on covenanted monogamous same sex relationships in response to overtures that came to the General Assembly that pray for a re-examination of the Statement on Human Sexuality on the place and role of LGBT people in the church adopted by the General Assembly of 1994. (A&P 1994, p. 252–74) Although there is much wisdom in the 1994 statement, on the basis of our study, we disagree with the following conclusion.

Scripture sees evidence of sexual distortion to God’s creation pattern in adultery, rape, incest, promiscuity and homosexual relationships. (6.1.9)

To include “homosexual relationships” in a list with adultery, rape, incest and promiscuity is unacceptable. Indeed, we can agree that when either heterosexual behaviour or homosexual behaviour involves adultery, rape, incest and promiscuity, the Bible is very clear in its rejection of such behaviour. But, on the basis of this study, the Bible does not clearly and unequivocally prohibit covenanted faithful same sex relationships. A careful reading of the Bible, and prayerful consideration of the teaching and example of Jesus Christ under the guidance of the Holy Spirit should lead us towards repentance from harmful condemnation of our LGBTQI sisters and brothers who seek to follow Christ in covenanted relationships.

Our study examines what the Bible teaches about what has come to be called “covenanted monogamous same sex relationships” – that is same sex relationships that have the same depth and faithfulness as devoted heterosexual marriages. The study will not discuss if sexual orientation is in itself sinful. The Presbyterian Church in Canada concluded that it is not at the General Assembly in 2003. The important question within Christian communities today is how we understand the biblical teaching on appropriate sexual morality. Because we are generally agreed that covenanted monogamous relationships constitute a foundational sexual norm for Christian heterosexual people, the just and fair question becomes: if the same standard should apply to Christian people who do not identify as heterosexual?

Since 1998, The Presbyterian Church in Canada has adopted Living Faith as one of its subordinate standards. We have paid careful attention to Chapter 5 “The Bible” that tells us how we should read the Bible today. In our study we resisted proof-texting (pulling verses out of their biblical and cultural context) and reading texts without reference to the wider witness of the Bible to Jesus Christ, and the teaching of his life, words, death, resurrection and ascension (Living Faith 5.4). We recognized that the Bible gives a multifaceted witness to Jesus Christ in the four gospels and that any interpretation must be made in the light of his love and sacrifice. We also recognized that the Bible itself is a multifaceted text containing many genres of writing including poetry (Psalms) and narrative (Genesis 1–2). Each genre has its own character and each demands to be interpreted for what it is. We must make every attempt to discern its meaning in the midst of metaphors and the uncertainty of its literary or historical context and, frequently, its languages and the way they have been translated since every act of translation is an act of interpretation.

In this study, we have two guides:

1. The all-encompassing logic of the “love commandment” from Jesus, “You shall love the Lord your God with all your heart, and with all your soul and all your mind. This is the first and greatest commandment. And the second is like it: ‘You shall love your neighbour as yourself. On these two commandments hang all the law and the prophets.’” (Matthew 22:37–39) For the first commandment, Jesus is citing Deuteronomy 6:8 and in the second part he is citing Leviticus. 19:18 making clear that the love of neighbour cannot be separated from the love of God.
2. A careful consideration of the different cultural contexts from which biblical material arise and how the patriarchal social systems and values of ancient Israel, Palestine in the first century and the Roman Empire where Paul ministered are unlike our cultural contexts.

The bulk of our study is an examination of the scriptures but we begin with determining what, for us, are the appropriate questions to be raised in the study. These questions are:

1. What does the Bible, through its witness to Jesus Christ, teach us about the nature, meaning and purpose of us as human beings in God's creation? (Section 1)
2. How does our biblical understanding of the nature, meaning and purpose of the human being inform our understanding of appropriate human sexual intimacy within the church? (Section 2)
3. How do we understand such a biblical moral logic for people who experience same sex sexual attraction and intimate same sex relations as Christians and wish to recognize covenanted monogamous relationships? (Section 3)
4. How do texts traditionally associated with a prohibition against same sex intimacy relate to the larger biblical teaching on the human being and appropriate sexual morality within the Christian church? (Section 4)
5. Do our conclusions on covenanted monogamous same sex relationships bring well-being or harm to one another within the church? (Section 5)

Section 4 is the study of the individual texts: Genesis 1–3 (the creation stories); Genesis 18–19 (the Sodom and Gomorrah story); Leviticus 18:22 and 20:13 (the “Holy Code” references); Romans 1; 1 Corinthians 6:9; and 1 Timothy 1:10. In our exegeses of these texts, we have read widely in the exegetical, cultural historical and linguistic scholarship of the last two decades. Of the 22 books listed in the bibliography, only seven, less than one third, were published before 1994 and so were not available to the writers of the 1994 statement.

In the very few places the Bible seems to speak negatively of same sex intimacy, it is always in contexts of strong patriarchal bias, marriage infidelity, harm to others in community, and unbridled sexual excess. These are not same sex relations that reflect the “love commandment” in behaviour that allows partners to flourish, in being faithful to one another, accountable, just, equitable and, above all, loving in their relationship. Such relationships give glory to God particularly through covenanted commitment of monogamous partners.

The Study

Introduction

This study will examine what the Bible teaches on covenanted monogamous same sex relationships in response to overtures that came to the General Assembly that pray for a re-examination of the teaching of The Presbyterian Church in Canada on the place and role of LGBT¹ people in the church. Although the overtures ask for guidance on many wider issues, the key biblical and doctrinal questions revolve around the biblical legitimacy of intimate same sex relationships. The important question within Christian communities is how we understand the biblical teaching on appropriate sexual morality. Because we are generally agreed that covenanted monogamous relationships constitute a foundational sexual norm for Christian heterosexual people, the just and fair question becomes if the same standard should apply to Christian people who do not identify as heterosexual?

This study will not discuss if sexual orientation is in itself sinful. The church has already concluded that it is not. The Presbyterian Church in Canada Social Action Handbook states, “Homosexual orientation is not a sin. The weight of scientific evidence suggests that sexual orientation is innate, established early in life, and not a matter of choice” (p. 39). This is based on decisions of the 2003 General Assembly (A&P 2003, p. 526–47, 26, 34, 37–41, 43–45). The report, which was accepted by the Assembly, clearly stated that sexual orientation is not in and of itself sinful. As a church, we continue to hold that position and none of the overtures to the General Assembly which have been referred to the Committee on Church Doctrine challenge that particular finding of that report. Therefore, being of homosexual sexual orientation, and by implication other forms of sexual orientation, is not in and of itself understood as sinful within The Presbyterian Church in Canada.

This study assumes that,

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 judgement 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. (Living Faith 5.1)

This study will take the whole of section 5 of Living Faith as its guide to reading the scriptures including the use of the whole scriptural witness to Jesus Christ while it seeks to rely on the Holy Spirit to guide us as we discern a response to the questions posed. Because we take the Bible very seriously as our rule of faith and life:

- we will resist proof-texting (pulling verses out of their biblical and cultural context).
- we will resist reading texts without reference to the wider witness of the Bible to Jesus Christ, and the teaching of his life, words, death, resurrection and ascension (5.4).
- we will recognize that the Bible gives a multifaceted witness to Jesus Christ in the four gospels.

We will also recognize that the Bible itself is a multifaceted text containing many genres of writing including poetry (Psalms) and narrative (Genesis 1–2). Each genre has its own character and each demands to be interpreted for what it is. We must make every attempt to discern its meaning in the midst of metaphors and the uncertainty of its literary or historical context and, frequently, its language. If we want to apply texts to situations and people that are beyond the original intention of the text we are discussing, our respect for the Bible also requires that we show strong evidence that such larger and more extensive conclusions can be drawn from the text in the light of the teaching of Jesus and the scriptural witness to him.

With Living Faith we recognize that the Bible is conditioned by the language, thought and setting of its time (5.4). With Living Faith we recognize the importance of attending to the historical context of texts in the Bible as well as the wider biblical context. They were written in several ancient languages that have been translated into other ancient languages (such as Latin) and then translated into modern vernacular languages (at first without returning to the ancient sources). Every act of translation is an act of interpretation and we must be aware that the most recent translations are not necessarily more faithful to the original text than older ones. Our subordinate standards teach us to read the Bible with informed scholarship and reflection. They also teach us to read the Bible in the community of faith and listen to its teaching. For our present topic, this means that we cannot study the Bible on same sex relationships without being accountable, just and fair in relations to LGBTQI Christians within the church. Any discussion of texts from the Old Testament must be read with the Good News from the New Testament in mind. The statement of the 1994 General Assembly on human sexuality (from here on referred to as HS1994) discusses the relationship between law and gospel in section 2.2.6. It points to various approaches in Christian ethics and claims,

The moral law revealed in the Old Testament, and known to Gentiles through conscience (Romans 2:15), remains binding on Christians, not in any legalistic sense but as a revelation of God's will for humanity.

This section of HS1994 was written before 1998 when Living Faith was adopted as a subordinate standard of doctrine in The Presbyterian Church in Canada. This may be the reason the HS1994 statement shows some uncertainty on how to read the “Holiness Code”² when it comments later, “The use of the Holiness Code in Christian ethics needs further exploration.” (HS1994, 6.7) Living Faith clarifies how we are to read biblical texts like the “Holiness Code” as Christians in The Presbyterian Church in Canada particularly in section 5.4.

In this study, we have two guides. The first is the all-encompassing logic of the “love commandment”, where in response to a “trick question” from a Pharisee, “‘Teacher, which commandment in the Law is greatest?’ Jesus replies ‘You shall love the Lord your God with all your heart, and with all your soul and all your mind. This is the first and greatest commandment. And the second is like it: ‘You shall love your neighbour as yourself. On these two commandments hang all the law and the prophets.’” (Matthew 22:36–40) For the first commandment, Jesus is citing Deuteronomy 6:8 and in the second part he is citing Leviticus 19:18 making clear that the love of neighbour cannot be separated from the love of God.

Key to this study is the understanding that Jesus, in his life, teaching, care for those on the margins and his death and resurrection, embodies the meaning of love.

The love of God and neighbour is incarnated in Jesus Christ and we know it through the witness of the early church as recorded in the scriptures. Although there are different kinds of law in the Old Testament, Jesus himself demonstrates how the whole law must be understood through his loving behaviour especially in his care for the marginalized, the poor and the suffering people (Living Faith 5.1).

Our second guide in this study is a careful consideration of the different cultural contexts from which biblical material arise. The approach taken here, following Living Faith, is to take the Old Testament Holiness Code very seriously through the lens of Jesus Christ and his “love commandment”. In fact Jesus frames the appropriate use of the Holiness Code in Leviticus by citing Leviticus 19:18 as the key interpretive principle of that code. When we make moral judgements, we make them with profound consideration of the moral framework of the whole Bible and especially its multifaceted witness to Jesus Christ. In our engagement in our communities, including with LGBTQI sisters and brothers, we are constrained by the witness of the teaching, example and supreme acts of self-giving of Jesus Christ on the cross to act with special care, respect, equity and justice.

This report will cite often from the Statement on Human Sexuality of 1994 (HS1994). In many instances, it will follow the wisdom of that report.

The motion adopted by the General Assembly in 1994 reads,

That the 120th General Assembly adopt the foregoing statement on human sexuality, and that it be discussed by sessions, synods and presbyteries and that this input be included in the continuing report of the Church Doctrine Committee and that this be the response of the General Assembly to the prayers of Overture No. 22, 1987 and No. 9, 1989. (A&P 1994, p. 56)

The biblical study in this report is intended to be part of this process envisaged by the General Assembly in 1994. Some of the biblical study will reach different conclusions from that of the HS1994 statement. The reasons for that will be clearly explained and will follow the logic of scriptural interpretation as outlined by Living Faith in section 5.

One of the key considerations of this study is to discern the place of those who engage in intimate same sex relationships within The Presbyterian Church in Canada. Connected to that is the possibility for LGBTQI Christians to enter into covenanted relationships as do those involved in intimate heterosexual relationships. A critical consideration is our emerging understanding of the cultural context that shaped the biblical text and its approach to sexual morality. We have striven to discern and distinguish between a cultural, contextual bias and the gospel message as did our predecessors in 1994. HS1994 makes clear that the patriarchal context of biblical material is a matter for concern and discernment. In 5.1.7 the report comments,

While Paul espouses the idea of mutual submission in marriage in Ephesians 5:21 (“Be subject to one another out of reverence for Christ”), he does so within a patriarchal and hierarchical society, whose ideology we rightly reject today.

This biblical study will follow this insight and apply the rightful rejection of patriarchal and hierarchical biases in the biblical text as a well-established principle of Presbyterian interpretation, on gender and sexuality.

It is important to understand that the patriarchal and hierarchical bias on gender is also fundamental to the question of same sex relationships. Particularly in the New Testament context and the Roman Empire of that time, there were strong gender biases that considered same sex intimate relationships as a denigration of manliness. The HS1994 statement shows some awareness of that bias when it refers to the Jewish scholars, Philo of Alexandria (25–50) and Josephus (37–100), and their vehement rejection of same sex relationships as “contrary to nature” in section 6.11. However, that report did not have access to the research done since 1994 on the cultural basis for these claims. Philo of Alexandria, who is now known to be the source of fourth century Christian bias against same sex relationships, based his arguments in a particularly abhorrent form of misogyny. For Philo, women and men who acted “womanlike” were considered inferior to males and were led astray by the female “weakness” of carnal passion. Such women and “women-like men” represent what is base about the human condition while men represented what is spiritual, (see Lings 2013, p. 285; also Carden 2004, p. 61 in

Lings, and Dynes 1990, p. 983). Philo builds this theory on the Greco-Roman perception of manliness during the time the New Testament is being written. He goes so far as to claim that men who “debase their manliness” by acting in an unmanly way as a “passive” sexual partner to another male should be put to death immediately. His agenda is to prove that Judaism is in harmony with the best of high Roman culture which shared these misogynistic views of gender. In this process, Philo claims that the Mosaic Law parallels the “law of nature” in Roman culture. It is to this “law of nature” – that which is considered natural about men and women by Romans – that Philo appeals when he argues that same sex intimacy is “contrary to nature”. We will see later how important this emergent understanding of the cultural context and gender bias is when we read texts in the New Testament. HS1994 urges the church to “repent of its homophobia and hypocrisy” (6.22). Surely such repentance would require that we apply the same measures of cultural bias – used to address male or female gender imbalance – to our reading of the Bible in relation to LGBTQI sisters and brothers?

We also need to be keenly aware of personal bias as we read the Bible. No one, including the authors of this report or any other is without bias. If, for example, it shocks or troubles us that there might be a biblical argument for the affirmation of covenanted same sex relationships, we might be disposed to discount the supportive biblical arguments. If we are disposed to affirm LGBTQI people, we might be biased against listening to counter arguments. The best we can do with biases is to be aware of them and to examine them in the light of the scriptural witness as we listen to one another within the church and to the Spirit. Most fundamentally, our biases need to be measured against the great “love commandment” as taught and emphasized by Jesus Christ. The authors of this study make our case here acknowledging that we believe that intimate same sex relations are an integral part of human life and that covenanted intimate relationships between people of the same sex can be affirmed in contemporary Christian communities based on our reading of scripture and our prayerful reliance on the Holy Spirit. We believe that this understanding reflects the “love commandment” and must reflect a loving, just and fair treatment of LGBTQI Christians within The Presbyterian Church in Canada.

Asking the Appropriate Questions

One of the key aspects of biblical interpretation that respects the contextual nature of the biblical text is to approach the text with questions appropriate to its time. We could ask, for example, what the Bible has to say about the internet but this would be an inappropriate question. The internet did not exist in biblical times. However, the Bible can help us understand how we should use the internet. To ask a question like, “does the Bible approve or disapprove of homosexuality?” is also an inappropriate question. The understanding of sexual orientation, as we know and accept it today, as “homosexuality” was not part of the biblical world – indeed the word “homosexuality” did not enter the English language until the 1890s. It is also a question that starts in the wrong place by making non-biblical assumptions. For example, such a question assumes that the Bible has to supply an either/or answer. What if, as we will show below, the Bible clearly rejects certain forms of sexual behaviour without necessarily prohibiting all forms of same sex intimate relationships? It is, therefore, important to go to the Bible as witness to Jesus Christ and seek to discern the appropriate questions to ask about sexuality in the light of Christ and the gospel message. Because the gospel of Jesus Christ is the story of the salvation of humankind and creation we need to ask a more basic question to help us discern its moral teaching. We have to ask what does Jesus Christ and the Bible teach us about what a human being is, what God’s intention is for humanity, and how do these insights inform our understanding of sexual practice? It is this anthropological question, therefore, that is the first question we will address:

1. What does the Bible, through its witness to Jesus Christ, teach us about the nature, meaning and purpose of us, as human beings, in God’s creation?

When we have answered that question we can proceed to a next step in our biblical study. Our second question will then be,

2. How does our biblical understanding of the nature, meaning, and purpose of the human being inform our understanding of appropriate human sexual intimacy within the church?

When we have found solid biblical ground for such a biblical moral logic we can then continue to ask,

3. How do we understand such a biblical moral logic for people who experience same sex sexual attraction and intimate same sex relations as Christians and wish to recognize covenanted monogamous relationships?

Discussion on same sex intimacy in Christian circles often begins with an examination of a series of specific texts that are considered to contain “the biblical teaching on homosexual relationships”. Such an approach is not appropriate within The Presbyterian Church in Canada. Our understanding and the teaching of our subordinate standard, Living Faith, is that the whole of scripture, informed by its witness to Jesus Christ and the gospel, is to be our guide. Only when we have examined the larger questions above will we be ready to respectfully interact with the texts that people identify as representing complete biblical prohibition against same sex relationships. Moreover, we are required to read the whole Bible through the lens of its multifaceted witness to Jesus Christ. In relation to sisters and brothers in our congregations who are in covenanted intimate same sex relationships, the appropriate question to ask is if the Bible clearly and unequivocally prohibits such relationships? Thus, this study will ask,

4. How do texts traditionally associated with a prohibition against same sex intimacy relate to the larger biblical teaching on the human being and appropriate sexual morality within the Christian church, and do they clearly and unequivocally prohibit covenanted Christian same sex relationships?

When we have done all of the above, biblical teaching also requires us to be accountable to one another particularly when we wish to make judgements on one another’s behaviour. We will show how our mutual accountability, deeply rooted in the Bible, requires us to ask if what we believe and teach does harm to one another, or, if what we believe or teach could cause others to harm one another in the Christian community? We will ask to what extent conclusions on the biblical teaching can lead to harm or well-being, and we must test our conclusions against the biblical witness of Jesus Christ. The next question will therefore be,

5. Do our conclusions on covenanted monogamous same sex relationships bring well-being or harm to one another within the church?

In addressing this question the biblical study will address, briefly, the long Christian tradition that developed from the fourth century onwards that rejected all forms of same sex intimacy under the banner of the “sin of sodomy”. The report will pay some attention to how that trajectory of teaching diverged from biblical witness and eventually brought brutal and violent harm to people.

The Biblical Study

1. What does the Bible, through its witness to Jesus Christ, teach us about the nature, meaning and purpose of us as human beings in God’s creation?

The New Testament does not order itself in terms of great themes as suggested in the question above but rather responds to pastoral needs in particular contexts. One key place where we can discern who we are is found among the earliest documents of the early church produced by the apostle Paul.³ There is much we can learn about ourselves from the four gospels, but, it is, first of all, in the pastoral writing of Paul to early Christian communities that we learn how our identity is fundamentally wrapped up in the meaning of Jesus Christ himself. Without fail, when Paul addresses our human identity, he does so in response to pastoral challenges in early Christian churches. This contextual reality of these early biblical teachings is very important because it reminds us that no theological or ethical conclusions can be divorced from their pastoral, human and cultural setting. Here is what we can learn from Paul about our nature meaning and purpose.

- 1.1 Jesus Christ teaches us and demonstrates to us that we are creatures who are all in need of redemption and destined in Christ to receive grace and be set free.

This is the great theme of the opening section of Paul’s letter to the Romans. Here Paul emphasized that all have sinned and fall short of the glory of God (Romans 3:23). However, this awareness serves as the prelude to the great gospel message of redemption. Romans 5 and 6 show how Jesus Christ brings life and wholeness to us as a gift of grace through faith. By faith

we belong to him. The Heidelberg Catechism answers the question of our only comfort in life by the succinct statement,

That I am not my own,
but belong –
body and soul,
in life and in death –
to my faithful Saviour, Jesus Christ.

This statement is directly situated in relation to Romans 14:7–9:

We do not live for ourselves only, and we do not die for ourselves only. If we live, it is for the Lord that we live, and if we die, it is for the Lord that we die. So whether we live or die, we belong to the Lord.

In the context of the letter to the Romans, this insight is used to address a pastoral concern about differences of opinion on Christian practices. For Paul, it is unthinkable to address such differences without understanding how we, as Christians, see our identity. For him, who we are, the meaning of our lives, and how we deal with each other is inextricably rooted in living in Christ.

We can only know who we are when we can grasp the meaning of Jesus' life, ministry, death and resurrection, and cling to him in the faith that he will redeem us through his loving and gracious forgiveness and acceptance that sets us free from bondage and oppression. For us, as Christians, this is true without exception. This insight on the larger logic of Paul's letter to the Romans will become particularly important when we return later to the opening chapter where Paul uses a rhetorical argument to remind the Roman Christians that they all need redemption which is often cited as an unequivocal rejection of same sex relations.

We need redemption because of sin which, Living Faith reminds us, is “a power present in every human life” (2.5.4). Genesis 3 tells the story of sin. Throughout church history there have been many interpretations of what exactly constitutes sin. Many of these perspectives remain helpful in interpreting the story of how sin grasped the lives of Adam and Eve in Genesis 3. For Reformed Christians, the emphasis lies on Jesus' teaching about sin which is demonstrated in our rebellion against God. Sin is fundamentally manifest in our bending away from the “love commandment”. Later on, we will say more about Jesus' teaching of the “love commandment” as the key to the Bible's core teaching (Matthew 19:19; 22:37–40; Mark 12:31–33; Luke 10:27; Romans 13:9; Galatians 5:14; James 2:8 and John's version 13:34).⁴ We will see how Jesus lives out this commandment, and demonstrates for us who we are and who we are to become through his redemption. But Jesus understands sin in a much broader way as evil that brings sickness, demon possession, harm, suffering and oppression. His ministry is thus a demonstration of God's redemptive power to set all people free from the effects of evil and sin.

Is this all there is to say about redemption? Not at all! If we study the four gospels in the New Testament, we find much more biblical material, bearing witness to Christ, his act of redemption and how he taught that it should be understood. Even though the church has often emphasized the salvation of the soul and the forgiveness of personal sin as a key element of salvation, Jesus' ministry and teaching illuminate the power and meaning of sin in a much broader way. Jesus shows that the coming of God's kingdom challenges all kinds of evil, and emphasizes the raising up those on the margins of society and the alleviation of suffering. In Luke's gospel, we learn about the major arc of Jesus teaching and example which addresses these issues. Jesus has a special concern for those who suffer most. In a particular way, Jesus is the Saviour of the most vulnerable (e.g. the poor, the disabled, etc.) bringing redemption through healing and serving and liberation. Right at the beginning of the gospel (Luke 1:52–53), his message of good news to the downtrodden and condemnation of the powerful who oppress them is announced in Mary's song:

He has brought down mighty kings from their thrones, and lifted up the lowly. He has filled the hungry with good things, and sent the rich away with empty hands.

Through Luke 4:18–19 (citing from the Greek versions of Isaiah in the Old Testament),

The Spirit of the Lord is upon me, because he has chosen me to bring good news to the poor. He has sent me to proclaim liberty to the captives and recovery of sight to

the blind, to set free the oppressed and announce that the time has come when the Lord will save his people.

Luke goes on to bear witness to this theme through stories of healing of the poor, powerless and marginalized, and such parables as the rich man and Lazarus (Luke 19:1–31) that continues to demonstrate how God in Jesus Christ regards human suffering and, by extension, our suffering with great love that redeems and sets us free.

When we think about LGBTQI people within The Presbyterian Church in Canada, we will do well to remember that throughout the gospels there is a witness of Jesus challenging the exclusion of people formerly considered unclean, unworthy and abominable.⁵ Scholars such as David Bosch believe that the gospel of Matthew was written to address pastoral problems in an early Christian community where the Jewish Christians had trouble including and accepting the Gentile Christians whom they considered to be second class believers. Matthew seems to hold on to both these ideas in creative tension as it moves to the universal sending of the church in the Great Commission. (Bosch 1991, p. 82) That gospel contains stories of Jesus radically reversing old prejudices. Thus, the Canaanite woman seems at first rejected by Jesus in the story in Matthew 15, but then in verse 28 Jesus declares her an example of true faith. Matthew also further supports the witness that Jesus was particularly concerned with those who suffer most. Thus, in the kingdom story of the final judgement (Matthew 25:31–46), Jesus emphasizes that meeting and serving our suffering neighbours in effect we are meeting and serving God. It is worth citing Jesus' conclusion,

The King will reply, "I tell you, whenever you did this for one of the least important of these followers of mine, you did it for me!" (Matthew 25:40)

In this simple story, Jesus demonstrates the importance of the recognition of the dignity of our fellow human beings and our obligation to take their needs and suffering seriously. This story also illuminates Jesus' emphasis that the law and the prophets (thus all scripture) rest on the great "love commandment" (Matthew 22:37–40). The story of the great judgement makes clear that the love of our neighbour, particularly our marginalized and suffering neighbor, and in the case of the subject of this study – LGBTQI Christians, cannot be separated from the love of God (Matthew 25:31–46).

The implications for the subject of this study are far-reaching. It means that Jesus demonstrates a fundamental moral logic – the logic of love of God and neighbour – for our discernment of God's moral guidance for our lives. Any judgement we make as a community of faith has to be measured and weighed in the light of this commandment.

We will return to this insight to see how Jesus illuminates the meaning of Genesis 1:27 which teaches us that God created all human beings in God's image.

To sum up:

- We all have sinned and fall short of the glory of God and need Jesus' redemption.
- That Jesus' redemption is focused widely on evil, suffering and personal sin and in a special way on those who suffer most in our society and culture – those who are poor, marginalized and excluded.
- That the emphasis is on the power of Jesus work to bring full and meaningful redemption to us beginning in the present and continuing on.
- That the human being is considered by Jesus to carry dignity and worth.

1.2 Jesus Christ demonstrates that there are no distinct classes of people before God – we are all equal in God's sight.

Yet again we find this insight into the meaning of being human in Paul's attempt to address a pastoral issue. In his letter to the Galatian church, he addresses pastoral problems related to people trying to impose new rules or laws on other Christians. In the midst of this argument he makes clear that all Christians in the church are equal with his famous words,

You were baptized into union with Christ, and now you are clothed, so to speak, with the life of Christ himself. So there is no difference between Jews and Gentiles, between slaves and free people, between men and women; you are all one in union with Christ Jesus. (Galatians 3:27–28)

Clearly, Paul's intention here is to make a general statement about the nature, meaning and purpose of the baptised members in the Christian community. These are all inclusive words and make clear that, whatever identity or gender we are, we are considered one in Christ. The letter goes on to celebrate the implications of this unity in terms of the tremendous freedom of Christians (Galatians 5:1). This freedom is rooted in Christ who is our freedom and who makes us equal. In this, Christ transcends the human bounds of institutions such as slavery and even gender. The claim of Galatians 3:27–28 is particularly important because of the way it challenged gender and cultural stereotypes in the time of Paul. We will see later that the category “slave” included a significant number of eunuchs with whom Jesus identifies and which also establishes biblical insight into how Jesus qualifies sexual complementarity to include other gender categories.

This is not just an isolated argument by the apostle. A careful examination of the gospels shows how the early church remembered Jesus as consistently challenging the stereotypes of his time. One such example that demonstrates who we are in Christ, can be found in Jesus' teaching on marriage and divorce, and his reorientation of male and female in the light of the reality of other gender phenomena apparent in first century Palestine.

1.3 Jesus Christ redefines the meaning of gender difference

It is not an accident that Matthew places Jesus' comments on eunuchs right after discussing divorce and marriage in Matthew 19, (see also Mark 10:2–12 on which Matthew likely based his version of the story). As mentioned earlier, this gospel is probably addressing various issues of diversity that arose in early Christianity. Matthew recalls stories of Jesus' life and ministry that address these issues. In fact, the gospel culminates with the imperative to bring the teaching of Jesus to all the people of the world. Everything in the gospel builds to the great crescendo in its final chapter that sends the disciples into the world to teach and baptize. The conclusion demonstrates to those Christians (who thought that their identity gave them a special status in the church) that they need to understand that Jesus sends the church to bring his teaching love and grace to all peoples. In various ways, the gospel challenges gender bias. We have already seen Jesus do this with the Canaanite woman in Matthew 15.

In Matthew 19, when Jesus addresses marriage and divorce, we need to understand the meaning of his teaching in the light of cultural practices and biases of the time. The emphasis in Jesus' teaching here is not simply on gender but, particularly, on justice between the male and female genders in the community of faith of that time. In that culture, women and men were not considered equal. Jesus is again responding to a “tricky question” and this time about divorce practices. At the time, these led to the abandonment of vulnerable women to the point of hunger and deprivation while men could simply move on with all their assets and power to another relationship. (Nolland 2005, p. 774–775) An important part of Jesus' teaching on divorce is to emphasize the male's responsibility in a marriage relationship and to challenge the way males felt entitled to simply discard their wives when it suited them. Under Roman law, men were not considered adulterers if they had sexual relations outside of marriage. (Keufler 2001, p. 82) Jesus thus emphasizes the biblical teaching of human responsibility to one another and the mutual accountability of sexual union (Matthew 19:6–9). He is taking a hard line against exploiting women through patriarchal advantage granted by the law of the time. It is no surprise that the story of the “woman caught in adultery” in John 8, makes no reference to the man caught in adultery with the woman. Jesus' reaction and his challenge to the male accusers reiterates his teaching on just and equal treatment in the world of patriarchal gender imbalance of the time. Because we understand the direction of this text as a matter of relational justice, Presbyterians, in the 1960s called on the Canadian government to alter divorce laws to become more just (A&P 1964, p. 350–51, 357; see also the Commentary on the Westminster of Faith Chapter XXIV of Marriage and Divorce presented to that Assembly). We moved in our understanding of the spirit of Jesus' teaching here to seek out balance and justice in the way we address divorce when it happens in our communities. Discussion on sexual orientation often uses this text to argue for biblical support for the idea that Jesus only recognized the gender binary of male and female and that he elevates this to a norm. However, the text is not about gender norms but primarily about responsibility within marriage. It is even more instructive that Jesus moves immediately to a discussion of the ambiguous gender category of the eunuch in Roman times following this discussion of divorce.

Three kinds of eunuchs were common in the Roman empire of his time. The American Standard translation renders the text this way:

For there are eunuchs, that were so born from their mother's womb: and there are eunuchs, that were made eunuchs by men: and there are eunuchs, that made themselves eunuchs for the kingdom of heaven's sake. He that is able to receive it, let him receive it.⁶ (Matthew 19:12)

We can compare this with the description of the Roman Jurist Ulpian (170–223) of the common Roman understanding of a eunuch. He describes three kinds, those born that way, those whose genitals were amputated, and those who were made infertile. (Keufler 2001, p. 33) To understand the implications of the biblical text, we also need to understand that eunuchs were considered inferior and shameful in the culture of that time. Their legal status was uncertain because, in the strongly patriarchal honour-shame legal system, they were not considered to be truly men, even though those sterilized could perform sexually. (Keufler 2001, p. 33) Those eunuchs who were slaves were also often sexually used by their male masters and female mistresses. (Keufler 2001, p. 98–100) Most eunuchs were slaves whose genitals were often defaced in their early teens. Roman and Jewish men of the time looked with derision at anyone who did not express their manliness with aggressive male virility. This included men who, for various reasons, were unable to express their male virility in such ways. Eunuchs were reviled and ridiculed in similar ways that LGBTQI people are often treated today. The category of eunuch that Jesus describes as “born” like that might indicate people born with ambiguous or underdeveloped sexual organs. Some such people would physically have two sets or ambiguous sexual organs. Today we call people who find themselves in this state intersex people. Megan DeFranza notes that between 0.02% to 1.7% of people find themselves in this category. (2015, p. 44) Keufler observes, “The bodies of eunuchs served as visible and tangible reminders of their gender ambiguity.” (2001, p. 34) In the absence of an understanding of sexual orientation and gender identity as we know it today, Jesus' discussion of eunuchs and their status presents us with the closest biblical reference to gender ambiguity.

The text does not actually claim that, in this reference in the gospel of Matthew, Jesus associates himself with the category of eunuch, but Christian tradition has long thought of Jesus as remaining unmarried and therefore one of those who “made himself” a eunuch for the sake of the kingdom of heaven. Strictly speaking, such an act, as described in Matthew 19:12 would literally mean self-castration. This actually became a practice among some Christian men in later-early Christianity. A practice that seems to depart from a biblical understanding of the human body and God's created intention for it. The Bible never clarifies if Jesus was married or not. Scholars have pointed to a focus on celibacy in the radical Jewish religious sect of the Essenes (200 BCE – First Century CE) and some have associated Jesus with that movement, but such theories remain unproven, (see Hill 1978, p. 279–282).

We should conclude from this interesting passage on the three kinds of eunuchs following on Jesus' teaching about divorce that Jesus expects a level of just accountability in covenanted married relationships that surpasses the cultural norms of our context in ethical excellence. We can also conclude that Jesus introduced an ambiguous gender category – that of the eunuch – as understood and reviled in his time, as reframed within God's kingdom. We can also conclude, through the juxtaposition of these stories in Matthew's gospel (marriage and eunuch), that it is not genitalia and cultural gender assumptions that primarily defines us as human beings but relational accountability. When the early church concludes from the letters of Paul, that Jesus is the new human being (1 Corinthians 15:22) it builds on the conviction that Jesus encompasses all human beings regardless of gender or sexuality. Jesus is thus able to be that new human being for males, females and others (eunuchs) – all are human beings. When Galatians 3:27–28 concludes that in the new reign of Jesus there is no distinction between Jew and Gentile, slave and free, male and female, it does so, based on the example and teaching of Jesus as the new human being. He is the one that shows all of us, regardless of sexual orientation or gender identity, who we are. In fact, the slave category in that text would incorporate the large number of eunuch slaves of that time. Jesus shows us all who we are even if we do not neatly fit into the male or female gender scheme.

Sadly, not all of the New Testament follows the conclusions of Galatians and Romans about our state of equality in Jesus. In our Presbyterian tradition, we have recognized that the parts of the New Testament that contain patriarchal and culturally biased texts contradict the best knowledge we have of Jesus' teaching and ministry. This has led us to conclude that slaves should be set

free as a matter of justice – and that women should be considered and treated completely equal to men. This is what Living Faith means when it tells us that “The Bible is to be understood in the light of the revelation of God’s work in Christ.” (5.4) Therefore, Jesus’ teaching on marriage, and the eunuch, should challenge us again to think carefully about elevating the rightful recognition of male and female gender equality without equally recognizing other sexual and gender equalities. Jesus clearly understood that gender was not simple in the world he lived in. He recognized that some were born with gender ambiguity and others, through no choice of their own, ended up not fitting the gender categories of the time. Such a gospel example of loving generosity in Jesus Christ should challenge us, under the guidance of the Holy Spirit, to reappraise biases against LGBTQI people.

1.4 Jesus Christ illuminates what it means to be creatures of God

As Christians, we understand our origins in terms of the stories of creation in Genesis. Generally speaking, Presbyterians have accepted that the great arc of biblical teaching is that God’s story with the world and its people is a story of creation, fall and redemption. That story culminates in Jesus Christ. The book of Genesis plays a key role in this understanding because it tells this story. The Old Testament scholar Walter Brueggemann claims that the great theme of the book of Genesis can be summarized as an expression of God’s grace as follows,

“When the facts warrant death, God insists on life for his creatures.” (1982, p. 50)

Although scholars differ on when Genesis reached its final form, there is some evidence that its full written and edited version, as we have it today, was finally established by the time of the exile of God’s people in Babylon. (Brueggemann 1982) Brueggemann shows how Genesis unfolds a larger story of promise which would have been a profoundly encouraging message for a people suffering in exile. The promise is of God’s redemption of the world and humankind. Within this larger arc of teaching, the opening chapters of Genesis contain the seminal pieces of God’s great story of redemption. To take the Bible seriously in reading these texts, we also have to recognize that these texts come to us as poetry and a poetic story. We have to be careful not to literalize these metaphors and we have to be cautious not to make these metaphors into fact. Rather, our task in reading the Bible is to see the depth of meaning contained in poetry and its metaphors. As Presbyterian Christians, we have long acknowledged that the literary nature of these texts is important to their interpretation. So, for example, we do not read Genesis 1–3 as literal or scientific accounts of God’s creative process. We understand these great poems as hymns to God and God’s relationship with, intention for and love for creation. We also understand these texts as casting light on the meaning and mission of being human in God’s world. A good summary of the different theories about the formation of Genesis 1–2 can be found in Terrence Fretheim’s exhaustive work, *God and World in the Old Testament*. (2005, p. 30–48) As Christians in The Presbyterian Church in Canada, we understand that we need to read these passages in the light of God’s word that came to us in Jesus Christ.

What does Genesis teach us about who we are, and our meaning and purpose? As we saw above, with the Heidelberg Catechism, we understand from these texts that first and foremost we belong to God. Much has been written on how to interpret Genesis 1:27–28 where we find an account of the creation of human beings. Some Christians have read these texts, combined with the second creation account of Genesis 2, as defining the human condition as based primarily on gender complementarity. These interpreters point to Jesus’ teaching on divorce and marriage in Matthew 19 to argue that Jesus confirms this understanding. However, as shown above, the text itself shows that Jesus is not primarily addressing a question of gender in Matthew 19. Even though Jesus affirms the natural relationship between male and female, he goes on to expand the understanding of gender categories as well.

We also recognize today that these ancient biblical texts were shaped in a strongly patriarchal society (see above) and HS1994 5.1.7 recognizes that we need to reject the influence of patriarchy when we read these biblical texts. Women theologians have shown how a male or female focused reading of these texts has led Christians to indulge in misogynistic practices. (Gonzales 2007) The Old Testament scholar Terrence Fretheim points out that the texts from Genesis 1 and 2 have also been read in deeply harmful ways in the past, particularly when we make normative rules out of them. (2005, p. 30) So, for example, in the light of Jesus’ teaching and the conclusions of the New Testament that there is neither male nor female but only unity in Christ, we need to understand that the male or female gender inequality presented in Genesis

was challenged by Jesus Christ. If we are ready to acknowledge that the gender inequality is swept away through our understanding of the gospel, why do we ignore the same logic when it comes to the reality of gender and sexual diversity as we know and understand it today?

A very important consideration can be found in Genesis 1:27 when the poem declares that all humankind is created in the image of God. Many books have been filled with theological interpretations of the meaning of the phrase “image of God”. This is not a bad thing; it bears witness to the wideness of the meaning of the Bible when it speaks to us in poetry.⁷ At the same time, making any of these theological ideas normative risks stretching the intention and meaning of the text. For us, as Presbyterians, our interpretation of that phrase has to begin with Jesus Christ. He demonstrates for us what the image of God is. He embodies the image of God. He is God in human form. He embodies the image of God in the way he engages human beings with respect. He establishes that the image of God in all of us requires a profound loving mutual respect in any relationship. Therefore, a Christ centred reading of Genesis 1 and 2 on the meaning of the human being should lead us to understand that relational love and accountability is at the core of the image of God as demonstrated in Jesus Christ.

There is an important way in which Jesus Christ illuminates the stories of Genesis 1 and 2 and the meaning of the image of God. In his life and relationships, Jesus Christ demonstrates that human beings are created to live in profound loving relationships.

The movement in Genesis 1:27–28 from the human being (singular) to the human community (male and female), and the movement from Adam (one) to the formation of Adam as a person relating to Eve (Genesis 2), both stress that humans are not created to be autonomous individuals. The image of God in humankind defines us as beings in relationship. Jesus casts light on this relational meaning by demonstrating his relationship of healing love and self-giving with and for humankind. We humans are human in as much as we are in a relationship of love with God and our neighbour through Jesus Christ. The meaning of our lives is to be fruitful and multiply, which is a metaphorical way of declaring that we are to flourish in relationship. (see Fretheim 2005, p. 32) The command to be fruitful, multiply and replenish the earth (Genesis 1:28) is further illuminated by Genesis 2:15 where humans become responsible for the flourishing of creation. (Fretheim 2005, p. 53) This sense of accountable responsibility to one another and God is also what the “love commandment” teaches us.

For all these reasons we do not, in the practice and teaching of the Presbyterian church, elevate “fruitfulness” or “procreative ability” to the level of a biological rule. We do not require couples who cannot have children to abstain from sexual intercourse. We gladly celebrate marriages between people who are beyond child-bearing age. We understand their fruitfulness in many different and creative ways beyond the biological. We see them as grandparents, potential mentors, adoptive parents, and those who fruitfully build other relationships of love and growth for a flourishing community. In short, we understand the biblical teaching of Genesis 1 and 2 to provide metaphorical inspiration for our daily lives rather than a book of casuistic theological rules. It would, therefore, be quite inconsistent for us to insist that the beautiful metaphorical teaching of Genesis 1 and 2 on human fruitfulness must become a normative biological rule of gender complementarity in sexual expressions for people whose gender identity varies from the majority. Why is there gender variance? We do not know the answer to this question. The Bible does not address that question. We do know that such variance exists both among animals and humans. Scientific research tells us that biology plays some role in this, and there are likely a host of other factors. Many people who find themselves in a different place from the majority in the gender spectrum testify that their awareness of gender identity, and sexual orientation is something that is enduring and deeply ingrained from the earliest times they can remember. As we have seen above, Jesus recognizes that gender variance is a reality in creation and he clearly does not condemn it.

1.5 Jesus demonstrates the relational moral logic of the law in the “love commandment”.

“Teacher, which commandment in the Law is greatest?” Jesus replies, “You shall love the Lord your God with all your heart, and with all your soul and all your mind. This is the first and greatest commandment. And the second is like it, ‘You shall love your neighbour as yourself. On these two commandments hang all the law and the prophets.’” (Matthew 22:36–40)

The meaning of being human as related in loving relationship with God and one another is not speculation. It is an illumination of what it means to be human by having flourishing relationships with God and one another in the light of the teaching of Jesus and the witness of the Bible about him.

To be human, then, is to be on a journey with and in Jesus towards becoming like him. This is demonstrated in relationships of respectful love of God and others. Any teaching of the law, any Christian moral insight, has to be subjected to the logic of the “love commandment” because it is the sum of the law and the prophets (Matthew 22:40).

There is much more that can be said about being human in the light of Jesus Christ. For example, we also need to think deeply about the human relationship with the rest of God’s creation. We should also think about our human systems, structures and institutions in the light of Jesus Christ. We also have to explore how we, as human beings, enter the redemptive work of Christ in the world through the mission of the church. This missional dimension of our human call is explored by the report of the Committee on Church Doctrine, “Living in God’s Mission Today”. For the purposes of this biblical study, we will now summarize the discussion above to enable us to move on to hearing the teaching of the Bible on intimate human relationships.

To sum up, the Bible teaches us:

- that we are creatures of God who belong to God in Jesus Christ and who stand in need of liberation from sin, oppression and suffering.
- that we are all equal in Jesus Christ regardless of class, status, race, or gender variance.
- that Jesus, in his teaching about eunuchs, recognizes and identifies with gender difference that goes beyond a simplistic male or female complementarity.
- that as carriers of the image of God, we are relational creatures destined in Christ to be in loving relationship with God and one another.
- that we are made for a moral logic of mutual respect and love as summarized in the “love commandment” taught by Jesus, the law and the prophets.

2. How does our biblical understanding of the nature, meaning and purpose of the human being inform our understanding of appropriate human sexual intimacy within the church?

The discussion above makes three things about our human condition clear. Firstly, human relationships are to grow into and take on the shape of Jesus Christ in his love, respect, nurture, and ultimately his self-giving attitude demonstrated in his willing journey to the cross. Secondly, the love and respect for God and neighbour, rooted in our createdness in the image of God, requires a profound relationship of fairness and justice in our human relationships. Thirdly, we need the life journey of sanctification because we will always struggle with the brokenness of sin which remains a “power present in every human life”. (Living Faith 2.5.4)

Notwithstanding many different forms of marital practice through history, the New Testament Christians and the words of Jesus are seen to embrace covenanted monogamous relationships as the context to live out the “love commandment”. We use the word marriage for such covenants. We have already cited Jesus’ teaching on marriage and divorce in Matthew 19. We have also discussed the cultural meaning of that teaching in its historical context. Key to the understanding of marriage in that case is Jesus’ concern for the vulnerability of women where male patriarchal structures exploit women through divorce. Jesus’ teaching on divorce thus stresses accountability and faithfulness. The perspective of the “love commandment” adds more dimensions to such a covenanted relationship such as respect and love for God and one another with the marriage partner as the closest neighbour. The New Testament does not make completely clear why marriage covenants constitute the rightful context for sexual intimacy. It simply speaks of it in terms of the good example monogamy sets within Christian leadership (for example 1 Timothy 3:2 and 12). Different factors seem to play a role in these monogamy instructions. Cultural structures of the time presupposed an institution of marriage. But marriage in first century Palestine was not at all like marriage in our time. The cultural parameters and expectations were quite different from our time, and presumed unequal roles for women and men in such relationships. Certainly, the early Christian communities did not find immoral and unfaithful relationships acceptable. At the same time, the Bible bears witness to a slow reformation of marriage practices towards more equality within early Christian communities. Even though Ephesians 5:22–25 clearly reflects the cultural bias of patriarchal domination and carries that into the church, it also makes clear that the patriarchic, dominant husband needs to

give himself completely in love to his wife as Christ gave himself for us. Thus, the seeming support for patriarchal power captured by the instruction for female submission in Ephesians becomes radically reframed by male self-giving love rather than domination in Galatians. It is clear that the Galatians imperative (Galatians 3:27–8), rooted as it is in Jesus' teaching and example, took time to find traction in early Christian communities and in gender relationships.

Another Biblical perspective on marriage emerges with seeing Christian marriage as a parallel metaphor for the relationship of Christ with the church. The metaphorical relationship between God and the people of Israel, and Christ and the church, as a marriage has its roots in the story of Hosea and his wife Gomer. After their return from Egypt to Canaan, the people of Israel found themselves surrounded by the animistic religion whose worship centred on the god Baal. Baal controlled the fertility of the land through his sexual union with his sister, Ashtoreth, and the worshippers of Baal believed that by a process of imitative magic, the fertility of the land could be improved by sexual intercourse in the temple. Gomer left Hosea to become a temple prostitute and eventually drifted into slavery. Instead of rejecting her, he bought her out of slavery and restored her as his wife. As he contemplated the whole practice of temple prostitution, he saw how, just as he had been betrayed by Gomer, God had been betrayed by the people of Israel, so he altered the image of the marriage of Baal and the land, and saw God as the husband of the people of Israel – a people who had been faithless – had played the harlot as Gomer had played the harlot with Hosea. Hosea speaks of the covenant relationship built between God and his people as they were brought out of Egypt as a marriage. Israel has broken the covenant and failed to live up to the marriage vows. She has gone “whoring after false gods”. Yet God will not let her go and in the great reconciling last chapter of the prophecy, God speaking through the prophet promises to “love them freely”. (Hosea 14:3)

Ezekiel, the prophet of the destruction of Jerusalem, picks up the image and uses it explicitly, Ezekiel 16:8–15. The fall of Jerusalem is attributable to the sins of the people of Israel couched in specifically sexual terms, 16:25–27, and the judgement of God is in the terms of an angry husband wronged by his wife, 16:35–43. Hosea had seen the possibilities for good as well as the potential for sin in his use of the allegory. Ezekiel uses the image to condemn Israel in strong sexual language. The metaphorical relationship between God and the people of Israel became a very familiar one.

Ephesians 5:25–33 picks up this image as it had begun to be applied to Christ and the church, and literally applies it to marriage and seems to use it to confirm the Roman patriarchal idea of the inferior position of the woman in marriage. But the author starts to move towards a metaphorical reading of Genesis 2:24 – seeing this union not uniquely as gender based, but rather relation based.

But it also applies to you: every husband must love his wife as himself, and every wife must respect her husband. (Ephesians 5:33)

It is true that this text, under the influence of patriarchal culture of the time, still retains a gender imbalance between love and respect, demanding different things from male and female, yet when we read this in the light of Jesus Christ and his teaching, we should find ourselves constrained to read this text for equality. We are not making such conclusions simply based in cultural change in our time, but rather, based in the biblical witness to Jesus Christ. As Presbyterians, we have made similar conclusions on the place and role of women in leadership in the church. The “love commandment” and the logic of Jesus' teaching and example as witnessed in the Bible lead us to set slaves free and to treat women with just equality.

What then is the moral logic of such intimate Christian relationships? It seems that the texts above move us to understand that marriage in its ideal form is expressed in a covenanted monogamous relationship of mutual love and cherish, bathed in the mutual respect of the partners for the image of God in the other. In fact, the passage in Ephesians pushes this further by urging Christ-like self-giving love between partners. It thus imagines a certain vulnerability – a truthful “nakedness” and honesty before the other. Where relationships take on this level of mutual respect, vulnerability and self-giving love, they become metaphors and even sermons of the relationship between Christ and the church. This represents the ideal of intimate Christian relationships.

Whereas all Christians are urged to live in the fruit of the Spirit which reflect Jesus Christ, the marriage covenant provides an opportunity for a profound deepening of these fruits in vulnerability and tender cherishing of one another. Such examples of Christian intimacy inspire the world and Christian community.

Sexual intimacy also expresses desire and fulfillment. Later Christian tradition has had more problems with sexual desire than is warranted by biblical teaching itself. Although the development of the rejection of the enjoyment of sexual intimacy in late-early Christianity is an interesting and worthy topic, it is outside the scope of this study.⁸ Here we are trying to look at the Bible and its teaching. The Bible tends to be very matter of fact about sexual intimacy. Paul deals with sexual desire as something natural in 1 Corinthians 7:9. “Better to marry than to burn with desire” is his advice to early Christians. In fact, there is a real way in which covenanted intimate relationships within the Christian community becomes a hedge against those things that tempt us into sin. When we “burn with desire”, so that it becomes subject to excessive out of control sexual desire we can hurt, exploit and use others as objects and violate the “love commandment”. We can violate social norms that bring scandal on the Christian community. The implication of Paul’s instruction in 1 Corinthians 7 is that it is not the desire that is the problem, but an excess of it and its misdirection in exploitation and promiscuity. When we live with such desire we need to find the appropriate and loving place to express it to the glory of God. A covenanted, respectful relationship is that place for Christians. Where we work at healthy, loving, accountable and committed intimate relationships, we minimize the risk to those who are vulnerable to sexual exploitation in our Christian communities.

3. How do we understand such a biblical moral logic for people who experience same sex sexual attraction and intimate same sex relations as Christians and wish to recognize covenanted monogamous relationships?

The New Testament teaching about marriage does not speak of same sex intimate relationships. It is uncertain if same sex marriage covenants existed in the Roman culture of the time. We know that later in history Christian Emperors Constantius and Constans banned same sex unions. (Johansson 1990, p. 683) The reason given for this law was not primarily based in the Bible but in the understanding of the male gender role in the Roman culture. That law bans some kind of same sex union or marriage covenant between same sex partners on the basis that one partner is acting in an “unmanly” way playing an “inferior” female role. However, no actual further historical evidence has been found that explains the ceremonies that formalized such relationships. One of the major scholars on that period, Matthew Keuffler, believes that these ceremonies were probably rare and celebrated between Roman men and eunuchs for which he sites Roman examples of marriages between eunuchs and men. (2001, p. 100–102)⁹ We do know that same sex intimate relationships were a phenomenon in Christian communities by the fourth century because Chrysostom preached against such relationships with great vehemence during his tenure in the city of Antioch. (Crompton 2003, p. 141–142) Later, the Emperor Justinian further radicalized anti-same sex laws a persecution of many bishops in same sex relationships that took place. (Crompton 2003, p. 143–144) When reading the New Testament on same sex relationships, we do need to understand that the concept of sexual orientation, now recognized by the church as a reality in people’s lives in the light of science and experience, was not a known concept of that time. Some Christians in early Christianity did engage in intimate same sex relationships and some Christians, particularly in the Alexandrian school in the third century and later in the fourth century, strongly opposed such relationships.

We also know that, in the third century, there developed a tradition against *all* forms of sex with the exclusion of sexual intercourse that could lead to procreation. This development is not rooted in the Bible but rather in the emergence of a monastic movement that emphasized severe self-deprivation. And even in the case of procreative sex, intimacy was to take place without “passion”. In this view, sex served a purpose outside any form of unitive cherishing and enjoyment for its own sake. This understanding is clearly unbiblical. This conception of sexual expression became part of the monastic tradition of the medieval church but was solidly rejected by the Reformers and our own Reformed-Presbyterian tradition.

When we consider LGBTQI people in relationships today, how does the greater moral logic on covenant, monogamy and love help us discern how intimacy should be considered? Also, how does the teaching, example and “love commandment” of Jesus illuminate our discernment with such sisters and brothers?

There are stories of faithful intimacy in the Bible such as the relationship between David and Jonathan. The story begins in 1 Samuel 18:1–4 (International Standard Version),

When David finished speaking with Saul, Jonathan became a close friend to David, and Jonathan loved him as himself. Saul took David that day and did not let him return to his father's house. Jonathan made a covenant with David because he loved him as he loved himself. Jonathan took off the robe that he had on and gave it to David, along with his coat, his sword, his bow, and his belt.

Several elements of this story are important. First, there is clearly tender love involved between David and Jonathan, it is a covenanted relationship that moves beyond Jonathan's loyalty to his father, and the vows are sealed with the exchange of symbolic objects. Later, when Saul decides to kill David, Jonathan honours this profound relationship of love. After making sure his servant will not give away the relationship by sending him away 1 Samuel 20:41–42 reports,

Then David came out from the south side of the rock, fell on his face, and bowed down three times. The men kissed each other, and both of them cried, but David even more. Jonathan told David, "Go in peace since both of us swore in the name of the Lord: 'May the Lord be between me and you, and between my descendants and your descendants forever.'" Then David got up and left, while Jonathan went to the city. (International Standard Version)

In this stage of the relationship, the Bible story recounts intimate physical cherishing of one another to bring comfort in a very difficult and dangerous situation.¹⁰ So profound is the anticipated separation that both Jonathan and David weep as they anticipate the difficult times ahead. Although we know little of the cultural meaning of such relationships in the time of David and Jonathan, we can see clearly that here is a form of profound same sex intimate relationship that involves mutual physical and emotional comfort and covenant. Scholars have noted different cultural dimensions to this story. Thus, it is important to note the theological and political importance of this story to legitimize David's kingship and the movement from Saul to David's royal reign. (Gagnon, 2001, p. 147–148 and Heacock 2011:8–14) There may be a dimension of the ancient idea of "brother making" in the covenant between David and Jonathan. The story does not comment on or imply the most intimate forms of sexual intimacy. Nevertheless, biblical scholars have also argued that there are strong elements of same sex love in equality in this story. (Nissinen 1998, p. 55 ff. and Jennings 2005, p. 34–35) Jennings concludes that in the subversion of the power relationship between the older Jonathan and the younger David, this story anticipates something like committed same sex relationships as we understand them today. (Jennings 2005, p. 5) At the very least, this story offers a positive biblical example of same sex love. We can also see that this relationship reflects Jesus' teaching about human responsibility and love as between two men as required by the "love commandment". We have no biblical evidence to claim that David and Jonathan's relationship was intimately sexual. However, the Bible bears witness to a profound relationship of love between two men that included physical cherishing, holding and kissing.

Another story of a positive and profound same sex relationship from the Old Testament is the story of Naomi and Ruth. This story forms part of a remarkable set of narratives in both the Old and New Testaments that demonstrates the inclusion and welcome of outsiders as documented in the work of Anthony Spina. (2005; see also Lings 2013, p. 616 ff)

The Old Testament scholar Renato K. Lings writes,

Written in classical Hebrew, the story contains the passionate declaration of loyalty and life-long commitment spoken by a Moabite woman Ruth to Naomi, an Israelite woman from Bethlehem. (Lings 2013, p. 617)

Lings notes that this story has often received little attention in discussion on the biblical perspective on same sex relationships. It is of importance, for our subject, to note that in the opening section of the book an important parallel occurs between Genesis 2:24 and Ruth 1:14. The International Standard Version translates Ruth in this way,

They began to cry loudly again. So Orpah kissed her mother-in-law good-bye, but Ruth remained with her.

However, the phrase “remained with her” in Hebrew is *dovqah bah* which parallels that same language in Genesis 2:24 “Therefore a man will leave his father and his mother and cling to his wife, and they will become one flesh.” In Genesis 2:24, the Hebrew for “cling to” is rendered *davaq beishto*. (Lings 2013, p. 618) Ling refers to Ruth having “clung” to Naomi. This parallel use of the same Hebrew expression lends strong support to Reformed scholar James Brownson’s argument that Genesis 2:24 must be read not simply as a statement of gender complementarity but as a Hebrew expression for the forging of a kinship bond. In this case the bond is between two women. (Brownson, 2013, p. 109) The story continues with the beautiful and loyal covenant commitment made by Ruth,

Because wherever you go, I’ll go. Wherever you live, I’ll live. Your people will be my people, and your God, my God. Where you die, I’ll die and be buried. May the Lord do this to me – and more – if anything except death comes between you and me. (Ruth 1:16–17)

There is great and wide significance to the story of Ruth where a Moabite outsider becomes an intimate part of the story of the people of God. The story, draws attention to the vulnerability of women in a patriarchal society where protection can only be provided by a male in the extended family – a theme that reappears in a parallel situation in Jesus’ concern for the vulnerability of women in patriarchal divorce practices. The Ruth and Naomi story is one of the transgression of cultural taboos across cultural, racial and gender lines in an intimate relationship between two women who are witnessed by the Bible to be blessed by God in this relationship.

The strength, commitment, loyalty and equality expressed across prejudicial boundaries of race and gender reflect much of what we have discussed about the New Testament teaching on marriage. We find in these two women, a love that reflects a profound reflection of the “love commandment” both in the love of God (your God will be my God) and the love and respect of neighbour. In her study on the book of Ruth, Celena Duncan concludes the following about this story:

Were Ruth and Naomi close in-laws, friends or sexual intimates? Labeling their relationship is to limit and diminish what they had. (Duncan at the end of Ling’s extended discussion of this relationship; see Lings 2013, p. 618–626 for an in-depth discussion of this relationship)

In the story of the relationship between Jesus and the “beloved disciple”, we have a parallel with the stories of David and Jonathan, and Ruth and Naomi. There is considerable debate among scholars about the identity of the “beloved disciple” mentioned 19 times in different variants of the gospel. (Lings 2013, p. 645) Although church traditions often mention John, the son of Zebedee, the evidence for this is slim. (Lings 2013, p. 644; see also Hanks 2000, p. 64; Nissinen 1998, p. 121; Jennings 2003, p. 43) A stronger candidate is Lazarus. (Lings 2013, p. 644) For the sake of this study the particular identity of the beloved disciple is not key to the discussion. However, the biblical witness is that Jesus has a particular loving and special relationship with one disciple that included openly recognized physical cherishing (John 13:23–24). It is significant that, according to the gospel of John, Jesus and this disciple received mutual physical comfort in the face of Jesus impending death. We can all imagine how meaningful physical cherishing can be when we find ourselves in extreme situations of challenge, pain and grief. We find the key biblical text in John 13:23–24. Here the beloved disciple is acknowledged as one who had special access to Jesus. Biblical scholars note that the presence and role of the disciple is woven into the larger narrative of John’s gospel. So, for example, Lings notes that there is evidence that the figure referred to as another disciple (John 18:15–16) might be the same as the beloved disciple. John 13:23–24 in a translation closer to the original Greek than most modern translations in the International Standard Version reads,

One of his disciples, the one whom Jesus kept loving, had been sitting very close to him. So Simon Peter motioned to this man to ask Jesus about whom he was speaking. Leaning forward on Jesus’ chest, he asked him, “Lord, who is it?”

In the gospel of John this disciple remains faithful and loyal to Jesus, courageously remains with Jesus right up to the point of his death on the cross. This disciple seems to be the only male disciple present at the cross in the way John 19:26 describes the event. (Lings 2013, p. 645) When the gospel of John tells the story of the resurrection, it stresses that Mary Magdalene first took the news to Simon Peter and the “other disciple”, and that disciple outruns Peter to the grave (John

20:2–4). He is the first believer in the resurrection (John 20:8) and the first one who recognizes Jesus on the beach after the resurrection (John 21:7). Many LGBTQI Christians bear witness to having found great comfort and hope in this story when they struggled with rejection, judgement and persecution in their Christian communities. Here is someone who loved Jesus with a great devotion and commitment similar to their experience of loving and following Jesus even in the face of the persecution. Moreover, their experience in relation to their partners felt similar to Paul's reflection on marriage, as a metaphor or sermon on the love between Jesus and the church.

There is no reason to believe, nor is there a biblical argument to be made that Jesus and the beloved disciple engaged in sexual intercourse. The same can be said of Jesus and heterosexual relationships. This is not why this story is discussed here. Rather, this relationship demonstrates that Jesus developed a deep emotional and physical bond with another male disciple who is considered exemplary and blessed.

4. How do texts traditionally associated with a prohibition against same sex intimacy relate to the larger biblical teaching on the human being and appropriate sexual morality within the Christian church?

Our study so far has given us much biblical support for respecting, loving and treating LGBTQI Christians with justice and equality. Primarily, this is rooted in whom we are created and intended to be and become as human beings. It has established that there are biblical examples of profound covenantal and loving relationships of people of the same sex described in positive ways in the Bible. We have also seen that Jesus affirms sexual complementarity with the proviso that it is to be an equal and just complementarity. At the same time, Jesus recognized and may have associated himself with a third category of gender identity in his own time – the eunuch. The three kinds of eunuchs he recognized were males and intersex people whose sexual ability and experience differs from heterosexual norms either for reasons of birth, choice or abusive force. This class of person, in the time of Jesus, was almost completely associated with slaves. Not all of these classes of eunuchs abstained from sexual intimacy. Thus, when we read in Galatians 3 “that there is no difference between Jews and Gentiles, between slaves and free people, between men and women” but only unity in Christ we need to consider gender variance as part of that equality. Such recognition follows Jesus' own actions of including those who were excluded and marginalized in his time, and it also reflects the moral logic of the “love commandment”.

What we have not addressed so far is if these principles extend to intimate sexual intercourse between people of the same sex. Generally speaking, the principles outlined above should lead in that direction in as much as it would constitute Christians treating each other with loving and just equality. Yet we have to ask,

Could it be that the witness of Jesus and the Bible teaches that people of the same sex can love each other profoundly and exclusively, cherish and support each other physically and emotionally, and even desire each other sexually, yet, to act on that sexual desire would become sinful and unacceptable?

This is the conclusion reached by the Statement on Human Sexuality of the 1994 General Assembly. After doing some biblical study it concludes,

6.20 Is homosexual practice a Christian option? Our brief, exegetical review of biblical texts set within the broader biblical perspective on our vocation as sexual beings leads us to say ‘No’. Committed heterosexual union is so connected with creation in both its unitive and procreative dimensions that we must consider this as central to God's intention for human sexuality. Accordingly, scripture treats all other contexts for sexual intercourse, as departures from God's created order. It may be asked, ‘If sexuality is God's good gift to humanity, why must there be rules to discipline its expression?’ In reply, the Bible refuses to countenance any dualism that would divide spiritual life from bodily life. Contrary to the culturally-sanctioned sexual practices of a city like Corinth, Paul proclaimed a divinely-ordained morality where Christians must see themselves, body and soul, as being the temple of the Holy Spirit (1 Corinthians 6:18–20). Although our society demands the right to sexual expression and largely ignores such discipline, the church submits to God's guidance.

6.21 Can one argue in favour of homosexual relationships on the basis of their caring quality? There is no question that the love and commitment of some homosexual

relationships can be stronger than that in church sanctioned marriages. However, grace and law are not separated. Law and love are companions, not enemies.

Jesus said: 'If you love me you will keep my commandments.' (John 14:15) Love in the Bible is not a sentimental or indulgent emotion; nor is it primarily sexual. Love honours God and cares for the neighbour. It is made known to us in God's revelation in Jesus Christ. Loving God, loving our neighbour, loving ourselves, will often mean, not the fulfillment of every desire, or the meeting of every perceived need, but the acceptance of denial and sacrifice which is at the heart of the Christian faith.

6.22 Is 'No' the only word that the church has for those who struggle with homosexuality? To be merely negative is lacking in pastoral sensitivity. The church must listen to and share the very real pain of homosexuals and their families. While we cannot ignore the direction of scripture, at the same time we cannot minimize either the human pain or the human potential of homosexual men and women; nor can we ignore our Scriptural calling to witness to God's love of all God's people and the power of grace.

6.23 God has so created us that we, humans, need one another. Social intercourse is necessary for all. Sexual intercourse, however, is not. Life can be full and abundant for the single, both homosexual and heterosexual, without sexual intercourse, despite the dictates of current society. Sexuality, which is inherent to us all, can be expressed in other ways than by genital activity – in friendship, in affection, in touch and in belonging. The alternative is not between the intimacy of homosexual intercourse on the one hand, and the pain of isolation and repression on the other. The church is called to be a welcoming, nurturing, loving and supportive community, a true church family, where all are welcomed, nurtured, loved and supported. Sadly, the Christian church has frequently shunned homosexuals and failed to minister to them and with them. The church as a whole must repent of its homophobia and hypocrisy. All Christians, whether our sins are of the spirit or of the flesh, whether heterosexual or homosexual, need God's forgiveness and mutual forgiveness as we pursue together the path of holy living. Grace abounds, and in our weakness God's strength is made known.

6.24 Some will refuse our call for homosexual chastity as impossibly idealistic, or reject it as psychologically unhealthy. Sexual chastity, it is argued, is a gift, and not everyone with a homosexual orientation has this gift. However, the grace offered by the Lord Jesus Christ is neither cheap, allowing us acceptance without repentance, nor is it powerless. The gospel contains within it not only the demand for transformation but the power to achieve it.

Several things must be noted when citing this conclusion by the HS1994 statement. Firstly, the report acknowledges that it only does brief exegetical work. Secondly, the report as a whole wisely concludes by saying,

The implications of this report for pastoral care are far-reaching and deserve much more careful consultation and consideration than your committee has been able to give them. No Christian position on human sexuality can be considered definitive until such implications have been carefully and prayerfully thought through.

It must also be noted that both our understanding of sexual orientation and gender identity has deepened since the time of the report. These understandings contribute to the pastoral care implications mentioned in the conclusion. They include strong evidence that the kind of position outlined in HS1994 does harm to LGBTQI teens and adults who are vulnerable in non-affirming Christian communities. We must also note several points of tension between the HS1994 statement and the biblical study conducted so far. These are,

- The statement assumes a fundamental gender complementarity as the basis for any form of acceptable Christian practice. So far, in our study, such a claim as an exclusive claim is not supported by this biblical study. We will deal with this further below.
- The HS1994 statement does not study or discuss Jesus' teaching on the status of the eunuch. It also assumes a reading of Genesis 2:24 that leads to an exclusive biological rule of gender complementarity in all sexual relationships. Such an exclusive claim is neither obvious nor supportable in the light of the teaching of Jesus and the "love commandment", and a recognition of the cultural context and style of the text itself.

- The statement makes an assumption that “keeping Jesus’ commandments” means that there is no appropriate place for same sex sexual intercourse in Christian communities. However, in claiming Jesus’ commandment the report does not give attention to fuller biblical understanding of whom the human being is and God’s creative intent in the light of the biblical witness to Jesus. It does not consider that love of LGBTQI sisters and brothers requires a recognition of their dignity as carrying the image of God. Neither does it listen to LGBTQI Christians who bear witness to God’s blessing on their relationships. At the very least, the “love commandment” and the biblical witness to Jesus requires that.
- The statement also diverges, without explanation, from the biblical Paul’s teaching on sexual desire, “It is better to marry than to burn with desire.” (1 Corinthians 7:9) In the process it denies LGBTQI Christians equality in treatment before God and the Christian community, and it denies LGBTQI Christians a holy way to express strongly experienced sexual desire within a loving covenanted relationship. We have to ask: does such a denial of equal treatment and the reality of desire fulfill Jesus’ “love commandment”?

The conclusions of HS1994 are reached by looking at biblical texts that are commonly assumed to say something about same sex sexual activity. But what do these texts actually say? This study will address the same texts under the following themes:

1. Is male or female sexual complementarity a fundamental requirement for holy sexual intercourse?
2. What does the story of Sodom and Gomorrah (Genesis 19) teach us about appropriate sexuality?
3. What does Leviticus 18:22 and 20:13 prohibit?
4. Is all same sex sexual activity wicked and “against nature” (Romans 1)?
5. What kind of sexual behaviour do the “vice lists” of the Paul’s letters refer to (the interpretation and translation history of 1 Corinthians 6:9 and 1 Timothy 1:10)?

4.1 Is male or female sexual complementarity a fundamental requirement for holy sexual intercourse?

We have already touched on the theory of male or female sexual complementarity in the study above. The question before us is not if male or female sexuality expressed in a covenant of marriage is acceptable within Christian communities. Nor is the question if covenanted relationships are necessary for appropriate sexual relationships in Christian communities. Both these things are assumed and are well supported by biblical teaching in the light of the witness to Jesus and the “love commandment”. The question here is whether the male or female binary is fundamental or essential for an appropriate expression of sexual intimacy? The conclusions against the validity of all same sex sexual relationships in HS1994 fundamentally hangs on the argument that male or female sexual complementarity *is* fundamental and normative. The argument is based on reading the creation stories of Genesis 1 and 2 as evidence that God exclusively creates only males and females. It also requires the assumption that procreation is essential to an appropriate Christian sexual relationship. As mentioned earlier, Jesus’ comments on marriage and divorce and his reference to Genesis 2:24 plus the teaching on marriage in the New Testament, which assumes a male or female relationship, is taken as further support for this theory. Sometimes this argument is further developed by reading Romans 1 as meaning that same sex sexual relations are by definition against God’s creational intent and therefore sinful. We will discuss Romans 1 and its place in the letter later. For now, we will focus first on the Genesis creation texts.

The approach followed by the HS1994 statement follows the theological argument that the creation narratives establish the idea that the image of God in humankind is not sexless Divine substance but, rather, sexually differentiated. This means that the image of God has to express male and female gender as well as the biological differentiation. The evangelical scholar Megan DeFranza challenges this view arguing that this particular emphasis, rooted in dialectical theologies of the twentieth century, establishes a binary model of sex differentiation rather than a Trinitarian relational model which recognizes that God and God’s image is beyond gender and sexual organs. (2015, p. 148)

This theological development moves male or female gender difference from the level of “normalcy” to normativity. It is important for this biblical study to remember that this move to normativity, based in the Genesis narrative, is an act of theological interpretation and not simply

of biblical interpretation. What happens is that the condition of being either male or female now is understood as part of the God-intended “ontology”. That is, it is part of the nature of the being of human beings and it is God’s only intent that human beings are either male or female. For people born intersex, with unclear distinction of sexual body parts this means that they become less than human in some way. For people who find themselves with a non-heterosexual sexual orientation this means that they are considered in some way disordered and in some way, in their very being, deficient before God. But the Genesis texts should not be read this way since it denies that our LGBTQI sisters and brothers their place as children of God. This is not what the “love commandment” would lead us to conclude.

We have already discussed the problems with elevating biological gender complementarity to the level of normativity in section 1.4 above (p. 515–16). As we pointed out, Presbyterian Christians do not read these texts literally and normatively when it comes to creation. We understand the 7 days of creation as metaphorical, and the Garden of Eden and the naming of the animals as metaphorical for our relationship with creation. The message of the poem and story of creation is one that emphasizes the rightness and goodness of God’s creation, God’s wish for humankind to flourish together in community, and the proper role of faithfulness between those who covenant together to form a family or kinship bond. There is much more to be learned from these creation accounts. These stories set themselves apart from surrounding cultures by emphasizing God as the God of creation rather than created objects being “god”. Humans are not God but stand in a profound relationship of love, justice and responsibility with one another and creation thus carrying God’s image in some way. Our logic as we read these passages is to understand them in terms of the culture and world-view of the time. We do not expect them to tell us about scientific theories. Just because something, like other galaxies, is not mentioned does not mean that we deny their existence. To read these texts in accountability to our LGBTQI sisters and brothers, therefore, also requires us to be consistent when we apply our understanding of cultural context to sexuality and gender. When Genesis 2:24 states that a man shall leave his father and mother and “cling” to his wife, it does not logically follow that God would not approve of two women who cling to one another in deep covenanted love. James Brownson offers an exhaustive discussion of the concept of “one flesh union” and the Hebrew concept of “cleaving or clinging to”, and challenges an exclusive biological reading of this text.¹¹ We have already argued that as Presbyterians we understand “being fruitful and multiply” in a metaphorical way – indicating community enriching relationships that help humans flourish.¹² In fact, if we read these texts in the light of Christ, his teaching and example, we are led to conclude a more generous, gracious and just recognition of those whose gender identity and sexual orientation does not follow the majority. Simply put, Genesis 1 and 2 are not texts intended to teach us how to understand gender variance and sexual orientation. Our task at hand, to discern a biblical perspective on covenanted intimate same sex relationships require us to imagine how to extend Jesus’ teaching and attitude towards outsiders, unclean gentiles, Samaritans, the gender challenge and variance of eunuchs to covenanted same sex relationships. If we do that, the Bible guides us to be generous, just and hospitable to covenanted same sex relationships.

To conclude, if one approaches the biblical text with the assumption that God rejects same sex sexual intimacy it might lead to an argument for a normative male or female requirement for sexual relations. However, if one considers the poetic and narrative styles of the Genesis 1 and 2 texts, the influence of patriarchy and cultural norms of the time, the teaching of Jesus and the “love commandment”, reaching such a conclusion is not biblically supported.

4.2 What does the story of Sodom and Gomorrah (Genesis 19) teach us about appropriate sexuality?

The Statement on Human Sexuality of 1994 gives the story of Genesis 19 very little attention. Since 1994, there has been a growing body of research on the Sodom and Gomorrah stories. This is particularly relevant because Christian tradition, from the fourth century onwards, developed a teaching against the sin of sodomy. This sin is essentially associated with the story of Genesis 19. It is beyond the scope of this biblical study to discuss this tradition fully. However, it is very important to note several things. Firstly, we need to note that the concept of sodomy and the sin of sodomy is not the same thing as “homosexuality”.¹³ Secondly, the definition and understanding of sodomy took many different forms including heterosexual sexual excesses. Thirdly, the history of this teaching represents some of the most shameful acts

committed by the church against those accused of sodomy including, severe torture, public starvation to death, live burning at the stake, and the mutilation of the genitals of the accused. In the Reformed Presbyterian tradition, this abhorrent history continued. In Protestant Geneva, victims accused of sodomy were broken on the wheel (tied and systematically beaten to death); others were publicly burned; a woman accused of lesbianism was held under water until she drowned; slaves were publicly hanged. In the Protestant Dutch Republic, the prosecution of “sodomites” even involved child abuse and drowning teenage boys by holding them down in barrels of water. The important thing to remember here is that the involvement of the Christian church in this tradition was far removed from the gospel of Jesus Christ and the imperative of the “love commandment”. It was without a doubt on the wrong side of Christ.¹⁴

The interpretation of Genesis 18–19 as a text addressing same sex sexual intercourse in general is a post-biblical development most commonly traced to the Jewish scholar Philo of Alexandria. Within the Old Testament, this text is of great importance and receives mention in 20 places. Whenever it is mentioned in the Old Testament, there are four basic interpretations of the meaning of the story.

- The severity of judgement of destruction, desolation and ruin upon Sodom and Gomorrah (Deuteronomy 29:2; Isaiah 13:20–21; Jeremiah 49:18 and 50:40; Isaiah 13:21; Jeremiah 50:39; Jeremiah 49:17; Amos 4:11; Zephaniah 2:9).
- The pride and arrogance among the Sodomites (Ezekiel 16:56; Ezekiel 16:49–50; Isaiah 13:19; Jeremiah 49:14–18; Jeremiah 50:29; Jeremiah 50:31; Jeremiah 50:40; Zephaniah 2:9–10).
- The identification of the sin of Sodom as apostasy and idolatry (Deuteronomy 29:22–25; Deuteronomy 32:32–33; Isaiah 3:8–9; Jeremiah 50:38; Ezekiel 16:48–51).
- The association of the sin of Sodom and Gomorrah with corruption and oppression (Jeremiah 23:14; Isaiah 1:21–23; Isaiah 1:10; Isaiah 1:15–16).

Clearly, the Hebrew tradition of the Old Testament did *not* associate the sin of Sodom with sexual activity.

Sodom and Gomorrah enjoys mention in nine places in the New Testament where it is used:

- as a metaphor for judgement and the suddenness of the second coming of Christ (Matthew 11:23–24; Luke 17:29–31).
- a failure to heed the gospel message and some connection to hospitality (Matthew 10:15; Luke 10:12).
- in themes similar those of the Old Testament prophets (Romans 9:29; Revelations 11:8).

There are also references in the later biblical material in Jude and 2 Peter. Jude was probably written earlier than 2 Peter, and 2 Peter likely draws on Jude and other extra biblical writings (pseudepigraphical texts – spurious writings, especially writings falsely attributed to biblical characters or times such as *The Assumption of Moses*) for its reference. (Lings 2013, p. 276–278) In this later New Testament tradition, a new emphasis is placed on associating the sin of Sodom with sexual immorality. However, the immorality addressed is not same sex activity but heterosexual excess. (Lings 2013, p. 278; see also Lings’ references to Carden 2004 and Miller 2010) Modern translations that imply that Jude verse 7 refers to “homosexual activities” (e.g. International Standard Version) make assumptions not present in the actual Greek text (which speaks of “other flesh” – not a term used for same sex activity in the cultural context of the time). Jude is citing from spurious sources. The translational bias towards condemning “homosexuality” has its roots in modern prejudice built on the development of the idea of “sodomy” which dates to later Christianity. It would take another two centuries after the New Testament, before the argument of the Jewish scholar, Philo of Alexandria, that the principle sin of Sodom was same sex sexual behaviour was adopted by the architects of Christendom. For the theme of our study it is very important to note how Bible translation has been influenced by later developments in Christian thinking. For a responsible and honest reading of these texts in accountability to LGBTQI sisters and brothers, we need to consider how the later idea of Sodom’s sin has reshaped a view not initially supported by the biblical text.

But, does the story of Genesis 19 not clearly imply same sex sexual intercourse as the bad things that the men of the city wanted to do to Lot’s visitors? To try and answer this question raises surprising problems of interpretation. The first problem lies in the Hebrew expression “to know” someone. In classical Hebrew the concept to know (*yada*) has often become synonymous with

“to have sexual relations with”.¹⁵ However, scholarship on this use of this term in the Old Testament shows that this term has a set of complex meanings. In the telling of Genesis 18–19, its use is further complicated by a parallel in the Hebrew text between God “seeing what is going on” in Sodom and Gomorrah (Genesis 18:21) and the men of Sodom wanting “to know” God’s visitors (Genesis 19:5). Scholars point out that the verb used here are two cohortatives¹⁶ of “*yada*” thus implying mutual investigation rather than a sexual act. It appears that Genesis 19 might speak of an attempt at an inquisitorial, violent and torturous, act of interrogation.¹⁷ This understanding, suggested by the shape of the text itself, also bears out the New Testament hints that the sin of Sodom is exploitative and unjust inhospitality to the stranger and the vulnerable. Could the Genesis 19:5 text be read as same sex sexual desire? Perhaps, but then it is also a desire to commit violent rape. Whatever the exact meaning of this text, it speaks of some form of wicked, violent, abusive intent. There is nothing in this story that can be interpreted as a condemnation of covenanted loving relationships between partners of the same sex. This biblical insight also suggests that, as Presbyterian Christians today, we should deal critically with the development of the idea of the sin of sodomy from the fourth century onwards.

4.3 What does Leviticus 18:22 and 20:13 prohibit?

When discussing the biblical material HS1994, section 6.7 makes reference to Leviticus 18:22 and 20:13. It does not discuss these texts extensively and does not examine the actual texts, who their audience is, and what kind of behaviour they actually prohibit. HS1994 also observes that the use of texts like this from the “Holiness Code” in the Old Testament for Christian ethics today needs further study. Nevertheless, some Presbyterians continue to claim that these two texts clearly prohibit all forms of same sex intimate relationships. It is therefore important to give the texts themselves a fuller treatment and discussion of what they mean for LGBTQI Christians. There is a vast amount of scholarship on these two texts. Lings shows that there are at least 12 different theories in both Judaism and Christianity about what kind of sexual behaviour is actually prohibited here. (2013, p. 228) Clearly the cultural context and our limited understanding of seventh century BCE Judah makes it difficult to draw clear and unequivocal conclusions. It is important to realize that these texts do not have simple or clear interpretations. Additional insight into the classical Hebrew and its interpretation, as well as issues of context, continue to be debated by scholars.

The first thing we need to establish when looking at these two texts from Leviticus is that, in the patriarchal system of the Hebrew culture of the time, the intended audience is likely married male Hebrew men. The set of other sexual prohibitions in the context of chapters 18 and 20 of Leviticus deals in various ways with the patriarchal system of marriage and how kinship bonds among family might be violated. One of the key violations of the kinship based marriage code that a married male Hebrew man of the time could commit was to deny his wife his sperm. A woman’s place and role in the patriarchal system of marriage was determined by her right to become pregnant by her husband. Sexual acts such as masturbation per se is not proscribed but when seed is spilled in intercourse, such as in the case of Onan (Genesis 38:9–10), it is considered a violation. (Milgrom 2000, p. 1567) Indeed, the accepted practice of using birth control during intercourse by Presbyterians today, would constitute a violation of the marriage bond under the “Holiness Code”. In Leviticus 18, the text associated with male same sex sexual intercourse is also immediately preceded by a discussion of the idolatrous worship of the god Molech.

After examining the prohibitions of Leviticus 18:22 and 20:13 in the light of the laws of surrounding Middle Eastern cultures of the time, Rabbi Jacob Milgrom concludes that the rationale for this specific prohibition in seventh century Judah is rooted in the lack of procreative purpose in sexual intercourse. (2000, p. 1567) This argument is supported by the context of the texts with other prohibitions that surround them and also the cultural context and the theories of “P” and “H” traditions (“P” is the priestly concern for pure ritual like the worship of Molech, in the preceding verse to Leviticus 18:22, and “H” is the larger concern for purity of the land). Milgrom shows that the Hebrew plural tense indicates illicit sexual relations in the “Holiness Code” while the singular tense indicates acceptable practice. The text literally reads something like this in Hebrew, “a man shall not lie with a man (as) the ‘lyings’ down of women”. We also have to note that other biblical scholars have pointed out that “women” in this text might be better translated with “wives” and “lyings down” as beds. (Lings 2013, p. 206–212) In the biblical context of this text, Milgrom concludes,

Thus since illicit carnal relations are implied by the term *miskiibe 'isso*, it may be plausibly suggested that homosexuality is herewith forbidden for only the equivalent degree of forbidden heterosexual relations, namely, those enumerated in the preceding verses (D. Stewart). However, sexual liaisons occurring with males outside these relations would not be forbidden. And since the same term *miskebe 'isso* is used in the list containing sanctions (20:13), it would mean that sexual liaisons with males, falling outside the control of the paterfamilias, would be neither condemnable nor punishable. Thus *miskiibe 'isso*, referring to illicit male/female relations, is applied to illicit male/male relations, and the literal meaning of our verse is: do not have sex with a male with whose widow sex is forbidden. In effect, this means that the homosexual prohibition applies to Ego with father, son, and brother (subsumed in v. 6) and to grandfather grandson, uncle-nephew, and stepfather-stepson, but not to any other male. (2000, p. 1567)

If we, as Christians, were to take guidance from this Jewish perspective on the “Holiness Code” and its application, we would conclude that this text, even taken as still applicable to our situation today, does not prohibit covenanted same sex intimacy. It does give guidance in terms of prohibiting sexual marital unfaithfulness and perhaps other forms of incestuous exploitation of males within a wider kinship family system. K. Renato Lings makes a strong and persuasive case for reading these two texts in their context and sentence constructions as prohibitions against same sex incest. (2013, p. 232–238) To put it simply, it forbids the kind of sexual intercourse between males that damage bonds of covenant and love. Such a reading of this text also reflects the logic of Jesus’ “love commandment”. Some scholars argue that these texts and their prohibitions constitute such rare constructions in the Hebrew language that reading them as if intended to be a universal rejection of all forms of same sex intimacy simply does not make sense. If that were the intention, they point out, then the text would simply read, “you shall not lie with a male”. (Stewart 2006, p. 97)

Although scholars will continue to debate the finer points of translating these texts and their meaning, what will be clear from the discussion above, is that these texts, taken in their biblical and cultural context, and considered in the light of the problems of translating classical Hebrew, cannot simply be interpreted as a clear and unequivocal normative prohibition against covenanted intimate same sex relationships as we know them today. These considerations also do not yet deal with how Christians are to interpret the moral laws of the “Holiness Code” in Leviticus. The key to that question lies with the biblical witness to Jesus Christ and particularly how the great “love commandment” frames our reading of these texts. The interpreters cited above have begun to map a way for us to understand the moral teaching of Leviticus 18:22 and Leviticus 20:13 as still being valid in the way they point to the profound respect for faithfulness in marriage and respect for not sexually violating others within a wider family circle.

Although other texts in the Old Testament are sometimes cited to prohibit all forms of same sex intimacy, such texts are not really applicable to either same sex relationships or to covenanted faithful same sex relationships. There are no prohibitions of intimate woman to woman relationships in the Old Testament. This is not surprising as the patriarchal system would not consider such female sexual intimacy as violating the patriarchal code of kinship bonds. What then of the New Testament? Does Romans 1 not clearly teach that all same sex intimacy, both male and female is against nature and therefore wrong?

4.4 Is all same sex sexual activity wicked and “against nature” (Romans 1)?

If one were to assume, as later Christianity from the third century onwards did, that Genesis 19, Leviticus 18:22 and Leviticus 20:13 prohibit all forms of same sex sexual intimacy, one would naturally be biased towards reading Romans 1 through that lens. But, what does Romans 1 actually say? What is the context of its statements and what is the intent of the author? Does Paul refer to the Old Testament texts cited above and read them in that way? Is this chapter an instruction in a kind of universal Christian sexual morality?

Having seen how the Old Testament texts that are often assumed to be the basis for Romans 1 do not support a normative rejection of all forms of same sex intimacy, we would do well to proceed with caution in reading these texts in our accountability to LGBTIQI sisters and brothers. These texts also need to be read subject to the biblical witness to Jesus Christ and his “love commandment”.

HS1994 makes the following argument,

6.10 In his letter to Romans, Paul widens his condemnation of homosexual practice to include sexual activity of women with women. (1:26–27) Homosexual practice is distinguished from a catalogue of depravity (verses 29–31) as an instance of the divine judgement at work in consequence of the idolatry (verses 21–22) of worshipping the creature rather than the Creator. The suppression of the truth about God leads to a perversion in reasoning (verses 21–28) and opens the road to the practice of all those things which should not be (verses 29–31). In particular, Paul condemns homosexual practice as the exchange of ‘natural’ relations between men and women for relations that are ‘contrary to nature’.

Similar conclusions are drawn by Robert Gagnon (2001, p. 229–230) and Calum Carmichael (2010, p. 173).

We will show here that the argument of HS1994 on the content and meaning of Romans 1:26–31 presupposes a set of assumptions which simply do not follow from the text, its cultural context or current scholarship. The HS1994 statement has a surprisingly sparse section on this passage and seems to be unaware of much of the scholarship on the passage that was already available in 1994. Moreover, it rejects Hendrick Hart’s discussion of the rhetorical structure of this part of Romans (HS1994, 6.1.3), claiming that other scholars disagree without citing a single example or explaining why such authors refute Hart’s argument. At the very least these arguments deserve full attention because they point to the place of the texts under consideration within the larger narrative structure of the book of Romans. It is very important, in our Presbyterian interpretive tradition, to read the text in its biblical and cultural context. Since 1994, the volume of research on Romans has expanded dramatically, casting more light on the text and calling into question the kind of conclusions reached by HS1994. HS1994 assumes, without explanation, that Romans 1:26–27 rejects “sexual activity of women with women”. The authors seem unaware that the early church never interpreted Romans 1:26–27 in that way. Important authors such as Augustine and Clement of Alexandria identified those texts with heterosexual activity. (Brownson 2013, p. 207) In fact, the first time these two verses were read as referring to lesbian relationships is by St. Chrysostom in the fourth century. (Lings 2013, p. 524) Until that time, Christians understood those verses to describe wicked female heterosexual excess. HS1994 also assumes that “homosexual practice” is an all-encompassing category and assumes that the author’s intent is to describe it in that way.

The most comprehensive and up to date discussions of Romans 1, its textual context and cultural context, and what that means for our question in this biblical study can be found in the work of Brownson (2013, p. 204–222) and Lings (2013, p. 521–563). Between them, these authors examine problems of textual translation, interpretation history, cultural context, and their application to these texts. The letter to the Romans is almost certainly written by the apostle Paul. It is addressed to the church in Rome and is aimed to engage that cultural context and questions that arose within that community. It is also one of the most influential books in the history of Christianity. In this letter, Paul makes an extended argument to demonstrate the radical grace of the gospel of Jesus Christ and its implications for differences of opinion and practice within the Roman church. It would be irresponsible to read Romans 1:26–27 outside of this larger context. Moreover, it is of basic importance to read the whole letter in the light of its cultural context including the remarks in the introduction of this study which outline the emerging scholarship on gender bias and misogyny within Roman culture of the time.

As Presbyterian Christians, we have already determined that patriarchal and hierarchical bias has to be considered in our interpretation of the Pauline literature. In addition, we also need to consider the implications of the history of the interpretation of this text.

The interpretation of Romans 1, in the way that HS1994 treats it, represents a particular tradition of interpretation with its genesis in fourth century Christianity. As we have seen, aspects of this interpretation led the medieval church, and later the Reformed and Presbyterian churches, to engage in extreme acts of violence, torture and child abuse against people accused of the sin of sodomy. The most extensive summary of this painful history can be found in the work of Louis Crompton (2003). Paul’s phrase in Romans 1:32 “...those who practice such things deserve to die...” has been used to validate these behaviours within the church including our own Presbyterian or Reformed tradition.¹⁸ This, combined with the interpretation of “against nature”

has led to some of the most profound and wicked forms of moral failure in Christianity. Even today this interpretive tradition is used to support official efforts to execute LGBTQI people in Africa, and the support of mob violence as well as hate crimes against LGBTQI people. Social science research has shown that religious organisations that hold such views have a negative impact on the mental health of LGBTQI people in their midst. (Myer & Dean 1988, p. 170–182) Our moral conscience should lead us, as Presbyterians in Canada today, to read this passage with great care, listen to the Holy Spirit, and allow the biblical witness to Jesus Christ to enlighten our minds.

A careful reading of Romans 1:26–27 does not necessarily lead to the conclusions drawn by HS1994 because:

- We need to consider the bias of cultural context.

Much of the scholarly debate on Romans 1:26–27 centres on what Paul might have meant or intended when he wrote these words. No one can offer a definitive answer to that question. Some claim Paul meant his statements as a universal rejection of all same sex intimacy. Others claim that Paul only rejected heterosexual people who became so erotically wicked that they indulged in unbridled sexual orgies that involved them in sexual intercourse regardless of gender. Brownson shows, for example, that Paul's language in these texts is appropriate to the excesses at Gaius Caligula's court, well known and reviled by all self-respecting Romans of the time. (2013, p. 156ff) As we have seen earlier, the early church interpreted Paul's statement about women in Romans 1:26 as a form of heterosexual excess and not lesbianism. None of the various theories can be finally or definitively proven. What we do know is that Roman and Judaistic culture of the time did share a deep misogynistic gender bias which extended to passive male partners in a same sex relationship. It is therefore reasonable to assume that Paul, as a Jew and a Roman citizen, would share such bias. There is no reason for us, as Presbyterians who believe that the gospel calls us to mutual respect and love and in the application of Jesus' "love commandment" to all biblical texts, to continue that cultural bias. We do not support misogyny, and we do not judge people based on a bias that assumes that women or woman-like-behaviour is base, carnal and unworthy of deep relationship with God.

This does not mean that these texts are meaningless for our context today. Paul clearly rejects excessive sexual behaviour that breaks all covenants and can lead to damage to others and the Christian community. In fact, the list of additional characteristics of the wickedness Paul describes includes, "...greed, and depravity...full of envy, murder, quarreling, deceit, and viciousness...gossips, slanderers, God-haters, haughty, arrogant, boastful, inventors of evil, disobedient to their parents, foolish, faithless, heartless, and ruthless" (Romans 1:29–31). It is abundantly clear that Paul is describing exceptionally and willfully wicked people here. There are moral implications to draw from this list. It must also be clear that assuming that LGBTQI Christians in covenanted relationships in the Presbyterian church are like that or uncritically associating them with such behaviour would simply be a lie. We simply cannot reach such a conclusion about LGBTQI sisters and brothers with any truthfulness. To do so would be bearing false witness against them and a clear denial of the "love commandment".

- We need to reconsider the interpretation of "against nature".

In both verses 26 and 27, there is allusion to an exchange of what is natural for what is unnatural. This statement, through a long evolution, became the "sin against nature" in the medieval theology of Thomas of Aquinas (1225–1274).¹⁹ HS1994, citing Richard Hays as source, concludes that Paul's expression of needs that are "against nature" to be understood as against their gender identity as either male or female. (HS1994, 6.11) Although it is possible that Paul meant it this way such a belief would reflect a patriarchal and misogynistic cultural bias that we, as Presbyterians, reject today. Moreover, as HS1994 goes on to rightly point out, Paul is here busy indicting pagan Rome. He argues that such pagans, in their consciences, know the truth about what is natural. We thus have Paul writing to Roman Christians about *what their culture considers natural* about women and men. The "natural" here seems to mean "what Romans consider naturally good". This use of the Greek phrase (*kata phusin* or *para phusin*) in this way is common in the literature of the time, but more importantly used elsewhere in the Pauline literature as meaning "what is considered culturally natural". So for example, Paul uses this word "*phusin*" when arguing that men

should not have long hair – a cultural belief and practice in his time intimately related to the Roman misogynistic gender bias outlined earlier (1 Corinthians 11:14). We can conclude from the text, its cultural context, and the use of the same phrase elsewhere by Paul that it is most reasonable to assume that Paul means the natural to refer to what is considered “natural” in the Roman cultural context.

- We need to read these texts in the larger context of the letter to the Romans

In Romans 1, Paul is clearly building a rhetorical argument. He is seeking agreement from his readers. As he denounces practices that good Roman citizens would consider abhorrent, he is seeking to engage his readers emotionally in their condemnation and judgement of such behaviour. That is the intention of statements such as those made in Romans 1:18–32. However, Paul’s argument takes a powerful turn in Romans 2:1:

Therefore, you have no excuse – every one of you who judges. For when you pass judgement on another person, you condemn yourself, since you, the judge, practice the very same things.

It is instructive to consider how we as Christians tend to use Romans 1:18–32 to condemn others while we are slow to move to the self-examination intended by Paul’s argument as witnessed in 2:1. Paul’s intention here is to demonstrate that the condemnation of others by Roman Christians for their arguably wicked behaviour is self-righteous since they seem to believe themselves beyond judgement. This is part of the first section of the letter which is building up to a demonstration of the sinfulness of all people while, at the same time, celebrating the radical news of the gospel – that we are saved by grace through faith and not by our performance before God (Romans 3–5). Eventually, Paul goes on to use this larger argument to instruct the Romans in mutually respectful behaviour which accommodates diversity of belief (Romans 14). This does not mean that what Paul describes in Romans 1:18–32 not wicked. However, the intention of the text is not to teach about “homosexuality” or “same sex” relationships, but rather, to demonstrate forms of commonly understood undesirable behaviour. Our understanding and critical consideration of cultural gender bias should lead us to understand these texts as condemning excessive and destructive sexual behaviour of all kinds without drawing the conclusion that this means that God in Jesus Christ condemns sisters and brothers who are LGBTQI and in covenanted intimate relationships.

- We need to understand if and how Romans 1:26–27 draws on the story of creation in Genesis 1 and 2

Some authors have claimed that what is described as “unnatural” must be understood as referring to God’s intention in creation to create only male and female, and to diverge from male/female sexual intercourse is to become unnatural. Although HS1994 does not make a direct connection in its discussion of Romans 1:26–27, it implies something close to that claim. The problem with such an argument is that it approaches the text with a pre-set bias to find its interpretation in Paul. There is no indication in Paul’s argument in Romans 1 that he is making any reference to Genesis 1 or 2. Reading the text itself, does not suggest such a connection – the text itself and parallel usage of similar phrases elsewhere by Paul – suggests that Paul is thinking of what is considered “natural” and “unnatural” in a Roman cultural context. It is possible that Paul believed that all same sex intimacy is wicked because God created male and female only. James Brownson discusses Romans 1:26–27 in great detail in relation to the larger cultural frame of honour and shame in Paul’s day and concludes that the interpretation of these texts must be cognizant of the moral logic of the honour-shame code of the Greco Roman world. (2013, p. 222) After taking into account a critical appraisal of the cultural bias of Paul’s time, Brownson shows that we can and must evaluate carefully if these texts can be applied so straightforwardly to LGBTQI Christians today. (2013, p. 222) As the Holy Spirit has led us to reshape our understanding of slavery and the equality of races and genders in the church, so too, can it guide us to see LGBTQI sisters and brothers who are in covenanted relationships in the light of the gospel witness to Jesus Christ.

To read Romans 1:26–27 as a clear and unequivocal rejection of covenanted intimate same sex relationships is to stretch this text beyond its contextual intent in the letter to the Romans, it is to ignore the misogynistic honour-shame gender bias in Greco-Roman

culture which considered patriarchal manliness as “natural”, and it is to bear false witness against LGBTQI Christians in our communities who do not wilfully display the kind of wicked behaviour Paul continues to describe towards the end of chapter 1. Most of all, it is to miss Paul’s point in chapter 2:1 where he invites us, as readers, to examine ourselves when we set ourselves up in judgement over others. This text is not an appropriate text to use to condemn covenanted intimate same sex relationships.

4.5 What kind of sexual behaviour the “vice lists” of the Pauline letters refer to?

There are two “vice lists” in the Pauline literature that are often cited in support of a complete Christian censure against intimate same sex relationships. The texts specifically cited are 1 Corinthians 6:9 and 1 Timothy 1:10. Many of us can be forgiven for taking these two vice lists as clearly and unambiguously condemning “homosexuality”. After all, the International Standard Version makes clear that “homosexuals” will not inherit the kingdom of God (1 Corinthians 6:10). In a very brief discussion HS1994 seems to reach the same conclusion (6.8). Surprisingly, in this short paragraph, HS1994 offers what appears to be definitive translations of Greek words (“male prostitute” and “sodomite”) that have puzzled biblical interpreters. It gives its authority for such views in terms a vague reference to “most scholars agree” without citing who these scholars are. In 1994, scholars did not agree on interpreting these words. Since then much more work has been done on interpreting these lists and that work makes clear that the use of “male prostitutes” and “homosexuals” or “sodomites” in translation of these texts cannot be supported. The two Greek words translated in these texts are *malakoi* and *arsenokotai* (*arsenokoitais* in 1 Timothy 1:10 – *malakoi* does not appear in 1 Timothy).²⁰

What is the interpretation and translation history of 1 Corinthians 6:9 and 1 Timothy 1:10? The word *malakos* could literally be translated as “soft” or “soft ones”. When Jerome translates this word in the Latin Bible (Vulgate), he uses the Latin *mollis* which literally means “soft, pliant, flexible or subtle” but it could also mean effeminate, unmanly, womanish, feeble or weak. (Lings 2013, p. 494) Wycliffe translates *malakos* with “lecherous men”, but Tyndale (1526) and Coverdale later translate this word with “weaking”, and the Geneva Bible (1560) uses “wanton” with a footnote that explains that this means behaviour that is immoral, unchaste and lewd. (Lings 2013, p. 495) The King James Version translates *malakos* as “effeminate”. Subsequent translations will render this word with many different interpretations including “catamites” (James Moffatt’s Bible), “passive homosexual partners” (Lexham English Bible), “homosexuals” (New King James Version) and “male prostitute” (New Revised Standard Version). These translations are particularly interesting in contrast to how the same translations render the same word when it appears in Matthew 11:8. Here, almost universally, the word is understood to indicate the contrast between the enjoyment of soft rich clothes with John the Baptist’s austere dress. So far it is important for us to realize that the HS1994 conclusion that *malakos* refer to “men and boys who are passive partners in homosexual activity” is a long stretch from the complexity of understanding the use of this word and the way it was understood in the time of Paul and throughout church history. There is another problem signaled by the translations that go so far as to translate *malakos* and the word *pornoi* that precedes it with “male prostitute”. What this highlights is the different theories about what the word *pornos* or the plural *pornoi* meant in New Testament Greek. Mostly it is understood to mean “fornicator” (Danker in Lings 2013, p. 499) but older dictionaries also allow for it to mean “male prostitute” (Berg in Lings 2013, p. 499). One thing that becomes clear as one examines the translation history is that there has been a revision from understanding this word to indicate a certain sense of weakness (perhaps lack of commitment and nerve in the faith) to sexual categories associated with the modern concept of homosexuality. Given the uncertainty of the meaning of these words, we cannot with any certainty reach the conclusion of HS1994. In fact, the best and probably the most consistent rendering of *malakos* in the New Testament is achieved by the New Jerusalem Bible which renders the word in Matthew 11:8 as “fine” (clothes) and in 1 Corinthians 6:9 as “self-indulgent”.

We have to note that Robert Gagnon continued to make a case for reading *malakos* as “effeminate males who play the sexual role of females” and *arsenokoitai* as “males who take other males to bed”. (Gagnon 2001, p. 303–304) In this case, Gagnon’s argument is based on the assumption that Paul shared the Jewish scholar Philo of Alexandria’s particular form of misogynistic patriarchal rejection of gender roles considered unnatural amongst Roman men. There is no evidence that Paul was familiar with Philo’s writings although some scholars believe

it is possible. It has to be noted that Paul does not echo Philo's central focus on the story of Sodom as a story of same sex sin. However, Gagnon's argument that Paul might have shared some of the Roman cultural bias against same sex relationships and particularly against free Roman male citizens who played a "passive role" in sexual intercourse or who behaved in "womanlike" ways, has some merit. If that is the case, then our consistent understanding within The Presbyterian Church in Canada is to be critical of this cultural bias, particularly its misogynistic assumptions about male and female genders. Notwithstanding this observation, the stronger evidence on *malakos* would be that it has to do with behaviour that is self-indulgent, and lacks the courage of Christian faith.

So far we have dealt with *malakos* but there is also the second term, *arsenokoitai(s)*, which occurs both in the 1 Corinthians 6:9 and 1 Timothy 1:10. The HS1994 statement seems confident that this word means "male homosexuals and pederasts" (6.8). Robert Gagnon also makes a case for reading *arsenokoitai* as a rejection of active same sex sexual activity. He bases his argument in reference to Leviticus 18:22, particularly in its Greek translation in the Septuagint version of the Old Testament. (2001, p. 315) The translation of this word is one of the most difficult puzzles of translation. The problem is that this word does not occur in general Greek literature of that time.

The only extra biblical references in Greek to this word occur as references to its use in 1 Corinthians 6:9 and 1 Timothy 1:10. The word could be translated literally as "male-liars" (not liars). But the part of the word translated with liars could also mean "beds". Clearly this word has something to do with illicit sexual behaviour of men in beds. In Romans 13:13, the word for "liars" (*koite*) is usually translated with something like "promiscuity". The fact is that we simply do not know what this word means exactly. (Helminiak in Lings 2013, p. 503) The best we can do is to deduce that Paul and the author of 1 Timothy are referring to some kind of abusive or exploitative male sexual activity. (Helminiak 2000, p. 115; Hanks 2000, p. 108) Scholars like Harrell have noted that in 1 Timothy 1:10, *arsenokoitais* is placed between "fornicators" and "slave traders" suggesting some form of abusive sexual behavior. (in Lings 2013, p. 504) Perhaps, following the tradition of translation of Romans 13:13, we could say with some confidence that this word refers to promiscuous exploitative males. The fairly common tendency to move away from the wisdom of Tyndale and the King James Version translation which emphasize male sexual abuse (abusers of themselves with mankind) towards translating *arsenokoitai(s)* as sodomite or homosexual, says more about the bias of the translators than the actual text. Claiming with certainty that *arsenokoitai(s)* indicate gay Christians who are in covenanted intimate relationships is not sustainable.²¹

5. Do our conclusions on covenanted monogamous same sex relationships bring well-being or harm to one another within the church?

Christians are called to love one another and to bear one another's burdens (Galatians 6:2). The early church, when confronted with diversity of practice between Jews and Gentiles concluded that no extra rules besides sexual fidelity in marriage and abstinence from idolatrous practices should be put on one another (Acts 15:28). We are called to follow the love commandment as summarized by Christ and to live out the "new commandment of love for one another" (Matthew 22:39; Mark 12:33; Luke 10:27; John 13:34; Romans 13:9; Galatians 5:14; James 2:8). Love and justice are not in opposition; they are parts of the same justice of God as demonstrated in Jesus Christ. We are therefore required, as we read the Bible in The Presbyterian Church in Canada and as we teach the gospel, to examine the impact of our teaching on one another. Does our teaching reflect Jesus Christ? Does the attitude relayed by our teaching reflect the character and attitude of Jesus Christ? Does our teaching bring wholeness and flourishing life and harmony with God or does it cause harm? It is therefore important for us as Presbyterian Christians, in accountability to our LGBTQI sisters and brothers, to consider the body of social research that shows that our present teaching may be harmful. One of the most important studies in the area is compiled in a book edited by G.M. Herek. In one of the chapters in that book, I.H Meyer and L. Dean show that religious communities that are not affirming to homosexual members raise significant mental health risks. The *Body, Mind and Soul* study guide has documented the research of CAMH (Centre for Addiction and Mental Health) and other bodies on the high risk of teen suicide among LGBTQI youth.²²

Within The Presbyterian Church in Canada, we have LGBTQI members who have spoken about the dark burden they carry because of the present teaching of the church. Ministers have born

witness to LGBTQI identifying parishioners committing suicide. Within Canada, despite being a fairly open and affirming society towards LGBTQI people, most violent hate crimes are perpetrated against LGBTQI people. When we consider the biblical study above, the many reasons why texts traditionally associated with the complete rejection of all same sex intimate relationships cannot simplistically be applied to covenanted intimate same sex relationships, it behooves us to reconsider the church's present teaching and attitude.

Conclusion

The Bible, in its multifaceted witness to Jesus Christ, offers us a strong and inspiring picture of who we are as human beings. We are created to give glory to God in our love of God which is inseparable from our love of neighbour as demonstrated in the life, work, death and resurrection of Jesus Christ. We are created to be with other human beings. We are created for love and community. Where our lives are expressed in this way we give glory to God and reflect the image of God in our lives and actions.

The Bible, in its multifaceted witness to Jesus Christ, teaches us that our ability to live in Christ and his "love commandment" is marred by sin. We all stand in need of the grace of God in Jesus Christ through whom, by faith, we can journey towards becoming like Christ in discovering God's intention for our lives.

The Bible, in its multifaceted witness to Jesus Christ, teaches us that we are called as sexual, relational beings to express our sexual desire in ways that glorify God. Such a sexual ethic will show that sexual immorality is where we live in ways that fracture relationships, seek our own selfish gratification at the detriment of another, and damage the Christian community through disrespectful, violent, oppressive and unloving sexual behaviour. The guidance of HS1994 here is wise and, given our biblical study, as a matter of dignity, justice and equality, should also apply to LGBTQI Christians,

In some cases, in long term cohabitation, the church would regard such a relationship as a de facto marriage, where it is so regarded by the couple. The task of the church is to affirm the central values we believe are at the heart of marriage: love, commitment and fidelity. (HS1994, 5.3.2)

In the very few places the Bible seems to speak negatively of same sex intimacy, it is always in contexts of strong patriarchal bias, marriage infidelity, harm to others in community, and unbridled sexual excess. It speaks more often and strongly against the same kind of behaviour in heterosexual contexts.

After reading the Bible carefully following the interpretive guidance of, and with a sense of accountability to our LGBTQI sisters and brothers, we cannot now reach the conclusion made 22 years ago in the HS1994 statement that,

Scripture sees evidence of sexual distortion to God's creation pattern in adultery, rape, incest, promiscuity and homosexual relationships. (6.1.9)

Including "homosexual relationships" in a list with adultery, rape, incest and promiscuity is unacceptable. Indeed, we can agree that when either heterosexual or homosexual behaviour involves adultery, rape, incest and promiscuity the Bible is very clear in its rejection of such behaviour. But, on the basis of this study, the Bible does not clearly and unequivocally prohibit covenanted faithful same sex relationships. A careful reading of the Bible, and prayerful consideration of the teaching and example of Jesus Christ under the guidance of the Holy Spirit should lead us towards repentance from harmful condemnation of our LGBTQI sisters and brothers who seek to follow Christ in covenanted relationships.

Endnotes

¹ LGBT – Lesbian, Gay, Bisexual, and Transgender orientations. From here on the study will refer to LGBTQI adding the categories of Gender Queer and Intersex people to address a fuller sense of gender identity and sexual orientation. These contemporary descriptors refer to both sexual orientation and gender identity. None of these categories by definition exclude covenanted monogamous intimate relationships.

² The "Holiness Code" is a name often used in biblical studies for Leviticus 17–26 which has a distinct vocabulary and the repetition of the Hebrew word for "holy". Various theories exist about its place and origin.

³ Although scholars continue to debate which letters were written by Paul, we will simply refer to Paul in this study as representative of the Pauline letters, including letters where biblical scholars still debate the authorship.

⁴ The universal presence of the “love commandment” in all the Synoptic gospels, in the Pauline literature as well as in James with a different version in the gospel of John attests to the centrality of this summary of the meaning and intention of the Bible in the ministry of Jesus and the understanding of the early church.

⁵ Tax collectors, Samaritans, lepers, the lame, eunuchs, gentiles of various kinds, and people with questionable moral behaviour.

⁶ Some translations such as the ISV (International Standard Version) translate the Greek word *eunuchos* with “celibate” but such translations are simply wrong. Eunuch was a well-recognized social and physical category in the Roman Empire and it was associated with infertility but not necessarily with celibacy.

⁷ There are at least four basic ways that Christians have interpreted the meaning of the “image of God”, “substantive”, “ethical”, “relational” and “sacramental”.

⁸ Later in this study (under “C”) we will comment on the “Alexandrian Rule” and the contra-biblical trend in third century Christianity to reject almost all forms of sexual relationship under the influence of higher Greco-Roman culture.

⁹ Keufler notes that the law literally reads, “when a man marries in the manner of a woman [in *feminam*], as a woman who wants to offer herself to men, where sex has lost its place, where the offence is that which is not worth knowing, where Venus is changed into another form, where love is sought but not seen”.

¹⁰ See Lings, 2013, p. 625–629, for a careful and full description of different scholarly discussions on this text.

¹¹ The meaning of “one flesh” union is another dimension of the argument for essential male-female complementarity. James Brownson discusses the various arguments in great detail and he discusses how the idea of “one flesh” appears in Genesis 2:18–25; Matthew 19; Ephesians 5:21–33; and 1 Corinthians 6:12–20. He points out that the normalcy of male-female sexual intimacy in these texts does not necessarily warrant making it normative. (Brownson 2013, p. 105) He points out that none of the biblical references to “one flesh” includes procreation as a factor, and he concludes that gender complementarity has to be understood in the larger cultural frame of kinship bond. (Brownson 2013, p. 106) As we saw earlier Ruth can “cling” to Naomi (as a profound kinship bond) just as a husband can “cling” to his wife.

¹² See the lengthy discussion by the renowned Reformed ethicist Nicholas Wolterstorff on justice and same sex relationships, [youtube.com/watch?v=NkFE0sSF0fU](https://www.youtube.com/watch?v=NkFE0sSF0fU).

¹³ For a full exploration of the history of the idea of sodomy in Christian tradition see Jordan (1997).

¹⁴ See Crompton’s exhaustive description of the terrifying persecution in eighteenth century Protestant Dutch Republic. (2003, p. 462–471)

¹⁵ This meaning of the English verb “to know” is the eighth given out of seventeen meanings in the Oxford English Dictionary and the first citation is to the sexual relations of Adam and Eve in the 1382 translation of the Vulgate by John Wycliffe.

¹⁶ “In this case on text in Genesis illuminates the contents of another. In the example analyzed here, one may conclude that, semantically speaking, the two Cohortatives of *yada’* in Genesis 18.21 and 19.5 are comparable to the investigative roles adopted by the Qal forms of the verb in 38.26 and 39.6, and 39.8.” (Lings 2013, p. 111)

¹⁷ For a full and detailed discussion of the wider meaning of *yada’* and its use in the Old Testament see Lings 2013, p. 82–119.

¹⁸ For more detail on Protestant Geneva see Monter 1980 and Crompton 2003, p. 323ff. For the terrible history of the abuse of teenage boys in the Reformed Dutch Republic in the name of “sodomy” see Crompton 2003, p. 462 ff.

¹⁹ See Lings 2013, p. 523.

²⁰ HS1994, 6.8.

²¹ See also Brownson’s discussion 2013, p. 273–275.

²² See footnotes on p. 60 of the *Body, Mind and Soul* document, presbyterian.ca/sexuality/body-mind-and-soul-study-guide-on-human-sexuality/

Bibliography

Bruggemann, W. *Genesis – Interpretation: A Bible Commentary for Teaching and Preaching*. Atlanta: John Knox Press, 1982.

Brownson, J.V. *Bible, Gender, Sexuality: Reframing the Church's Debate on Same-Sex Relationships*. Grand Rapids: Eerdmans, 2013.

Carden, M. *Sodomy: A History of a Christian Biblical Myth*. London: Equinox, 2004.

Countryman, L.W. Jude. 2006 in Guest, D; Goss, R., West, M. & Bohache, T. (eds.) *The Queer Bible Commentary*. London: SCM, 2006, p. 747–752.

Crompton, L. *Homosexuality and Civilization*. Cambridge: The Belknap Press of Harvard University Press, 2003.

DeFranza, M. *Sex Difference in Christian Theology: Male, Female and Intersex in the Image of God*. Grand Rapids: Eerdmans, 2015.

Dynes, W.R. “Philo Judaeus (CA. 20 BC–CA. 45 AD.)” in Dynes, W.R. (ed.) *Encyclopedia of Homosexuality Volume II*. New York: Garland Publishers Inc. 982, 1990.

Fretheim, T.E. *God and World in the Old Testament: A Relational Theology of Creation*. Nashville: Abingdon Press, 2005.

Gagnon, R.A.J. *The Bible and Homosexual Practice: Texts and Hermeneutics*. Nashville: Abingdon Press, 2001.

Gonzalez, M. A. *Created in God's Image: an Introduction to Feminist Theological Anthropology*. Maryknoll, New York: Orbis Books, 2007.

Helminiak, D.A. *What the Bible Really says about Homosexuality*. New Mexico: Alamo Square Press, 2000.

Hill, D. *The gospel of Matthew: New Century Bible*. London: Oliphants, Marshall, Morgan and Scott, 1978.

Johansson, W. “Law (Major Traditions in the West)” in Dynes, W.R. (ed.) *Encyclopedia of Homosexuality Vol. 1*. New York: Garland Publishing Inc. 682, 1990.

Jordan, M. D. *The Invention of Sodomy in Christian Theology*. Chicago: University of Chicago Press, 1997.

Keuffler, M. *The Manly Eunuch: Masculinity, Gender Ambiguity, and Christian Ideology in Late Antiquity*. Chicago: University of Chicago Press, 2001.

Lings, K.R. *Love Lost in Translation: Homosexuality and the Bible*. Trafford Publishing, 2013.

Meyer, I.H & Dean, L. “Internalized Homophobia, Intimacy, and Sexual Behavior among Gay and Bisexual Men” in *Stigma and Sexual Orientation: Understanding Prejudice against Lesbians, Gay Men, and Bisexuals*. Herek, G.M. (Ed.) Thousand Oaks: Sage Publication Inc., 1998 Milgrom, J. *Leviticus 17–22: Anchor Bible Commentary Volume 3A*. New York: Doubleday Books, 2000

Monter, W. “Switzerland” in Licata, S.J & Petersen, R. P. (eds.) *Historical Perspectives on Homosexuality*. A special edition of the *Journal of Homosexuality* 6:1/2 also published, New York: Haworth Press, Inc. & Stein and Day Publishers. 41–56, 1980/81

Nolland, J. *The Gospel of Matthew: The New International Greek Testament Commentary*. Grand Rapids: Eerdmans, 2005.

Runia, D.T. *Philo in Early Christian Literature: A Survey*. Minneapolis: Fortress Press, 1993.

Stewart, D.T. 2 “Leviticus”. in Guest, D; Goss, R., West, M. & Bohache, T. (eds.) *The Queer Bible Commentary*. London: SCM, 2006, p. 77–104.

WHERE FROM HERE? AN EXPLORATION OF POSSIBLE WAYS FORWARD FOR THE PRESBYTERIAN CHURCH IN CANADA ON QUESTIONS OF HUMAN SEXUALITY

Background

The Committee on Church Doctrine has prepared two substantial theological and scriptural study papers on the question of human sexuality, for presentation to this General Assembly. These two study papers offer alternative theological and scriptural approaches to this question and represent the kind of serious theological work that the committee has always tried to undertake in answering questions referred to it. The Committee on Church Doctrine is also asking the General Assembly to send these two documents for study and report by sessions,

presbyteries, synods and other bodies of the church. This request for study and report by the committee is intended to deepen and enrich our discussions with one another, trusting that the Spirit will bless us with wisdom and grace as we continue to discern the mind of Christ.

Moving Forward

The committee also recognizes that the church's present, prayerful discussion of human sexuality must lead finally to a decision about what we will do – about how we will proceed. It is a question of how the church will finally respond to overtures that have invited the church to "full inclusion" of those who identify as LGBTQ, and overtures that have alternatively asked the church to reaffirm its present teaching. It is not only a question of scriptural or theological reflections, then, but also a question of what action we will take.

In order to move to facilitate conversation on these more practical issues and questions, the Committee on Church Doctrine has produced this brief document, entitled "Where from Here?". It includes a sketch of three possible options for the church moving forward. We believe that these three options flow from and are consistent with the theological and scriptural arguments articulated in the two major study papers we have prepared.

As we present these three possible options to the General Assembly, and invite study and report on them within the wider church, we wish to offer two important qualifications:

1. *These three options do not represent the only possible ways forward for the church.* We are not suggesting that the church must choose between these three options. Rather, we are suggesting that these represent logical possibilities – and, that presenting these to the church will facilitate our shared reflection on the more concrete and programmatic questions that the church will finally need to answer.
2. *The three options are not laid out in a comprehensive way.* We realize that many details would need to be worked on in relation to each option. However, these options are designed in such a way as to open up space for the church's reflection and response. While reading them you may find yourself asking "What about *this*?" and "What about *that*?", and it is just these questions we are inviting you to ask, and to share with us.

In order for the Committee on Church Doctrine to gather feedback from the wider church, a response form will be created by the committee – a form that we will ask individuals, sessions, presbyteries and other church bodies to complete in the process of study and report. Further details on the procedure for reporting back will be made available on the website of the denomination, and will be circularized through the General Assembly Office, should the General Assembly decide to provide this opportunity for deeper reflection and continuing consultation as we move forward.

Repentance and Confession

In laying out the three options, below, the Committee on Church Doctrine wishes to highlight that each of these approaches can and should be imagined in conjunction with a process of confession and repentance. That is, individuals advocating for *any* of these three options can also believe that the church has failed to live up the call to repentance and confession that was included within the 1994 Statement on Human Sexuality, 6.23:

The church is called to be a welcoming, nurturing, loving and supportive community, a true church family, where all are welcomed, nurtured, loved, and supported. Sadly, the Christian church has frequently shunned homosexuals and failed to minister to them and with them. The church as a whole must repent of its homophobia and hypocrisy.

Accordingly, you will observe that each of the three options presented includes a prospective recommendation that the General Assembly acknowledge the church's failure to follow the path of repentance and confession envisaged in 1994. In this vein, we also offer a reminder that the Committee on Church Doctrine, together with the Life and Mission Agency, has brought a recommendation to this General Assembly that is intended to initiate a process of listening and confession.

Three Options

The three options for the way forward are presented, below, in the form of recommendations that might be brought to a future General Assembly. Any decision that the church takes on questions of human sexuality will be taken precisely by way of recommendations to the General Assembly, and so we believe it is helpful to present the three options in just that form. While the recommendations presented under each option are in many ways self-explanatory, we will offer a brief description of each, here, to introduce them.

Option A represents a decision that what the church has previously taught on questions of human sexuality is faithful to the teachings of scripture and to the theological heritage that is ours in the Reformed tradition – further, it entails a re-affirmation by the General Assembly of what the church has historically taught on these questions. Following this path would include a process of listening and confession for homophobic actions and attitudes, and would imply hospitality toward those who identify as LGBTQ – all are loved in Christ and welcomed in the church. But this option would not involve any practice of blessing same sex relationships or of providing for the marriage of same sex couples. Ordination as a ruling or teaching elder would be possible only for those who are single or celibate, or to those who are married (where marriage is an opposite-sex relationship).

Option B represents a decision that what the church has previously taught on questions of human sexuality does not attend to the overall arc of scripture toward the welcome and inclusion of all people within the Christian community – including and especially those whose identity does not fit within a traditional heterosexual framework. Following this path entails a redefinition of marriage, in relation to our subordinate standards (Living Faith and the Westminster Confession), as a relationship between two persons rather than simply between a man and a woman. Here there is also a change with respect to ordination, since ordination becomes possible for those who are single or married (whether that marriage is same sex or opposite-sex in nature). This option also imagines freedom of conscience and action for those who disagree with this change in church teaching – meaning, among other things, that teaching elders would not be compelled to solemnize same sex marriages.

Option C represents a decision that newer biblical and theological reflections on marriage and human sexuality do not present a compelling case, and that the church's teachings should not change. However, this option also recognizes that the church is divided on these questions, and creates space for those who can no longer accept the church's traditional teaching on human sexuality. Following this path entails the creation of a liturgy for the blessing of same sex relationships (which is not a marriage ceremony) and allows sessions to use this liturgy, and teaching elders to preside in this liturgy, should they wish to do so. Within this option, it is also imagined that ordination as a teaching and ruling elder would become possible for those in same sex relationships, provided they had received the blessing provided for within the new liturgy.

The three options (In the form of possible recommendations to a future General Assembly)

Option A:

1. That the General Assembly reaffirm the 1994 Statement on Human Sexuality as a faithful and biblical understanding of how we are to live as sexual and relational beings.
2. That the General Assembly affirm the “Historical Classical Paper” as a faithful, new statement of Christian discipleship and human sexuality.
3. That the General Assembly affirm that faithful sexual intimacy can only be lived within marriage (as defined by this option), and that this understanding of sexual intimacy must be attended to in decisions about who may be ordained as ruling or teaching elder in The Presbyterian Church in Canada.
4. That the General Assembly acknowledge that The Presbyterian Church in Canada has failed to undertake the work of repentance and confession for homophobic actions and attitudes, to which it pledged itself in adopting the 1994 Statement on Human Sexuality.

Option B:

1. That the General Assembly affirm the document “What the Bible teaches on Covenant Monogamous Same-Sex Relationships” as a faithful theological and biblical statement on the nature of human identity and sexuality.

2. That The Presbyterian Church in Canada redefine marriage as a relationship between two persons, and that our confessional tradition (Living Faith and the Westminster Confession) be amended to reflect this change.
3. That the Committee on Church Doctrine, in consultation with the Life and Mission Agency, adapt the present marriage liturgies of the denomination to reflect the definition of marriage as a relationship between two persons.
4. That the General Assembly affirm that faithful sexual intimacy can only be lived within marriage (as defined by this option), and that this understanding of sexual intimacy must be attended to in decisions about who may be ordained as ruling or teaching elder in The Presbyterian Church in Canada.
5. That The Presbyterian Church in Canada grant freedom of conscience and action to ruling and teaching elders whose firmly held convictions will not allow them to affirm or solemnize marriage as a relationship between two persons of the same sex.
6. That the General Assembly acknowledge that The Presbyterian Church in Canada has failed to undertake the work of repentance and confession for homophobic actions and attitudes, to which it pledged itself in adopting the 1994 statement on human sexuality.

Option C:

1. That the General Assembly acknowledge that recent theological and scriptural arguments about human sexuality do not offer a compelling case for a change in the church's doctrine of marriage or its understanding of human sexuality, and that the General Assembly reaffirm marriage as the union of a man and a woman in Christ.
2. That the General Assembly acknowledge that there are some within The Presbyterian Church in Canada who believe firmly that the church should, in faithfulness to Christ, offer a full welcome to those who identify as LGBTQ, within the church.
3. That the General Assembly, through the Committee on Church Doctrine, prepare a liturgy for a prayerful blessing of committed same sex relationships, and that sessions and ministers be given freedom to use this liturgy in services of public worship.
4. That women and men who are living in committed same sex relationships, and who have received the blessing proposed in recommendation no. 3, above, be eligible for ordination as teaching and ruling elders.
5. That the General Assembly acknowledge that The Presbyterian Church in Canada has failed to undertake the work of repentance and confession for homophobic actions and attitudes, to which it pledged itself in adopting the 1994 Statement on Human Sexuality.

Study and Report

As we have stated above, it is important to note that these three options are not the only three available to the church. And it is important to note that each of them leaves numerous questions unanswered. The purpose of study and report is to seek the wisdom, creativity and critical reflection of the whole church as we consider the way forward as a denomination in relation to sisters and brothers who identify as LGBTQ.

As also indicated above, for the process of study and report, the Committee on Church Doctrine will prepare a form that all individuals and church bodies should use in offering their responses to "Where from Here?". This will greatly facilitate the work of the committee in reporting back to the next General Assembly on the substance of the church's reflections concerning possible ways forward.

Recommendation No. 4 (adopted, p. 28)

That the documents "The Historic Argument Concerning Human Sexuality" and "What the Bible teaches on Covenanted Monogamous Same-sex Relationships" be commended to the agencies, colleges, congregations, sessions, presbyteries, synods, committees and groups of The Presbyterian Church in Canada for study and response to the Committee on Church Doctrine through the General Assembly Office by January 31, 2018.

Recommendation No. 5 (adopted, p. 28)

That the document “Where from Here?” be sent to the agencies, colleges, congregations, sessions, presbyteries, synods, committees and groups and other bodies of The Presbyterian Church in Canada for study and report back to the Committee on Church Doctrine by January 31, 2018.

OVERTURE NO. 7, 2017 (p. 585)

Re: To table amendments on same sex marriage for ten years

The essence of the prayer of Overture No. 7, 2017 from the Session of Arabic, Montreal, is for the 2017 General Assembly to “table the proposed amendments for a period of ten years”. While the Committee on Church Doctrine cannot determine the will of this coming General Assembly, it has been clear that the 2015 and 2016 General Assemblies had a great desire for conversation. After consultation with the Life and Mission Agency regarding this overture, we will be faithfully responding with recommendations regarding the various overtures around human sexuality. Both the number of overtures and the amount of energy that various courts of The Presbyterian Church in Canada have expended wrestling with the deep theological issues surrounding sexual ethics in our contemporary context suggest that, by and large, the church desires more conversation not less.

At the same time, it is clear to the Committee on Church Doctrine that there are two important aspects of this overture that we must heed. Firstly, that not all voices feel heard in these conversations. Over the past year the committee has pursued broad consultation so that more voices might be heard. In a move out of step with our practices, we invited consultation with the Clerks of Assembly, the General Secretary of the Life and Mission Agency, the Associate Secretary (Justice Ministries), the staff of Justice Ministries, the Justice Ministries Advisory Committee, and participants in previous deliberations regarding human sexuality within the denomination. In addition, we invited Moderators of previous General Assemblies to consult with us in person. Taken as a whole this group includes a broad cross section of The Presbyterian Church in Canada and decades of faithful service to Christ. The perspectives shared were varied and at times in conflict with each other. The Committee on Church Doctrine prayerfully listened and contemplated the wisdom offered. This is in addition to the fact that committee members intentionally sought out various constituencies within The Presbyterian Church in Canada to have informal conversations.

Secondly, that it has not always been clear how various parts of The Presbyterian Church in Canada might officially participate in the conversations. The Committee on Church Doctrine and the Life and Mission Agency have received hundreds of responses to the study guide, *Body, Mind, and Soul*. In addition, many individuals, congregations, sessions and presbyteries have sent responses to issues important to them, many quite thorough, thoughtful and faithful. The sheer volume of responses represents a great interest in the conversation; the variety of formats which those responses take has proven difficult for the Committee on Church Doctrine to wisely use. Even after many hours of analysis, it is difficult for the committee to discern what the church believes with any certainty.

In response, the Committee on Church Doctrine is recommending that The Presbyterian Church in Canada have deep conversations about specific theological proposals and that the entire church respond using a format that allows for easier analysis. It is our belief that God’s Spirit continues to speak to God’s people and we are endeavouring to faithfully discern the will of God by listening to the church.

Recommendation No. 6 (adopted, p. 14)

That the above be the response to Overture No. 7, 2017 re to table amendments on same sex marriage for ten years.

OVERTURE NO. 6, 2017 (p. 584–85)

Re: Legislation re congregations wishing to leave the denomination

Overture No. 6, 2017 concerns formulating some sort of gracious dismissal policy. The Committee on Church Doctrine respects the position of the Clerks of Assembly concerning the mechanics and practicalities of such a request. At the same time, the committee recognizes that there are a number of substantive theological questions implicit in the idea of gracious dismissal.

At issue is whether or not the request of a congregation, for whatever reason, requesting to leave The Presbyterian Church in Canada constitutes a division within the Catholic church. Is the unity of the church defined by the bounds of a singular denomination or congregation? This is not idle speculation given our denomination's history with division and union, especially 1875 and 1925. Nor is it idle speculation given the context of doing ministry in an increasingly secular society. The Presbyterian Church in Canada no longer has the same influence and connection, and must reconsider its identity given that new reality. Must we structure ourselves in the same way as we have in the past if it does not serve the unity of the church into the future?

The Committee on Church Doctrine has given some thought to the issue of the essential unity of the church and how it might doctrinally relate to any policies concerning gracious dismissal. At this point we have not formulated a coherent enough approach to the question to present. Given the importance of the question and that we do not have adequate answers, the committee asks leave of the General Assembly to make a full report at the next General Assembly.

Recommendation No. 7 (adopted, p. 38)

That the Committee on Church Doctrine undertake a thorough study of the nature of the unity of the church and report to the 2018 General Assembly.

Recommendation No. 8 (adopted, p. 38)

That the above recommendation be an interim response to Overture No. 6, 2017 re legislation re congregations wishing to leave the denomination

HUMAN SEXUALITY RESPONSE TIMELINE

As outlined in the joint report with the Life and Mission Agency, the Committee on Church Doctrine has received a large number of overtures. Also as noted above, the prayers of these overtures are at times mutually exclusive and focus on overlapping but different aspects of human sexuality. The above responses attempt to adequately answer prayers for a Reformed hermeneutic and for a biblical rationale for maintaining our doctrine or changing our understanding. In addition, the joint report begins the process of repentance and commits the church to a path that starts with listening. Finally, the above response to Overture No. 7, 2017 indicates that the Committee on Church Doctrine intends to present a fuller report regarding the unity of the church in 2018.

A few other questions remain. Firstly, there is some concern regarding the relationship of church and state regarding marriage. The Presbyterian Church in Canada does have a subordinate standard that addresses this issue in the Declaration of Faith Concerning Church and Nation. Secondly, tied to but separate from, the question of marriage is ordination. Related to ordination but, yet again distinct, is the question of discipline. The Committee on Church Doctrine believes the most prudent course would be to defer making decisions about these two aspects of the discussion until the church has considered the biblical cases before it.

Consistently the Committee on Church Doctrine has heard, especially from the LGBTQ community, that pastoral care continues to be an area of concern. It is our belief and hope that in beginning the process of repentance starting with listening that The Presbyterian Church in Canada will grow in its faithfulness towards all but especially those who are hurting during these conversations.

One aspect of these conversations that has not received as much attention, at least by the committee, but must be considered is questions arising from transgendered identity. The church has done a great deal of thinking about same sex relationships but has done very little thinking about our sense of gender identity and how it relates to our faith. There are resources, many within the academic community, that can help in answering these questions but the Committee on Church Doctrine believes that it is time for the church itself to address these questions itself.

In light of these outstanding questions, the Committee on Church Doctrine proposes presenting substantive answers at the following General Assemblies:

2017 – Biblical Rationale; Repentance

2018 – Unity and Diversity of Church; Relationship of Church and State

2019 – Ordination; Discipline; Pastoral Care

2020 – Gender Identity

Recommendation No. 9 (adopted, p. 38)

That the above report be an interim response to 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 on the above timeline given.

Blair Bertrand
Convener

LIFE AND MISSION AGENCY COMMITTEE

OVERTURE NOS. 4, 5, 15, 21, 23, 24, 26, 29, 30, 31, 32, 33 AND 35, 2015, AND NOS. 13, 15 AND 21, 2016 RE HUMAN SEXUALITY

Biblical Reflection

The Bible is where we begin. “The scriptures are necessary, sufficient, and reliable, revealing Jesus Christ, the living word” and have “been given to us by the inspiration of God to be the rule of faith and life”. They are “...the standard of all doctrine by which we must test any word that comes to us from church, world, or inner experience”. All this we receive under the guidance and teaching of the Holy Spirit and from the tradition of the church and we affirm in Living Faith (5.1).

As people who regard the authority of scripture as a cornerstone of our faith, it is essential to understand that while scripture is our only rule in life, we do not worship the Bible itself. Rather, we believe that the scripture points beyond itself to the living word, Jesus Christ. That living word is dynamic, continually illumined by the Holy Spirit (John 16:12–15). It is a living rule, interpreted by the faithful across many centuries, which stands under the guidance of the Holy Spirit.

So often, we want scripture to offer straightforward, definitive and uniform answers, and when those answers do not appear in the way we wish they would, we can become discouraged. However, it is never faithful or appropriate to leave the Bible behind. Instead, we are invited to search more diligently and discover that scripture is in fact a rich, complex wealth of teaching and truth, which does not lend itself to easy or direct answers. And this truth about scripture is a blessing and gift to us. Scripture is a library and not a single volume. It models for us a discernment process of a living faith. The Bible itself shows us how one section or teaching is used to interpret others. The Bible demonstrates multiple voices conversing with one another about the nature and character of God, the ways in which God interacts with human beings, and how human beings ought to live with each other. God’s wisdom revealed in the Bible acknowledges that these dynamics change with time and circumstance.

So there is no question about where to begin. We begin with the Bible. The question is how we engage the Bible as we discern the mind of Christ on the subject of sexuality. The church has asked significant questions and must make important decisions about human relationships and about leadership in the church. Whenever such decisions are before us, as a denomination, we must ask questions such as “How do we understand scripture in this matter as we discern the mind of Christ?” By referring overtures about sexuality and marriage to more than one body for response, the church has determined that this is a question best approached from more than one vantage point within the church. The Life and Mission Agency seeks to read scripture and ask “as a matter of biblical justice, how would Christ have his church think about sexuality and full inclusion of Lesbian, Gay, Bisexual, Trans and Queer (LGBTQ) people in the church today?” And also, “what is the scope of God’s intent for human beings to live in relationship to one another?”

Various sections of scripture have been invoked in consultation and in the feedback we received from the church as appropriate and helpful to this discussion. The topic of homosexuality itself is not a frequent matter of focus in the Bible.

In fact, there are only seven biblical texts that explicitly address same sex matters: Genesis 19:4–8, Judges 19, Leviticus 18:22 and 20:13, Romans 1:26–27, 1 Corinthians 6:9–10 and 1 Timothy 1:9–10. Each of these texts mentions same sex sexual acts and condemns such activity. Congregations and the courts, agencies and colleges of the church have been directed by the General Assembly to study this issue and there has been much academic investigation made into

this issue in the last 30 years; study material is readily available. However, we will briefly review each of these scriptures in turn.

Genesis 19 and Judges 19 recount stories of men seeking to attack and gang rape foreign men, who are strangers in the city. Both stories counter the stated demand to rape the men with an offer to sexually abuse young women in exchange for this offence against strangers. Both of these stories, and particularly the story from Judges, are texts of and about violence.

Leviticus 18 and 20 are a part of the strands of scripture in the Levitical Law referred to as The Holiness Code. The law in Leviticus 18:22 states that a man lying with a man is an abomination. Leviticus 20:13 restates that such activity is an abomination and then calls for the men to be put to death via divinely sanctioned homicide; the text allows for the legal killing of men who engage in homosexual activity. These texts pose an interpretive dilemma for those who reject the death penalty in light of the Mosaic commandments against murder and Jesus' teaching against killing. It raises the question of how the church can take at face value or as directly transferrable from that culture to our own the sentiments of one clause in a verse, but ignore the violence in the second clause of the same verse?

Romans 1:26–27 is the most widely cited text that condemns same sex sexual activity and the only text that includes a reference to women. We are left to speculate about the reasons why none of the other texts mention women. Among those reasons must surely be that the texts which address sexual activity between two men are not only about sex or sexual laws, but are also about matters of power, honour/shame, as well as the social structures related to gender roles and codes of conduct embedded in the cultures from which these texts arise.

In this section of Paul's letter to the Romans, he is building toward the first piece of his theological argument that all people are sinners, who are reliant upon God's grace and redemption. This reference to men and women exchanging "natural intercourse" for "unnatural" is the conclusion of a discussion about idol worshippers and suggests idol or cultic practices. Knowing the context in which Paul writes is critical for understanding his reference to sex in this passage. Careful word study and historical critical investigation raises questions about the possibility that Paul is referring in this text to abusive practices of pederasty, cultic prostitution or the excessive sexual appetites driven by power-mongering members of the Roman imperial court. It can be argued that this text is not simply about homosexuality. In fact, we may minimize the significance and theological power of Paul's stinging and courageous ethical reproof about idolatry and various social activities by limiting its interpretation to only sexual attraction or activity between two people of the same sex.

In 1 Corinthians 6:9–10 and in 1 Timothy 1:9–10, there are lists of offenders who will not inherit the kingdom of God. Included in this list are two Greek terms, which are notoriously difficult to translate. They have been rendered in major translations of the Bible (such as the King James Version, the Good News Bible, the New Revised Standard Version and the New International Version) as effeminate, or male prostitutes, or sodomites, or sexual perverts. The Greek terms raise many questions about whether they are referring to abusive sexual relationships or cultural norms (that effeminate characteristics are shameful, for example) or if these words are referring to the modern understanding of a homosexual person who lives out her understanding of her sexuality in a committed, mutual relationship with someone of the same sex.

These seven texts have also been thoroughly examined by Christian scholars who argue against same sex relationships, concluding that they contradict God's intentions for humanity, and also by Christian scholars who argue that same sex relationships can be appropriate expressions of love and intimacy between human beings. There are Presbyterian scholars (represented by Robert Gagnon¹, for example) who, through careful translation and rigorous biblical criticism, advocate that these texts offer a moral standard against same sex intimacy for all times and places. Likewise, there are other Presbyterian scholars (represented by Jack Rogers,² for example) who, through careful translation and rigorous biblical criticism, advocate that these texts represent moral standards and contain cultural references that are particular to and reflective of the culture and social constructs of ancient Israel and first century Palestine. The arguments of both groups of biblical scholars are thorough, faithful and sincere. Their disagreements of interpretation involve how to translate appropriately from ancient languages (Hebrew and Greek) into English and how best to understand the social, historical, and religious

context of each situation, which varies from the time before Christ into the first century after Christ.

The Reformed tradition often returns to the motto “faith seeking understanding”³ as one of the guides to piety. We place a high value on both the feeling and movement of the heart and the life of the mind in faithful devotion to God in the restless and unending search for God’s will. In other words, we worship and follow God using our hearts and souls, always informed by the insights yielded from careful study and thought as we use the gifts of intellect and reflection. The Reformed tradition holds fast to the call for both a well-educated clergy and an educated laity. Therefore, we look to and value biblical scholarship that faithfully and carefully considers how biblical critical methods help us understand how the Bible informs and shapes Christian living, church law, pastoral practices and devotion in every age. On the matter of sexuality, the faithful work of scholars and teaching elders has led to very different, even opposite, conclusions. This same variance in interpretation was reflected in the feedback Justice Ministries received from across the church. These seven texts have been referred to frequently in that feedback and many different conclusions were reached by those who communicated with Justice Ministries.

What that means for us is that the resolution of the issues of human sexuality before the church today is neither simple nor easy. There is no one single infallible, uncomplicated, unquestionable answer to be found in the examination of these seven texts. Therefore, we must look more deeply into the biblical text in search of greater understanding.

We understand that scripture interprets scripture. We also understand that there are texts that do not specifically mention a particular word or topic, but which must be considered as we discern the mind of Christ on that subject. Many of these other texts have been identified for us by Presbyterians in our discussion across the church. And so, our next step in trying to discern the mind of Christ for the church on the issue of human sexuality is to look to additional texts in the Bible that can help us.

The first texts we will review are the stories of creation found in Genesis chapters one and two that people in the denomination have invoked during the discussion of this matter in the church. It is important for us to remember that there is more than one story about creation in the Book of Genesis. We recall that Presbyterians have understood and accepted the work of biblical scholars who point to multiple writers and editors behind and within these stories, each with different, competing and complementary perspectives and purposes. The majority of Presbyterians have come to understand that the many different creation stories are not literal or scientific accounts of creation, but rather foundational stories and poetic expressions that point to, among other things, truths about the relationship between human beings, and about the relationship between God and human beings. Certainly, these are highly condensed texts that do a number of things at once as they lay the groundwork for all that is to follow and while they gesture toward sexuality, these are not texts that are primarily about sexual relationships.

Therefore, when these creation stories are brought into conversation with the matter of human sexuality, the faithful work of biblical scholars has led them to a variety of conclusions. One school of thought discerns in the creation stories a template for sexual ethics exclusively between a male and a female, which includes certain unchangeable decrees that shape human life. These ordinances include the prototype for marriage, which hinges on the complementarity of a man and a woman. Another school of thought discerns in the creation stories an enduring recognition that both males and females are created in the image of God, with a profound need for relationship with God and with each other. In this second view, the creation narratives primarily illustrate the covenantal relationships with God and other human beings that God calls us to and is faithful to, even when we are not. It also leaves room for those covenantal relationships to be lived out between partners of the same sex.

What that means for us is that resolution of the issues of human sexuality before the church today is neither simple nor easy. There is no one single, infallible, uncomplicated, unquestionable answer to be found in the creation stories of the Bible. Therefore, we must look more deeply into the biblical text in search of greater understanding.

We now turn our focus to texts in the New Testament that Presbyterians have cited in the last two years in discussions about same sex marriage where the gospel writers record that Jesus

invokes the creation stories in his conversation with Pharisees on the subject of divorce (Matthew 19:3–12; Mark 10:2–12; Luke 16:18). These texts have been summoned to prove that Jesus would not permit marriage to occur outside of the one man and one woman relationship. However, it is important to remember that these conversations are not primarily about marriage, but rather are about divorce. In all the versions of this conversation, Jesus prohibits divorce strictly and soundly, with only one exception – in the Gospel of Matthew – which allows for divorce only in the case of adultery. In addition, in all the texts that forbid divorce in the New Testament, the remarriage of those who have been divorced is also forbidden.

In the background of this conversation about divorce, Jesus is referring to the precarious situation of women and children and social responsibility towards them in the patriarchal society in which they live. In fact, in this situation, Jesus makes the existing law, which allowed a man to divorce his wife rather easily thereby leaving her in a highly vulnerable and often destitute situation in society, even stricter so that the application of the law is more just.

The Presbyterian Church in Canada has wrestled with texts containing Jesus' teaching on divorce in sophisticated and faithful ways before when it came to another complex decision about human relationships and about leadership in the church. At that time, through study and practice, the church discerned that while God always desires wholeness of relationship and fidelity, and while God always keeps covenant and expects human beings to do the same, there is a time and place for divorce in a variety of circumstances – far beyond what Jesus allows for in these specific discourses.

In the case of divorce, the church engaged with the scripture texts that explicitly prohibit divorce and sought to discern the mind of Christ in regard to human relationships and leadership in the church. We are reminded that the church concluded, in study and practice, that there is room in the church for divorced persons to diverge from Jesus' original teachings, remarry and enter into, or continue in, ordained leadership as teaching and ruling elders, be appointed to the General Assembly, and be elected to any office of the church, including Moderator of the General Assembly.⁴ So while Jesus engages with the creation stories, and while Jesus prohibits divorce in his particular context, we as disciples of Christ in the twenty-first century have discerned that the mind of Christ in our context is different from this particular conversation about a specific question that Jesus once had with religious leaders in the first century.

This raises the question of how Jesus deals with the law in his teachings. There is not a uniform answer to how Jesus interprets the law. The Sermon on the Mount is one of the lengthiest discourses of Jesus regarding the law. In some cases, Jesus calls for absolute adherence to the law, or a stricter implementation of it as is the case with divorce (Matthew 5:31–32). In some cases, he expands the law in order to include not only one's actions but also one's motivation and inner character (Matthew 5:21–30). In other places, including when Jesus interprets laws regarding the Sabbath, he outright rejects interpretations of the law that stand in the way of a person's healing, well-being and restoration to an abundant life.⁵ Jesus' interpretation of the law is neither systematically applied nor consistent. There must surely be many reasons behind Jesus' handling of the law, among them are reasons of justice and how the law impacts the treatment of vulnerable human beings, as well as how human beings can best honour God.

What that means for us is that resolution of the issues of human sexuality before the church today is neither simple nor easy. There is no one single, uncomplicated, unquestionable answer to be found in Jesus' teachings on marriage and divorce in the gospels, nor in the way that Jesus deals with individual laws from the Mosaic tradition.

Throughout the discussions among Presbyterians on this topic over the past two years, questions have been raised about the broader literature of the New Testament, wherein we find a simile that refers to the relationship between Christ and the church in the language of marriage. Jesus refers to himself as the bridegroom in one conversation recorded about the Pharisees and the practice of fasting (Mark 2:19–20, Luke 5:34–35 and Matthew 9:15). John the Baptist refers to Christ as the bridegroom and himself as the friend of the bridegroom (John 3:28–29). The wedding feast is a symbol of a future time of fulfillment, which will be a time of justice and abundance. In Revelation, there are references to the marriage supper of the Lamb (Revelation 19:7) and to Jerusalem as “a bride adorned for her husband” (Revelation 21:2, 9). These references are embedded in apocalyptic literature.⁶

In addition, in Paul's letter to the Ephesians 5:22–33, the relationship between Christ and the church is likened to the relationship between a husband and a wife. For Paul, the simile that Christ is to the church as a husband is to his wife, hinges on a concept of marriage where the female is subservient to the male, where the male is the head and ruler of the household, and where salvation comes through the husband to the wife.

Paul challenges some of the social norms of his day, such as calling on husbands to respect their wives and emphasizing mutuality. The Presbyterian Church in Canada has followed Paul's trajectory and taken it further than Paul himself did. The Church brought texts that seem to relegate the equality of women into conversations with other texts, such as the ancient baptismal blessing in Galatians 3:28, where Paul says, "There is no longer Jew or Greek, there is no longer slave or free, there is no longer male and female; for all of you are one in Christ Jesus."

Through discerning the mind of Christ, The Presbyterian Church in Canada now holds that men and women are equal – in marriage, in positions of leadership and authority in the church. This operative stance of The Presbyterian Church in Canada, which stands in contrast to the understandings of gender and marriage reflected in the household codes of the Pauline letters, has implications for the simile that hinges on them about the church as the bride of Christ and how we understand it. We are constantly looking, as Jesus did in parables, for situations in our own everyday context that can help us understand the relationship between God and us. In different contexts, we will need to employ different similes, which can accomplish that important work. When importing a simile from a different context, it becomes essential to notice the ways in which the simile still works and ways in which it no longer functions. Unless we are willing to assert that the church and Christ are equals, the simile of the church as the bride of Christ no longer functions in the same way in the twenty-first century as it did in the first century.

What that means for us is that resolution of the issues of human sexuality before the church today is neither simple nor easy. There is no one single, uncomplicated, unquestionable answer to be found in either the household codes nor the similes and illustrative parables of Pauline literature or the apocalyptic literature of the New Testament.

In its wisdom, the 2016 General Assembly asked that the Life and Mission Agency (Justice Ministries) and the Committee on Church Doctrine "include in their study and examination 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, a consideration of Romans 14:1–13 as permission to recommend a dual or two-prong approach, in the interest of avoiding rupture of the denomination, as an option to these overtures." (A&P 2016, p. 39) While Romans 14:1–13 does not speak specifically about sexuality, it is germane to the conversation both in subject matter and in context. Christian communities, who are seeking to work out faithful biblical practice and discern the mind of Christ as to how they ought to conduct their lives, have been around since the church was first formed. Their struggles to live in the spirit of Jesus Christ, and according to the will of God, serve as a model for all Christian communities.

In his letter to the Romans, Paul lays out a long, rich and complex set of theological arguments that requires thought, analysis and careful attention. However, in essence, Paul's theological argument unfolds in this way: up to and including chapter 3, Paul establishes that we all fall short of the glory of God and are all sinners. In chapter 5, Paul establishes that, as sinners, we are only justified by grace through faith in Jesus Christ and can therefore have peace with God, others and ourselves. In chapters 6, 7 and 8, Paul makes it clear that as redeemed sinners there will be inner conflict as we discern the will and way of Christ, but also that neither that conflict, nor anything else on earth or beyond it, will be able to separate us from the love of God in Jesus Christ. And out of love for his Jewish brothers and sisters, and respect for their long relationship with the God of the covenant, he argues in chapters 9, 10 and 11 that salvation is for Israel, and now by the extension of grace, includes the gentiles.

Then, in chapter 12, the tone and the purpose of the book takes a turn. This is signified, in part, by Paul's switch to a new way of communicating. There is a new and obvious urgency in his tone; his sentences are shorter and the ideas more crisp in expression. The remaining chapters of the letter (12–16) focus on Christian practice. Here is the practical, which is born out of the theoretical. Paul is now talking about what it means to be a Christian in daily living and practice.

Right in the middle of this section about what it means to live as a faithful Christian, in chapter 14, Paul takes up the question about the role of food and spiritual practice (festival days). The consumption of meat in the first century is closely tied to the discussion of idolatry and the practice of eating meat sacrificed to idols.⁷ It is not as inconsequential a topic as it may seem to us in the twenty-first century. Paul uses the disagreement between people who do eat such meat and people who do not to illustrate that people of faith will come to differing conclusions about what a faithful life that honours God looks like in daily practice. He leaves room for different conclusions and practices and calls upon all Christians to be fully convinced in their own minds about what they think is the most prayerful, faithful action considered within a community of faith (14:5). And then, Paul asks them all to refrain from judgement regarding a fellow Christian who comes to a different conclusion. The larger, binding conviction is that whatever we do, we do to the honour of the Lord (14:6).

The questions about marriage and ordination in light of the discussion about sexuality that are being posed in The Presbyterian Church in Canada are questions about what it means to be a Christian in daily living and practice. Marriage is not a sacrament in The Presbyterian Church in Canada. And Christians who are called into marriage do so not only to express covenantal love to another human being, but also to honour God. It is before the church to decide if this is true regardless of whether Christians make that covenant with a partner of the opposite sex or the same sex.

What that means for us is that while resolution of the issues of human sexuality before the church today is neither simple nor easy, the scriptures do offer a means by which we can discern the mind of Christ when faithful Christians come to differing conclusions about what they think is the most prayerful, faithful action considered within a community of faith and remain unified as a community of faith. Scripture is in fact a rich, complex wealth of teaching and truth, which does not lend itself to easy or direct answers, but it models for us how to discern the mind of Christ, even when we disagree in matters about how to live out the Christian faith in our bodies, in our relationships, and in our leadership. And this truth about scripture is a blessing and gift to us.

No doubt it is important that we carefully examine and seek to understand specific texts when it comes to the matter of human sexuality, and particularly same sex marriage and the giftedness of LGBTQ persons in same sex civil marriages for ordained leadership in the church. Here, we have looked at the seven texts that explicitly mention same sex relations, along with several other texts that are appropriate to this decision, as we seek to discern the mind of Christ on this matter.

No doubt there are many other scripture texts that can and should be examined for what they say or imply about how God thinks about intimate relations between humans, and about the nature of human love and sexuality. This response is not, and cannot be, exhaustive.

But, no doubt, there is something else which must be considered when examining the scriptures in order to discern the mind of Christ on a significant matter of human relationship and leadership in the church. There is more to our Bible than just chapter and verse. The word of God is dynamic and living, not static and dead. It has movement and direction, within itself, and also beyond itself, as the story of God's people in the world continues to unfold. This can be understood as the trajectory or arc of the gospel. That also demands our attention.

There is a gospel arc throughout the scriptures that continually points toward God's irresistible and efficacious grace, the dignity, inclusion, worth and spiritual giftedness of all human beings, and abundant life found in those who follow Jesus Christ. The arc of the gospel is toward continued epiphany; we think of the non-Jewish magi drawn to the Christ child, and gentiles included in the covenant in spite of their rejection of the law. The arc of the gospel is towards liberation and new life as Jesus conquers sin and death and gathers to himself and his church those who had once inhabited the margins of society, a group populated by those who fell outside the holiness codes, such as lepers, eunuchs, Samaritans, and the unclean. The arc of the gospel is toward justice.⁸

The following are a few examples from the Bible where we can see the origins of this arc:

- God resolves never to destroy the whole earth in a flood ever again (Genesis 9:8–17), choosing to deal with humanity not by punitive measures but by covenant.

- While Jesus deals with individual laws in radically different ways, he deals with the whole of the law in one, comprehensive way when he is asked which is the greatest commandment. Jesus responds with two commandments. “You shall love the Lord your God with all your heart, and with all your soul, and with all your mind.” This is the greatest and first commandment. And a second is like it: “You shall love your neighbour as yourself” (Matthew 22:35–39). And in so choosing, Jesus says that “on these two commandments hang all the law and prophets” (Matthew 22:40). In all his interpretations of the law, Jesus promotes loving relationships. This is how all his various teachings about the law converge and what governs all his actions and further commandments. The arc of the gospel that bends towards justice is illustrated by how Jesus interprets individual laws through the supreme law of love, often bringing people from the outside into the centre of the conversation in acts of healing and restoration.⁹
- In Jesus’ encounter with the Syrophenician woman, he denies her request to exorcize the demon that possesses her daughter because she is a gentile. But in a remarkable exchange, Jesus reverses his original response and extends grace to her and her daughter is made well (Matthew 15:21–28, Mark 7:24–30).
- Peter is commissioned with continuing and expanding Christ’s ministry of grace, as God persuades him that the Gentiles are to be included in the covenant as well (Acts 10:9–16).
- Paul extends this trajectory of the gospel in his own ministry as well, as he addresses communities in different contexts. In his first letter to the Corinthians, he speaks about the body of Christ and he says, “For in the one Spirit we were all baptized into one body – Jews or Greeks, slaves or free – and we were all made to drink of one Spirit.” (1 Corinthians 12:13) In his letter to the Galatians, Paul invokes the same inclusiveness, but this time he expands it, adding gender/sexuality to the categories of ethnicity and class. “There is no longer Jew or Greek, there is no longer slave or free, there is no longer male and female; for all of you are one in Christ Jesus.” (Galatians 3:28) As questions arise in the community, Paul logically extends inclusion along the trajectory of grace.

This same gospel arc has led The Presbyterian Church in Canada to follow courses of practice led by the Spirit that diverge from what is allowed and forbidden in some specific pieces of scripture. In 1845, the Presbyterian Church of Canada Synod met in Cobourg and condemned slavery, and communicated its opposition to the practice to the Presbyterian Church (Old School) in the United States of America. This decision was a departure from the practices provided for in some scripture passages in the Old and New Testaments.¹⁰

Likewise, while some pericopes of scripture explicitly direct otherwise, The Presbyterian Church in Canada elected in 1966 to ordain and celebrate women in leadership and ministry as elders and members of kirk sessions. In the same year, the General Assembly also discerned that the Holy Spirit was calling the church to ordain women to the ministry of Word and Sacraments in contradiction to certain passages in the Bible restricting the role and leadership of women in society and the faith community. Over the years, the denomination has also struggled with the issue of divorce and the role of divorced people in the church. The church now allows, for pastoral reasons, an exception to the strict adherence to the teaching of Jesus about divorce and accommodates a practice that welcomes divorced persons to the Lord’s table, allows for subsequent re-marriages, and provides for the election and confirmation of divorced people in positions of significant leadership in the service to Christ and ministry in his church.

If the arc of the gospel incarnated in Christ and heard in his preaching and seen in his life and ministry is grace; if it bends towards justice; if it is loving, then we believe that the same arc of the gospel can permit the church to make additional pastoral accommodations to allow ministers to bless same sex marriages already performed by civil authorities. And we believe that there is room in the church for gifted leaders in same sex civil marriages to receive and answer the call of Christ to serve as ordained ministers of Word and Sacraments.

The God, who is revealed through the scriptures of the Old and New Testaments, whose word becomes flesh in Jesus Christ, and who continually speaks through the Holy Spirit, invites us to consider ways the church might faithfully and more fully include people in the LGBTQ community.

Life in the Community of Christ

Just as there was a broad variance in practice and concern among communities in the early church, rites, practices, traditions and pastoral activities vary broadly among the congregations of The Presbyterian Church in Canada based on heritage, culture, theological perspective and geographical location. The church embraces broad liturgical and theological perspectives that glorify God and attend to the contextual and pastoral needs of the people. The proposal outlined below allows ministers the freedom to bless marriages between people of the same sex already conducted by civil authorities and could be used as needed and agreed upon in each congregation.

Pastoral Recognition of Marriages between Two People of the Same Sex Already Conducted by Civil Authorities outside of the Church

The Report on Human Sexuality in 1994 called the church “to be a welcoming, nurturing, loving and supportive community”. Many of the overtures and the responses to *Body, Mind and Soul* received by the Life and Mission Agency and the Committee on Church Doctrine expressed a desire for greater recognition and inclusion of people from the LGBTQ community in the life of the church. It is clear from some of the responses that the Holy Spirit is calling some ministers of Word and Sacraments and some congregations to consider ways that pastoral care, faithful to the biblical witness, could respond to and acknowledge the voices and experiences of a suffering minority.

After prayer and a review of biblical material, the Life and Mission Agency believes that the Holy Spirit has led us to conclude that it is timely and appropriate for the church to permit ministers to pastorally acknowledge, by means of a blessing, marriages of same sex Christians, which have been conducted already outside of the church by civil authorities.

Granting permission to ministers to bless a previously conducted civil marriage between same sex couples is not the same as changing the definition of marriage nor would it permit ministers of The Presbyterian Church in Canada to officiate at same sex marriages.

Ministers of The Presbyterian Church in Canada currently bless marriages between a man and a woman that have been conducted by civil authorities. A liturgy for the blessing of civil marriages is found in The Presbyterian Church in Canada’s *Book of Common Worship*. An appropriate new liturgy would be prepared for the blessing of marriages between two people of the same sex that has been conducted by civil authorities outside the church.

Ministers and Candidates for Ministry of Word and Sacraments, Designation of Diaconal Ministers and Elders in Same Sex Marriages Conducted by a Civil Authority

In addition, because our sexual standards around ordination hinge on whether or not a candidate is married, we have discerned that being in a same sex civil marriage shall not in and of itself bar any person from ministry, candidacy or certification for ordination.

Responsibilities of Sessions and Ministers in Regard to Blessing Same Sex Marriages Already Conducted by Civil Authorities Outside of the Church

The session is accountable to presbytery and is responsible for all policy and procedures with respect to the use of church buildings (Book of Forms 109.2). Sessions can, and are encouraged, to develop policies about the use of their buildings and would be wise to do so in regard to the practice of blessing marriages between people of the same sex that have been conducted by civil authorities.

A call to a minister creates a covenant between the minister and congregation and every effort should be made to preserve the unity of the church in any ministry. Should a situation arise where the minister and session have different opinions regarding blessing in the church of same sex marriages that have been previously conducted by a civil authority, they should discuss together possible approaches to the differences, including the possibility of the minister refraining from blessing same sex marriages, or an agreement whereby the minister would only conduct such a pastoral act outside of church property. Similarly, if a session were in favour of allowing the blessing within the church of same sex marriages that have been conducted previously by a civil authority and the minister was not in agreement, a respectful conversation should take place. It might be agreed that such a blessing may not take place or that another minister might be invited to perform the blessing.

Study Regarding Conducting Same Sex Marriages

The question of whether or not to permit Presbyterian ministers to conduct the marriage of same sex couples is a separate matter and would require a change in the definition of marriage, and potentially the creation of other guidelines to assist ministers and congregations address this matter as it arise. This report proposes that the appropriate process be undertaken to re-examine the church's current definition of marriage. Recommendation No. 15 of this report proposes, for study and report, a change to the definition of marriage. It states "That the definition of marriage be revised as follows: Christian marriage is a union in Christ whereby two individuals regardless of gender become one in the sight of God and that this definition along with the related portions of the above report be sent to synods, presbyteries and sessions for study and report back to the Life and Mission Agency by January 31, 2018, for consideration at the 2018 General Assembly".

Canadian Law and Same Sex Marriage

The Presbyterian Church in Canada describes marriage in Living Faith 8.2.3 as "a union in Christ whereby a man and a woman become one in the sight of God". In the discussions in and feedback from the church about marriage, a concern has been frequently raised that if The Presbyterian Church in Canada were to permit ministers to officiate a same sex marriage, all ministers could be compelled to officiate at same sex marriages if asked to do so. The Life and Mission Agency (Justice Ministries) sought research advice on this section from Dr. Rebecca Bromwich, a law professor, and Mr. Graeme Mitchell, a constitutional lawyer. It is important to note that this advice does not constitute a formal legal opinion.¹¹

The polity of the church maintains that a minister of The Presbyterian Church in Canada may decline to perform a marriage if the minister considers there to be good and sufficient reason. (A&P 1973, p. 268–270, 281, 38)

What are the implications of the Civil Marriage Act that became law in 2005 [RSC 2005, c.33]? The preamble to the Civil Marriage Act includes the following:

Whereas nothing in this Act affects the guarantee of freedom of conscience and religion and, in particular, the freedom of members of religious groups to hold and declare their religious beliefs and the freedom of religious groups to refuse to perform marriages that are not in accordance with their religious beliefs.

Whereas it is not against the public interest to hold and publicly express diverse views on marriage.

Section 3.1 of the Civil Marriage Act states:

For greater certainty, no person or organization shall be deprived of any benefit, or be subject to any obligation or sanction, under any law of the Parliament of Canada solely by reason of their exercise, in respect of marriage between persons of the same sex, of the freedom of conscience and religion guaranteed under the *Canadian Charter of Rights and Freedoms* [Section 2 (a) or the expression of their beliefs in respect of marriage as the union of a man and woman to the exclusion of all others based on that guaranteed freedom.¹²

Section 3 of the Civil Marriage Act explicitly provides for freedom of conscience, religious belief and expression of beliefs on the part of clergy as well as freedom of conscience on the part of religious institutions. This is consistent with the right guaranteed under Section 2(a) of the Canadian Charter of Rights and Freedoms.

The federal Cabinet sought the advice of the Supreme Court of Canada prior to tabling the bill on same sex marriage. In legal terms, the Cabinet submitted a reference to the Supreme Court of Canada. In response, the Court stated:

Nothing in this Act (Civil Marriage Act) affects the freedom of officials of religious groups to refuse to perform marriages that are not in accordance with their religious beliefs.¹³

Changing a denomination's practice to allow the blessing of same sex civil marriage or to change the definition of marriage to include same sex couples does not weaken the protections and rights of clergy, and a religious organization enshrined in the Civil Marriage Act and the

Canadian Charter of Rights and Freedoms. It provides an avenue for the church to recognize same sex civil marriage.

Consultation with the Committee on Church Doctrine

On page 475–76 of the report submitted jointly by the Life and Mission Agency and the Committee on Church Doctrine, there is a description of the consultation process that the two bodies participated in as they considered responses to the overtures referred to them.

Overtures regarding sexuality referred to the Life and Mission Agency by the General Assembly

On pages 474–75 of the report submitted jointly by the Life and Mission Agency and the Committee on Church Doctrine, there is an outline of the history of how the General Assembly referred overtures regarding sexuality.

Summary of Responses

Three people from the Life and Mission Agency have read every submission that was received from the church at least twice. And where it warranted, individuals who submitted comments were contacted by phone or email. The feedback reflected a spectrum of positions. All of the documents which were received were used to inform and help discern the best way to respond to the overtures that were referred to the Life and Mission Agency (Justice Ministries).

Justice Ministries prepared a summary of responses submitted to it and the Committee on Church Doctrine about the resource *Body, Mind and Soul*. This summary is found on pages 436–39 of the 2016 A&P. The summary shares general information about the number and nature of comments received, comments specific to the resource *Body, Mind and Soul*, suggestions and ideas from the submissions, and quotes from respondents. The report was prepared in April 2016, at which time 463 responses were received. At the time this report was submitted, an additional 70 responses were received since the 2016 summary was prepared. Justice Ministries always welcomes feedback. Submit your comments to survey@presbyterian.ca.

Courts and members of the church are encouraged to continue to learn about and reflect on issues of sexuality. There has always been agreement that discussions in the church on this matter should be marked by respect. Guidelines for respectful listening used by commissioners at the 2015 General Assembly are commended for the church's use in these discussions and are found on pages 543–45 in the 2015 A&P. It is our prayer that the preaching, prayer, study, and all conversations and interactions on this issue should reflect the virtues of the Kingdom of God and of the life, ministry and love of Christ.

Recommendation No. 10 (adopted, p. 14)

That The Presbyterian Church in Canada and its agencies, colleges, congregations, sessions, presbyteries, synods, committees and groups seek the unity of the church under the guidance of the Holy Spirit as it discerns the mind of Christ in the matter of sexuality before the church.

Recommendation No. 11 (deferred to a future General Assembly, p. 36)

That clergy in The Presbyterian Church in Canada be permitted for pastoral reasons to bless same sex marriages previously conducted by civil authorities.

Recommendation No. 12 (deferred to a future General Assembly, p. 36)

That The Presbyterian Church in Canada affirms the freedom of conscience and action of clergy who do not wish to bless same sex civil marriages conducted by civil authorities.

Recommendation No. 13 (deferred to a future General Assembly, p. 36)

That the Life and Mission Agency prepare orders of worship for the blessing of same sex marriages conducted by civil authorities.

Recommendation No. 14 (deferred to a future General Assembly, p. 36)

That the following recommendation and the related portions of the above report be sent to sessions, presbyteries and synods for study and report back to the Life and Mission Agency by January 31, 2018, for consideration by the 2018 General Assembly:

That being in a same sex civil marriage shall not be a reason to bar any person from candidacy or ordination as a minister of Word and Sacraments, elder, or designation of a diaconal minister.

Recommendation No. 15 (deferred to a future General Assembly, p. 36)

That the following proposed change to the definition of marriage and the related portions of the above report be sent to sessions, presbyteries, and synods for study and report back to the Life and Mission Agency by January 31, 2018, for consideration by the 2018 General Assembly:

Christian marriage is a union in Christ whereby two individuals, regardless of gender, become one in the sight of God.

Recommendation No. 16 (withdrawn, p. 38)

That this report be the response to Overture Nos. 4, 5, 15, 21, 23, 24, 26, 29, 30, 31, 32, 33 and 35, 2015, and Nos. 13, 15 and 21, 2016.

Endnote

¹ Robert A. Gagnon, *The Bible and Homosexual Practice: Texts and Hermeneutics*. Abingdon Press, 2002, 2009.

² Jack Rogers, *Jesus, Bible and Homosexuality: Explode the Myths, Heal the Church*. Westminster John Knox Press, 2016.

³ This motto, *fides quaerens intellectum*, originates with St. Anselm of Canterbury. Students of theology across North America will most readily hear its echo in the widely used textbook such as *Faith Seeking Understanding: An Introduction to Christian Theology* by Daniel Migliore. Wm. B. Eerdmans Publishing, 2004.

⁴ See the *Social Action Handbook*, p. 23–26, for a summary of General Assembly statements and Living Faith 8.2.5

⁵ In Matthew 5:33–37, Jesus overturns the law of oaths saying that swearing an oath is not necessary since one should always tell the truth. In Matthew 5:38–42, Jesus challenge the law of retaliation in Leviticus 24:20 by telling his disciples to turn the other cheek. For an example of how Jesus deals with the Sabbath, see Luke 6:1–10.

⁶ Apocalyptic literature is a particular kind of highly symbolic writing in both Jewish and Christian traditions. In the scriptures, classic examples of this writing are found in Daniel and Revelation

⁷ Paul also takes up this discussion in 1 Corinthians 8:1–13. His reference to meat in this text is explicitly connected with food sacrificed to idols. While Paul does not make this direct reference in Romans 14, it can be reasonably deduced that the discussion of meat in Romans 14 is in connection with the same issue.

⁸ See Living Faith on Justice, section 8.4, Excerpts from this section include: God is always calling the church to seek that justice in the world which reflects the divine righteousness revealed in the Bible. (8.4.1) God's justice is seen when we deal fairly with each other and strive to change customs and practices that oppress and enslave others. (8.4.2) Justice involves protecting the rights of others. It protests against everything that destroys human dignity. (8.4.3) Justice opposes prejudice in every form. It rejects discrimination on such grounds as race, sex, age, status, or handicap. Justice stands with our neighbours in their struggle for dignity and respect and demands the exercise of power for the common good. (8.4.6)

⁹ Examples of this include the healing of the man with the withered hand, the healing of the woman bent over and Jesus' conversation with the Samaritan woman, among others.

¹⁰ The Presbyterian Church of Canada Synod, Resolutions on American Slavery, Cobourg, 1845, p. 51–53.

¹¹ Dr. Bromwich received her Ph.D. in 2015 from Carleton University's Department of Law and Legal Studies. She now serves as the Studies Director of the Graduate Diploma on Conflict Resolution Program at Carleton University, and is a Professor in the Department of Law and Legal Studies. Dr. Bromwich is a ruling elder at St. Andrew's Presbyterian Church in Ottawa. Dr. Bromwich provided research information on the section of this report Canadian Law and Same Sex Marriage.

Mr. Graeme G. Mitchell, Q.C. is the Vice-Chairperson of the Saskatchewan Labour Relations Board. From September 1984 to his appointment as Vice-Chairperson in March 2016, Mr. Mitchell served first as Crown Counsel and from 1992 to 2016 as Director of the Constitutional

Law Branch for the Saskatchewan Ministry of Justice in Regina. Mr. Mitchell is a ruling elder at First Presbyterian Church in Regina.

¹² Civil Marriage Act S.C. (Statutes of Canada) 2005, c. 33, Government of Canada, laws-lois.justice.gc.ca/eng/acts/c-31.5

¹³ Reference Re Same-Sex Marriage, [2004] 3 S.C.R. p. 705. The pages for the reference are p. 698–731, available at scc-csc.lexum.com.

THE VIEWS OF THE MINORITY OF MEMBERS OF THE LIFE AND MISSION AGENCY COMMITTEE

The Rev. Douglas Schonberg, the Rev. Dr. Alfred Lee and the Rev. Donald McCallum submitted the following Views of the Minority report.

The six recommendations being brought forward in this report could be grouped into two categories:

- a. recommendations to do with blessing of same sex civil marriages and the facilitation thereof with liturgies, and
- b. recommendations for study and report that (i) being in a same sex civil marriage not be a reason to bar an individual from ordination or candidacy for ordination, and (ii) to redefine Christian marriage as “a union in Christ whereby two individuals, regardless of gender, become one in the sight of God”.

Dissent was made from the decision of the Life and Mission Agency Committee that these recommendations be the response of Justice Ministries to the above named overtures.

Blessing same sex civil marriages

Our denomination has not yet addressed the doctrinal question of marriage. Our current doctrine continues to state that marriage is between a man and a woman. Blessing same sex civil marriages and affirming them with an endorsed liturgy will change our practice prior to changing our doctrine. In a denomination that is yet divided on this issue, changing practice without a full conversation of doctrine will exacerbate existing differences. If changes are made in practice on the basis of “pastoral exception” without the careful theological and doctrinal work, we will have no clear doctrinal understanding of the change in practice and be taking a step that is a half measure, neither holding to an orthodox teaching, nor fully affirming same sex marriage. Furthermore, if our denomination affirms the current definition of marriage, we will have instituted a practice contrary to our stated belief.

This is not to say our denomination may not one day change its doctrine as pertains to marriage, but the right work done in the right order will do much to facilitate respectful dialogue and ensure that change in doctrine is reflective of a change in understanding of scripture, marriage and the warrant for a possible “pastoral exception”.

Study and report on (i) ordination and candidates for ordination in same sex civil marriages and (ii) the Christian definition of marriage.

Our sessions and presbyteries were provided with *Body, Mind and Soul* with the explicit understanding that it was a study guide, not a document for “study and report”. Feedback received by our national committees was also considered to be for information and understanding, and not for decision making.

Justice Ministries currently has no formal document for sessions and presbyteries to “study and report” to empower these recommendations, effectively making *Body, Mind and Soul*, and the brief theological treatise in this report, the de facto “study and report” documents. This effectively and decisively excludes the committee on church doctrine from our denomination’s deliberations regarding an issue which is held with passion and could potentially alter our doctrine. The current brief theological analysis that justice ministries provides with this report treads into church doctrine territory and is inadequate to a task of this magnitude and potential consequence. The Committee on Church Doctrine should be leading the denomination’s doctrinal work and be given opportunity to provide appropriate material to session and presbyteries for study and report.

We are sympathetic to the fact that many of these overtures were directed to two national bodies and that Justice Ministries is carrying out its task as directed. We further appreciate the fact that

Justice Ministries and the Committee on Church Doctrine have had consultation together on some of these shared overtures. However, they are presenting different approaches to these overtures.

We have had occasion to hear the suggested approach of the Committee on Church Doctrine, namely:

- to provide sessions and presbyteries with two papers for study and report, presenting alternative interpretations of scripture, authored by individuals who subscribe to each perspective,
- to present three scenarios of a way forward for our denomination for consideration by session and presbyteries, and
- to take the many overtures regarding gracious dismissal into consideration while preparing a doctrine of unity to guide a denomination divided in its understanding of scripture as it pertains to human sexuality.

In considering this alternative approach of the Committee on Church Doctrine, we feel that the direction being suggested by it will conform to our polity, lead our decisions with doctrine rather than practice, prevent the scenarios where our practice does not reflect our teaching, and will allow for a process that, while slower, will truly reflect the voice and discernment of the entire denomination.

Thus we present the following alternative motions.

That the recommendations of Justice Ministries in response to the above named overtures be tabled.

That the Committee on Church Doctrine be supported in its approach to the above named overtures.

CONCLUDING REMARKS FROM THE LIFE AND MISSION AGENCY COMMITTEE REGARDING THE VIEWS OF THE MINORITY REPORT

The Life and Mission Agency Committee notes that motions similar to those outlined in the views submitted by the minority were thoroughly considered by the committee and defeated at its meeting. The majority of the committee members believe that the General Assembly had referred the overtures to the Justice Ministries department of the Life and Mission Agency because it believed it was important to have a strong biblical justice perspective of the issues. The majority of the Life and Mission Agency Committee members believed that it was their responsibility to bring forward a report with appropriate recommendations for the General Assembly to consider. It is important for the General Assembly to know that the discernment of the Life and Mission Agency Committee on the matter of sexuality this year and the consultation process with the Committee on Church Doctrine was consistently marked by cooperation, good humour, openness and graciousness.

Tom Billard
Convener

Ian Ross-McDonald
General Secretary

SPECIAL COMMITTEE RE PENSION SOLVENCY FUNDING

To the Venerable, the 143rd General Assembly:

The following is a preliminary report to the General Assembly on the work during the last year of the Special Committee re Pension Solvency Funding. A supplementary report will be presented at the time of the sitting of the General Assembly when hopefully the picture is clearer.

PENSION SOLVENCY ISSUES

Members of the Special Committee met with the Ministry of Finance on November 17, 2016, seeking special relief from solvency obligations which was not granted at that time.

However, since that meeting with the Ministry of Finance in November 2016, we received two updates from our lawyer at the legal firm, Koskie Minsky. The Ministry is reviewing Ontario's solvency funding framework and is working on a second discussion paper due sometime in the

spring or summer of 2017 that should set the direction of solvency funding reform that Ontario proposes to pursue.

We were told by our lawyer that the Ministry is very reluctant to make one off requests for relief before they complete the general solvency consultation process. The government does not want to pre-empt or prejudice the general review, and is concerned that if they give relief to one plan, they'll have to provide relief to many individual plans, and their general review will be compromised.

The government also recognizes that plans with 2017 filing dates are in a particular bind. They may have to file to fund a solvency deficiency under the current solvency funding rules, even though those rules may cease to apply when new rules are introduced in the future. This will impose particular hardships on plan sponsors with 2017 filing dates. There is a possibility that the Ministry will grant a one year extension for those 2017 filers at the same time the proposed changes are circulated.

At this point, there are no clear directions of the solvency reform but we remain optimistic that the new proposal from the Ministry will solve many plans' funding problems, including ours.

Valuation Requirements

Under the current funding rules, our next valuation date is March 31, 2017. Based on an interim valuation at December 31, 2016, our going concern funded ratio was 113% and our solvency ratio was 83.5%. However, our actuary has projected that our solvency ratio at March 31, 2017 may be close to 85% with a wind-up deficit of around \$48 million. If the solvency ratio is at least 85%, valuations can be deferred up to three years, and the church will have greater certainty about its contribution requirements for the next few years. Significant top up monies up to \$2 million would be needed to achieve this critical 85% ratio.

If the solvency ratio is below 85%, our pension plan will be subject to ongoing market risks, including fluctuating interest rates and investment returns. If there is a major downturn of the economy, our pension plan will be seriously impacted. The wind up deficit will be widened and it will take even more to close the gap. In addition, the pension plan will incur additional administration costs of preparing and filing annual valuation reports with the regulators.

Having the solvency ratio at or above 85% means the next valuation date is March 31, 2020. We do not need to file again for another three years no matter what happens to the economy.

Based on the advice from our actuary, we have asked congregations to make their pension contributions in advance if their cash flow allows them to do so.

Our pension plan supports our ministers after their life-long faithful service at the church. This also is part of the mission of the church. As such, providing the necessary support to the pension plan should also be a high priority.

The key factor at this time is to alert the General Assembly that the last date to make a top up contribution will be July 31, 2017.

J. Cameron Bigelow
Convener

BOARD OF GOVERNORS OF THE PRESBYTERIAN COLLEGE, MONTREAL

To the Venerable, the 143rd General Assembly:

The 2016 General Assembly approved a strategic plan, and asked committees, agencies and college boards to state in their reports to the Assembly how they are implementing the plan in their work. Our report focuses on ways in which the college is working to fulfill the goals of that strategic plan.

As part of the church, Presbyterian College shares in the mission of God to bless the world with the good news of Jesus Christ and to give witness to the reality of the Kingdom of God. Presbyterian College's purpose within this larger mission is to equip faithful leaders for the church and the world, in Quebec, across Canada and beyond. It does this work in partnership with the Montreal School of Theology, made up of Diocesan College (Anglican), Presbyterian

College and United Theological College (United Church) and through its affiliation with McGill University's School of Religious Studies.

MAJOR OBJECTIVES

Presbyterian College seeks to fulfill its mission through six major objectives.

1. Providing advanced theological study for those whose vocation is the ministry of Word and Sacraments as well as for those whose vocation is outside the institutional church

This objective advances the goal of The Presbyterian Church in Canada's vision 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". Through its Memorandum of Understanding with McGill University, Presbyterian College is able to enroll students in the Bachelor of Theology and the Master of Sacred Theology programs. Students may also register in the Master of Arts and the Ph.D. programs at McGill. The college offers its own Master of Divinity. The Montreal School of Theology Certificate program offers advanced theological studies for students and laity.

Within this larger objective of providing advanced theological study, the college is focused on two areas in particular – the study and work of congregational renewal and the establishment of new faith communities. The college is developing a program whereby students can spend an extra eight months of study and work to gain important skills and understanding in these important areas. To date, we have had three students participate in this program. This initiative is one way in which the college helps advance the mission of the denomination to "create, encourage and support new communities of faith" and to "embrace a missional culture that nurtures initiative and risk taking" since all initiatives in congregational renewal require both new initiatives and risk taking. The college has received a gift of \$100,000 from an alumnus of the college to help advance these goals.

In addition to degree programs, the college is also working on programs to encourage the ministry of the laity. A new online course in preaching is being developed, as well as an online course in congregational leadership. These courses will be for both laity and clergy. Each year the college runs a continuing education course for clergy and laity. In May 2017, the conference was on "Food, Faith and Mission".

2. Establishing a Leadership Centre that provides resources for congregations, lay leaders and clergy

Leadership is key to the health of any denomination or congregation. Yet, traditional theological studies have often ignored this key element of ministry or, at best, only given it slight attention. At Presbyterian College, our goal is to place a greater focus on leadership development. We do this in several ways.

Working with young adults

Presbyterian College offers a program for young adults called Dependable Strengths. This program, which focuses on the theme of vocation, helps young people identify their gifts for life and ministry in the church, the world, the workplace and the home. It is built on the premise that when we work with our strengths, we bring our best to the world around us as well as enriching our own lives. The goal is to train ten facilitators for this program so that it can be offered across Canada. This program could be a key element in advancing the broader mission of The Presbyterian Church in Canada to "discern, prepare and support leaders – lay, youth and young adults and clergy – for faithful and vibrant ministry". To date, the college has run this program twice engaging a total of eighteen youth.

Mentoring in Ministry

Congregational ministry is complex work, given the changing nature of our society. A three-year M.Div. degree cannot provide everything a graduate will need to know to be effective in the life of a congregation. To address this need, the college has developed mentoring groups for graduates of all our colleges. There are presently eight groups with approximately 45 participants. Some groups have a specific focus such as rural ministry, congregational renewal, or stewardship. Each group meets monthly by video conference for two hours in which participants can share challenges, find support and encouragement, and gain the wisdom of

experienced mentors as well as insights and support from their colleagues in the group. In June, participants meet at Presbyterian College for a week's retreat for study, prayer and renewal. This program helps advance the goal to "discern through grassroots consultation and research the challenges ministers and congregations face and connect them to tools to overcome them". The mentoring groups also include the Pastors to Pastors program aimed at helping ministers, who may be struggling in ministry, to rediscover their love of God and love of ministry. By doing so, the college advances the mission to "fulfil leadership mandates with the help of caring, competent and, when necessary, confidential support".

Encouraging congregational vitality

Presbyterian College is committed to theological education in service to the church. It offers workshops and consultation to congregations that are either seeking a new way forward in their ministry or ways to strengthen present areas of ministry. In 2016, the college hosted or participated in several such workshops across Canada.

Researching leadership for intercultural ministries

One of the challenges congregations face is creating unity in congregations of diverse cultures. Often, congregations divide themselves into various ethno-cultural communities. While this may work on some practical level, it robs the church of the dynamic of shared gifts and experiences. In the Canadian Presbyterian context, little research has been done on the type of leadership required to be effective in creating truly intercultural congregations. Presbyterian College has begun research into this area and will share it with the broader church as it progresses. This work advances the goal to "celebrate, support and encourage cultural and linguistic diversity".

3. Creating an international place of study

The Presbyterian Church in Canada has always been committed to the global church. Over 150 years the college has been blessed with rich resources. It is the goal of the college to share these resources with the global church. In particular, the college is interested in those areas of the world where religious conflict is prevalent. In a new program called "Faith to Faith – Face to Face", Presbyterian College is bringing students from various parts of the world to study and experience interfaith cooperation, dialogue and mutual respect, with the objective of having students return to their home countries to help establish such ministries in their own denominations. The college received a gift of \$250,000 towards this program. At present, we have one student from Cameroon in the program, and are planning to bring an additional student for 2017. In addition, we also have students at the college from Nigeria, Egypt and Syria. This is one way the college advances the mission to "live out the justice imperatives of the gospel and sow seeds of hope through our words and actions in the public sphere". As part of this goal, the college hopes to build a stronger connection to the work of international ministries.

4. Cultivating ecumenical networks

Presbyterian College makes an important contribution within the context of Montreal and the province of Quebec. As a partner in the Montreal School of Theology, and its affiliation with the McGill School of Religious Studies, the college plays a vital role ecumenically. Students who study within Diocesan College and United Theological College often end up participating in French speaking ministries within the city of Montreal or Quebec. These ministries would not be possible without the support of Presbyterian College as a partner in the Montreal School of Theology. In addition to the role it plays within the broader ecumenical world, the college is an important part of the theology program within the McGill School of Religious Studies. The research and publications that come out of the School of Religious Studies do so, in part, because of the partnership with Presbyterian College and the Montreal School of Theology. This is an important contribution made by The Presbyterian Church in Canada, through the college, to the unique religious context of Quebec.

In addition to our ecumenical partners within the Montreal School of Theology, Presbyterian College is also open to students from other denominations seeking to be equipped for ministry. The Montreal School of Theology is the only English speaking, Protestant seminary within Quebec that is accredited by the Association of Theological Schools. The college is a resource to various denominations within Montreal. This work advances the mission of The Presbyterian Church in Canada as it seeks to "nurture ecumenical relationships and collaborate with ecumenical partners to achieve common goals".

5. Strengthening connections with Indigenous peoples

Each year, students in their final year of study have participated in an international trip to explore life of the church and understanding of the gospel within a different cultural context. In 2016, the college once again participated in the intercultural study trip to Cuba. While the college continues to be committed to study and learning within an international context, in 2017, the program was adjusted to focus on Indigenous peoples in Canada. The college also participated in a symposium at Yu-Shan Theological Seminary in Taiwan, a seminary whose mission is to train Aboriginal pastors. In 2017, the Rev. Dr. Roland De Vries will be a guest lecturer at that seminary. McGill University is also working toward a stronger focus on Indigenous studies, and this will be reflected in the curriculum of the School of Religious Studies. This work helps the college advance the mission to “engage in healing and reconciliation between Indigenous and Non-Indigenous peoples”.

6. Focusing on Reformed theology and personal renewal

Presbyterian College remains committed to its roots in the Reformed tradition. In addition to general studies in theology, students receive instruction in Presbyterian worship, polity, history and the sacraments. Presbyterian students are also required to read through the scriptures in their first two years of study. Worship takes place each week, led by faculty and guest speakers. The community life of the college is a major focus and strength. A community meal is held each week and students are placed in small groups where they can share concerns and pray for each other. The goal is to build a strong theological foundation for a life-long spiritual vitality.

The college acknowledges that there are times in ministry when ministers can lose a sense of hope or purpose. Within the Leadership Centre, the college is developing a program on personal renewal for ministers who find themselves in need of support or encouragement. This is part of the Ian Victor Pastors to Pastors program for which the college has received gifts of over \$40,000 designated to help implement the program.

These goals of the college help The Presbyterian Church in Canada “articulate and live out the rich traditions of Reformed theology” and “pursue spiritual renewal and faith formation as the basis for transformation within our congregations”.

FACULTY, STAFF, STUDENTS AND STATISTICS

Faculty and Staff

Presbyterian College operates with a small staff and faculty since students are also instructed by faculty at the McGill School of Religious Studies and the Montreal School of Theology. The Rev. Dr. Roland De Vries was appointed Director of Pastoral Studies in 2016 and has brought a strong academic presence and leadership ability to the college. The Rev. Dr. Dan Shute has continued as the half-time college librarian as well as the instructor of the polity course. Dr. Lucille Marr is the college’s part-time chaplain and academic advisor as well as an adjunct professor at the McGill School of Religious Studies. The Rev. Dr. Victor Gavino resigned as Director of the Leadership Centre in December 2016 to pursue personal interests and further studies. Dr. Gavino helped establish various programs in the Leadership Centre and the college is very grateful for his work.

Ms. Mary Sicoli is the full-time receptionist and Ms. Jeannette Vink is the half-time administrative assistant to the Principal. In February 2017, Ms. Vink had to cease work for medical reasons. The college is grateful for the work of both Ms. Sicoli and Ms. Vink, and will continue to keep Ms. Vink in our prayers. In her role as accountant, Ms. Sandy Steadman continues to provide excellent service to the college. Ms. Tahra De Lallo is the part-time development officer and continues to oversee the Leap of Faith capital campaign. The Rev. Dr. Glen Davis completed his work as the Director of Communications and Alumni Relations as of December 2016 but has continued to offer his assistance in a volunteer capacity. The college wishes to acknowledge the outstanding job Dr. Davis has done in reconnecting the college with the alumni and in advancing the capital campaign of the college.

Students

The college has historically maintained a small student population. As the college seeks to develop a more robust recruitment strategy, it expects that there will be a fluctuation in numbers of graduates as the college rebuilds in this area. There were 23 students enrolled in the college in

various programs for the 2016–2017 academic year. In 2016, there were seven graduates. In 2017, the college expects to graduate two students. The Honorary Doctorate of Divinity degree will be awarded posthumously to the Rev. Dr. William J. Klempa for his outstanding contribution to theological education, and to the Rev. Cedric Pettigrew for pastoral excellence demonstrated through many years of ministry. As with many theological schools, recruitment remains a challenge. However, the college is eager to take on this challenge believing it has something important to offer in theological education within Quebec and beyond.

Finances and Capital Campaign

In the last two years, the college has invested significant funds in its strategic plan. It has done this primarily by borrowing from its endowment fund. This has resulted in larger than normal deficits. For 2016, the deficit was \$430,261. However, the budgeted deficit for 2017 is just \$93,599. In addition to initiating new programs, there have been significant renovations made to the residence, including all new washrooms, the renovation of several dorm rooms and a new kitchen in the basement. These renovations were necessary to ensure the rentability of the residence, which is a major source of funds for the college. In 2016, the Leap of Faith campaign raised \$1,321,477 in donations and pledges – 75% of its goal of \$1.75 million. The college is grateful to all those who have generously contributed to the life and work of the college, and for the leadership of the campaign offered by Ms. Tahra De Lallo and the Rev. Dr. Glen Davis. The board recognizes that a solid financial foundation is key to the success of the college and continues to work to ensure that such a foundation is built.

Board Members

In June 2017, the Rev. Dr. Kevin Livingston and the Rev. Doug Paterson will complete their terms on the board. Due to a change in his work demands, Mr. Howard Davidson resigned from the board in February, 2017. The college is very grateful for the contribution and commitment these board members have made to the mission of the college. The board is ably chaired by Mr. Donald Walcot.

Minute of Appreciation for the Ministry of Dr. Joseph C. McLelland

When the Rev. Dr. Joseph McLelland died on December 20, 2016, Presbyterian College and The Presbyterian Church in Canada lost a great scholar, teacher and friend. From his ordination in 1949 until his death in 2016, his many contributions to the congregational and theological life of The Presbyterian Church in Canada, to Presbyterian College, to the McGill Faculty of Religious Studies and to the wider theological community, continued for over 65 years.

Joe (as he preferred to be called) immigrated with his family to Canada from Scotland in 1927. His formal education included a B.A. in English Literature from McMaster University, a B.D. from Knox College, a M.A. in philosophy from the University of Toronto and a Ph.D. in historical theology from the University of Edinburgh.

Before beginning his teaching career in Montreal, Joe served congregations in Quebec, Scotland and Ontario, and lectured at Knox College. He joined the faculty of Presbyterian College in 1957 as the Robert Professor of History and Philosophy of Religion. In 1964 he was appointed the McConnell Professor of Philosophy of Religion at McGill University. He served two terms as Dean of the Faculty of Religious Studies at McGill and a term as President of the Canadian Theological Society. He was editor of several academic journals and a long time contributing editor of the *Presbyterian Record*. He authored numerous theological articles and wrote or edited over twenty books, including *The Other Six Days*, *The Clown and the Crocodile* and *Prometheus Rebound*. His most recent work included serving as one of the editors of the college's 150th anniversary book, *Still Voices – Still Heard*. He was elected Moderator of the 111th General Assembly in 1985.

Joe received Doctor of Divinity (*honoris causa*) degrees from Knox College and from Diocesan Theological College, Montreal. In 2007, the Presbyterian College renamed its library in honour of Dr. McLelland, in recognition of his fifty-year association with the college.

Joe, in both his writing and speaking, exercised his unusual gifts of creative expression in ways that provoked deep thought and, sometimes misinterpretation. He was, on occasion, even called a heretic, to which he responded mischievously, “most Presbyterians are heretics” and went on to name a popular but inadequate view of Christology and the doctrine of God!

Dr. McLelland's academic achievements and honours were many and well deserved, but they provide only a partial picture of Joe's person. Tributes from some of his former students and congregants help to complete that picture. For example, one former student writes, "Dr. Joe communicated his learning, his wisdom and his prophetic insight with boldness, kindness and grace... I will always treasure his friendship, his interest in what I might be doing and his sense of humour. Thanks be to God for the life and ministry of our Dr. Joe!"

A former congregant wrote, "I have fond memories of you, Dr. Joe... You challenged our young minds to think about our beliefs and our future as Christians. You used simple metaphors to help us understand big ideas. I say thank you, Dr. Joe, for equipping me to think! Yours was a life well spent."

And from a minister who invited Joe to do a lecture series. "[Joe] won over the congregation... We will never forget his wisdom, his approachability, his generosity and kindness. He was a great influence in my life and theology Thank you, Joe, for your ministry to me and to our whole church."

Joe once summed up his theology of the sovereignty of God in this way, "God exerts his sovereignty through love, and therefore love would be the essential building block of the universe". Also, he often mentioned his regret that we, Presbyterians, do not spend enough time talking about the last things. He said, "I wish we could be more like the fundamentalist students who sing about the glory land". Now, as we express our deep gratitude for Joe's life among us, we can rejoice that he is now singing about the glory land with no Presbyterian inhibitions!

Recommendation No. 1 (adopted, p. 44)

That the above minute of appreciation for the life and ministry of the Rev. Dr. Joseph C. McLelland be adopted.

Minute of Appreciation for the Ministry of the Rev. Dr. William J. Klempa

The Rev. Dr. William J. Klempa died on Saturday, March 4, 2017, having lived with a vision of a generous Reformed doctrine that could accommodate the local congregation, the national church, the Canadian government and skeptical academe. While having served in several congregations, his tenure as Principal of the Presbyterian College, Montreal, 1978–1998, was the centre of his life's work.

Although he had a broad influence in The Presbyterian Church in Canada, he did not initially grow up in that tradition. His mother was Ukrainian Catholic but encouraged Bill to attend the local Presbyterian church primarily so that he could learn English. His parents, Miko Klempa and Mary Syriuk, both of Eastern European origin, immigrated to Canada after World War I. The Klempas settled in the rough frontier town of the Pas, Manitoba, and young Bill (born October 10, 1932) grew up in a working-class neighbourhood. He showed early academic promise, but, as a result of an encounter with Christ's gospel in his local congregation, at the age of fifteen Bill set his sights on the ministry rather than the law or medicine that was expected of him.

Bill's long education was fueled by scholarships. He graduated from United College, Winnipeg, in 1950 with a B.A. in Philosophy and from University of Toronto in 1955 with an M.A.. He received a B.D. from Knox College in 1958 and was awarded the traveling scholarship. And travel he did, first to Harvard Divinity School where could study under Paul Tillich, to New College, Edinburgh, with T. F. Torrence (his *doktorvater*), to Basel to study with Karl Barth, and to Göttingen with Otto Weber. He finished and successfully defended his Ph.D. thesis in 1962. Thus he was privileged to work with some of the greatest theology luminaries of the second half of the 20th century.

He served in three pastoral charges: Gorge (later named Trinity) Church in Victoria, British Columbia (1962–1966), Knox Church in Burlington (1966–1970), and finally at Rosedale Church in Toronto (1970–1978). While at Rosedale he resisted pressure to apply for the position of Professor of Systematic Theology at Knox College. Bill continued to minister at Rosedale but still dreamt of academe. A chance to unite his two passions, ministry and teaching, appeared when the Rev. Dr. Donald MacMillan, the Acting Principal of Presbyterian College, retired and returned to parish ministry. Bill became Principal of Presbyterian College in 1978 where he served until his retirement in 1998 at which point he was elected Moderator of the 124th General

Assembly. He had now reached what he believed was going to be his life's work: pastoring ministerial candidates and contributing to scholarship in Reformed theology. And his accomplishment was no less than his ambition.

As a scholar, he wrote carefully and judiciously. He edited a volume of eighteen of his more scholarly essays and addresses, fourteen of which had been published elsewhere or delivered in scholarly settings; this volume was entitled *Exploring the Faith: Essays in the History and Theology of the Reformed Tradition*. (Toronto: Clements Pub., 2009) He was the sole editor of, and contributor to, *The Burning Bush and a Few Acres of Snow: The Presbyterian Contribution to Canadian Life and Culture*. (Ottawa: Carleton University Press, 1994) He helped edit and contributed to *Still Voices—Still Heard: Sermons, Addresses, Letters, and Reports from the Presbyterian College, Montreal, 1865-2015*, J.S.S. Armour, Judith Kashul, William Klempa, Lucille Marr and Dan Shute, editors. (Eugene, Oregon: Wipf & Stock Publishers, 2015) He co-edited with his colleague, Dr. Robert Cully (Professor of Old Testament at McGill University), a festschrift for their colleague the Rev. Dr. Joseph C. McLelland, *The Three Loves: Philosophy, Theology, and World Religions: Essays in Honour of Joseph C. McLelland*. (Atlanta: Scholars Press, c1994) Bill also composed numerous more popular sermons, essays and reports. For example, from 1967–1977, he contributed fifteen times to the then extant church magazine, the *Presbyterian Record*, among these contributions was Bill's monthly series entitled, "What we believe". Bill also edited a collection of his (mostly) Rosedale sermons entitled, *For Such a Time as This*. (Burlington, Ontario: Welch, 1983) By pen or by presence, Bill became a national figure in the church even before he was appointed Principal of Presbyterian College.

In his book *Exploring the Faith*, Bill was glad to acknowledge those scholars and teachers who went before him and from whom he owed much. In other correspondence, he mentioned his deep gratitude for his colleagues in ministry, while at Presbyterian College, particularly Dr. Robert Cully, Dr. Joseph McLelland and Dr. Fred Wisse, with whom to work he described as a rare privilege. But ministry was not the sum of his life. In the author's preface in *Exploring the Faith*, he dedicated his book to his wife Lois, with gratitude for the love and life they shared together, and his children and their families for their love, loyalty and support.

Over his life-time Dr. Klempa made an important and enduring contribution to the life and work of The Presbyterian Church in Canada and beyond. Toward the end of life, he expressed wonder at why he had been so blessed in this life. We may not be able to answer that question, but as we remember and celebrate his life, we can certainly affirm that we were blessed through him.

Recommendation No. 2 (adopted, p. 44)

That the above minute of appreciation for the life and ministry of the Rev. Dr. William J. Klempa be adopted.

Donald Walcott
Convener

Dale Woods
Principal

KNOX COLLEGE

To the Venerable, the 143rd General Assembly:

Knox College will be submitting a supplementary report with a recommendation on its search for the 13th Principal of Knox College. Other items will include a report on Knox College's search for a Professor of Pastoral Theology, a Director of Experiential and Innovative Learning, and an Assistant Professor of Leadership plus a minute of appreciation for the 12th Principal of Knox College, the Rev. Dr. Dorcas Gordon.

THE 173RD CONVOCATION

The 173rd Convocation took place on May 10, 2017, in Convocation Hall, University of Toronto. The following students received degrees, diplomas and certificates:

Master of Divinity Degree: Patricia Dawn Archibald, Sang-Min Lydia Bae, Seaton Neil Brachmayer, Janice Geraldine Doyle, Charmila Ireland, Bongchan Ko, Stephen Kwon, Anna Hyeyoung Lee, Julio Cesar Miranda, Nancy Mostert, Meghan Rose Patterson, Noel Ramsey.

Diploma of the College: Patricia Dawn Archibald, Sang-Min Lydia Bae, Seaton Neil Brachmayer, Janice Geraldine Doyle, Charmila Ireland, Bongchan Ko, Stephen Kwon, Anna Hyeyoung Lee, Julio Cesar Miranda, Nancy Mostert, Meghan Rose Patterson, Noel Ramsey.

Master of Theological Studies: Diane Boyd, Scott Singelton, James Joon Jae Yang.

Doctor of Ministry: Mona Scrivens, Heather Jane Vais.

Master of Theology: Stephen Mutavdzija.

Others completing denominational requirements: Diane Boyd, Robert Dean, Johnathan Hong, Pamela Hogewoning, Nancy Mostert.

Lay Education Certificate:

Certificate 1: Steve Cassidy, Istvan Farkas, John Reeves, Tracy Hill

Certificate 2: Ann Daly

In recognition of the 500th anniversary of the Reformation, this year's convocation speaker was Dr. Jane Dawson, Professor in Reformation History and Director of Recruitment at the School of Divinity, University of Edinburgh. The title of her address was "Is John Knox a name to be proud of?". On the morning of convocation day, she also led at a workshop entitled "The challenges of parish ministry (in 16th century Scotland)".

The degree, Doctor of Divinity (*honoris causa*), was granted to the Rev. Dr. John Crosbie Carr, the Rev. Karen Horst and the Rev. Dr. Harold George Wells.

The Presbyterian Church in Canada

The Theological Education Liaison Group includes the principals, dean and conveners of the Boards of Knox College, Presbyterian College and St. Andrew's Hall as well as the Management Team of The Presbyterian Church in Canada. We meet twice each year to share information and discuss common areas of concern. The fall meeting took place on October 21, at Presbyterian College, Montreal. It was a full agenda that included a significant conversation on denominational grants to the colleges, denominational oversight of the colleges and reporting to the General Assembly.

The Moderator of The Presbyterian Church in Canada, the Rev. Douglas Rollwage, visited Knox College on February 7, speaking to staff, students and faculty at the community lunch and preaching at the afternoon community service. His visit provided the college with an opportunity to share information on our work and hear from the Moderator about his visits to churches across the country and internationally.

Toronto School of Theology (TST)

This is the second year for Principal Gordon to serve as one of the TST representatives to the joint committee (3 from TST and 3 from the Office of the Provost, University of Toronto (UofT)), which reviews on a regular basis issues or concerns that arise concerning the Memorandum of Agreement between the UofT and TST. This year the focus was on the university and the TST colleges' response to Bill 132, which required institutions receiving public funding to develop a policy on sexual violence by January 1, 2017.

A significant number of changes will take place in the leadership of the TST colleges at the end of June 2017. In addition to changes at Knox College, the Principal of Emmanuel College and the Dean of Trinity College will be retiring. Regis College has just received word on the Vatican's appointment of Father Thomas Worcester, SJ, as President. Professor Alan Hayes has announced that he will complete his term as the TST Director in June 2018. The TST Board has struck a committee to think through what is needed for an orderly transition. The change is significant in that the working relationship among the heads of colleges is critical to the health of the TST.

REPORT ON THE SEARCH FOR THE 13TH PRINCIPAL

History of Search

In February 2016, Principal Gordon advised the board that she would step down as Principal on June 30, 2017. An ad hoc committee was charged with setting out the process for the search for a

new Principal. It met frequently with faculty, senior staff and members of the board to develop a profile for the new Principal. Its recommendations to the board at the May 2016 meeting gave direction as to the position description, the composition of the search committee in terms of diversity of representation and a mandate for the search committee. The search process began in summer of 2016.

The Executive Committee of Assembly Council in May 2016 having received the profile and position description, granted the college permission to circularize the presbyteries for nominations to the position, Principal of Knox College. Email communication was sent to the clerks of all presbyteries across the church, seminaries of the Presbyterian Church (USA), the Universities of Aberdeen and Edinburgh, as well as the Toronto School of Theology. Nominations were due by October 31, 2016, and applications by November 15, 2016.

The summary of responses showed that nominations were received from 17 presbyteries. Direct applications were received from 2 additional applicants. This resulted in a total number of 7 applicants for consideration.

PROCESS

The Search Committee was struck by the Board of Governors with two representatives from the Board of Governors, two from the Knox College faculty, one representative from each of the Toronto School of Theology, senior staff, students, alumni(ae) and the Assembly Council; with a board member as chair. The search committee followed diligently the process that had been approved by the Board of Governors. In addition, each candidate was instructed to submit:

1. A letter setting out their qualifications for the position.
2. A current curriculum vitae that included church and community experience as a lay or ordained person plus a clear description of teaching experience and publications.
3. Letters of reference.
4. Answers to pre-established questions.

The search committee reviewed extensively the material submitted and decided on a short list of four. Interviews were conducted by the search committee followed, in each case, by a social time with the board, faculty and senior staff. The search committee was unanimous in its decision to place the name of the Rev. Dr. John Vissers to the board. Dr. Vissers was invited to give a lecture followed by a series of interviews with the board, faculty, staff and students.

Reasons for this Appointment – The Rev. Dr. John A. Vissers

1. The Rev. Dr. John Vissers is a life-long member and an ordained minister of The Presbyterian Church in Canada. He served as senior minister at Knox Church, Toronto, and as professor and Principal of the Presbyterian College in Montreal. He is currently full professor (Historical Theology) at Knox College and the Toronto School of Theology, and the Director of Academic Programs at Knox College. Dr. Vissers served as the Moderator of the 138th General Assembly of The Presbyterian Church in Canada.
2. Dr. Vissers graduated with his Bachelor of Arts degree from Victoria University, University of Toronto, followed by a Master of Divinity degree from Knox College and a Master of Theology degree from Princeton Theological Seminary. He earned his Doctor of Theology degree from Knox College, University of Toronto. His doctoral dissertation is titled “The Conception of Revelation in the Theology of Walter W. Bryden”.
3. Throughout his career, Dr. Vissers’ commitment to research has focused on the theologies of John Calvin and Karl Barth in addition to his work on Walter Bryden and the Canadian context. He has published one book, *The Neo-Orthodox Theology of W.W. Bryden*, co-edited and contributed to *Calvin at 500: Theology, History, and Practice* and *Canadian Evangelical Renewal: Essays in Honour of Ian S. Rennie*. Dr. Vissers has also written a number of articles (in referred and non-referred journals), as well as chapters in books. He is currently working on a research and writing project on “Spiritual Theology in the Reformed Tradition”.
4. Dr. Vissers’ teaching has focused on his deep knowledge of and passion for theology, which he has shared through courses such as Principles of Christian Theology, Christianity in a Global Perspective, Church, Ministry and Sacraments, Theology of John Calvin, and Reformed Theology in Dialogue.

5. Dr. Vissers has broad interests, as demonstrated in his writing and contributions to our national church. In recognition of his contribution to ecumenical theological education, the Montreal Diocesan Theological College at McGill University awarded him the degree, Doctor of Sacred Theology (*honoris causa*).
6. The Board of Governors, from its experience of Dr. Vissers in the interview, clearly perceives a fit between him, the Knox faculty, staff and students. Therefore, the board attesting to his strong faith, his well-endorsed character, demonstrated passion for theological education, and leadership qualities places the following recommendation before the 2016 General Assembly:

Recommendation No. 1 (adopted, p. 21)

That the Rev. Dr. John A. Vissers be appointed to the position, Principal of Knox College, for a five-year renewable term, to begin on July 1, 2017.

FACULTY

Appointments

The Knox College Board of Governors is pleased to announce the appointment of two new members to the faculty in accordance with section 1(n) of the Knox College By-Laws which provides for the appointments of faculty members at the rank of Assistant Professor or Associate Professor.

Appointment of Associate Professor of Pastoral Theology – The Rev. Dr. Esther Acolatse

The Knox College Board of Governors has appointed the Rev. Dr. Esther Acolatse to the senior faculty position of Associate Professor of Pastoral Theology effective July 1, 2017.

Dr. Acolatse brings strengths in teaching experience, scholarship, commitment to ongoing learning, ability to be a role model for students, and compatibility with the Knox College community. Dr. Acolatse is a life-long member of the Presbyterian Church (USA). She has been Assistant Professor of the Practice of Pastoral Theology and World Christianity at Duke Divinity School (Durham, North Carolina) since 2010.

Dr. Acolatse graduated with a Bachelor's degree (with honours) from the University of Ghana with a religion and psychology major, followed by a Master of Theological Studies degree from Harvard University. She then earned a Doctor of Philosophy degree from Princeton Theological Seminary; her doctoral thesis is entitled "Cosmology and Pastoral Diagnoses: A Psycho-theological Anthropology for Pastoral Counselling in Ghana".

Dr. Acolatse has demonstrated a deep commitment to research and is strong in her knowledge of intercultural values and practices. In 2014, she published her first book *For Freedom or Bondage: A critique of African Pastoral Practices*. Her second book, *Fleeing from the Spirit? Biblical Realism and the Demands of Contextual Theology*, is under contract.

As an experienced teacher, Dr. Acolatse has taught courses including Method in Practical Theology, Cross Cultural Pastoral Care and Counselling, Pastoral Care and Gender Issues, Psychology of Religion, and Death and Dying. She says, "My goal in teaching is to engage in serious theological reflection and dialogue with students... My pedagogical approach encourages students to question the sometimes pre-formulated answers and lead them gradually to the place where their new answers are solid enough to invite even newer and deeper questions and answers... Such an approach, I believe, best prepares students for appropriate pastoral interventions, especially in our increasing multi-ethnic and multi-faith family contexts."

As Associate Professor of Pastoral Theology at Knox College, Dr. Acolatse will equip students to serve the church through specialized areas of pastoral ministries, spiritual care and therapy, and social service. She will focus on integrating Christian life and practice with theological insight and spiritual depth, preparing students to be leaders in lay and diaconal ministries in faith communities, pursue careers in the non-profit sector, and work as institutional chaplains, spiritual care practitioners, psycho-spiritual therapists and community workers.

Appointment of Director of Experiential and Innovative Learning and Assistant Professor of Leadership – Dr. Angela Schmidt

The Knox College Board of Governors has appointed Dr. Angela Schmidt to the administrative faculty position of Director of Experiential and Innovative Learning and Assistant Professor of Leadership effective July 1, 2017.

Dr. Schmidt holds a Doctor of Ministry degree in Spiritual Care and Psychotherapy from Waterloo Lutheran Seminary and wrote her thesis on *Partnerships between Hospital and Community: A Qualitative Study on Collaboration for Spiritual Care in Healthcare*. She also holds Master's degree in clinical psychology from Wheaton College (Illinois) and a Bachelor's degree in psychology (with honours) from the University of Western Ontario.

She is a registered psychotherapist with the College of Registered Psychotherapists in Ontario (CRPO). As an Accreditation Chair for the Canadian Association for Spiritual Care (CASC), she worked closely with Supervised Pastoral Education programs across Canada. She presently is working to ensure that the training of those entering into practice as spiritual care practitioners or as psycho-spiritual therapists reflects the competencies of both the CASC and CRPO. Dr. Schmidt has extensive experience supervising theological students who are obtaining contextual education or field education clinical experience. Her work has resulted in student placements within hospitals, congregations, long-term care facilities, prisons and hospices.

Dr. Schmidt is also a teacher and researcher. She has taught as adjunct faculty at Trinity College (University of Toronto), Waterloo Lutheran Seminary, Redeemer College and Emmanuel Bible College. Her scholarly work includes both individual and team-written publications. She has presented workshops at international, national and provincial conferences on Prayer with Hurting People, Bedside Conversations, Living with Loss, Multi-faith care, Palliative Care, Self-Abuse of Teens, Teens and Depression, and Skills for the Care Provider. She was lead editor and a contributor to *Thriving on the Edge: Integrating Spiritual Practice, Theory and Research* (2016) and wrote *Partnerships Between Hospital and Community for Spiritual Care* (2013).

Raised in the Lutheran tradition, Dr. Schmidt has been active in Christian congregations, including Presbyterian, her whole life. She was recently certified in the Children and Worship program of The Presbyterian Church in Canada.

Sabbaticals

Professor Nam Soon Song went on sabbatical in June 2016 returning in January 2017. During her sabbatical she completed a book proposal, writing several chapters. She also worked on various articles, gave special lectures and provided on-going graduate studies supervision. Professor Brian Irwin is presently on sabbatical.

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 TST and the UofT, and to individual faculty members as they continue to develop as scholars. At the same time, as you can imagine there are, within a small faculty, some challenges in terms of resourcing teaching, faculty administration and student advising. Knox is fortunate to be situated in a large city where there are highly qualified sessionals who welcome teaching opportunities.

The sessionals teaching this academic year were the Rev. Dr. Harris Athanasiadis, the Rev. Dr. Gregory Davidson, the Rev. Dr. Clyde Ervine, the Rev. John Henderson, the Rev. Dr. Hye Kyung Heo, the Rev. Dr. Andrew Irvine, the Rev. Dr. Frank Kovacs, the Rev. Tim Purvis, Mr. Mark Ruhnke, the Rev. Dr. Sarah Travis and Dr. Heather Weir.

Faculty Review

A regular five-year faculty review for Professor Charles Fensham was conducted in September 2016. The report of the Review Committee commending Professor Fensham for his teaching, research and dedicated supervision of doctoral students was approved by the Board of Governors at its February meeting.

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. Recognizing the need to be more proactive, the Board of Governors at its February 2016 meeting approved a recommendation to include the hiring of a recruitment officer in the college's 2016–2017 budget. In September 2016, Ms. Megan Shin, a graduate of the Knox M.Div. (Hons Internship) program, began her work as Recruitment Officer and Admissions Counsellor.

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 68% of the tuition cost of each course for which a student in the M.Div., M.T.S., M.R.E. and M.P.S. enrolls. In addition to a smaller bursary, a number of our doctoral students received a multi-year scholarship. A total of \$410,000 in bursary and scholarship assistance was distributed to 125 students this past year.

2016–2017 Enrolment

Knox College has enrolled a total of 135 students in degree programs. In its basic degrees (which are primarily professional masters' programs), there are 72 students actively registered. Of these, 50 are enrolled in programs for ordained ministry. There are 51 students enrolled in the graduate degree division of the college. Presently 12 students are on various leaves of absence. In addition, 43 students enrolled in the 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 78 domestic, 22 international; and the average student age within both the graduate and basic degree programs is 42.

Theological Field Education

Knox College is indebted to an experienced group of clergy who, each year, volunteer to serve as field education supervisors. These men and women not only provide a place where our students gain vital experience in the practices of ministry, but also provide wisdom and advice acquired after many years of congregational ministry. The theological field educators for the 2016–2017 academic year were the Rev. Capt. Wayne Sollows, the Rev. Barb Molengraaf, the Rev. Kirk Summers, the Rev. Tim Bruneau, the Rev. Ian McWhinnie, the Rev. Jacob Joo, the Rev. Thomas Kim, the Rev. Mona Scriven, the Rev. Alex MacLeod, the Rev. Myungsoo Son, the Rev. Kyo Don Joo, the Rev. Penny Garrison, the Rev. Deb Dolbear VanBilsen, the Rev. Alan Goh, the Rev. Andrew Thompson, the Rev. Ian Ross-McDonald, the Rev. Dr. Emily Bissett and the Rev. Phil Reinders.

ACADEMIC PROGRAMS

Since 1844, the academic programs of Knox College have prepared people for leadership and service in church and society. In 2016, the faculty and board adopted an academic plan that will guide the college as it lives into what we believe to be God's plan 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:

One Mission: Educating women and men for faithful and creative ministries and scholarship through our teaching, research and global partnerships.

Seven Academic and Professional Degrees: Master of Divinity, Master of Theological Studies, Master of Religious Education, Master of Pastoral Studies, Master of Theology, Doctor of Ministry and Doctor of Philosophy in Theological Studies.

Five Academic and Professional Outcomes: Congregational Ministries, Teaching Ministries, Spiritual Care and Psychotherapy Ministries, Social Service Ministries, and Intercultural and Interfaith Ministries.

Basic Degree Programs

In September 2016, Knox College welcomed its first cohort of students in the Master of Pastoral Studies program. This is a two-year (20 courses) 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 create a robust advanced degree community of faith and learning.

Post Baccalaureate Certificate Program

A new conjoint post-baccalaureate certificate program is being developed within TST: Certificate in Religious Knowledge and Practice. This certificate will consist of 7 courses and each college will develop its own focus. Knox is developing this certificate with two foci: (1) Certificate in Foundational Theological Studies and (2) Certificate in Presbyterian and Reformed Studies. TST will submit a proposal for approval to the University of Toronto on behalf of the colleges. The Board of Governors was asked to approve this certificate program at its May 2017 meeting.

Continuing Education

RENEW is a continuing education event for those on the front lines of theology and practice. This year we were joined on YouTube, through our video conferencing room, by 11 sites across Canada.

Under the theme “Living the Reformation Today: Three Issues”, participants considered:

- The Truth and Reconciliation Commission’s Calls to Action for Seminary and Church. We focused on specific calls to action and learned how seminary curricula and congregations are responding. Presenters were Mr. Jonathan Hamilton Diablo, Co-Chair of the University of Toronto Task Force on Truth and Reconciliation; Director, Aboriginal Student Services; Coordinator, Council of Aboriginal Initiatives, First Nations House; the Rev. Susan Samuel, member, Healing and Reconciliation Advisory Committee of The Presbyterian Church in Canada (2002–2012); Presbyterian representative at the KAIROS Indigenous Rights Circle; and Ms. Joyce Johnston and Ms. Sheila Robson from Cape Croker reserve who told their personal stories.
- Doctor Assisted Death Part 2 (a follow up from RENEW 2015). Beginning with a legal update on current legislation, a panel explored questions from a Reformed theological perspective and considered the issues with which clergy and pastoral visitors struggle in providing care. Panelists were John Woods, Vice President, Strategic Initiatives, St. Joseph’s Health Centre, Hamilton; the Rev. Dr. Christine O’Reilly, minister, Thedford Church; and the Rev. Dr. John Vissers, Director of Academic Programs and Professor of Historical Theology at Knox.
- The Lois Stewart Klempa Memorial Inaugural Lecture established at Knox College by her husband the Rev. Dr. Bill Klempa, members of her family and donors to honour her commitment to theological education and her insightful thinking on current issues. A graduate of Ewart College (1958) the lectureship was established to provide a forum for theological debate and reflection on issues current and relevant to the church and society. The Rev. Ian Ross-McDonald, General Secretary, Life and Mission Agency, gave the inaugural lecture “Insights from the Middle East”.

CLASSROOM TECHNOLOGY

Through the assistance of a generous donor, Knox College is truly leaning into the age of technology. In two additional classrooms, the installation of equipment provides more options for our distance learning students and better functionality for faculty. A second large classroom is now equipped with an interactive projector that functions in the same way as a smart board but at a significantly lower price tag. The room is also equipped with a small frame computer and speakers. Another classroom is also equipped with a high end projector, a small frame computer and a webcam to facilitate easier use of classroom teaching materials and WebEx video

conferencing participation for small classes or groups. This new equipment will provide opportunity to expand the way in which classes are taught and provide ease of use for faculty.

LIBRARY SERVICES

Thanks to the diligence, organization and skills of the library staff and hard work from student assistants, the library is now approximately half way through culling and cataloguing the old class volumes in the basement. Now that many of these volumes are listed in the online catalogue, users are not only beginning to notice more of our collections but are requesting to use some of these titles previously untouched for decades. Many of these newly catalogued titles are unique to Caven Library and offer excellent research materials to students and faculty alike. The plan is to move this collection onto compact shelving as soon as funds become available.

DEVELOPMENT AND FUNDRAISING

The Development Office focuses on stewarding contributions from our supporters and building relationship with the college's many donors. 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 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.

During the 2016–2017 academic year, 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.

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 2017, the Principal hosted the 40, 50 and 60+ year graduates for a reunion dinner of fellowship and memories of times spent together at the college. The Former Residents Association (KNXOFRA) at their annual dinner awarded the KNOXFRA Award of Honour to the Rev. Dr. William Klempa for his contributions to Knox and the wider community. The Development Office also worked closely with students and residents to connect the two groups through activities and shared interests.

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 2016–April 2017, these goals were met.

As of December 2016, Knox College had over \$23.8 million 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 \$23.8 million, \$14.9 million is restricted for student bursaries and scholarships. For the 2016–2017 academic year, \$410,000 was paid out in bursaries and scholarships to students. The remaining investment income (\$634,000) was used primarily for academic and administrative expenses.

Staff Update

In addition to Ms. Megan Shin, the new Recruitment Officer and Admissions Counsellor, Knox College welcomed Ms. Sylvia Macrae as Administrative Assistant in February 2017.

CENTRES OF EXCELLENCE

Ewart Centre for Lay Education

As part of its overall mission 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. This English certificate program is offered online. 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 2016, “Reformed Faith and Spirituality” taught by the Rev. Dr. Dong Ha Kim; “Reformed Worship” taught by the Rev. Dr. Emily Bisset. A total of 11 students registered for each course. Of these students, three had never taken a Ewart lay education course.

In the winter term, two new courses were offered “The Gospel of John” taught by the Rev. Dr. Frank Kovacs had 11 students registered, two of whom had never taken a Ewart lay education course. The second new course was “Truth and Reconciliation Calls to Action and Me” taught by the Mr. David Phillips had ten registrants of whom two were new to online lay education.

Asian-Canadian Centre for Theology and Ministry

It has been a busy year for the Centre for Asian-Canadian Theology and Ministry which now finds itself at an exciting time of transition.

In October 2016, the Asian Centre held a “Musical Celebration of Thanksgiving” in the chapel of Tyndale University College and Seminary. This event brought various Asian-Canadian churches together through music and fellowship and provided a wonderful time of ecumenical worship with uplifting music. This year, there were 423 people in attendance. Everyone enjoyed the music provided by five church choirs from various ethnic groups, and three school choirs from Knox College, Tyndale Seminary and York University.

After 17 years of service as the Director of the Centre, Prof. Nam Soon Song plans to step down from this position in June, dreaming of a new day for the centre. In the past, the centre has focused mainly on programs and events for first generation Asians and Asian-Canadians. As a result of research done in 2014–2015, the director has determined that it is time to move to a second phase which focuses on second generation Asian-Canadian churches. The centre hopes to welcome an innovative and energetic new director by summer 2017. This is a big step forward for the centre. We are grateful to Prof. Song for her wise leadership and hard work in the past and wish her well as she continues her research and teaching as the Knox College Ewart Professor of Christian Education.

The centre continues to provide leadership in community worship and in its cooperation with the English Tutors program through its hosting of volunteer tutors who provide services in written and spoken English practice to ESL students. Many thanks go to our volunteer English tutors: Mrs. Nancy Mathewson, Ms. Lorna Hutchinson and the Rev. Noel Gordon. The centre also began a new program, the round table discussions for Knox College theological students, inviting local Asian ministers to help Asian students plan their future ministry.

MINUTE OF APPRECIATION FOR THE REV. DR. J. DORCAS GORDON

The Rev. Dr. J. Dorcas Gordon will be leaving Knox College when she ends a year-long sabbatical that begins on July 1, 2017. Therefore it seems timely to the Board of Governors that we minute her departure with a heartfelt appreciation of her service to and passion for the College at this 143rd General Assembly of The Presbyterian Church in Canada.

Her academic background includes a B.A. degree in history from the University of Toronto and three degrees in theology (M.Div., Th.M., and Th.D.) from Knox College. In addition to her congregational ministry, she has served as Director of the Doctor of Ministry program at the Toronto School of Theology, and taught both in that context and at Knox College.

In 1999, when she assumed the principalship of Knox College, she came to a college that already had a strong reputation. She has assiduously built on that strong foundation to take the college to new heights of accomplishment. She has steered it through two successful accreditation visits by the Association of Theological Schools (ATS), using these visits to improve governance, academic programs and assessment processes. In order to keep Knox College abreast of changes, she has introduced new programs such as the Master of Theological Studies, Master of Religious Studies, Master of Pastoral Studies, and a Ph.D. program. She has ensured that faculty have had opportunities for their professional growth through research funding, attendance at conferences

and sabbaticals. With the Board of Governors, she has provided leadership for board education and growth; she has also encouraged a “Trusting the Spirit” Committee to study where God is leading us in the future.

She has strengthened the college as an academic institution through her recruitment of first-rate faculty, the modernization of the Caven Library and the installation of smart classrooms. At the same time, she has attended to the maintenance and renovation of the building, and the annual preparation of a balanced budget. In her own words, Dr. Gordon stated to the Board of Governors: “Of great significance for me has been the increased recognition that Knox has gained within the broader field of North American theological education. We are looked upon as a seminary of strength, one that has embraced each opportunity that has arisen and taken bold action when required. We are also recognized internationally as a place of academic excellence, especially within theological education in South Korea.”

She has become a familiar and respected presence at North American and global theological events and councils. This has led to partnerships with seminaries in South Korea, Taiwan and Cuba. The Rev. Dr. Dan Aleshire, the Executive Director of ATS, remarked: “Dorcas Gordon, in addition to her exemplary service to Knox College, has made substantive and significant contributions to the broader community of theological schools. Dr. Gordon served a term on the Commission on Accrediting and has been a member of numerous accrediting committees to schools in Canada and the United States. She also served as a member of the ATS Board of Directors and was President of the Association of Theological Schools in the United States and Canada for the 2012–2014 biennium. Few persons have served theological education as broadly and well as Dorcas Gordon.”

Many of us who have been touched by her gracious spirit, appreciate Dorcas’ warmth and her pastoral skills. As a Christian leader, she is an inspiration and model for students. Women students feel particularly drawn to her example of service and leadership. Truly a treasure to our national church and an exemplary representative of what is good about The Presbyterian Church in Canada, she has been a goodwill ambassador to Christians in other lands.

Recommendation No. 2 (adopted, p. 21)

That the above minute of appreciation for the Rev. Dr. J. Dorcas Gordon be adopted.

APPRECIATION

Three members of the Board of Governors have completed six years of service. We heartily thank Mr. Dorian Persaud, the Rev. Brad Shoemaker and Dr. Peter Ross for their service to the board. Dorian Persaud’s legal background has been invaluable to the work of the Administration Committee. The Rev. Brad Shoemaker has not only chaired the Development Committee but the Re:forming Tomorrow capital campaign in addition to serving on the Executive Committee. Dr. Peter Ross has served the board as its convener, as chair of the Executive Committee, the Governance and Nominations Committee, and the Futures Committee. We have asked the General Assembly’s Committee to Nominate to extend Dr. Ross’s term for one more year in light of the significant changes at the college.

Two members of the board have completed one term and have agreed to allow their names to stand for re-nomination. They are the Rev. Daniel Cho and Ms. Joan Stellmach. The continuing strength of the Board of Governors is vital to the strength of the college, and to that end, the Board takes seriously its responsibility to place names of qualified people before the Committee to Nominate.

The Board of Governors also expresses its gratitude to the faculty and staff of the college who work diligently on a daily basis to ensure that the mission of the college is achieved and that every year students are taught, supported and prepared in numerous ways for ministries within The Presbyterian Church in Canada and beyond.

Peter Ross
Convener

J. Dorcas Gordon
Principal

THE BOARD OF ST. ANDREW'S HALL

To the Venerable, the 143rd General Assembly:

EXECUTIVE SUMMARY

St. Andrew's Hall is a college of The Presbyterian Church in Canada, located at the University of British Columbia in Vancouver. Established in 1955, St. Andrew's Hall exercises its provincial charter to teach theology through its partnership with the Vancouver School of Theology (VST).

Highlights of 2016:

- Enrollment at VST increased in 2016, with Presbyterian student numbers up by 40% over the previous year.
- The Centre for Missional Leadership program expanded this year, including the full involvement of Dr. Darrell Guder as Senior Fellow and several new ministry initiatives.
- A review of the Rev. Dr. Ross Lockhart's service resulted in a recommendation to this General Assembly that he be granted tenure.
- A \$4.4 million rehabilitation of the exterior cladding and interior piping of the residential hall was completed on schedule and under budget, significantly extending the lifespan of this revenue-generating facility.
- Operating deficits expected for 2016 due to reduced revenues during construction and personnel transitions were significantly smaller than anticipated.
- Budget projections for 2017 and beyond anticipate annual operating surpluses to support the preservation of capital, program growth and long-term sustainability.
- The Board of St. Andrew's Hall is grateful for the resources God has entrusted to us to prepare leaders for a church that serves the world God loves, including an annual grant from *Presbyterians Sharing*, which in 2016 represented 4.6% of our budget.

THEOLOGICAL EDUCATION

The central purpose of St. Andrew's Hall (SAH) is to educate and form leaders for The Presbyterian Church in Canada. We fulfill this mandate primarily through our partnership with Vancouver School of Theology (VST), and secondarily through an agreement whereby students studying for an M.Div. degree at Regent College can fulfill requirements for ordination in The Presbyterian Church in Canada by taking specified courses in polity and history offered at VST.

The 28 Presbyterian students registered for studies at VST in the fall of 2016 was an increase from 20 the previous year, and represented 20% of the total student body at VST.

Presbyterians constitute one-third of the regular VST faculty and play a significant role in preparing thoughtful, engaged and generous Christian leaders for Christ's church in the world. The Rev. Dr. Richard Topping, Principal of VST, teaches as the SAH Professor of Studies in the Reformed Tradition. The Rev. Dr. Pat Dutcher-Walls, Academic Dean of VST, teaches Hebrew Bible. The Rev. Dr. Ross Lockhart serves as Director of Presbyterian Formation for VST and Director of the SAH Centre for Missional Leadership. The Rev. Dr. Robert Paul serves as Dean of SAH and Associate Professor of Mission Theology for VST.

The entire VST faculty is oriented to preparing students towards effective service in the churches in Canada. St. Andrew's Hall faculty members are especially focused on expanding course offerings related to missional theology in the VST curriculum. New courses have been offered this year in evangelism, missional theology and hermeneutics, the worldwide Christian movement, and missional leadership.

Under the auspices of the Centre for Missional Leadership, St. Andrew's Hall also has various informal programs in theological education for teaching and ruling elders in The Presbyterian Church in Canada.

CENTRE FOR MISSIONAL LEADERSHIP

The Board of St. Andrew's Hall established the Centre for Missional Leadership (CML) in 2015 to equip teaching and ruling elders to lead witnessing communities whose missionary disciples

in turn bless and mend God's world. The CML endeavors to form inspired and inspiring missional leaders for Christ's church of tomorrow, today. The centre includes the Rev. Dr. Ross Lockhart as Director, the Rev. Dr. Darrell Guder as Senior Fellow in Residence and Ms. Sumarme Goble as Associate for Campus Ministries. Dr. Guder is on site several times throughout the year to teach courses and serve as "Missionary Architect".

The CML currently has four categories of work. First, it contributes teaching resources to VST, Regent College, and other theological schools to help shape future leaders to participate in God's mission in the world. Second, CML is experimenting with "new monasticism" by turning two of SAH's townhouses into homes for intentional Christian communities. The Salt and Light Houses are homes to three men and three women, respectively, who study at the University of British Columbia, and live according to a rule of faith and life based on prayer, hospitality and witness on campus. Third, the Emmaus Experiment welcomes congregational leaders of The Presbyterian Church in Canada congregations and other denominations to receive missional training that is put into practice in their local situation, with ongoing support and encouragement. Fourth, the centre has created a student-led/faculty-supervised Sunday gathering for conversation, a meal, scripture, song and a brief sermon, which is known as "St. Andy's Community Table". West Point Grey Church graciously provided space for this experiment, which is reaching young adults and young families in the University of British Columbia and West Point Grey neighbourhood. In these various ways, CML aims to be a place of teaching, research and practical innovation that shares its learning and insights with the wider church.

THE REV. DR. ROSS LOCKHART – TENURE

The Rev. Dr. Ross Lockhart is in the final year of his three-year contract as Director of Presbyterian Formation at Vancouver School of Theology and Director of the Centre for Missional Leadership. According to his contract, Dr. Lockhart submitted a request this year to be considered for tenure. A review committee was established consisting of the Rev. Dr. Richard Topping, Prof. Patricia Dutcher-Walls and Prof. Jason Byassee from the faculty of VST, and Ms. Polly Long and Dr. Robert Paul (chair) from the Board of St. Andrew's Hall. The VST members were appointed according to the regulations contained in the VST Faculty Handbook. To conduct the tenure review, the committee followed procedures laid down by the VST Faculty Handbook with respect to academic reviews.

The committee reviewed the work of Dr. Lockhart under five categories: teaching, scholarship and writing, administration at SAH and VST, church support and involvement, and Director of the Centre for Missional Leadership. Dr. Lockhart submitted a self-evaluation. In addition, confidential evaluations were received from over 30 people, including national Presbyterian church leaders, external scholars, VST faculty members, VST and SAH staff and students. The responses were uniformly positive and overwhelmingly affirmative concerning Dr. Lockhart's personal character, winsome approach to relationships, and prodigious work on behalf of the colleges and students, the wider church, and the cause of the gospel in Canada and beyond.

After assessing these materials and interviewing Dr. Lockhart, the review committee unanimously recommended to the Dean and the Board of St. Andrew's Hall that tenure be granted, subject to approval by the 2017 General Assembly. At its October 26, 2016 meeting, the board received this report and unanimously agreed to recommend the following:

Recommendation No. 1 (adopted, p. 25)

That the Rev. Dr. Ross Lockhart be granted tenure and be re-appointed as St. Andrew's Hall Professor of Ministry Formation (at Associate rank) and Director of the Centre for Missional Leadership, effective July 1, 2017.

PERSONNEL

The work of St. Andrew's Hall, including the ministry of housing and hospitality as a residential facility for students, is made possible by the efforts of a dedicated staff team. As Dean, the Rev. Dr. Robert Paul serves as administrative head of the hall and teaches courses in missional theology for VST. The Rev. Dr. Ross Lockhart serves as Director of Presbyterian Formation and Director of the Centre for Missional Leadership. Ms. Mavis Ho, Executive Assistant, aids in their work, as does Ms. Sumarme Goble. As Campus Ministries Associate, Sumarme leads weekly chapel services, helps to oversee the Salt and Light Houses, and organizes outreach activities to serve our student residents. This year, Ms. Andrea Perrett and Mr. Andrew Devanbu

contributed important leadership to St. Andy's Table as student ministers. Residential hall operations are headed by Ms. Mihye Park, Housing Manager, with administrative assistance from Ms. Jennifer Gill and Community Coordinators, Silva Kraal, Xiaoyi Ze and Raella Devell. Special thanks is due to Ms. Deanna Louie, who as Director of Finance and Operations managed the facility rehabilitation project from beginning to end, ensuring adherence to the project budget, managing various crises that arose, and negotiating financial loans for the project at very favourable terms. After completion of the project, Deanna left St. Andrew's Hall to give more attention to her growing family. After her departure, Ms. Valerie Kerekes stepped in as Finance Manager, assisted by Ms. Amy Lin. We continue to be blessed by the good services of Mr. Greg Bonkowski in facilities maintenance and Mr. Rick Smith as custodian.

Rod Thomson
Convener

Robert Paul
Dean

VANCOUVER SCHOOL OF THEOLOGY

To the Venerable, the 143rd General Assembly:

Vancouver School of Theology is a theological graduate school that offers a wide range of degree, diploma, certificate and continuing education programs. Together with our core work of preparing candidates for Christian leadership in the church and the world, all students share in Inter-religious and Indigenous studies to prepare them for leadership in Canada. For over 30 years, Vancouver School of Theology has delivered distance education to Indigenous leaders of the church in their own communities. More recently, through "The Teaching House That Moves" that is now in full motion, VST brings a team of four to six leaders/elders to Indigenous people in their own communities who will live and learn with them over many days. This model of sharing, celebrating, story telling and biblical interpretation establishes a context of sacred space through which a community's capacity to engage in supportive ministry to each other flourishes.

THOUGHTFUL, ENGAGED AND GENEROUS CHRISTIAN LEADERS

Our vision, our calling, is to educate and form thoughtful, engaged and generous Christian leaders for this time and place. Our graduates are thoughtful people, reflective about how to interact with the large challenges of our time out of the deep resources of faith. We do not rush to thin "relevance" but linger with scripture, tradition, scholarship and conversation with others to expand our imaginative repertoire. Our students are engaged people, willing to get involved in the world, not just wait for the next one. Our theological ethos is designed to nurture practitioners who are making a difference for God and the gospel. We are convinced that God is always already involved in the world (we are missional), we discern that movement and get with the flow of grace in the world wherever we find it. Our graduates are generous people, able to find friends – across denominations, faith traditions and cultural differences – with whom to collaborate for the love of God and the good of the world. Integrated into our school, our whole curriculum, is collaboration with people of other faiths and our Indigenous friends.

SAUDER SCHOOL OF BUSINESS PARTNERSHIP AND INITIATIVE

Our denominational partners have indicated to us that leadership in church requires intelligence in the areas of finance, coaching and mentoring, administrative excellence and strategic thinking. The ability to engage in meaningful financial analysis, to make strategic decisions in the face of complexity and uncertainty, to raise funds and to build alliances for world engaging ministry are crucial for thoughtful, engaged and generous leadership. It is also important that those in ministry understand the complexities and pressures of the private sector. We have therefore established a strategic partnership with the Sauder School of Business at the University of British Columbia to help our graduates better prepare for ministry. While theological education is the centre-piece of our work, this initiative will add complementary skill. We believe our program is unique in Canada, if not North America. A cohort of ten students from Vancouver School of Theology has begun courses in the areas of "Financial Statement Analysis for the Non-Accountant", "Strategic Decision Making", "Achieving Administrative Excellence" and "Coaching and Mentoring". At convocation 2018, our first Sauder graduates will receive a certificate from the business school alongside their divinity degree.

FACULTY AND STAFF

This academic year Prof. Harry Maier, Professor of New Testament and Early Christian Studies, was in Germany on sabbatical. Prof. Maier received two grants (Alexander Humboldt Alumnus Research Grant and a German Academic Exchange Service Research Grant) to support this sabbatical leave. The Rev. Janet Gear, United Church Director of Formation, won the Roy M. Davidson Trust Award that acknowledges and promotes excellence in scholarship and teaching in the United Church. The Rev. Dr. Stephen Farris was made Professor Emeritus on the unanimous recommendation of the faculty and board of VST in September 2016. The Rev. Dr. Ross Lockhart had a tenure review; the positive results of which are in the St. Andrew's Hall report. The Rev. Dr. Jason Byassee begins his third year at VST in the fall of 2017 and a review for promotion in professorial rank will take place. Our faculty are incredibly busy both in speaking engagements, including preaching, Christian education and community engagement events, and in publications. A book launch was held at VST in September 2016 to celebrate the following publications: Dr. Ross Lockhart, *Lessons from Laodicea: Missional Leadership in a Culture of Affluence*; Dr. Jason Byassee, *Trinity: The God We Don't Know*; Dr. Ashley Moyses (sessional lecturer), *Correlating Sobornost: Conversations Between Karl Barth and the Russian Orthodox Tradition and Reading Karl, Interrupting Moral Technique, Transforming Biomedical Ethics* and Mr. Ray Aldred, "A Shared Narrative" in *Strangers in This World: Multireligious Reflections on Immigration*. Jason Byassee gave his inaugural lecture on "Biblical Interpretation, Preaching and Flannery O'Connor" in October 2016, the address will be published in *Pro Ecclesia* soon. Prof. Bob Paul also gave an address at his induction to the position of Dean at St Andrew's Hall in September 2016 on Missional Theology. VST has hired a Musician-in-Residence this past year, made possible by a generous gift. Mr. Lonnie Delisle, Music Director at Canadian Memorial United Church and Director of Universal Gospel Choir, adds a great deal to our community worship.

CONTINUING EDUCATION 2016–2017

In September 2016, we welcomed Bishop Melissa Skelton as our Somerville Lecturer. She gave a public address and class on "The Spirituality of Benedict of Nursia: An Ancient Approach for Authentic Christian Living Today" to the delight of participants. From May 23–25, 2017, our second annual inter-religious conference on the topic of "Visions of the End Times" brings together scholars of different faith traditions to reflect on this important theme. We rebooted our summer school in 2016 after the move into our new building. Nine courses were taught over two weeks to 130 participants, the best attendance we have seen in five years. Summer school takes place in July and August, 2017. Courses will be taught by Dr. Megory Anderson, "Sacred Dying: Pastoral Care, End of Life and the 21st Century", and the Rev. Dr. Kate Bruce, "Preaching: Igniting the Heart of Losing the Will to Live". Kate is a homiletics professor at Durham University, United Kingdom, who is also a stand-up comic! Other courses include the Rev. Dr. Martin Rumscheidt, "Government Oppression and Ecclesial Resistance", and Prof. Peter Ochs, "New Christian Reformers and the Jews". Prof. Ochs, our Visiting Distinguished Scholar, will also give a public lecture. See vst.edu/vst-summer-school/summer-school-2016 for all the courses for 2017. This forum for learning provides incredible opportunities for clergy and lay continuing education and brings friends back together in Vancouver year after year. The Native Ministries Consortium Summer School also takes place at VST in July. Courses include "Ministry in the Midst of Trauma" with Rick and Linda Martin, "The Doctrine of Discovery, A 'Christian Empire' and the Colonialization of the New World" with Mark Charles and "Ethics in an Intercultural Context" with Dr. Terry LeBlanc. For more information see vst.edu/isc/isc-about/continuing-education/nmc-summer-school.

VANCOUVER SCHOOL OF THEOLOGY ACADEMY

The Vancouver School of Theology goes "on the road" twice a year. Following on the success of our January 2016 mini-M.Div. at Hillhurst United, we have been invited by groups of churches in British Columbia and Alberta, to bring our program to Victoria; Calgary; Bellingham, Washington; and Courtenay/Comox. Over the course of a few months, a series of professors travel off-site to support the congregational work of Christian education. There is a Friday evening public lecture, a Saturday workshop and often a dialogue sermon on Sunday morning. Professors accept these assignments as part of their teaching load. Bible, theology, art and faith, spiritual formation, church history and missional theology are included in the offerings

available. Our faculty are currently developing an inventory of these mini-courses so that congregations can select the offerings most pertinent to their context.

VANCOUVER SCHOOL OF THEOLOGY PARTNERSHIPS

It is part of our strategic plan to nurture a greater community of relationships at VST. We are working with our partners in the theological neighbourhood (Carey College, Regent College and St. Mark's/Corpus Christi) for the benefit of our students. VST now has several agreements with neighbouring theological colleges and University of British Columbia that involves sharing IT, library staff and library resources. The theological colleges share a common catalogue and UBC libraries hold some of our resources – still available to our students but freeing up space in our onsite collection. We continue to move to a greater investment in electronic resources. This permits greater ease of access to our library for all students, including those enrolled in our distance program. Naomi Lloyd, Coordinator of Library Technical Services, a new VST hire, has been instrumental to this process for the whole consortium. This kind of relationship between the colleges was envisioned by former Principal Art Van Seters. The theological consortium hosted Prof. Randall Zachman on the occasion of the 500th anniversary of the Reformation, February 24, 2017. VST provided logistical and financial support, Regent College provided a venue and a professor from each of the theological colleges responded to his paper *Should Christians Break Stuff: Passing from the Image to the Prototype*. We intend to continue these common projects. Prof. Zachman also gave the G. Peter Kaye address at VST, February 25, 2017 – “Every Christian Should be an Astronomer: On the Importance of True and Genuine Science for the Life of Faith (Calvin)”. In partnership with Naramata Centre, VST ran a course “Faithful Earthkeeping” taught by Leah Kostamo of A Rocha, a Christian environmental centre in Canada. The course involves teaching but also practical dirt-under-the-nails planting of gardens and theological reflection at the Naramata Centre.

The Principal has established a principal's advisory team which includes journalist Douglas Todd, Bishop William Willimon, pollster Angus Reid, lawyers Amy Francis and Mark Phillips, Indigenous Bishop Mark MacDonald, sustainability expert Ian Lai and City in Focus Director Tom Cooper. Each of these people are leaders in their distinct field of endeavor and have helped us get up on tip-toes to see what is coming our way so that we can prepare students for ministry with as much wisdom as we can muster.

ACADEMIC ENROLLMENT

The fall head count was 136 and increased to 162 in the spring semester. The number of course registrations in the fall of 2016 increased by 36 over the previous year for a total of 293. The spring course registrations amounted to 323 at all our teaching sites. The number of full-time equivalent students in the fall of 2016 was 68 and it increased to 71 in the spring, a slight increase from the previous year. 28 Presbyterian students were registered for the fall of 2016, an increase from 20 the previous year. The United Church of Canada has the largest cohort registered in courses at the school (50), the Anglican Church of Canada the second largest (37) and the Presbyterians the third (28). We also have significant numbers from the United Church of Christ (12) and Pentecostal churches (5). VST has students from at least 12 Christian denominations. Ten Jewish students are registered in courses. By far most our students are registered in the M.Div. program. We are especially pleased that one of our students, Jill Jackson, won the 2016 Charles Helfling Student Essay Prize from the *Anglican Theological Review*. Ms. Jackson won with an essay entitled “Reordering Desires: A Trinitarian Lens on Eating Disorders” (*Anglican Theological Review*, 99/2: 2017).

CONVOCATION

On May 8, 2017, we confer degrees and certificates on 25 graduates at convocation at Christ Church Cathedral, Vancouver. We confer honorary doctorates on the Rev. Christopher Ferguson, General Secretary of the World Communion of Reformed Churches, and Archbishop Desmond Tutu (in absentia). Archbishop Tutu will be present via a recorded message to the convocation and his degree and hood will be delivered to him at a future date. Our convocation speaker is the Rev. Dr. John Pentland, minister of Hillhurst United and author of *Fishing Tips: How Curiosity Transformed a Community of Faith*. On May 9, Dr. Pentland will lead our revitalizing congregations event “What if We Had Good Religion” for its third year. This workshop is sponsored by a grant from the Hugh and Helen Mogensen Fund of the Victoria Foundation.

FINANCIAL SUPPORT BY CALENDAR YEAR

In 2013, VST received \$1,002,000 in donations from 456 donors. In 2014, VST received \$928,000 from 438 donors. In 2015, VST received \$1,638,402 from 405 donors. In 2016, VST received \$1,500,000 from 390 donors. Several significant gifts were received this year, including a \$400,000 bequest to support music and music education at VST. The costs for the Sauder School of Business initiative have been born by a number of generous donors to the amount of \$50,000. Substantial donations (\$81,000) have also been received to support our partnership with Durham University in establishing a research Ph.D. program on the west coast of Canada. Our challenge is to expand our donor base in 2017–2018 and to increase grant applications to funds and foundations. We are working on a strategy to do so. The VST Foundation, established 3 years ago, manages the revenue from the sale of the Iona building and other VST assets, holds \$35 million (January 2017). A draw of 4% from the funds provides a revenue stream to the school for its operations. In the last fiscal year, even with this draw, the holdings of the VST Foundation increased from \$30 million (January 2016). The Foundation Board, under the leadership of Dr. Ken Carty, is composed of people with incredible expertise in the world of investment management (vst.edu/support/support/vst-foundation/about). The Board of the Vancouver School of Theology continues to give astute leadership to the school, under the leadership of Mr. Michael Francis.

We assure the 143rd Assembly of our prayers, and give thanks for our partnership with The Presbyterian Church in Canada through St. Andrew's Hall for the sake of God's reconciling mission through Jesus Christ in the power of the Holy Spirit.

Richard R. Topping
Principal

TRUSTEE BOARD

To the Venerable, the 143rd 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 2016 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 is responsible for giving close attention to the matters with which it is charged. Those matters include investment of the pension plan, endowment and restricted funds, funds from several congregations and real estate that the church has title of.

With more and more headlines regarding environmental issues, social responsibility and governance (ESG), the board has now incorporated these issues into each meeting for educational purposes and discussion. Effective January 1, 2016, pension plan administrators were required to file the plan's Statement of Policies and Procedures (SIPP) with the Financial Services Commission of Ontario (FSCO). Prior to these regulatory changes, while every pension plan registered in Ontario was required to have a SIPP, the SIPP did not have to be filed with the regulator. In addition, all SIPPs must now include information about whether ESG factors are incorporated into the SIPP and, if so, how the ESG factors are addressed in the plan's investment strategy. Our asset managers now provide us with updates about ESG factors with the portfolios each quarter.

Eckler Partners Ltd. continues to perform a quarterly investment review of the asset managers and reports to the board and the Investment Advisory Committee (IAC). The IAC met four times during 2016. 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 that affect portfolios (i.e., currency hedging) and make recommendations to the board.

This past year the board had a presentation from AON, our insurance provider about directors and officers liability. In addition, a review and recommendation was received from the IAC to change one of the money managers late in 2016. After much consultation and discussion with Eckler Partners and the IAC, it was agreed upon at the March 2017 meeting to change one of our portfolio managers. A new portfolio manager will be introduced later in 2017.

Our returns for the past 4 and 7 years rolling have been positive. The actual returns for each portfolio were:

	4-year rolling return	7-year rolling return
Pension Plan	10.1 %	8.7 %
Consolidated Portfolio	8.8 %	7.9%

We are pleased to share upon request to Oliver Ng, Chief Financial Officer, the following list of items specific to the funds the Trustee Board has oversight of:

- statement of fixed assets on The Presbyterian Church in Canada's balance sheet;
- a list of loans outstanding;
- a list of all investments in the Consolidated portfolio as of year end.

The following are currently members of the Trustee Board:

Mr. Timothy Herron (convener)	Mr. Richard Anderson
The Rev. Cameron Bigelow	Ms. Kathleen Boose
Ms. Drusilla Bryan	Ms. Diane Cameron
Rev. Dr. Victor Gavino	The Rev. Stephen Kendall
Mr. Richard Johnston	Mr. Gordon Marshall
Mr. Peter McDougall	Mr. Abel Pandey
Rev. Dr. Robert H. Smith	Mr. Bruce Templeton
Mr. Oliver Ng (new CFO)	Mr. Steve Roche (left the Board in August)

Ex-officio without vote:

- Ms. Barbara Nawratil, secretary (retired)
- Ms. Diana Veenstra, secretary

We want to thank Dr. Margaret Ogilvie and Ms. Esther Inglis for their contributions to the Trustee Board for the past six years. During 2016, we saw the retirement of two very key people within The Presbyterian Church in Canada, and with many of the boards and committees that serve the church organization. Stephen Roche and Barbara Nawratil will be missed in our meetings. We wish both good health, happiness and a pleasurable path ahead in the next chapter they both write. Their time, talents and insights were greatly appreciated by all who served with them.

We welcomed Oliver Ng as Chief Financial Officer and Treasurer, and Diana Veenstra to the finance and support services area in 2016. We look forward to working with both in future board and committee meetings.

Timothy A. Herron
Convener

Diana Veenstra
Secretary

WOMEN'S MISSIONARY SOCIETY

To the Venerable, the 143rd General Assembly:

The Council Executive of the Women's Missionary Society respectfully submits the following report for 2016.

COUNCIL

The next meeting of the WMS Council will be on May 18, 2017, at the Sheraton Parkway Toronto North Hotel and Conference Centre. This is the day before the National Presbyterian Women's Gathering that takes place at the same venue. Approximately 30 delegates and Council Executive members will meet and discuss business, including approving the Auditor's report as well as the Estimates Budget 2018. Recommendations from the Council Executive for two new *Together We Can!* projects will be considered for approval. International and ecumenical guests, who will have arrived to attend the Women's Gathering, will bring greetings and participate in the meeting. The Moderator of the 2016 General Assembly, the Rev. Douglas Rollwage, will also be attending.

COUNCIL EXECUTIVE

The Council Executive of the Women's Missionary Society met on November 16 and 17, 2016, at 50 Wynford Drive. Financial decisions were made, including approving Budget 2017. Various

projects were considered to recommend to the Council in May for the next *Together We Can!* projects.

Guy Smagghe (Director, PWS&D) and Julia Rao (Program Coordinator, PWS&D) spoke on the situation in Haiti and specifically on the gender-based violence in that country. After listening to the presentation, it was decided to organize a mission exposure tour to Haiti in November 2017.

RESOURCES

The WMS popular report *On the Move in Mission* marked its sixteenth annual publication this past year. This resource continues to serve as an excellent promotional tool for the society and for mission.

Plans are being made to produce three more group resources after the Women's Gathering. This will give Gathering participants the opportunity to bring some of the excitement, knowledge and renewal experiences from the Gathering to their local congregations. There will be a Bible study on the theme passage, a book club resource on Mary Jo Leddy's books about refugees and a resource that supports the movie, *Half the Sky*. All these resources are or will be available on *The Hub* as well as on the WMS website (wmspsc.ca).

Mission Awareness Sunday

Sessions and WMS/AMS groups have worked together to promote mission through Mission Awareness Sunday since 2000. Mission Awareness Sunday was April 30, 2017. The material was distributed to WMS groups, affiliated groups and churches (by request) in January. The resource was written by the Rev. Joel Sherbino. The theme, "Inspired", was based on John 6:1-15. The resource consists of the liturgy, sermon and children's story.

GLAD TIDINGS MAGAZINE

Glad Tidings continues to be published six times a year, and is available by subscription (\$15 plus tax for one year). It is the magazine of the WMS, but it is much more than that. It continues to tell the story of mission, but our definition of mission has expanded over the years. It continues to tell the story of our overseas Presbyterian Church in Canada mission staff and partners, but that is only a small part of the magazine.

In 2016, *Glad Tidings* had a variety of articles. It told the story of ministry with youth and young adults. There were articles on chaplaincy, Canada Youth and the Presbyterian Young People's Society. There were also articles on mentoring and how this could build up the faith of others. Other topics that were covered in 2016 were on partnership, hospitality, leadership and reaching out to those with disabilities. As well, *Glad Tidings* continues to share the stories of our Aboriginal brothers and sisters.

Glad Tidings also provides studies for groups and individuals. Last year a study began on women within Canada and around the world that will be completed in 2017. It is our hope that *Glad Tidings* will also feed individual's faith through our devotionals and worship services. Also, of course, there is news from the WMS as well as mission related updates from The Presbyterian Church in Canada.

This diversity in our content is beginning to show in our readership. The majority of our readers are WMS members, but as 2016 came to a close, we began to see more subscriptions from those who are not part of the WMS.

WOMEN TO WOMEN (WTW)

Last year, Women to Women (WTW) reported that it would become an outreach ministry of the Women's Missionary Society. The WTW Committee has continued its work with Presbyterian women serving, sharing and spiritual living.

Much of the work the WTW has carried out so far has been relationship focused, concentrating on *The Hub*. The work and resources of the WMS have been great assets to the WTW as it engages women in service. The mission study in *Glad Tidings*, the resource for Mission Awareness Sunday and the *Together We Can!* projects have been suggested and used by WMS and non-WMS women.

The Hub

The Hub (womenshub.ca) is an online community 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.

This blog site has had women from across Canada write about their families, what they passionately support and their faith. They have shared tidbits of their lives so that other women can relate, learn and grow from these experiences. Topics ranged from international trip experiences, learning about faith from our children, knitting, golf, God's grace and much more.

Group Resources

A four-session personal or group devotional was produced for Advent. Its purpose was to bring together a group of women for a short period of time to build relationships.

Regional Gatherings

WTW is investigating hosting regional events on off-years to the National Presbyterian Women's Gathering.

Other Outreach

WTW has been utilizing social media, specifically Facebook, with varying success. Blog post links, Facebook parties and general questions to start conversations have been used.

WMS staff have been available to speak, encouraging women to support, share and mentor each other.

NATIONAL PRESBYTERIAN WOMEN'S GATHERING 2017

We are into the final stretch of organizing and preparing the third National Presbyterian Women's Gathering. By the time of the General Assembly, this event will have taken place. A planning team of 20 members from across the country has been working on this event since May 2015. The information/registration booklets were mailed out early in March 2016. To date, about 400 registrations have been received.

We received a generous grant from the Ewart Endowment for Theological Education again for our 2017 event. We are thankful to this committee for their financial support as well as their support in spirit. With these funds, we are able to provide high quality programming including educational and uplifting plenary speakers, forums, workshops and worships.

We also received a grant from the Healing and Reconciliation Fund with which we will host several Aboriginal women to participate in our event. We are thankful to this committee for their generosity and support.

One Day Registrations

One-day registrations for the Saturday May 20 program include:

- Worship
- Praise time
- Dr. Mary Jo Leddy will give her second keynote speech
- Forums on four topics
- Banquet dinner
- Aboriginal Night with keynote speech from Dr. Cindy Blackstock and performances by Tribal Vision

Check the website (womensgathering.ca) for more information.

International/Ecumenical Guests

We are pleased that many of our partner churches will be sending women delegates to attend the gathering. It is confirmed that we will have guests from India (1), Hungary (1), Malawi (1), Ghana (2), Nigeria (7), Kenya (2), Taiwan (2), Korean Christian Church of Japan (2), Presbyterian Church (USA) (2), and the United Church of Canada (1).

The following are some highlights with detailed information found in the booklets or on the Women's Gathering website or through *The Hub*.

- Date: May 19–22, 2017 (Victoria Day Long Weekend)
- Venue: Sheraton Parkway Hotel and Conference Centre, Richmond Hill, Ontario
- Registration Fee: \$475; family discounts \$50/person; student discount \$50
- Registration deadline: March 31, 2017
- Theme: Rooted In Love (Ephesians 3:14–21)

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: Gynecologist, 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 (FNCFCSS); Professor of Social Work at McGill University

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 some members of the planning team.

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. 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

There will be worship and praise each day. The praise leader will be Hugh Donnelly, minister of Guildwood Presbyterian Church. Four women clergy will be preaching each day: Patricia Dutcher-Walls, Mona Scrivens, Linda Ashfield and Karen Horst.

The second *Presbyterian Woman of Faith Award* (WOFA) will be presented at the Sunday Banquet dinner. Many nominations were received from across the country. It was a very difficult decision for the WOFA Committee to decide on one award winner per category (three categories in total) but the task has been done and the winners will be revealed at the awards banquet.

PARTNERSHIP WITH WOMEN'S ORGANIZATIONS

The WMS is active in a number of women's organizations within Canada and around the world. One of the international organizations with which it recently became involved is Tumekutana. Tumekutana is a Swahili word meaning, "We have come together". This reflects the fact that this conference is an all-African women's conference, where Presbyterian and Reformed women from all the countries in Africa come together every three years to learn and share with each other about their issues as women in the church and in the society. The WMS felt strongly about walking in solidarity with our African sisters and decided to give a grant of \$10,000 (CAD) for each conference. The next Tumekutana will be in South Africa in 2018, which the WMS plans to attend.

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 the council. 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 WMS *Together We Can!* projects, which were decided at Council 2015, continue to raise funds for the following projects: Mayan Women (Guatemala) raised \$12,041.56; and ARISE Ministry (Canada) raised \$11,790.53, both as of December 31, 2016.

A contribution of \$100,000 was given to the general fund of The Presbyterian Church in Canada in 2016. In 2017, this grant will be reduced to \$70,000.

In addition to the above, the WMS continued to give grants from its various endowment funds for individuals as well as for projects. The following are some of the grants given in 2016:

1. From the Pauline Brown Fund, \$10,000 was given for 18 students at the Isabel McConnell School of Nursing (Jobat, India) for two years study \$600 per student.
2. 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.
3. 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).

For the full financial report, see the WMS biannual report or contact the WMS office.

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
Past President

Sarah Kim
Executive Director

OVERTURES – 2017

NO. 1 – PRESBYTERY OF KAMLOOPS

Re: Clarifying vacation accumulation for clergy

(Referred to Clerks of Assembly, p. 276–77, 30)

WHEREAS, the call to a minister of Word and Sacraments (Appendix A–29, Book of Forms) states that a congregation is to "provide two weeks for continuing education annually" to its minister of Word and Sacraments and that these benefits "shall be cumulative up to five years"; and

WHEREAS, the same call states that a congregation is "to provide five weeks holiday annually" to its minister, but says nothing about how or whether these holidays are cumulative from year to year; and

WHEREAS, this phrasing creates an ambiguity in the call making it unclear if holidays cannot be cumulative at all from year to year or if they can be accumulated without limit since no limit is provided (as is the case with continuing education); and

WHEREAS, this ambiguity in wording has the potential to create conflict between congregations and ministers;
THEREFORE, the Presbytery of Kamloops humbly overtures the Venerable, the 143rd General Assembly to clarify the ambiguity in the call to a minister of Word and Sacraments, regarding the cumulative nature of holidays, or to do otherwise as the General Assembly, in its wisdom, deems best.

NO. 2 – SESSION OF CHAPEL PLACE, MARKHAM, ONTARIO

Re: A policy for congregations wishing to leave the denomination

(Referred to Clerks of Assembly in consultation with the Assembly Council, Committee on Church Doctrine, Committee on Church History, Pension and Benefits Board, and Trustee Board, p. 277, 30; see also p. 39–42, 45)

WHEREAS, human sexuality and human sexual orientation and practice has been almost constantly before The Presbyterian Church in Canada (PCC) since 1964 producing statements in 1987, 1994, 1998, 2000, 2003 and the study guide *Body, Mind and Soul* in 2015; and

WHEREAS, the ongoing discussion within the PCC about same sex marriage and the ordination of practicing homosexuals is raising questions in many of our churches regarding where the denomination is heading; and

WHEREAS, this discussion will contribute to increasing polarization between churches of different opinions; and

WHEREAS, this has drained time and energy on the account of focus on ministry, and has raised fears and concerns in the hearts of many members; and

WHEREAS, this ongoing discussion could prove to be damaging and/or divisive to many congregations in the PCC; and

WHEREAS, Chapel Place Presbyterian Church (CPPC) serves the Arabic speaking community in the Greater Toronto Area that has a conservative culture with deep and strong adherence to the so called “traditionalist” view; and

WHEREAS, the PCC’s continuous dwelling on the subject tarnishes CPPC credibility and discredits its witness to our Arabic speaking community as it will not be perceived as a true God-fearing people which will lead to grave and devastating consequences on CPPC; a concern that has been declared formally to PCC (letter titled “Chapel Place Presbyterian Church Stand on Homosexual Marriage and Ordination of Practicing Homosexuals, dated February 7, 2016, and endorsed by more than 300 adults, and subsequently submitted to the Assembly Office); and

WHEREAS, when a congregation is dissolved it is known where its property and assets are allocated, but PCC has no established policy that deals with situations when a congregation driven by conscience might withdraw from the denomination because of change in the doctrine or practice of the denomination; and

WHEREAS, the Presbyterian Church (USA) has made allowance for “gracious dismissal” of dissenting congregations whereby congregations may withdraw from the denomination and be able to retain the title to their property and other material assets;

THEREFORE, the Session of Chapel Place Church, Markham, Ontario, humbly overtures the Venerable, the 143rd 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 peacefully and without due encumbrances, or to do otherwise as the General Assembly, in its wisdom, deems best.

Transmitted without comment by the Presbytery of Oak Ridges.

NO. 3 – SYNOD OF MANITOBA AND NORTHWESTERN ONTARIO

Re: Formula for synod directors and officers insurance

(Referred to Assembly Council, p. 219–20, 18)

WHEREAS, presbyteries within The Presbyterian Church in Canada are charged premiums for directors and officers insurance on a per capita basis; and

WHEREAS, insurance is about risk and risk (and therefore cost) tends to be reduced the fewer people being covered by the insurance; and

WHEREAS, all synods within The Presbyterian Church in Canada are charged the same premiums regardless of the number of congregations within the bounds, or the number of the members on the various communicants' rolls, or the size the congregational dollar bases within the bounds;

THEREFORE, the Synod of Manitoba and Northwestern Ontario humbly overtures the Venerable, the 143rd General Assembly to change the present formula used for calculating the premiums charged to synods for directors and officers insurance, and to begin using a formula based per capita on membership or on dollar base or on some combination of these, or to do otherwise as the General Assembly, in its wisdom, deems best.

NO. 4 – PRESBYTERY OF MONTREAL

Re: Provision for “equalizing” ministers at presbytery

(Referred to Clerks of Assembly, p. 278–79, 30)

WHEREAS, presbyteries are designed to have an equal balance of voting ministers and elders; and

WHEREAS, presbyteries regularly make important decisions that affect the livelihood and oversight of ministers; and

WHEREAS, presbyteries are meant to be, in part at least, a court where ministers are answerable to and supported by their peers; and

WHEREAS, a growing number of churches within our presbyteries are no longer served by full time established ministers, and now send only a representative elder to presbytery but not a minister; and

WHEREAS, a growing number of presbyteries are now composed of a greater number of representative elders than voting ministers; and

WHEREAS, section 176.2.2 of the Book of Forms establishes a mechanism whereby a presbytery can add sufficient elders to balance the voting equilibrium, but no such provision exists in the Book of Forms to make adjustment when the number of voting ministers in a presbytery is insufficient;

THEREFORE, the Presbytery of Montreal humbly overtures the Venerable, the 143rd General Assembly, to propose an equalizing mechanism so that ministers are not continually voting in the minority in their own presbytery, or to do otherwise as the General Assembly, in its wisdom, deems best.

NO. 5 – PRESBYTERY OF EAST TORONTO

Re: Revise Book of Forms section 176.1 re institutional chaplains

(Referred to Clerks of Assembly, p. 279–80, 15)

WHEREAS, section 176.1 of the Book of Forms states that the presbytery consists of “ordained ministers within the bounds, whose ministry is carried out on a minimum of a half-time basis and not as a complement to some other vocational pursuit”, provided such ministers fall into one of a variety of categories, including (for example), those “who are pastors, associate or assistant pastors, directors of Christian Education, interim ministers, stated-supply (whether in congregations or mission fields), chaplains to the armed forces when stationed within the bounds” (176.1.1), those “who serve on our college faculties or are employed on the staff of the courts or agencies of this church” (176.1.5) and those “who make request and are serving in agencies not directly responsible to The Presbyterian Church in Canada as Bible Society secretaries, teachers in Bible or theological colleges, or university departments of religion; workers in inner-city, national, or overseas missions (the last when residing within the bounds)” (176.1.6); and

WHEREAS, section 176.1.7 of the Book of Forms states that ordained ministers who meet the requirements of section 176.1 and “who are institutional chaplains, appointed for not less than one year” may only be added to the constituent roll of a presbytery “with the approval of the responsible committee of the General Assembly” (currently the Committee on Education and Reception); and

WHEREAS, chaplains serving in hospitals, long-term care facilities, and correctional institutions are called on to exercise the full range of functions of ministers of Word and Sacraments, including officiating at baptisms, communion and weddings; and

WHEREAS, those hospitals, long-term care facilities, and correctional institutions that employ such chaplains are neither more nor less responsible to The Presbyterian Church in Canada than are bodies such as the armed forces, the Bible Society, theological colleges of other denominations, university departments of religion, or inner-city or national missions; and

WHEREAS, institutional chaplaincy is the only recognized category of ministry within which an ordained minister of The Presbyterian Church in Canada who otherwise would be entitled to sit as a member of a presbytery cannot be placed on the constituent roll of the presbytery without the approval of a denominational committee;

THEREFORE, the Presbytery of East Toronto humbly overtures the Venerable, the 143rd General Assembly to revise section 176.1 of the Book of Forms to allow ordained ministers serving as institutional chaplains to be treated in the same way as all other ordained ministers who serve in agencies not directly responsible to The Presbyterian Church in Canada, or to do otherwise as the General Assembly, in its wisdom, deems best.

NO. 6 – SESSION OF INNERKIP, INNERKIP, ONTARIO

Re: Legislation re congregations wishing to leave the denomination

(Referred to Committee on Church Doctrine in consultation with Life and Mission Agency Committee (Justice Ministries), p. 540–41, 38)

WHEREAS, scripture brings instances where partners in the gospel who have served the Lord with great effect experienced a “sharp disagreement that they parted company” (Acts 15:39) to serve in distinct and separate ways; and

WHEREAS, there are lessons from history relevant in facing present challenges to the unity of the church amid the current divergence of conviction on matters of the church’s understanding of scriptural authority and interpretation pertaining to issues of human sexuality and the bearing of such issues on practices surrounding marriage and ministry; and

WHEREAS, within the history of The Presbyterian Church in Canada there are precedents of both union (1875) and disruption (1925) among the visible church; and

WHEREAS, it would be ironic if a denomination that largely owes its very existence to non-concurring congregations in 1925 being able to keep their buildings, would then say to current non-concurring congregations in the present disputes that they are not able to keep their buildings; and

WHEREAS, the history of The Presbyterian Church in Canada around 1925 informs us that deep scars of bitterness, anger and factions existed for many decades following 1925, which should inform us that there is a better way to agree to disagree with more amicable terms which would honour the reputation of Christ and his gospel, rather than going down the road of protracted litigation, repeating the failures of our history; and

WHEREAS, we are called as Christians in such circumstances to be gracious and loving rather than litigious and unloving, while affirming the spiritual unity of the one invisible and universal church which is the body of Jesus Christ; and

WHEREAS, congregations of The Presbyterian Church in Canada are collectively the employer of the Pension Plan, and the potential of an exodus of large numbers of congregations leaving the denomination may put the plan in jeopardy, there would need to be established a just and fair compensation to the Pension Plan in the event that a congregation would leave the denomination, or consideration of a separate multi-employer pension plan; and

WHEREAS, the United Church of Canada is currently restructuring in a manner that will require an Act of Parliament and Acts in the Provincial Legislatures to be implemented, it is apparent that changes to the rules around our own Trustee Board are not insurmountable; and

WHEREAS, there are several denominations that have made amendments to the Acts of Parliament related to them in the last 15 years, it appears that such amendments are not prohibitive to The Presbyterian Church in Canada; and

WHEREAS, the answer provided to Overture No. 7, 2015 and Nos. 4, 5 and 7, 2016 re “gracious departure” found in the 2016 A&P, pages 281ff failed to address many of the concerns cited in those overtures.

WHEREAS, the development of a gracious dismissal process to divide, dismiss or dissolve churches in consultation with their members which exercise consistency, pastoral responsibility, transparency and compassionate witness should be our desire;

THEREFORE, the Session of Innerkip Church, Innerkip, Ontario, humbly overtures the Venerable, the 143rd General Assembly to (a) commission a study to draw from ecclesiastical and civil history and law both Canadian and otherwise insights which would aid in enabling the church, should present differences prove irreconcilable, to part company in a gracious and charitable manner, ensuring that the larger part of resources of time, talent, and treasure would be devoted to enabling all professing believers to further

the fulfillment of the great commission, rather than expended and squandered on attempting to reconcile sharply divergent understandings of scriptural authority and interpretation pertaining to issues of human sexuality which bear on practices affecting marriage and ministry; and (b) call for the drafting of such legislation ecclesiastical and civil as may be required to effect a gracious and charitable separation should such become sadly necessary, or to do otherwise, as the General Assembly in its wisdom, deems best.

Transmitted with approval by the Presbytery of Paris.

NO. 7 – SESSION OF ARABIC, MONTREAL, QUEBEC

Re: To table amendments on same sex marriage for ten years

(Referred to Committee on Church Doctrine in consultation with Life and Mission Agency Committee (Justice Ministries), p. 540, 14)

WHEREAS, the General Assembly has spoken thoughtfully, faithfully and pastorally on matters of human sexuality in its 1994 Statement on Human Sexuality (A&P 1994); and
 WHEREAS, The Presbyterian Church in Canada adopted Living Faith as a subordinate standard in 1998, which defines marriage as a “union in Christ” between “a man and a woman” (in continuity with the Westminster Confession of Faith, adopted in 1875 and 1889) and in confirmation of the Statement on Human Sexuality (A&P 1998); and
 WHEREAS, The Presbyterian Church in Canada is a part of the Reformed churches, which as a whole do not accept or recognize same sex marriage; and
 WHEREAS, the understanding of a family as per the Book of Genesis is between a man and a woman represented by Adam and Eve; and
 WHEREAS, the Book of Genesis mentions that the Lord created man and woman to multiply and fill the land and that is the only image and example of a family in the eyes of God; and
 WHEREAS, there is no biblical reference whatsoever to indicate that same sex relation is permitted or accepted, even as an exception; and
 WHEREAS, the church is the place to receive all people: faithful and sinners; we have to accept everyone regardless of his/her situation; we must contain all but not accept their behaviour, we love the sinners but hate and condemn the sin; and
 WHEREAS, the other Arabic speaking churches, that is, the Orthodox and Catholic churches, strongly oppose same sex marriage; and
 WHEREAS, we as an Arabic congregation strongly oppose same sex marriage, we cannot accept it: biblically, culturally or socially; such a move will have an extremely negative impact on our congregation that we are not prepared to accept; and
 WHEREAS, this issue will have a severe impact on the unity of the Presbyterian Church and could mean the end of The Presbyterian Church in Canada as we know it presently;
 THEREFORE, the Session of the Arabic Church, Montreal, Quebec, humbly overtures the Venerable, the 143rd General Assembly, to table the proposed amendments for a period of ten years in order to maintain the unity and continuity of The Presbyterian Church in Canada, or do otherwise as the General Assembly, in its wisdom, deems best.

Transmitted without comment by the Presbytery of Montreal.

NO. 8 – PRESBYTERY OF WINNIPEG

Re: Housing allowance benefit for non-ordained church workers

(Referred to Assembly Council in consultation with Life and Mission Agency Committee (Canadian Ministries, Ministry and Church Vocations) and Financial Services, p. 220, 14)

WHEREAS, there are persons who are not ordained as ministers of Word and Sacraments serving congregations and missions of The Presbyterian Church in Canada in roles which have “traditionally” been held by ministers of Word and Sacraments, and the number of such non-ordained persons fulfilling “traditionally” ordained roles is expected to rise; and
 WHEREAS, these persons are functioning in ministerial roles with ability and grace; and
 WHEREAS, the advice given by the Financial Services department of the Presbyterian Church offices is to not ask the Canadian Revenue Agency to recognize these non-ordained persons as “ministers” for tax purposes; and
 WHEREAS, that than means these persons do not benefit from the clergy housing tax deduction, meaning these persons are required to pay taxes on the housing portion of their stipend or on the fair rental value of the manse in which they live; and

WHEREAS, that means the “take-home pay” for these non-ordained persons is substantially less than if they were recognized as “ministers”, a reduction in income which puts stress on the one serving the church and their household; and

WHEREAS, the Assembly Council has made adjustments to salaries of church office executive staff who are not ordained ministers of Word and Sacraments who hold positions “traditionally” held by ordained ministers;

THEREFORE, the Presbytery of Winnipeg humbly overtures the Venerable, 143rd General Assembly to find an equitable solution to this un-equal treatment and that Canadian Ministries be instructed when providing grants to congregations and missions served by non-ordained persons functioning in “traditionally” ministerial roles to apply the equitable pattern arrived at, and that the Assembly ask those charged with solving this problem to make this a priority given this un-equal treatment has very real consequences in the lives of servants of the church, or to do otherwise as the General Assembly, in its wisdom, deems best.

NO. 9 – SESSION OF GLENVIEW, TORONTO, ONTARIO

Re: Review length of term service for elders

(Referred to Clerks of Assembly, p. 281, 15)

WHEREAS, sessions within The Presbyterian Church in Canada have been permitted to adopt term service for elders for 20 years (Book of Forms section 108, Remit F, A&P 1997, p. 469–70, 42, A&P 1996, p. 249–53); and

WHEREAS, a re-examination of any long-established practice is itself good practice; and

WHEREAS, in many congregations eligible candidates for ruling eldership feel unable to make a commitment, six years at a time; and

WHEREAS, some congregations find it difficult to recruit new candidates when one-third of the session is to be re-elected or replaced every two years, which can defeat the purpose of allowing term service by requiring elders who would choose to take a sabbatical to accept re-election; and

WHEREAS, congregations are encouraged to reflect diversity of all kinds when choosing leaders and electing members of decision-making bodies, but young church members and those new to The Presbyterian Church in Canada are more likely to make short-term commitments to purposeful service;

THEREFORE, the Session of Glenview Church, Toronto, Ontario, humbly overtures the Venerable, the 143rd General Assembly, to review and consider either a Declaratory Act or a revision of section 108 of the Book of Forms, to allow sessions, with the approval of congregations and the knowledge of Presbyteries, to set terms of service for elders of less than six, but not less than three years, or to do otherwise, as the General Assembly in its wisdom, deems best.

Transmitted without comment by the Presbytery of East Toronto.

NO. 10 – SESSION OF ST. ANDREW’S, TRENTON, ONTARIO

Re: Reviewing response re congregation wishing to leave the denomination

(Referred to Clerks of Assembly in consultation with the Assembly Council, Committee on Church Doctrine, Committee on Church History, Pension and Benefits Board, and Trustee Board, p. 235, 39–42, 45)

WHEREAS, the answer provided to Overture No. 7, 2015 and Nos. 4, 5 and 7, 2016, re “gracious departure” found in the A&P 2015, p. 281–83 failed to address many of the concerns cited in those overtures; and

WHEREAS, the answer given made highly questionable assertions regarding a donor’s intentions when giving to a local congregation; and

WHEREAS, the response almost exclusively focused on and stated what is current law and polity while the prayers of the overtures asked the church to consider and explore other possibilities, something that happens with regularity at most General Assemblies, for example, various remits; and

WHEREAS, the Presbyterian Church (USA) has made allowance for “gracious dismissal” of dissenting congregations whereby the withdrawing congregations are able to retain the title to their property and other material assets; and

WHEREAS, the response given by the Clerks of Assembly left the impression that the Articles of Incorporation could not be changed while such legislation is and can be changed; and
WHEREAS, during the debate in the fourth sederunt, the Principal Clerk stated that the above overtures are “not a sufficient mandate to explore serious changes... If we are given a clear mandate to take those steps, of course we would...”; and
WHEREAS, we believe there are many besides those who forwarded the above overtures who would deem such a serious exploration prudent; 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, Trenton, Ontario, humbly overtures the Venerable, the 143rd General Assembly, to ask the Clerks of Assembly to broaden the scope of their initial response to the above overtures and offer possibilities for establishing a means for “gracious dismissal” of congregations which might, in good conscience, be unable to continue wholeheartedly within The Presbyterian Church in Canada, or to do otherwise as the General Assembly, in its wisdom, deems best.

Transmitted without comment by the Presbytery of Kingston.

NO. 11 – SESSION OF CHEYNE, STONEY CREEK, ONTARIO

Re: Legislation re congregations considering leaving the denomination

(Referred to Clerks of Assembly in consultation with the Assembly Council, Committee on Church Doctrine, Committee on Church History, Pension and Benefits Board, and Trustee Board, p. 235, 39–42, 45)

WHEREAS, Barnabas and Saul were ordained and sent out to labour for the gospel, and did so together for a season with faithfulness and much fruit, born of the work of Holy Spirit upon them, yet after awhile had such a “sharp disagreement that they parted company” (Acts 15:39), separating to serve in concert with others in different fields; and
WHEREAS, there are lessons from history relevant in facing present challenges to the unity for the church amid the current divergence of conviction on matters of the church’s understanding of scriptural authority and interpretation pertaining to issues of human sexuality and the bearing of such issues on practices surrounding marriage and ministry; and
WHEREAS, within the history of The Presbyterian Church in Canada there are precedents of both union (1875) and disruption (1925) among the visible church; and
WHEREAS, it would be ironic if a denomination that largely owes its very existence to non-concurring congregations in 1925 being able to keep their buildings, would then say to current non-concurring congregations in the present disputes that they are not able to keep their buildings; and
WHEREAS, there are congregations who are considering expanding their ministry capability through building new or extending existing buildings, or undertaking substantial repairs while facing the potential loss of the use of these buildings should the denomination and the congregation be in conflict on issues of doctrine; thereby, hindering decisions that impact the spread of the gospel; and
WHEREAS, the history of The Presbyterian Church in Canada around 1925 informs us that deep scars of bitterness, anger and factions existed for many decades following 1925, which should inform us that there is a better way to agree to disagree with more amicable terms which would honour the reputation of Christ and his gospel, rather than going down the road of protracted litigation, repeating the failures of our history; and
WHEREAS, it behooves Christians in such circumstances to be gracious and charitable rather than litigious and uncharitable, all the while affirming the spiritual unity of the one invisible and universal church which is the body of Jesus Christ; and
WHEREAS, congregations of The Presbyterian Church in Canada are collectively the employer of the Pension Plan, and the potential of an exodus of large numbers of congregations leaving the denomination may put the plan in jeopardy, there would need to be established a just and fair compensation to the Pension Plan in the event that a congregation would leave the denomination, or consideration of a separate multi-employer pension plan; and

WHEREAS, the United Church of Canada is currently restructuring in a manner that will require an Act of Parliament and Acts in the Provincial Legislatures to be implemented, it is apparent that changes to the rules around our own Trustee Board are not insurmountable; and

WHEREAS, there are several denominations that have made amendments to the Acts of Parliament related to them in the last 15 years, it appears that such amendments are not prohibitive to The Presbyterian Church in Canada; and

WHEREAS, the answer provided to Overture No. 7, 2015 and Nos. 4, 5 and 7, 2016 re “gracious departure” found on p. 281ff in the 2016 A&P failed to address many of the concerns cited in those overtures;

THEREFORE, the Session of Cheyne Church, Stoney Creek, Ontario, humbly overtures the Venerable, the 143rd General Assembly of The Presbyterian Church in Canada to:

1. commission a study to draw from ecclesiastical and civil history and law both Canadian and otherwise insights which would aid in enabling the church, should present differences prove irreconcilable, to part company in a gracious and charitable manner, ensuring that the larger part of resources of time, talent, and treasure would be devoted to enabling all professing believers to further the fulfillment of the great commission, rather than expended and squandered on attempting to reconcile sharply divergent understandings of scriptural authority and interpretation pertaining to issues of human sexuality which bear on practices affecting marriage and ministry; and
2. call for the drafting of such legislation ecclesiastical and civil as may be required to effect a gracious and charitable separation should such become sadly necessary;

or do otherwise, as the General Assembly in its wisdom, deems best.

Transmitted without comment by the Presbytery of Hamilton.

NO. 12 – SESSION OF COQUITLAM, COQUITLAM, BRITISH COLUMBIA

Re: Legislation re congregations considering leaving the denomination

(Referred to Clerks of Assembly in consultation with the Assembly Council, Committee on Church Doctrine, Committee on Church History, Pension and Benefits Board, and Trustee Board, p. 235, 39–42, 45)

WHEREAS, the answer provided to Overture Nos. 37, 2015 and Nos. 4, 5 and 7, 2016 re “gracious departure” found on p. 281ff in the 2016 A&P failed to address many of the concerns cited in those overtures, for example, the request for grace-oriented possibilities for congregations unable to accept in good conscience before God the outcome of the current and future debates whether or not a doctrinal change is made, the lengthy and repeated periods of time since 1987 that issues related to human sexuality and sexual orientation have been before The Presbyterian Church in Canada, the recognition of the increased intensity of emotions surrounding these debates, and the potential for lengthy and costly legal conflict; and

WHEREAS, the 2016 General Assembly response almost exclusively focused on and stated what is current law and polity while the prayers of the overtures asked the church to consider and explore other possibilities; and

WHEREAS, during the debate in the fourth sederunt, the Principal Clerk stated that the above overtures from three congregations and one presbytery are “not a sufficient mandate to explore serious changes... If we are given a clear mandate to take those steps, of course we would...”; and

WHEREAS, it would be ironic if a denomination that largely owes its existence to non-concurring congregations in 1925 being able to keep their buildings would say to current non-concurring congregations in the present disputes that they are not able to keep their buildings; and

WHEREAS, there are about six denominations in Canada that have made amendments to the Acts of Parliament related to them in the last 15 years, and The United Church of Canada is currently restructuring in a manner that will require an Act of Parliament and Acts in the Provincial Legislatures to be implemented, setting precedent that changes to the rules around our own Trustee Board are not insurmountable; and

WHEREAS, congregations who are considering expanding their ministry capability through purchase or construction of new property are experiencing difficulty in obtaining financial support and congregation commitment, due to the potential that the denomination and the

congregation may be in conflict on issues of doctrine, with a consequent risk that these facilities could be lost to the congregation; 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, though difficult to measure, has clearly been distracting from the church's mission to preach the gospel, nurture and equip disciples and act as witnesses to the world;

THEREFORE, the Session of Coquitlam Church, Coquitlam, British Columbia, humbly overtures the Venerable, the 143rd General Assembly to (a) commission a study to draw from ecclesiastical and civil history and law both Canadian and otherwise insights which would aid in enabling the church, should present differences prove irreconcilable, to part company in a gracious and charitable manner, ensuring that the larger part of resources of time, talent, and treasure would be devoted to enabling all professing believers to further the fulfillment of the great commission, rather than expended and squandered on attempting to reconcile sharply divergent understandings of scriptural authority and interpretation pertaining to issues of human sexuality which bear on practices affecting marriage and ministry; and (b) call for the drafting of such legislation ecclesiastical and civil as may be required to effect a gracious and charitable separation should such become sadly necessary, or to do otherwise, as the General Assembly in its wisdom, deems best.

Transmitted without comment by the Presbytery of Westminster.

NO. 13 – PRESBYTERY OF NEW BRUNSWICK

Re: Summer students stipend and accommodation

(Referred to Clerks of Assembly, p. 235, 23)

WHEREAS, The Presbyterian Church in Canada is concerned about employment, rights and responsibilities, and seeking fairness in society; and

WHEREAS, full-time ministry is categorized as 45 hours per week; and

WHEREAS, the stipend for summer student appointments does not conform to provincial and territorial minimum wage levels in Canada; and

WHEREAS, the annual remunerate rate for students on annual appointments in respect to their congregational responsibilities is 74 per cent of the basis rate set annually by the General Assembly in respect to an ordained minister (A&P 1989, p. 212–13); and

WHEREAS, the present stipend for summer student appointments is below the annual remunerate rate for students on annual appointments when calculated on a weekly basis; and

WHEREAS, the relationship between the stipend for summer student appointments and stipend categories II and III is rather skewed with the stipend for summer student appointments being considerably less; and

WHEREAS, the housing allowance set out for summer student appointments where housing is not provided is not comparable with fair market values; and

WHEREAS, the value of housing and stipend for summer student appointments where housing is provided is greater than remuneration for summer student appointments where housing is not provided; and

WHEREAS, the stipend for summer student appointments has not been changed since 2001 (A&P 2001, p. 219), yet the economy has incurred cost of living increases; and

WHEREAS, summer appointments do not provide medical, dental and long term disability benefits as well as vacation and study leave; and

WHEREAS, summer students should have the freedom to serve; and

WHEREAS, it was intended the summer student stipend be reviewed annually (A&P 2001, p. 219); and

WHEREAS, summer students normally possess some post-secondary training and work experience; and

WHEREAS, stipends should be fair and commensurate with ministry requirement and gifts needed;

THEREFORE, the Presbytery of New Brunswick humbly overtures the Venerable, the 143rd General Assembly to consider an appropriate stipend and housing increase to summer student appointments, or to do otherwise, as the General Assembly in its wisdom, deems best.

NO. 14 – SESSION OF BETHEL, RIVERVIEW, NEW BRUNSWICK

Re: Means for dismissing congregation from the denomination

(Referred to Clerks of Assembly in consultation with the Assembly Council, Committee on Church Doctrine, Committee on Church History, Pension and Benefits Board, and Trustee Board, p. 235, 39–42, 45)

WHEREAS, the Clerk's response to the Overtures No. 7, 2015 and Nos. 4, 5 and 6, 2016 re gracious dismissal principally focused on outlining the current law and polity of the denomination; and

WHEREAS, the overtures themselves were a request to consider and explore other possibilities; and

WHEREAS, during the discussion in Sederunt 4, the Principal Clerk made the point that the overtures received "are not a sufficient mandate to explore serious changes... If we are given a clear mandate to take those steps, of course we would..."; and

WHEREAS, in the last 15 years there are a number of denominations that have had amendments made to the Acts of Parliament related to their own Articles of Incorporation [for example: Bill S-25 (2004–2005), an act to amend the Act of Incorporation of the General Synod of the Anglican Church of Canada, Bill S-30 (1997–98–99), an act to amend the Act of Incorporation of the Board of Elders of the Canadian District of the Moravian Church in America]; and

WHEREAS, it would be an historical irony that The Presbyterian Church in Canada today, in light of the deeply divisive issues before it, would refuse to permit gracious dismissal of non-concurring congregations when the denomination today owes much of its present existence to the fact that in 1925 congregations across the country were permitted to hold congregational votes on concurrence with church union and congregations that voted to the contrary were permitted to graciously depart retaining their buildings and assets; and

WHEREAS, our own denominational history around the events of 1925, the deep scars, bitterness and profound pain that existed for many decades following 1925, ought to inform us that there has to be a much better way to disagree on matters of enormous import which would honour the reputation of Jesus Christ and the church that bears his name in our present society;

THEREFORE, the Session of Bethel Church, Riverview, New Brunswick, humbly overtures the Venerable, the 143rd General Assembly to ask the Clerks of Assembly to broaden the scope of their initial response to the above overtures and offer possibilities for 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. 5 and 23, 2015) are made or be unable to accept the changes in doctrine or discipline as advocated by these same overtures, or to do otherwise, as the General Assembly in its wisdom, deems best.

Transmitted without comment by the Presbytery of New Brunswick.

NO. 15 – SESSION OF ST. ANDREW'S, MONCTON, NEW BRUNSWICK

Re: Policy for congregations wishing to leave the denomination

(Referred to Clerks of Assembly in consultation with the Assembly Council, Committee on Church Doctrine, Committee on Church History, Pension and Benefits Board, and Trustee Board, p. 235, 39–42, 45)

WHEREAS, The Presbyterian Church in Canada appears to be increasingly polarized evidenced by the recent discussions on the initiatives to re-imagine marriage and the full inclusion of practicing LGBTQ people in the church, allowing for ordination; and

WHEREAS, the Clerk's response on Overture No. 37, 2015 and Nos. 4, 5 and 7, 2016 fail to address several issues named in the prayers of those overtures; and

WHEREAS, Overture Nos. 4, 5 and 7, 2016 made implicit reference to the possibility of gracious dismissal for congregations even when no change in either doctrine or discipline in the church should occur which the clerks failed to address; and

WHEREAS, denominationalism is waning in significance in Canada; and

WHEREAS, the history of The Presbyterian Church in Canada points to periods of both integration of theological strands (1875) as well as disintegration (1925); and

WHEREAS, the biblical witness records Barnabas and Paul endured such a sharp disagreement that they parted company (Acts 15:39) which proved to be ultimately beneficial to the propagation of the gospel in different mission fields; and

WHEREAS, the witness of the church, its mission and commission would be better served by changing the conversation from an adversarial context to a cooperative one by creating intentional graciousness when we profoundly disagree with one another, enhancing the reputation of Christ and his gospel rather than diminishing it through unnecessary acrimony expressed in several ways; and

WHEREAS, The Presbyterian Church in Canada's Pension Fund could be protected through a gracious policy which could allow for either a) the continued participation in the plan as is permitted for ministers who leave congregational ministry to serve in other Christian missions and organizations outside of The Presbyterian Church in Canada, or b) for congregations to contribute a just and fair amount to the Pension Plan upon departure from The Presbyterian Church in Canada;

THEREFORE, the Session of St. Andrew's Church, Moncton, New Brunswick, humbly overtures the Venerable, the 143rd General Assembly to consider again the call of the church for a policy on gracious dismissal for those dissenting congregations from the majority decision, whatever it may be, who find themselves unable to continue with integrity to be a part of The Presbyterian Church in Canada, allowing such congregations to leave the denomination without undue encumbrances, with their buildings, endowments and assets intact, or to do otherwise, as the General Assembly in its wisdom, deems best.

Transmitted without comment by the Presbytery of New Brunswick.

NO. 16 – SESSION OF WESTWOOD, WINNIPEG, MANITOBA

Re: Circulating response to Overture No. 37, 2015 and Nos. 4, 5 and 7, 2016

(Referred to Clerks of Assembly, p. 235, 25)

WHEREAS, there are at least two different narratives at work in The Presbyterian Church in Canada regarding the ownership of church buildings; and

WHEREAS, the Clerks of Assembly gave a response to the 2016 General Assembly regarding church building ownership (response to Overture No. 37, 2015 re process for a congregation leaving the denomination and Overture Nos. 4, 5 and 7, 2016 re policy for a congregation leaving the denomination) that has led to some consternation in parts of the church indicating there would be value in ensuring all parts of the church have and agree on the same understanding of who owns church buildings; and

WHEREAS, it seems reasonable to inquire of the various courts regarding their understanding of the ownership of church buildings; and

WHEREAS, the Principal Clerk in his speech at the 2016 General Assembly regarding the Clerks' response re building ownership said, "One option would be for an Assembly...to send the response to all the courts of the church for their opinion...";

THEREFORE, the Session of Westwood Church, Winnipeg, Manitoba, humbly overtures the Venerable, the 143rd General Assembly, to send the Clerks' response re Overture No. 37, 2015 (et al) along with the text of the Principal Clerk's speech to the 2016 General Assembly (quoted above) to all synods, presbyteries and sessions for comment, or to do otherwise, as the General Assembly, in its wisdom, deems best.

Transmitted with approval by the Presbytery of Winnipeg.

NO. 17 – PRESBYTERY OF GREY-BRUCE-MAITLAND

Re: Legislation re congregations wishing to leave the denomination

(Referred to Clerks of Assembly in consultation with the Assembly Council, Committee on Church Doctrine, Committee on Church History, Pension and Benefits Board, and Trustee Board, p. 235, 39–42, 45)

WHEREAS, we in our presbytery and beyond, are concerned about the state of Christ's Church at this present moment in history. We look around at denominations that have gone through the same struggle that we now are having, and we see hurt people on many sides; and

WHEREAS, congregations that have lost their buildings or who have had to relocate in order to worship as they once have; the LGBTQ2S community that don't think the church is moving fast enough to address their concerns; and wrangling and in-fighting that mars the face of Christ in the communities we are called to serve; and

WHEREAS, as we prayerfully consider all of this and look toward the future of our Presbyterian denomination, underneath all of our common ministry together there are real differences

on how we think about and approach the issues on the table before us, and we realize there is a real possibility that we may not come to a conclusion at our General Assembly that all may be able to live with; and

WHEREAS, in scripture we are taught that Christ's Spirit teaches us to obey his word (John 17:6). Even as he brings us to unity (John 17:20–23), we also know that this is not always institutional unity. We understand God's word differently, and because of that we understand and carry out ministry even among the same groups of people very differently. Paul and Barnabas, even after they had worked together well and effectively for a period of years, had to separate and work apart because they had such a "sharp disagreement" over how to carry out effective ministry (Acts 15:36–41). We see even in scripture that sometimes for the sake of the organic unity (which Jesus prayed for and creates by his Spirit) we may have to sacrifice institutional unity; and

WHEREAS, our history as a denomination (1925 and the following aftermath of Church Union) as well as the history of current denominations who have already tread this path have shown us, sometimes it is better to part graciously than to continue to live as covenant partners in relationships that are too divided and broken. As Living Faith (8.2.5) states concerning the covenant of marriage: "When we fail each other as parents or partners, we are called to forgive each other as God forgives us, and to accept the possibilities for renewal that God offers us in grace.", however, "When a marriage is shattered beyond repair, it is sometimes better that it be dissolved than that the family continue to live in bitterness."; and

WHEREAS, many congregations, rural or urban, will not have the ability to purchase or rent their property at "fair market value" from The Presbyterian Church in Canada should they wish to leave and still carry on vibrant missional work in their communities; and

WHEREAS, The Presbyterian Church in Canada is the employer of the Pension Plan, the potential of an exodus of congregations leaving the denomination may put the plan in jeopardy. There would need to be established just and fair guidelines for the pension plan in the event of congregations or ministers leaving the denomination; there would also need to be provision made for those ministers already retired; and

WHEREAS, recalling the bitter disputes over property in 1925 and following, guidelines concerning congregational decisions regarding this issue need to be prayerfully considered in advance of any such votes; and

WHEREAS, during the debate in Fourth Sederunt of the 2016 General Assembly, the Principal Clerk stated that the above overtures from three congregations and one presbytery are "not a sufficient mandate to explore serious changes... If we are given a clear mandate to take those steps, of course we would..."; and

WHEREAS, the United Church of Canada is currently restructuring in a manner that will require an Act of Parliament and Acts in the Provincial Legislatures to be implemented, which will set the precedent that changes to the rules around our own Trustee Board are not insurmountable;

THEREFORE, the Presbytery of Grey-Bruce-Maitland humbly overtures the Venerable, the 143rd General Assembly to:

1. commission a study drawing from church and civil history, and law both Canadian and otherwise, insights which would aid in enabling the church to part company in a gracious and charitable manner, should present differences prove irreconcilable. This would aid in ensuring that the larger part of congregational resources would be devoted to further the fulfillment of the great commission, and
2. call for the drafting of church legislation and civil legislation, as may be required, to effect a gracious and charitable separation should such become regrettably necessary,

or to do otherwise, as the General Assembly, in its wisdom, deems best.

NO. 18 – SESSION OF VALLEYVIEW COMMUNITY, CALGARY, ALBERTA

Re: Legislation re congregations wishing to leave the denomination

(Referred to Clerks of Assembly in consultation with the Assembly Council, Committee on Church Doctrine, Committee on Church History, Pension and Benefits Board, and Trustee Board, p. 235, 39–42, 45)

WHEREAS, issues related to human sexuality and sexual orientation have been almost constantly before The Presbyterian Church in Canada since 1987; and

- WHEREAS, it is evident that the push to affirm same sex marriage and the ordination of practising homosexuals as scriptural has created significant division within the denomination; and
- WHEREAS, it appears that congregations on either side of this division will seek to leave the denomination as a result of future decisions on this issue; and
- WHEREAS, there is no present provision whereby a congregation dissenting from a majority decision within The Presbyterian Church in Canada can withdraw from The Presbyterian Church in Canada and expect to keep its property; and
- WHEREAS, legal battles over property which are likely to be lengthy, costly to our resources of time, talent and treasure, and will be a poor witness to the world; and
- WHEREAS, such legal battles and sharp and prevailing division neither honours Jesus Christ nor provides vital witness to the gospel; 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; and
- WHEREAS, the answer provided to Overture No. 7, 2015 and Nos. 4, 5 and 7, 2016 re “gracious departure” found on pages 281ff in the 2016 A&P failed to address many of the concerns cited in those overtures, for example, the lengthy and for many an exhausting period of time in which issues related to human sexuality and sexual orientation have been under consideration by The Presbyterian Church in Canada, the request for grace-oriented possibilities, the recognition of the increased intensity of emotions surrounding these debates and the potential for lengthy and costly legal wrangling; and
- WHEREAS, the answer given at the 2016 General Assembly in response to the overtures on gracious dismissal made highly questionable assertions around both donors’ intentions and the implications of a restricted relationship with the CRA (Canada Revenue Agency) re charitable donations; and
- WHEREAS, the response focused mainly on the current law and polity pertaining to the possibility of gracious dismissal, while the prayers of the overtures specifically asked for the exploration and consideration of other possibilities; and
- WHEREAS, during the debate in the Fourth Sederunt at the 2016 General Assembly the Principal Clerk stated that the above overtures are “not a sufficient mandate to explore serious changes... If we are given a clear mandate to take those steps, of course we would ...”; and
- WHEREAS, the United Church of Canada is currently restructuring in a manner that will require an Act of Parliament and Acts in the Provincial Legislatures to be implemented, it is apparent that changes to the rules around our own Trustee Board are not insurmountable;
- THEREFORE, the Session of Valleyview Community Church, Calgary, Alberta, humbly overtures the Venerable, the 143rd General Assembly to (a) commission a study to draw from ecclesiastical and civil history and law both Canadian and otherwise insights which would aid in enabling the church, should present differences prove irreconcilable, to part company in a gracious and charitable manner, ensuring that the larger part of resources of time, talent, and treasure would be devoted to enabling all professing believers to further the fulfillment of the great commission, rather than expended and squandered on attempting to reconcile sharply divergent understandings of scriptural authority and interpretation pertaining to issues of human sexuality which bear on practices affecting marriage and ministry; and (b) call for the drafting of such legislation ecclesiastical and civil as may be required to effect a gracious and charitable separation should such become sadly necessary; or to do otherwise as the General Assembly in its wisdom, deems best.

Transmitted without comment by the Presbytery of Calgary-Macleod.

NO. 19 – SESSION OF ELMWOOD, LONDON, ONTARIO

Re: Full inclusion of persons regardless of sexual orientation and gender identity

(Referred to Committee on Church Doctrine and Life and Mission Agency Committee (Justice Ministries, p. 235, 23)

- WHEREAS, the few scriptural passages referring to homosexual behaviour must be read in the context of the societal norms of the times in which they were written and in light of the intended audience and application of the text; and

WHEREAS, faithful theological and moral reasoning on this matter requires deeper thinking than can be supplied by a superficial congruence in thought and behaviour with the surface meaning of the 'letter' of those texts of scripture that may happen to mention homosexual behaviour; and

WHEREAS, "Jesus Christ, as he is attested in holy scripture, is the one Word of God which we have to hear and which we have to obey in life and in death" (Barmen Declaration, 8.11), and there is no scriptural reference made by him about homosexuality whatsoever, and he clearly directs us, above all, to love our neighbours as ourselves; and

WHEREAS, the example in the New Testament of the church's decision to baptize uncircumcised Gentiles, welcoming them into the body of Christ, furnishes a theological analogy for the inclusion of a homosexual way of life that, under the guidance of the Holy Spirit and the working of God's grace, is equally under the guidance of the Holy Spirit and the working of God's grace, is equally capable of showing forth the truth and love of Christ; and

WHEREAS, Jesus goes out of his way to associate with, include and assist everyone, including those on the margins of his contemporary society, demonstrating his love for all, and encourages his followers to do the same; and

WHEREAS, The Presbyterian Church in Canada, as a Reformed church is continually reforming, correcting injustices and misinterpretations of doctrine and scripture that have, for example, condoned capital punishment and slavery, and alienated and excluded women, Jews, and Aboriginal people; and

WHEREAS, the social and legal context in which we live has evolved fully to accept and include LGBTQ persons in every aspect of society, including marital rights; and

WHEREAS, the church itself has declared that sexual orientation is innate, not a matter of choice, and not a sin; and

WHEREAS, it is unreasonable, cruel, and a violation of individual freedom to expect someone who is non-heterosexual to refrain from expressing themselves sexually within a committed relationship; and

WHEREAS, it is not in the best interests of the unity of the church to continue to delay a decision on this issue; and

WHEREAS, we have other vital concerns, issues, missions, and service initiatives which require our full attention and energy and from which we are being distracted by protracted debate and study about this issue;

THEREFORE, the Session of Elmwood Church, London, Ontario, humbly overtures the Venerable, the 143rd General Assembly to affirm that The Presbyterian Church in Canada is fully inclusive of every person regardless of sexual orientation and gender identity in all aspects of church life including calling, designation, ordination, and marriage equality as a matter of justice and hospitality, or to do otherwise, as the General Assembly, in its wisdom, deems best.

Transmitted with approval by the Presbytery of London.

NO. 20 – PRESBYTERY OF ALGOMA AND NORTH BAY

Re: Broader response re congregations wishing to leave the denomination

(Referred to Clerks of Assembly in consultation with the Assembly Council, Committee on Church Doctrine, Committee on Church History, Pension and Benefits Board, and Trustee Board, p. 235, 39–42, 45)

WHEREAS, issues related to human sexuality and sexual orientation have been almost constantly before The Presbyterian Church in Canada since 1987; 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 though difficult to measure has clearly been extensive; and

WHEREAS, there were 22 overtures submitted to the 2015 General Assembly related to these topics; and

WHEREAS, it appears 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 history of The Presbyterian Church in Canada around 1925 informs us that deep scars of bitterness, anger and factions existed for many decades following 1925, which

should inform us that there is a better way to agree to disagree with more amicable terms which honour the reputation of Christ and his gospel, rather than going down the road of protracted litigation and bitterness, repeating the failures of our history; and

WHEREAS, the answer provided by the Clerks of Assembly to Overture No. 7, 2015 and Overture Nos. 4, 5 and 7, 2016 re “gracious departure” found on pages 281ff in the 2016 A&P failed to address many of the concerns cited in those overtures, namely to consider and explore other possibilities; and

WEREAS, the spirit of the discussion and the amended motion re Lachine at the 124th General Assembly was to allow dissenting congregations to continue independently their mission and ministry in graciousness and without rancour or punitive penalty; and

WHEREAS, congregations of The Presbyterian Church in Canada are collectively the employer of the Pension Plan, and the potential of an exodus of congregations leaving the denomination, on top of the present “solvency concerns” may put the plan in serious jeopardy, there would need to be established a just and fair compensation to the Pension Plan in the event congregations leave the denomination;

THEREFORE, the Presbytery of Algoma and North Bay humbly overtures the Venerable, the 143rd General Assembly to ask the Clerks of Assembly to broaden the scope of their initial response to the above overtures and explore possibilities for establishing a means for “gracious dismissal” of congregations which might in good conscience be unable to continue wholeheartedly within The Presbyterian Church in Canada, or do otherwise, as the General Assembly, in its wisdom, deems best.

NO. 21 – SESSION OF KNOX, WALKERTON, ONTARIO

Re: Adherents voting in election of elders

(Referred to Clerks of Assembly, p. 235, 23)

WHEREAS, Knox, Walkerton was given permission by the presbytery to move to term service for eldership in 2016, to initiate the new format four new elders were needed; their election took place in September 2016; and

WHEREAS, it came to our attention at that time that adherents are not permitted to vote in elder election (Book of Forms 132.1, 132.2, 132.4), it came as quite a shock. These portions of the Book of Forms state that only members are allowed to vote. This caused many, including a long time, faithful adherent, great distress; and

WHEREAS, the Session of Knox, Walkerton, extensively discussed the matter taking into consideration the fluidity of today’s church membership, the need for more regular elections to fit the term eldership format, and the decreasing pool of voters to participate in these elections; and

WHEREAS, the elders and session serves everyone in our congregation, it seems logical that everyone should be allowed to participate in the vote for eldership;

THEREFORE, the Session of Knox, Walkerton, Ontario, humbly overtures the Venerable, the 143rd General Assembly requesting a change in the Book of Forms to allow adherents to vote in all elder elections, or to do otherwise, as the General Assembly, in its wisdom, deems best.

Transmitted with approval by the Presbytery of Grey-Bruce-Maitland.

NO. 22 – SESSION OF ST. JAMES, TRURO, NOVA SCOTIA

Re: Process for congregations considering leaving the denomination

(Referred to Clerks of Assembly in consultation with the Assembly Council, Committee on Church Doctrine, Committee on Church History, Pension and Benefits Board, and Trustee Board, p. 235, 39–42, 45)

WHEREAS, proposed changes to our understanding of scriptural authority and interpretation pertaining to issues of responsibility to God for our intimate sexual relationships seem increasingly too slow for some in The Presbyterian Church in Canada and unacceptable to others; and

WHEREAS, The Presbyterian Church in Canada has enjoyed a long history of ecumenism, recognizing and practising a unity in mission and proclamation with other communities of the body of Christ whose doctrine, practice and organization differ from our own; and

WHEREAS, many Christian denominations have found unity as members of the body of Christ apart from administrative and organizational unity; and

WHEREAS, in scripture we have the example of Barnabas and Paul, ordained and sent out to labour together for the gospel, enjoying the blessing of the Holy Spirit both in faithful service and significant results together but who, because of a “sharp disagreement that they parted company” (Acts 15:39), graciously separated to serve in concert with others still within the unity of the body of Christ; and

WHEREAS, Christians in such circumstances ought to be gracious and charitable rather than litigious and uncharitable, all the while affirming the spiritual unity of the one invisible and universal church which is the body of Jesus Christ; and

WHEREAS, the history of The Presbyterian Church in Canada around 1925 informs us that deep scars of bitterness, anger and factions existed for many decades, and should inform us that there is a better way to agree to disagree with more amicable terms which honour the reputation of Christ and his gospel, rather than going down the road of protracted litigation; and

WHEREAS, The United Church of Canada is currently restructuring in a manner that will require an Act of Parliament and Acts in the Provincial Legislatures to be implemented, it would appear the effecting changes to the legislation governing the Trustee Board of The Presbyterian Church in Canada is not an insurmountable undertaking; and

WHEREAS, there have been at least nine amendments to the Acts of Parliament concerning churches in the past twenty years, change to the governing legislation for the Trustee Board of The Presbyterian Church in Canada does not appear to be prohibitive;

THEREFORE, the Session of St. James', Truro, Nova Scotia, humbly overtures the Venerable, the 143rd General Assembly, to direct the Clerks of Assembly to find a means for “gracious dismissal” for congregations who might in good conscience be unable to continue wholeheartedly within The Presbyterian Church in Canada either because significant changes as advocated by some overtures (e.g. Overture No. 5, 2015 and No. 23, 2015) have not been made or because they have been made, or to do otherwise, as the General Assembly, in its wisdom, deems best.

Transmitted with disapproval by the Presbytery of Halifax & Lunenburg.

NO. 23 – SESSION OF GENEVA, CHESLEY, ONTARIO

Re: Legislation re congregations considering leaving the denomination

(Referred to Clerks of Assembly in consultation with the Assembly Council, Committee on Church Doctrine, Committee on Church History, Pension and Benefits Board, and Trustee Board, p. 235, 39–42, 45)

WHEREAS, as we prayerfully consider the future of our Presbyterian denomination, underneath all of our common ministry together there are real differences on how we think about and approach issues of human sexuality on the table before us, and we realize there is a real possibility that we may not come to a conclusion at our General Assembly that all may be able to live with; and

WHEREAS, Barnabas and Saul were ordained and sent out to labour for the gospel, and did so together for a season with faithfulness and much fruit, born of the work of Holy Spirit upon them, yet after a while had such a “sharp disagreement that they parted company” (Acts 15:39), separating to serve with others, respectively, in different fields; and

WHEREAS, it behooves Christians in such circumstances to be gracious and charitable rather than litigious and uncharitable, all the while affirming the spiritual unity of the one invisible and universal church which is the body of Jesus Christ; and

WHEREAS, many congregations rural or urban will not have the ability to purchase or rent their property at “fair market value” from The Presbyterian Church in Canada should they wish to leave and still carry on vibrant missional work in their communities; and

WHEREAS, it would be ironic if a denomination that largely owes its very existence to non-concurring congregations in 1925 being able to keep their buildings, would then say to current non-concurring congregations in the present disputes that they are not able to keep their buildings; and

WHEREAS, recalling the bitter disputes over property in 1925 and following, guidelines concerning congregational decisions regarding this issue need to be prayerfully considered in advance of any such votes; and

WHEREAS, The Presbyterian Church in Canada is the employer of the Pension Plan, the potential of an exodus of congregations leaving the denomination may put the plan in jeopardy. There would need to be established just and fair guidelines for the Pension Plan

in the event of congregation or ministers leaving the denomination; there would also need to be provision made for those ministers already retired;

THEREFORE, the Session of Geneva Church, Chesley, Ontario, humbly overtures the Venerable, the 143rd General Assembly of The Presbyterian Church in Canada to:

1. commission a study drawing insights from church and civil history and law both Canadian and otherwise, which would aid in enabling the church to part company in a gracious and charitable manner should differences prove irreconcilable; this would aid in ensuring that the larger part of congregational resources would be devoted to further the fulfillment of the great commission; and
2. call for the drafting of church legislation and civil legislation, as may be required, to effect a gracious and charitable separation should such become regrettably necessary;

or to do otherwise, as the General Assembly in its wisdom, deems best.

Transmitted with approval by the Presbytery of Grey-Bruce-Maitland.

NO. 24 – SESSION OF ST. ANDREW’S, CHATSWORTH, ONTARIO

Re: A process for congregation considering leaving the denomination

(Referred to Clerks of Assembly in consultation with the Assembly Council, Committee on Church Doctrine, Committee on Church History, Pension and Benefits Board, and Trustee Board, p. 235, 39–42, 45)

WHEREAS, the answer provided to Overture No. 7, 2015 and Nos. 4, 5 and 7 (2016) re “gracious departure” found on pages 281ff in the A&P 2016 failed to address many of the concerns cited in those overtures, for example, the lengthy and, for many, exhausting period of time issues related to human sexuality and sexual orientation have been almost constantly before The Presbyterian Church in Canada, the request for grace-oriented possibilities, the recognition of the increased intensity of emotions surrounding these debates and the potential for lengthy and costly legal wrangling; and

WHEREAS, the response almost exclusively only focused on and stated what is current law and polity while the prayers of the overtures asked the church to consider and explore other possibilities, something that happens with regularity at most General Assemblies, for example various remits; and

WHEREAS, Barnabas and Saul were ordained and sent out to labour for the gospel, and did so together for a season with faithfulness and much fruit, born of the work of Holy Spirit upon them, yet after awhile had such a “sharp disagreement that they parted company” (Acts 15:39), separating to serve in concert with others, respectively, in different fields; and

WHEREAS, it behooves Christians in such circumstances to be gracious and charitable rather than litigious and uncharitable, all the while affirming the spiritual unity of the one invisible and universal church which is the body of Jesus Christ; and

WHEREAS, there are congregations who are considering expanding their ministry capability through building new or extending existing buildings and the potential of these building being potentially lost to the congregation should the denomination and the congregation be in conflict on issues of doctrine; 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

WHEREAS, the potential for legal battles over property is likely to be lengthy, costly to our resources of time, talent and treasury and a poor witness to the world; and

THEREFORE, the Session of St. Andrew’s, Chatsworth, Ontario humbly overtures the Venerable, the 143rd General Assembly, to make provision for ‘gracious dismissal’ of any congregation which finds itself, in good and prayerful conscience, to be unable to follow newly developed policies of inclusion, or, which finds itself, in good and prayerful conscience, to be no longer able to follow certain long held doctrinal positions of the church, or to do otherwise as the General Assembly, in its wisdom, deems best.

Transmitted with approval by the Presbytery of Grey-Bruce-Maitland.

NO. 25 – SESSION OF ST. ANDREW’S, SOUTHAMPTON, ONTARIO

Re: Legislation re congregation considering leaving the denomination

(Referred to Clerks of Assembly in consultation with the Assembly Council, Committee on Church Doctrine, Committee on Church History, Pension and Benefits Board, and Trustee Board, p. 235, 39–42, 45)

WHEREAS, issues related to human sexuality and sexual orientation have been almost constantly before The Presbyterian Church in Canada since 1987; and

WHEREAS, any decision that is made about the issue of human sexuality, even the decision to maintain 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, a carefully prepared process of “gracious dismissal” would help to avoid divisive legal battles and the waste of kingdom resources; 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, 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, 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 is made; and

THEREFORE, the Session of St. Andrew’s, Southampton, Ontario, humbly overtures the Venerable, the 143rd 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 Grey-Bruce-Maitland.

NO. 26 – SESSION OF KESWICK, KESWICK, ONTARIO

Re: A process re congregations considering leaving the denomination

(Referred to Clerks of Assembly in consultation with the Assembly Council, Committee on Church Doctrine, Committee on Church History, Pension and Benefits Board, and Trustee Board, p. 235, 39–42, 45)

WHEREAS, proposed changes to our understanding of scriptural authority and interpretation pertaining to issues of responsibility to God for our intimate sexual relationships seem increasingly too slow for some in The Presbyterian Church in Canada and unacceptable to others; and

WHEREAS, The Presbyterian Church in Canada has enjoyed a long history of ecumenism, recognizing and practicing a unity in mission and proclamation with other communities of the body of Christ whose doctrine, practice and organization differ from our own; and

WHEREAS, many Christian denominations have found unity as members of the body of Christ apart from administrative and organizational unity; and

WHEREAS, in scripture we have the example of Barnabas and Paul, ordained and sent out to labour together for the gospel, enjoying the blessing of the Holy Spirit both in faithful service and significant results together but who, because of a “sharp disagreement that they parted company” (Acts 15:39), graciously separated to serve in concert with others still within the unity of the body of Christ; and

WHEREAS, Christians in such circumstances ought to be gracious and charitable rather than litigious and uncharitable, all the while affirming the spiritual unity of the one invisible and universal church which is the body of Jesus Christ; and

WHEREAS, the history of The Presbyterian Church in Canada around 1925 informs us that deep scars of bitterness, anger and factions existed for many decades, and should inform us that there is a better way to agree to disagree with more amicable terms which honour the reputation of Christ and his gospel, rather than going down the road of protracted litigation; and

WHEREAS, the United Church of Canada is currently restructuring in a manner that will require an Act of Parliament and Acts in the Provincial Legislatures to be implemented, it would

appear the effecting changes to the legislation governing the Trustee Board of The Presbyterian Church in Canada is not an insurmountable undertaking; and

WHEREAS, there have been at least nine amendments to the Acts of Parliament concerning churches in the past twenty years, change to the governing legislation for the Trustee Board of The Presbyterian Church in Canada does not appear to be prohibitive;

THEREFORE, the Session of Keswick Church, Keswick, Ontario, humbly overtures the Venerable, the 143rd General Assembly to direct the Clerks of Assembly to find a means for “gracious dismissal” for congregations who might in good conscience be unable to continue wholeheartedly within The Presbyterian Church in Canada either because significant changes as advocated by some overtures (Overture No. 5, 2015 and No. 23, 2015) have not been made or because they have been made, or do otherwise, as the General Assembly, in its wisdom, deems best.

Transmitted without comment by the Presbytery of Oak Ridges.

NO. 27 – SESSION OF CHINESE, MARKHAM, ONTARIO

Re: A process and legislation re congregations considering leaving the denomination

(Referred to Clerks of Assembly in consultation with the Assembly Council, Committee on Church Doctrine, Committee on Church History, Pension and Benefits Board, and Trustee Board, p. 235, 39–42, 45)

WHEREAS, trends in Canadian society, including the legalization of same sex marriage in 2005, have caused the national culture to re-examine traditional sexual ethics; and

WHEREAS, those cultural trends have caused The Presbyterian Church in Canada to confront questions about our own teaching about sexual morality as expressed in our most recent subordinate standard, Living Faith, which states “Christian marriage is a union in Christ whereby a man and a woman become one in the sight of God” (8.2.3), a teaching in line with the common understanding of the historic standards of the Reformed faith; and

WHEREAS, the “year of prayerful conversation and discernment and Bible study on the topics of human sexuality, sexual orientation and other related matters” (A&P 2015, p. 34) the General Assembly called for is simply the latest round of formal conversations, these questions having been before The Presbyterian Church in Canada for many years; and

WHEREAS, these conversations have revealed deep disagreements across The Presbyterian Church in Canada about how to resolve these questions, with some congregations finding the current stand a severe burden to follow what they believe to be Christ’s call to justice ministry, while others find the possibility of change from that standard would be an impediment to sharing a message of new life in Christ and find the present uncertainty a drag on their ability to invest in ministry projects; and

WHEREAS, if the General Assembly decides to amend Living Faith, many congregations will find affiliation with The Presbyterian Church in Canada a hindrance on their ministry, and if the General Assembly decides not to amend Living Faith, many other congregations will find affiliation with The Presbyterian Church in Canada a hindrance on their ministry, a situation contrary to the Assembly’s 2012 declaration “giving priority to the reimagining and renewal of congregations,” and calling for focusing “energy and resources...on congregational vitality” (A&P 2012, p. 44); and

WHEREAS, Christians in such circumstances ought to be gracious and charitable rather than rigid and litigious, affirming and defending the unity of the one universal church which is the body of Jesus Christ, not simply the organizational structure of The Presbyterian Church in Canada; and

WHEREAS, it would be prudent to devise a gracious response to these disagreements and divisions before the Assembly resolves these questions, since dealing with the fallout afterward without a clear and agreed-upon process will likely subject The Presbyterian Church in Canada to lengthy and costly legal proceedings, which would be a poor witness to the world; and

WHEREAS, there have been at least nine amendments to the Acts of Parliament concerning churches in the past twenty years, suggesting change to the governing legislation for the Trustee Board of The Presbyterian Church in Canada does not appear to be an insurmountable barrier to a gracious response; and

WHEREAS, in their written response to the 2016 General Assembly on this question, the Clerks of Assembly said, “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" (A&P 2016, p. 283), and, in their presentation of the response the Clerks verbally assured the Assembly, "If we are given a clear mandate to take those steps [to design a dismissal policy], of course we would.";

THEREFORE, the Session of Markham Chinese Church, Markham, Ontario, humbly overtures the Venerable, the 143rd General Assembly of The Presbyterian Church in Canada to: direct the Clerks of Assembly, in consultation with the Committee on Church Doctrine and the Committee on History, to design a process, based on insights from our history and confessions, enabling congregations who find they cannot serve Christ effectively under the burden of whatever decisions the General Assembly may make in this matter to have a way to seek an alternate denominational affiliation which will more effectively enable their mission work, ensuring this process will leave the larger part of congregational resources available to further the fulfillment of the great commission, and, should the consultation process find changes to church or civil legislation are required, direct the Clerks of Assembly to draft such legislation to effect a gracious and charitable separation should such become regrettably necessary; or do otherwise, as the General Assembly, in its wisdom, deems best.

Transmitted without comment by the Presbytery of Oak Ridges.

NO. 28 – SESSION OF KORTRIGHT, GUELPH, ONTARIO

Re: Legislation re congregations considering leaving the denomination

(Referred to Clerks of Assembly in consultation with the Assembly Council, Committee on Church Doctrine, Committee on Church History, Pension and Benefits Board, and Trustee Board, p. 235, 39–42, 45)

WHEREAS, Barnabas and Saul were ordained and sent out to labour for the gospel, and did so together for a season with faithfulness and much fruit, born of the work of Holy Spirit upon them, yet after a while had such a "sharp disagreement that they parted company" (Acts 15:39) separating to serve in concert with others, respectively, in different fields; and

WHEREAS, the outward unity of the church sometimes regrettably suffers when differences among professing Christians remain unreconciled and appear irreconcilable; and

WHEREAS, it behooves Christians in such circumstances to be gracious and charitable rather than litigious and uncharitable, all the while affirming the spiritual unity of the one invisible and universal church which is the body of Jesus Christ; and

WHEREAS, during the course of The Presbyterian Church in Canada's history there have been precedents of both union (1875) and disruption (1925) among the visible church; and

WHEREAS, there are lessons from history relevant in facing present challenges to the unity of the church amid the current divergence of conviction on matters of the church's understanding of scriptural authority and interpretation pertaining to issues of human sexuality and the bearing of such issues on practices surrounding marriage and ministry;

THEREFORE, the Session of Kortright Church, Guelph, Ontario, humbly overtures the Venerable, the 143rd General Assembly first, to commission a study of the law and of ecclesiastical and civil history to help the church, should present differences prove insurmountable, to part company in a gracious and charitable manner, ensuring that our resources of time, talent, and treasure continue to be devoted to our pursuit of the church's mission, rather than expended in an attempt to accommodate irreconcilable understandings of scriptural authority and interpretation pertaining to issues of human sexuality which bear on practices affecting marriage and ministry; and, second, to call for the drafting of such legislation, ecclesiastical and civil, as may be required to effect a gracious and charitable separation should such become sadly necessary; or to do otherwise as the General Assembly, in its wisdom, deems best.

Transmitted without comment by the Presbytery of Waterloo-Wellington.

NO. 29 – SESSION OF MISSISSAUGA, CHINESE, BRAMPTON, ONTARIO

Re: Process for a congregation desiring to leave the denomination

(Referred to Clerks of Assembly in consultation with the Assembly Council, Committee on Church Doctrine, Committee on Church History, Pension and Benefits Board, and Trustee Board, p. 235, 39–42, 45)

WHEREAS, trends in Canadian society, including the legalization of same sex marriage in 2005, have caused the national culture to re-examine traditional sexual ethics; and

WHEREAS, those cultural trends have caused The Presbyterian Church in Canada to confront questions about our own teaching about sexual morality as expressed in our most recent subordinate standard, Living Faith, which states “Christian marriage is a union in Christ whereby a man and a woman become one in the sight of God” (8.2.3), a teaching in line with the common understanding of the historic standards of the Reformed faith; and

WHEREAS, the “year of prayerful conversation and discernment and Bible study on the topics of human sexuality, sexual orientation and other related matters” (A&P 2015, p. 34), the General Assembly called for is simply the latest round of formal conversations, these questions having been before The Presbyterian Church in Canada for many years; and

WHEREAS, these conversations have revealed deep disagreements across The Presbyterian Church in Canada about how to resolve these questions, with some congregations finding the current stand a severe burden to follow what they believe to be Christ’s call to justice ministry, while others find the possibility of change from that standard would be an impediment to sharing a message of new life in Christ and find the present uncertainty a drag on their ability to invest in ministry projects; and

WHEREAS, if the General Assembly decides to amend Living Faith, many congregations will find affiliation with The Presbyterian Church in Canada a hindrance on their ministry, and if the General Assembly decides not to amend Living Faith, many other congregations will find affiliation with The Presbyterian Church in Canada a hindrance on their ministry, a situation contrary to the Assembly’s 2012 declaration “giving priority to the reimagining and renewal of congregations,” and calling for focusing “energy and resources...on congregational vitality” (A&P 2012, p. 44); and

WHEREAS, Christians in such circumstances ought to be gracious and charitable rather than rigid and litigious, affirming and defending the unity of the one universal church which is the body of Jesus Christ, not simply the organizational structure of The Presbyterian Church in Canada; and

WHEREAS, it would be prudent to devise a gracious response to these disagreements and divisions before the Assembly resolves these questions, since dealing with the fallout afterward without a clear and agree-upon process will likely subject The Presbyterian Church in Canada to lengthy and costly legal proceedings, which would be a poor witness to the world; and

WHEREAS, there have been at least nine amendments to the Acts of Parliament concerning churches in the past twenty years, suggesting change to the governing legislation for the Trustee Board of The Presbyterian Church in Canada does not appear to be an insurmountable barrier to a gracious response; and

WHEREAS, in their written response to the 2016 Assembly on this question, the Clerks of Assembly said, “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” (A&P 2016, p. 283), and, in their presentation of the response the Clerks verbally assured the Assembly, “If we are given a clear mandate to take those steps [to design a dismissal policy], of course we would.”;

THEREFORE, the Session of Mississauga Chinese, Brampton, Ontario humbly overtures the Venerable, the 143rd General Assembly

1. to requiring every congregation to hold a congregational vote on the issue of same sex marriage or ordination,
2. to 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,
3. 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, deems best.

Transmitted with disapproval by the Presbytery of Brampton.

NO. 30 – SESSION OF ST. ANDREW’S HUMBER HEIGHTS, TORONTO, ONTARIO

Re: Preamble to ordination and induction of ruling elders

(Referred to Committee on Church Doctrine in consultation with the Life and Mission Agency Committee (Canadian Ministries), p. 235, 23)

WHEREAS, the vision of Pentecost made the word of God accessible to diverse cultural and linguistic communities (Acts 2), and our scriptures were written in a context of racial, cultural and linguistic diversity; and

WHEREAS, The Presbyterian Church in Canada reflects considerable diversity in its membership, including, but not limited to geographic, racial, ethnic, cultural, linguistic differences; and

WHEREAS, the ordination and admission of elders represents an important aspect of ministry in The Presbyterian Church in Canada, particularly among lay people; and

WHEREAS, the diversity of people in the church may not fully understand the preamble or questions put to elders before ordination or admission; and

WHEREAS, the current preamble before the questions put to elders before ordination or admission is well written, but difficult to understand for people who are not theologically trained or for whom English is not their first language;

THEREFORE, the Session of St. Andrew’s Humber Heights, Toronto, Ontario, humbly overtures the Venerable, the 143rd General Assembly to re-write the current preamble before the questions to be put to elders before ordination or admission in plain English, using current and accessible language and while maintaining the theological integrity of the document, or to do otherwise as the General Assembly, in its wisdom, deems best.

Transmitted with approval by the Presbytery of West Toronto.

NO. 31 – PRESBYTERY OF OTTAWA

Re: Right to dissent when absent from a court

(Referred to Clerks of Assembly, p. 235, 23)

WHEREAS, the right to dissent is an historic right of presbyters at all levels of the church, respecting individual consciences, and not binding them on non-essential issues of doctrine or practice; and

WHEREAS, the right to dissent from actions taken by a court when one has been absent either with expressed regrets or when granted leave to withdraw for good and sufficient reason, sometimes while on active business of the court, has been a long-standing provision of our polity, understood by some to have been enabled by section 12.1 of the Book of Forms; and

WHEREAS, the 2016 General Assembly removed section 12.1 from the Book of Forms without previous reference to the presbyteries either by way of consultation or under the Barrier Act;

THEREFORE, the Presbytery of Ottawa humbly overtures the Venerable, the 143rd General Assembly, to amend the Book of Forms to clearly enshrine the right to dissent from actions taken in one’s absence when absent on official appointment of the court or when one has expressed regrets, and to clarify the meaning and implication of registering regrets for those expressing them and for the court to which they are expressed, or to submit the question to the presbyteries for further consideration, or to do otherwise as the General Assembly, in its wisdom, deems best.

PETITIONS

NO. 1 – PRESBYTERY OF WESTERN HAN-CA

Re: Guidance re denominational unity during human sexuality decisions

(Referred to:

1. Clerks of Assembly in consultation with the Assembly Council, Committee on Church Doctrine, Committee on Church History, Pension and Benefits Board, and Trustee Board, Rec. No. 2, p. 42; 235, 45 and

2. Assembly Council in consultation with the Life and Mission Agency Committee and the Committee on Church Doctrine re the unity of the church, Rec. No. 4, p. 42; 235, 45)

WHEREAS, the Presbyteries of Eastern Han-Ca and Western Han-Ca were both formed by the General Assembly, (our “court of first resort”, Book of Forms 70), in order to help

- Koreans maintain their biblical and Reformed theology and familiar forms of government, and to be a faithful part of The Presbyterian Church in Canada; and
- WHEREAS, Koreans have had over 130 years of historical ties with The Presbyterian Church in Korea which were birthed by the faithful missionaries sent to Korea from The Presbyterian Church in Canada, contributing greatly to the maturation, growth and development of Christian life of Presbyterians in Korea; and
- WHEREAS, many Koreans immigrated to Canada partly because of the strong and loving ties between our churches, eventually resulting in the establishment of the Presbyteries of Eastern Han-Ca and Western Han-Ca within The Presbyterian Church in Canada; and
- WHEREAS, we are grievously concerned about the theological directions the Presbyterian Church in Canada appears to be moving, we wish to express our position on the subject of marriage and human sexuality to the wider church of The Presbyterian Church in Canada; and
- WHEREAS, we believe ordaining practising LGBTQ persons and re-imagining marriage to be contrary to the biblical witness and 2,000 years of consistent interpretation of the texts that apply to marriage and sexuality; and
- WHEREAS, we mainly agree with the 1994 Statement on Human Sexuality adopted by the General Assembly, including its statement that the church needs to “repent of its homophobia and hypocrisy” and we affirm that loving relationships must always be a hallmark of the Christian church. We further agree with a primary conclusion of the 1994 Statement that welcoming and loving people does not imply affirmation of one’s lifestyle or behaviour; and
- WHEREAS, in spite of the current climate of social and political pressures in Western society, a faithful church must serve an increasingly fractured and dysfunctional society with the voice of prophetic witness, functioning as “salt and light” clearly and courageously expressing biblical teaching and truth; and
- WHEREAS, we strongly express our view that re-imagining marriage merely as a union of a loving couple by deleting references to marriage as being between “a man and a woman” is contrary to the expressed theology of The Presbyterian Church in Canada to biblical teaching and our subordinate standards on this matter; and
- WHEREAS, we, as Presbyterians, passionately love The Presbyterian Church in Canada, its mission and its ministry and in spite of our differences both culturally and theologically, we seek to remain one body and a part of The Presbyterian Church in Canada; and
- WHEREAS, if The Presbyterian Church in Canada, through the decisions of the General Assembly and the Barrier Act, chooses to adopt the revisionist view of marriage, affirming inclusion of the LGBTQ community for ordination, we see our ministers and congregation members as basically being forced out of the body as we currently do not see a way to reconcile the proposed changes to our doctrines with our adherence to the authority of the scriptures and the witness of the holy catholic and apostolic church; and
- WHEREAS, Wolfhart Pannenberg wrote in the 1990s, “Here lies the boundary of a Christian Church that knows itself to be bound by the authority of Scripture. Those who urge the church to change the norm of its teaching on this matter must know that they are promoting schism. If a church were to let itself be pushed to the point where it ceased to treat homosexual activity as a departure from the biblical norm, and recognized homosexual unions as a personal partnership of love equivalent to marriage, such a church would stand no longer on the biblical ground but against the unequivocal witness of Scripture. A church that took this step would cease to be the one, holy catholic and apostolic church.”;
- THEREFORE, the Presbytery of Western Han-Ca humbly petitions the Venerable, the 143rd General Assembly, to ask the Clerks of Assembly and the Life and Mission Agency Committee to consider our cry on these subjects asking you to provide to us with guidance as to how we can remain as one body in the denomination, remaining as your courts of presbyteries serving its constituent members, The Presbyterian Church in Canada and our Lord, to the glory of God, or to do otherwise as the General Assembly, in its wisdom, may deem best.

NO. 2 – SESSION OF KNOX, THEDFORD**Re: Congregation retaining buildings independent of future General Assembly decision**

(Referred to:

1. Clerks of Assembly in consultation with the Assembly Council, Committee on Church Doctrine, Committee on Church History, Pension and Benefits Board, and Trustee Board, Rec. No. 2, p. 42; 235, 45 and

2. Assembly Council in consultation with the Life and Mission Agency Committee and the Committee on Church Doctrine re the unity of the church, Rec. No. 5, p. 42; 235, 45)

WHEREAS, Knox Church, Thedford, Ontario was built in 1877; and

WHEREAS, at the time the ownership of the building would have rested with local trustees; and WHEREAS, the membership of Knox Church, Thedford, voted in 1925 to remain Presbyterian, not joining the United Church of Canada; and

WHEREAS, such a decision gave the ownership of building into the hands of the congregation; and

WHEREAS, it remained in the hands of the congregation until an act of Parliament in 1939; and WHEREAS, the congregation of Knox Church, Thedford, has maintained the building for 140 years without financial support from The Presbyterian Church in Canada; and

WHEREAS, the Trustees of The Presbyterian Church in Canada has had no role in building or maintaining Knox Church, Thedford, and the Trustees of The Presbyterian Church in Canada are able to list Knox Church, Thedford, as their property only because of the congregation's actions in 1925 to not join the United Church of Canada,

THEREFORE, the Session of Knox Church, Thedford, Ontario, humbly petitions the Venerable, the 143rd General Assembly, to assure the congregation of Knox Church, Thedford, that the current building and future expansions will remain in the hands of the local trustees of Knox Church, Thedford, so that the congregation can fulfill the mission of God in its community, regardless of any decisions made by the 2017 General Assembly or any future General Assembly, or to do otherwise as the General Assembly in its wisdom deems best.

Transmitted with approval by the Presbytery of Lambton-West Middlesex.

NO. 3 – PRESBYTERY OF EASTERN HAN-CA**Re: Guidance re denominational unity during human sexuality decisions**

(Referred to:

1. Clerks of Assembly in consultation with the Assembly Council, Committee on Church Doctrine, Committee on Church History, Pension and Benefits Board, and Trustee Board, Rec. No. 2, p. 42; 235, 45 and

2. Assembly Council in consultation with the Life and Mission Agency Committee and the Committee on Church Doctrine re the unity of the church, Rec. No. 4, p. 42; 235, 45)

WHEREAS, the Presbyteries of Eastern Han-Ca and Western Han-Ca were both formed by the General Assembly, (our “court of first resort”, Book of Forms 70), in order to help Koreans maintain their biblical and Reformed theology and familiar forms of government, and to be a faithful part of The Presbyterian Church in Canada; and

WHEREAS, Koreans have had over 130 years of historical ties with the Presbyterian Church in Korea which were birthed by the faithful missionaries sent to Korea from The Presbyterian Church in Canada, contributing greatly to the maturation, growth and development of Christian life of Presbyterians in Korea; and

WHEREAS, many Koreans immigrated to Canada partly because of the strong and loving ties between our churches, eventually resulting in the establishment of the Presbyteries of Eastern and Western Han-Ca within The Presbyterian Church in Canada; and

WHEREAS, we are grievously concerned about the theological directions The Presbyterian Church in Canada appears to be moving, we wish to express our position on the subject of marriage and human sexuality to the wider church of The Presbyterian Church in Canada; and

WHEREAS, we believe ordaining practicing LGBTQ persons and re-imagining marriage to be contrary to the biblical witness and 2,000 years of consistent interpretation of the texts that apply to marriage and sexuality; and

WHEREAS, we mainly agree with the 1994 Statement on Human Sexuality adopted by the General Assembly, including its statement that the church needs to “repent of its homophobia and hypocrisy” and we affirm that loving relationships must always be a hallmark of the Christian church. We further agree with a primary conclusion of the 1994

Statement that welcoming and loving people does not imply affirmation of one's lifestyle or behaviour; and

WHEREAS, in spite of the current climate of social and political pressures in Western society, a faithful church must serve an increasingly fractured and dysfunctional society with the voice of prophetic witness, functioning as "salt and light" clearly and courageously expressing Biblical teaching and truth; and

WHEREAS, we strongly express our view that re-imagining marriage merely as a union of a loving couple by deleting references to marriage as being between "a man and a woman" is contrary to the expressed theology of The Presbyterian Church in Canada to biblical teaching and our subordinate standards on this matter; and

WHEREAS, we as Presbyterians, passionately love The Presbyterian Church in Canada, its mission and its ministry and in spite of our differences both culturally and theologically, we seek to remain one body and a part of The Presbyterian Church in Canada; and

WHEREAS, if The Presbyterian Church in Canada, through the decisions of the General Assembly and the Barrier Act chooses to adopt the revisionist view of marriage, affirming inclusion of the LGBTQ community for ordination, we see our ministers and congregations members as basically being forced out of the body as we currently do not see a way to reconcile the proposed changes to our doctrines with our adherence to the authority of the Scriptures and the witness of the holy catholic and apostolic church; and

WHEREAS, Wolfhart Pannenberg wrote in the 1990s, "Here lies the boundary of a Christian Church that knows itself to be bound by the authority of Scripture. Those who urge the church to change the norm of its teaching on this matter must know that they are promoting schism. If a church were to let itself be pushed to the point where it ceased to treat homosexual activity as a departure from the biblical norm, and recognized homosexual unions as a personal partnership of love equivalent to marriage, such a church would stand no longer on the biblical ground but against the unequivocal witness of Scripture. A church that took this step would cease to be the one, holy catholic and apostolic church.";

THEREFORE, the Presbytery of Eastern Han-Ca humbly petitions the Venerable, the 143rd General Assembly, to ask the Clerks of Assembly and the Life and Mission Agency Committee to consider our cry on these subjects asking you to provide to us with guidance as to how we can remain as one body in the denomination, remaining as your courts of Presbyteries serving its constituent members, The Presbyterian Church in Canada and our Lord, to the glory of God, or to do otherwise as the General Assembly in its wisdom, may deem best.

CHANGES AFFECTING STUDENTS, PROFESSIONAL CHURCH WORKERS AND CONGREGATIONS

STUDENTS CERTIFIED AS CANDIDATES FOR THE MINISTRY

Synod of the Atlantic Provinces

PRESBYTERY OF PICTOU

MacIntosh, Katie Hubley, September 20, 2016

Langille, Bonnie, September 20, 2016

PRESBYTERY OF NEW BRUNSWICK

Parks, Kathy, April 27, 2016

PRESBYTERY OF PRINCE EDWARD ISLAND

Bolton, Chad W.D., November 8, 2016

Synod of Quebec and Eastern Ontario

PRESBYTERY OF MONTREAL

Arnott, Edythe, September 20, 2016

Maranzano, Clara, October 18, 2016

PRESBYTERY OF SEAWAY-GLENGARRY

Plant, Alexander, January 17, 2017

Laberge, Guy, May 16, 2017

PRESBYTERY OF OTTAWA

Fels, Alex, March 1, 2017

Lee, Enoch, March 21, 2017

Mayum, Peter, March 21, 2017

Synod of Central, Northeastern Ontario and Bermuda

PRESBYTERY OF KINGSTON

Borger, Herbert, June 21, 2016

PRESBYTERY OF PICKERING

Patterson, Meghan, June 21, 2016

Brown, Gordon, June 21, 2016

PRESBYTERY OF WEST TORONTO

Appiah-Agyei, Celia, June 14, 2016 and May 9, 2017

Lee, Bryan, June 14, 2016

Miranda, Julio Cesar, June 14, 2016

Bae, Sang-Min (Lydia Kim), June 14, 2016

Owusu, Francis, December 13, 2016

Park, Esther, May 9, 2017

PRESBYTERY OF BRAMPTON

Rolls, Deborah, November 22, 2016

PRESBYTERY OF OAK RIDGES

Hayashi, Robert, February 21, 2017

Yang, James, February 21, 2017

PRESBYTERY OF ALGOMA AND NORTH BAY

Webb, Emily, May 17, 2016

Synod of Southwestern Ontario

PRESBYTERY OF NIAGARA

Plunkett, Mac, November 16, 2016

PRESBYTERY OF LONDON

You, David, May 7, 2017

PRESBYTERY OF LAMBTON-WEST MIDDLESEX

Roushorne, Paul, June 2016

Synod of Manitoba and Northwest Ontario

PRESBYTERY OF BRANDON

Chang, Euikyun (David), May 27, 2016

Synod of Alberta and the Northwest

PRESBYTERY OF CALGARY-MACLEOD

De Sandoli, Roberto, September 20, 2016

Synod of British Columbia

PRESBYTERY OF KAMLOOPS

Carter, Mark, March, 2017

PRESBYTERY OF WESTMINSTER

Lee, Bryan, January 17, 2017

CANDIDATES CERTIFIED FOR ORDINATION

Synod of Quebec and Eastern Ontario

PRESBYTERY OF MONTREAL

Vaus, Victor, May 17, 2016

PRESBYTERY OF SEAWAY-GLENGARRY

Boghos, Reine, June 20, 2017

PRESBYTERY OF OTTAWA

Kandalaft, Shahrzad, March 21, 2017

Synod of Central, Northeastern Ontario and Bermuda

PRESBYTERY OF PICKERING

Patterson, Meghan, November 15, 2016

Brown, Gordon, November 15, 2016

PRESBYTERY OF LINDSAY-PETERBOROUGH

Griffith, Torrey, February 16, 2016

PRESBYTERY OF WEST TORONTO

Yoon, Michelle, June 14, 2016

Bae, Sang-Min (Lydia Kim), May 9, 2017

Miranda, Julio Cesar, May 9, 2017

Synod of Southwestern Ontario

PRESBYTERY OF NIAGARA

Heidebrecht-Archibald, Patricia (Trish) D., November 16, 2016

Synod of British Columbia

PRESBYTERY OF WESTMINSTER

Taylor, Janet, March 7, 2017

Perrett, Andrea, April 4, 2017

Chandler, Shelley, April 27, 2017

PRESBYTERY OF VANCOUVER ISLAND

Tan, Ka Yu (Vincent), June 21, 2016

ORDINATIONS

Synod of Quebec and Eastern Ontario

PRESBYTERY OF QUEBEC

Vaus, Victor, May 14, 2017

PRESBYTERY OF OTTAWA

Hughes, Mary E. (Lyn), January 22, 2017

Kandalaf, Shahrzad, May 7, 2017

Synod of Central, Northeastern Ontario and Bermuda

PRESBYTERY OF LINDSAY-PETERBOROUGH

Griffiths, Torrey R., December 20, 2016

PRESBYTERY OF WATERLOO-WELLINGTON

Sturtevant, David T., February 12, 2017

PRESBYTERY OF EASTERN HAN-CA

Kim, James Daehyon, March 26, 2017

Lee, Lip Boon, March 19, 2017

Kwon, Stephen, June 11, 2017

Synod of Southwestern Ontario

PRESBYTERY OF HAMILTON

Clark, James, September 11, 2016

Lingard, Matthew, March 26, 2017

PRESBYTERY OF LONDON

Schomburg, Mikal, July 10, 2016

PRESBYTERY OF HURON-PERTH

Naylor, Ernie A., June 12, 2016

PRESBYTERY OF GREY-BRUCE-MAITLAND

Chang, Euiyun David, September 11, 2016

Synod of Manitoba and Northwest Ontario

PRESBYTERY OF BRANDON

Bretzlaff, Katherine, July 12, 2016

Synod of British Columbia

PRESBYTERY OF VANCOUVER ISLAND

Tan, Ka Yu (Vincent), July 17, 2016

RECEPTIONS FROM OTHER DENOMINATIONS

Synod of Quebec and Eastern Ontario

PRESBYTERY OF OTTAWA

Chan, Elizabeth, from Wesleyan Church, December 4, 2016

Synod of Central, Northeastern Ontario and Bermuda

PRESBYTERY OF WATERLOO-WELLINGTON

Pavel, Nicolae, Baptist Church, Romania, June 21, 2016

PRESBYTERY OF EASTERN HAN-CA

Cho, Sung Bin, Presbyterian Church of Korea, March 14, 2017

Lee, Nelson Imsung, Korean American Presbyterian Church, March 14, 2017

Synod of Alberta and the Northwest

PRESBYTERRY OF EDMONTON-LAKELAND

Snyman, Gabriel, Dutch Reformed Church of South Africa, February 5, 2017

INDUCTIONS

Synod of the Atlantic Provinces

PRESBYTERY OF NEWFOUNDLAND

Sturtevant, David T., St. David's, St. John's, March 26, 2017

PRESBYTERY OF NEW BRUNSWICK

Sampson, M. Glen, Northern New Brunswick Regional Ministry (St. Luke's, Bathurst and Knox, Campbellton), June 15, 2016

Hughes, Mary E. (Lyn), St. Peter, Stanley, February 22, 2017

PRESBYTERY OF PRINCE EDWARD ISLAND

Griffiths, Torrey R., Kensington and St. John's, New London, January 22, 2017

MacFadyen, Cheryl G., Charlotte County Pastoral Charge, April 26, 2017

Synod of Quebec and Eastern Ontario

PRESBYTERY OF QUEBEC

Vaus, Victor, St. Andrew's, Sherbrooke, Quebec, May 14, 2017

PRESBYTERY OF MONTREAL

Agbanou, Eloi, La Communauté chrétienne Siloë, Montreal, June 12, 2016

Chestnutt, Glenn, The Church of St. Andrew and St. Paul, Montreal, October 16, 2016

Meyer, Sarina, Briarwood, Beaconsfield, January 22, 2017

Rombeek, Peter, Kensington, Montreal, February 26, 2017

PRESBYTERY OF OTTAWA

Chan, Elizabeth, St. Andrew's, Kars and Osgoode, Vernon, April 1, 2017

PRESBYTERY OF LANARK AND RENFREW

Kim, James Dachyon, Petawawa, April 23, 2017

Synod of Central, Northeastern Ontario and Bermuda

PRESBYTERY OF LINDSAY-PETERBOROUGH

Firth, Kathryn, St. John's, Port Perry, September 11, 2016

Huberts, Henry W., Beacan, Beaverton and Gamebridge, November 6, 2016

Horne, Cheryl L., Old St. Andrew's, Colborne, April 2, 2017

PRESBYTERY OF PICKERING

Kennedy, Robert, Burns, Ashburn, October 2, 2016

Chung, David, St. Timothy's, Ajax, February 5, 2017

PRESBYTERY OF WEST TORONTO

Lee, Kevin, Wychwood-Davenport, Toronto, October 30, 2016

PRESBYTERY OF BRAMPTON

Knott, James, Knox, Erin and Burns, Ospringes, February 1, 2016

Chew, Phye-Huat (Pye), St. Andrew's, Streetsville, November 13, 2016

PRESBYTERY OF OAK RIDGES

Saleh, Freddie, Chapel Place, Markham, July 24, 2016

PRESBYTERY OF WATERLOO-WELLINGTON

Swatridge, Jane E., Duff's, Puslinch, September 11, 2016

Pavel, Nicolae, Knox, Palmerston, November 20, 2016

PRESBYTERY OF EASTERN HAN-CA

Kwon, Stephen, Westside, Mississauga, June 11, 2017

Synod of Southwestern Ontario

PRESBYTERY OF HAMILTON

Sim, Robert B., St. Paul's, Burlington, August 7, 2016

Berezki-Farkas, Monika, Kirkwall, October 2, 2016

Lingard, Matthew, Trinity, Hamilton, April 2, 2017

PRESBYTERY OF NIAGARA

Lee, Jacob, Scottlea, St. Catharines, May 28, 2017

PRESBYTERY OF PARIS

Schomburg, Mikal, St. Paul's, Simcoe, August 7, 2016

Chang, Keesung, Greenbrier, Brantford, October 16, 2015

PRESBYTERY OF LONDON

Clark, James, St. Lawrence, London, September 18, 2016

Van Den Berg, Jon, Knox, Fingal, November 27, 2016

Crawford, Jeffrey R., Westmount, London, December 4, 2016

PRESBYTERY OF ESSEX-KENT

Aide, Lisa, Pauline Memorial, Windsor, June 19, 2016

PRESBYTERY OF HURON-PERTH

Naylor, Ernie A., Atwood, June 12, 2016

Nelson, Dwight E., Cromarty and First, Seaforth, July 10, 2016

Nichol, Lynn A., Knox, Bayfield, September 4, 2016

PRESBYTERY OF GREY-BRUCE-MAITLAND

Chang, Euiyun David, Knox, Tiverton, September 11, 2016

Synod of Manitoba and Northwestern Ontario

PRESBYTERY OF WINNIPEG

Fischer, Ronald D., Kildonan Community, Winnipeg, September 11, 2016

Synod of Saskatchewan

PRESBYTERY OF ASSINIBOIA

Lee, Lip Boon, St. Andrew's, Moosomin, April 7, 2017

PRESBYTERY OF NORTHERN SASKATCHEWAN

Bretzlaff, Katherine, Mistawasis Memorial, September 16, 2016

Synod of Alberta and the Northwest

PRESBYTERY OF EDMONTON-LAKELAND

Snyman, Gabriel, Faith, Fort McMurray, February 5, 2017

Synod of British Columbia

PRESBYTERY OF KOOTENAY

Du Plessis, Jan-Hendrik, Knox, Cranbrook, June 18, 2017

PRESBYTERY OF KAMLOOPS

Filyk, Steven, St. Andrew's, Kamloops, January 9, 2017

PRESBYTERY OF WESTMINSTER

Hsieh, Ta-Li, Vancouver Taiwanese, Vancouver, May 29, 2016

Lin, Jonah Ching-His, Burnaby Taiwanese, Burnaby, September 25, 2016

PRESBYTERY OF VANCOUVER ISLAND

Tan, Ka Yun (Vincent), Chinese, Victoria, July 17, 2016

Paeng, John J., St. Columba, Parksville, January 31, 2017

APPOINTMENTS AND RECOGNITIONS

Synod of the Atlantic Provinces

PRESBYTERY OF PICTOU

MacLeod, J. Kenneth, interim minister, First, New Glasgow, October 2, 2016

PRESBYTERY OF HALIFAX AND LUNENBURG

Mawhinney, D. Laurence, stated supply, St. Andrew's, Lunenburg and St. Andrew's, Rose Bay, January 1, 2017 to December 31, 2017

Synod of Quebec and Eastern Ontario

PRESBYTERY OF MONTREAL

Azundem, Stephen, Ghanaian, Montreal, June 26, 2016

Timbers, Gordon E., stated supply, St. Columba by-the-Lake, Pointe Claire, October 30, 2016

Robinson, Douglas, stated supply, Margaret Rodger Memorial, Lachute, February 1, 2017

PRESBYTERY OF SEAWAY-GLENGARRY

Johnston, Ian K., interim minister, St. John's, Cornwall, July 10, 2016

Gaver, Cheryl, Presbytery Ministry Animator, September 20, 2016

PRESBYTERY OF OTTAWA

Pettigrew, Cedric stated supply, St. Giles, Ottawa, September 1, 2016

Kandalaft, Shahrzad, Barrhaven Mission, Ottawa, May 7, 2017

Synod of Central, Northeastern Ontario and Bermuda

PRESBYTERY OF KINGSTON

Yarrow, Karen, lay minister, St. Peter's, Madoc, February, 2017

PRESBYTERY OF EAST TORONTO

McCarroll, Pamela, Associate Professor of Practical Theology, Emmanuel College, Toronto, July 1, 2016

Biggs, James F., stated supply, Willowdale, Toronto, September 1, 2016

McCloskey, Katherine E., Beaches, Toronto, March 1, 2017

PRESBYTERY OF BRAMPTON

Fryfogel, Sandy D., interim minister, St. Mark's, Malton, March 13, 2016

Baswick, Wayne J., stated supply, Whiteoak, Mississauga, December 4, 2016

Synod of Southwestern Ontario

PRESBYTERY OF LAMBTON-WEST MIDDLESEX

Roushorne, Daniel, stated supply, Knox Centre Road and St. Andrew's, Corunna, August 1, 2016

PRESBYTERY OF GREY-BRUCE-MAITLAND

Davidson, Mark, interim minister, St. Paul's, Wiarton, May 8, 2016

Synod of Saskatchewan

PRESBYTERY OF NORTHERN SASKATCHEWAN

Tait-Katerberg, Diane, congregational development coordinator, Synod of Saskatchewan, December 15, 2016

Synod of Alberta and the Northwest

PRESBYTERY OF PEACE RIVER

Hagen, Terry, lay missionary, St. John's, Fort St. John and St. James, Dawson Creek, August 6, 2016

PRESBYTERY OF EDMONTON-LAKELAND

Haughland, Stephen P., Westminster, Chauvin, December 1, 2016

PRESBYTERY OF CALGARY-MACLEOD

Farris, Stephen J., stated supply, Grace, Calgary, March 1, 2017

Synod of British Columbia

PRESBYTERY OF WESTMINSTER

Sinclair, Guy, stated supply, First, New Westminster, March 1, 2016

PRESBYTERY OF VANCOUVER ISLAND

Victor, Cathy, Pastor-to-Pastors, March 28, 2017

PRESBYTERY OF WESTERN HAN-CA

Choi, Sungil Tim, Edmonton Urban Ministry, Edmonton, April, 2017

**PLACED ON CONSTITUENT ROLL
MINISTERS OF WORD AND SACRAMENTS**

Synod of the Atlantic Provinces

PRESBYTERY OF PICTOU

Grant, Mary Anne, stated supply, West River Church, July 1, 2016

Synod of Central, Northeastern Ontario and Bermuda

PRESBYTERY OF KINGSTON

Rundle, Michael, chaplain, Canadian Armed Forces, September 27, 2016

PRESBYTERY OF EAST TORONTO

Dent, Jonathan, Canadian Bible Society, September 15, 2016

Synod of Southwestern Ontario

PRESBYTERY OF PARIS

Sherbino, Joel, August 1, 2016

Synod of Saskatchewan

PRESBYTERY OF ASSINIBOIA

Wilson, Robert D., part-time, First Church, Regina, January 1, 2017

**PLACED ON THE CONSTITUENT ROLL
MEMBERS OF THE ORDER OF DIACONAL MINISTRIES**

None reported.

**PLACED ON THE APPENDIX
MINISTERS OF WORD AND SACRAMENTS**

Synod of the Atlantic Provinces

PRESBYTERY OF PICTOU

Dickson, Gregory, May 1, 2017

PRESBYTERY OF HALIFAX AND LUNENBURG

MacLean, E.M. Iona, September 20, 2016

PRESBYTERY OF NEW BRUNSWICK

Blaikie, Douglas E., March 1, 2017

PRESBYTERY OF PRINCE EDWARD ISLAND

Stewart, H. Alan, November 8, 2016

Synod of Quebec and Eastern Ontario

PRESBYTERY OF QUEBEC

Forsyth, John Barry, September 30, 2016

Smith, Susan M., March 11, 2017

PRESBYTERY OF MONTREAL

Carter, L. Blake, June 30, 2016

Robinson, Linda N., July 1, 2016

Fraser, Ian D., November 15, 2016

Gavino, Victor, January 17, 2016

PRESBYTERY OF SEAWAY-GLENGARRY

Bourgon, Mark R.J., January 1, 2017

PRESBYTERY OF OTTAWA

Boonstra, Tony, June 30, 2016

Archibald, John L. (Jack), November 15, 2016

Chan, Elizabeth, December 4, 2016

Hughes, Mary E. (Lyn), January 22, 2017

PRESBYTERY OF LANARK AND RENFREW

Kim, Seung-Rhyon, June 30, 2016

Dunkin, Stephen, November 15, 2016

Sharpe, Alison, Renfrew, April 30, 2017

Sharpe, Brian, Renfrew, April 30, 2017

Synod of Central, Northeastern Ontario and Bermuda

PRESBYTERY OF KINGSTON

Hancock, Nancy A., June 30, 2016

Brennan, Jay, February 1, 2017

PRESBYTERY OF LINDSAY-PETERBOROUGH

Dunnett, Blaine W., September 1, 2016

Cooper, David G., March 31, 2017

PRESBYTERY OF PICKERING

McCloskey, Katherine E., June 29, 2016
Morrison, J.P. Ian, October 18, 2016
Larmour, Linda, December 31, 2016

PRESBYTERY OF EAST TORONTO

Nagy, N. Elaine, June 15, 2016
Yorkden, Patricia, September 6, 2016
Biggs, James F., October 18, 2016
Vallejo, Rafael, January 3, 2017
Dent, Jonathon, June 5, 2017

PRESBYTERY OF WEST TORONTO

Dunkin, Stephen, July 31, 2016
Cho, Young Suk, September 27, 2016
Lee, Kevin, October 11, 2016
Cieli, Giovanna, October 30, 2016

PRESBYTERY OF BRAMPTON

Cho, Young, August 28, 2016

PRESBYTERY OF BARRIE

Crawford, Jeffrey R., June 26, 2016
Young, John P., August 31, 2017

PRESBYTERY OF TEMISKAMING

Hartford, Arlene L., March 23, 2017
Chen, Hansel, March 23, 2017

PRESBYTERY OF ALGOMA AND NORTH BAY

Drayer, Leslie H., December 31, 2016

PRESBYTERY OF WATERLOO-WELLINGTON

Pavel, Nicolae (Nick), June 21, 2016
Dawes, Wayne, September 13, 2016
Walker, Leslie L., September 13, 2016

PRESBYTERY OF EASTERN HAN-CA

Kong, In Soo, June 24, 2014
Yoon, Jane Ji Young
Son, Donghwi, David, December 31, 2016
Cho, Sung Bin Enoch, March 14, 2017
Lee, Nelson Imsung, March 14, 2016
Lee, Lip Boon, March 19, 2017
Kim, James Daehyon, March 26, 2017
Henry, Dale, December 31, 2016
Oh, Wan Tae, December 31, 2016

Synod of Southwestern Ontario

PRESBYTERY OF HAMILTON

Hogewoning, Pamela, July 1, 2016
McPhee, E. Ian, August 31, 2016
Cook, W. Craig, February 15, 2017
Mansour, Amin, February 28, 2017

PRESBYTERY OF NIAGARA

MacDonald, Freda M., February 15, 2017
MacDonald, Wm. Graham, February 15, 2017

PRESBYTERY OF PARIS

Cox, J. Stanley, September 3, 2016
Scott, Douglas, June 21, 2016

PRESBYTERY OF LONDON

Schomburg, Mikal, July 10, 2016
Brown, Charlotte L, September 1, 2016
Crawford, Courtney Morris, November 6, 2016

PRESBYTERY OF LAMBTON-WEST MIDDLESEX

Sharpe, Ronald D., August 28, 2016
Van Dusan, Barry, November 1, 2016
Fleischer, Jeannette G., November 16, 2016

PRESBYTERY OF ESSEX-KENT

Beretzy-Farkas, Monika, June 1, 2016
Sharpe, Ronald D., August 28, 2016
Kay, Catherine M., February 21, 2017

PRESBYTERY OF HURON-PERTH

Jones, Hugh C., September 1, 2016
Hastings, Terry V., March 1, 2017
Nichol, Lynn A., April 30, 2017

Synod of Manitoba and Northwestern Ontario

PRESBYTERY OF WINNIPEG

Wang, Ying, March 30, 2017

Synod of Saskatchewan

PRESBYTERY OF NORTHERN SASKATCHEWAN

Tait-Katerbrg, Diane, December 15, 2016

Synod of Alberta and the Northwest

PRESBYTERY OF EDMONTON-LAKELAND

Bryden, Jean E., May 28, 2017

PRESBYTERY OF CALGARY-MACLEOD

Smith, M. Helen, August 1, 2016
Smith, Robert H., August 1, 2016
Walker, Leslie L., August 31, 2016

Synod of British Columbia

PRESBYTERY OF KOOTENAY

du Plessis, Jan-Hendrik, June 1, 2016

PRESBYTERY OF WESTMINSTER

Farris, Stephen C., July 2, 2016
Aicken, Allen J., February 18, 2017
Bertrand, Blair, March 26, 2017

PRESBYTERY OF VANCOUVER ISLAND

Kerr, Robert H., August 31, 2016

PRESBYTERY OF WESTERN HAN-CA

Choi, Sungil Tim, October 20, 2012

**PLACED ON THE APPENDIX TO THE ROLL
MEMBERS OF THE ORDER OF DIACONAL MINISTRIES**

Synod of Quebec and Eastern Ontario

PRESBYTERY OF OTTAWA

Ball, Christina A., March 14, 2017
Barron, Emma, March 21, 2017

Synod of Southwestern Ontario

PRESBYTERY OF HURON-PERTH

Bisset, Mary Jane, June 1, 2016

**REMOVED FROM APPENDIX
MINISTERS OF WORD AND SACRAMENTS**

Synod of Quebec and Eastern Ontario

PRESBYTERY OF MONTREAL

McLelland, Joseph C., deceased, December 20, 2016
Klempa, William J., deceased, March 4, 2017
Statham, Todd, letter of standing, April 4, 2017

Synod of Central, Northeastern Ontario and Bermuda

PRESBYTERY OF EAST TORONTO

Hunter, Roger, deceased, April 4, 2017

PRESBYTERY OF WEST TORONTO

Cuthbertson, James B., deceased December 16, 2016

Wilson, Garth B., deceased, January 16, 2017

PRESBYTERY OF BRAMPTON

Marsden, Michael J., letter of standing, August 18, 2016

PRESBYTERY OF OAK RIDGES

Cousens, W.D., deceased, February 23, 2017

PRESBYTERY OF ALGOMA AND NORTH BAY

Parsons, Frank J., deceased, March 27, 2017

Synod of Southwestern Ontario

PRESBYTERY OF HAMILTON

Herrod, R. Bruce, deceased, July 5, 2016

PRESBYTERY OF LONDON

Kim, Ryan, letter of standing, May 28, 2016

Nichol, Lynn A., July 2016

Van Den Berg, Jon, November 27, 2016

Langlois, Gloria L., deceased, February 2017

PRESBYTERY OF PARIS

Grant, James M., deceased, September 27, 2016

PRESBYTERY OF GREY-BRUCE-MAITLAND

Davidson, Mark, May 8, 2016

Wilson, Alice M.E., deceased, October 11, 2016

Hanley, Donald B., deceased, April 28, 2017

Synod of Manitoba and Northwest Ontario

PRESBYTERY OF WINNIPEG

Duckworth N. Jack, letter of standing, September 22, 2016

Synod of Saskatchewan

PRESBYTERY OF ASSINIBOIA

Kwon, Tae-Wook (Jonathan), letter of standing, June 17, 2016

Lee, Seok Jai, letter of standing, March 14, 2017

Synod of Alberta and the Northwest

PRESBYTERY OF CALGARY-MACLEOD

Milne, J. Brown, deceased, March 25, 2017

Synod of British Columbia

PRESBYTERY OF WESTMINSTER

Dayton, D. Bruce, historical certificate, August 31, 2016

Plomp, Teunis (Tony), deceased, September 24, 2016

Mills, Jack W., deceased, October 13, 2016

Hornibrook, Brian, letter of standing, November 1, 2016

Lin, Rinson T.K., deceased, March 24, 2017

**REMOVED FROM APPENDIX TO ROLL
MEMBERS OF THE ORDER OF DIACONAL MINISTRIES**

Synod of Alberta and the Northwest

PRESBYTERY OF EDMONTON-LAKELAND

Freeman, Millie, deceased, June 4, 2017

PLACED ON CONSTITUENT ROLL BY LEAVE OF ASSEMBLY

None reported.

LEAVE OF ABSENCE

Synod of Central Northeastern Ontario and Bermuda

PRESBYTERY OF KINGSTON

Raynard, Marian E., Spring 2016

Cameron, Jennifer L., January 20 to April, 2017

PRESBYTERY OF BRAMPTON
Self, A. Harvey, as of April 10, 2016

Synod of Southwestern Ontario

PRESBYTERY OF LONDON
Currie, Mavis, as of August 7, 2016
Paton, Heather, as of March 13, 2017

PRESBYTERY OF HURON-PERTH
Gedcke, Mark W., May 3, 2016 to August 4, 2016

Synod of Manitoba and the Northwestern Ontario

PRESBYTERY OF BRANDON
Yoo, Minh, Knox-Zion, Carberry, July 1, 2017 to June 30, 2018

Synod of British Columbia

PRESBYTERY OF VANCOUVER ISLAND
Chudley, Reid, May 14, 2017 to September 1, 2017

RESIGNATIONS

Synod of Central, Northeastern Ontario and Bermuda

PRESBYTERY OF EAST TORONTO
Vallejo, Rafael, Queen St. East, Toronto, January 3, 2017

PRESBYTERY OF BRAMPTON
Cho, Young, Heart Lake, Brampton, August 28, 2016

PRESBYTERY OF ALGOMA AND NORTH BAY
Drayer, Leslie H., Knox, Sundridge, Knox, Magnetewan and St. Andrew's, Burk's Falls,
December 31, 2016

PRESBYTERY OF EASTERN HAN-CA
Son, Donghwi, David, St. Timothy, Toronto, December 31, 2016

Synod of Southwestern Ontario

PRESBYTERY OF HURON-PERTH
Nichol, Lynn A., Knox, Bayfield, April 30, 2017

Synod of Manitoba and the Northwestern Ontario

PRESBYTERY OF BRANDON
Kim, Dong-Ha, First, Brandon, June 30, 2017

Synod of Alberta and The Northwest

PRESBYTERY OF CALGARY-MACLEOD
Walker, Leslie L., Grace, Calgary, August 31, 2016

DISSOLUTION OF PASTORAL TIE

Synod of Central, Northeastern Ontario and Bermuda

PRESBYTERY OF KINGSTON
Brennan, Jay, St. Paul's, Amherst, February 1, 2017

PRESBYTERY OF LINDSAY-PETERBOROUGH
Cooper, David G., St. Andrew's, Hastings and St. Andrew's, Warkworth, March 31, 2017

PRESBYTERY OF TEMISKAMING
Chen, Hansel, St. Paul's, Englehart, March 1, 2017

Synod of British Columbia

PRESBYTERY OF WESTMINSTER
Bertrand, Blair, Calvin, Abbotsford, March 16, 2017

TRANSLATIONS

Synod of the Atlantic Provinces

PRESBYTERY OF PICTOU
Crichton, Calvin, to Presbytery of Westminster, June 21, 2016

Synod of Quebec and Eastern Ontario

PRESBYTERY OF QUEBEC

Rundle, Michael, to Presbytery of Kingston, September 27, 2016

Synod of Central, Northeastern Ontario and Bermuda

PRESBYTERY OF PICKERING

Firth, Kathryn (Kathy), to Presbytery of Lindsay-Peterborough, July 31, 2016

PRESBYTERY OF BRAMPTON

Read, John T., to Presbytery of Hamilton, February 23, 2016

PRESBYTERY OF BARRIE

Rombeek, Peter, to Presbytery of Montreal, January 14, 2017

PRESBYTERY OF WATERLOO-WELLINGTON

Paeng, John J., to Presbytery of Vancouver Island, January 21, 2017

Synod of Southwestern Ontario

PRESBYTERY OF PARIS

Hastings, Terry V., to Presbytery of Huron-Perth, March 1, 2017

PRESBYTERY OF LONDON

Schomburg, Mikal, to Presbytery of Paris, July 2016

PRESBYTERY OF GREY-BRUCE-MAITLAND

Chung, David, to Presbytery of Pickering, January 31, 2017

Synod of Alberta and the Northwest

PRESBYTERY OF EDMONTON-LAKELAND

Aide, Lisa, to Presbytery of Essex-Kent, June 19, 2016

Synod of British Columbia

PRESBYTERY OF WESTMINSTER

Filyk, Steven, to Presbytery of Kamloops, November 20, 2016

PRESBYTERY OF VANCOUVER ISLAND

Fischer, Ronald, to Presbytery of Winnipeg, August 1, 2016

CERTIFICATES GRANTED

Synod of the Atlantic Provinces

PRESBYTERY OF NEWFOUNDLAND

Dent, Jonathan, to Presbytery of East Toronto, September 6, 2016

Synod of the Atlantic Provinces

PRESBYTERY OF PICTOU

MacLean, E.M. Iona to Presbytery of Halifax and Lunenburg, September 20, 2016

PRESBYTERY OF HALIFAX AND LUNENBURG

Grant, Mary Anne, to Presbytery of Pictou, July 1, 2016

PRESBYTERY OF NEW BRUNSWICK

Barlow, Kimberly, to Presbytery of Halifax and Lunenburg, March 15, 2016

Synod of Quebec and Eastern Ontario

PRESBYTERY OF QUEBEC

Fantechi, Giancarlo, to Presbytery of Montreal, March 11, 2017

PRESBYTERY OF OTTAWA

Hughes, Mary E. (Lyn), to Presbytery of New Brunswick, February 1, 2017

PRESBYTERY OF LANARK AND RENFREW

Barron, Emma, (diaconal), to Presbytery of Ottawa, March 21, 2017

Synod of Central, Northeastern Ontario and Bermuda

PRESBYTERY OF KINGSTON

Horne, Cheryl L., to Presbytery of Lindsay-Peterborough, February 21, 2017

Baker, Robert E., to Presbytery of Niagara, April 20, 2016

Forget, Daniel H., to Presbytery of Quebec, June 20, 2017

PRESBYTERY OF LINDSAY-PETERBOROUGH

Kennedy, Robert, to Presbytery of Pickering, September 20, 2016

Griffiths, Torrey, to Presbytery of Prince Edward Island, December 20, 2016

PRESBYTERY OF PICKERING

Jobb, Elizabeth, to Presbytery of Lindsay-Peterborough, June 21, 2016

Biggs, James F., to Presbytery of East Toronto, October 18, 2016

McCloskey, Katherine E., to Presbytery of East Toronto, February 21, 2017

PRESBYTERY OF EAST TORONTO

Lee, Jacob, to Presbytery of Niagara, May 9, 2017

PRESBYTERY OF WEST TORONTO

Scott, Douglas to Presbytery of Paris, June 21, 2016

Dunkin, Stephen, to Presbytery of Lanark and Renfrew, August 1, 2016

Wardell, Wayne J., to Presbytery of Brampton, May 9, 2017

PRESBYTERY OF BRAMPTON

Cooper, James W.A., to Presbytery of Barrie, April 26, 2016

Scott, Douglas, to Presbytery of Paris, May 24, 2016

Chang, Keesung, to Presbytery of Paris, September 27, 2016

PRESBYTERY OF OAK RIDGES

Lee, Kevin, to Presbytery of West Toronto, September 20, 2016

PRESBYTERY OF BARRIE

Timbers, Gordon E., to Presbytery of Montreal, October 30, 2016

Crawford, Courtney M. to Presbytery of London, November 6, 2016

Crawford, Jeffrey R., to Presbytery of London, November 21, 2016

Cook, W. Craig to Presbytery of Hamilton, February 15, 2017

PRESBYTERY OF TEMISKAMING

Chen, Hansel, to Presbytery of East Toronto, April 15, 2017

PRESBYTERY OF ALGOMA AND NORTH BAY

MacDonald, Freda M., to Presbytery of Niagara, December 2, 2016

MacDonald, Wm. Graham, to Presbytery of Niagara, December 2, 2016

PRESBYTERY OF WATERLOO-WELLINGTON

Sturtevant, David T., to Presbytery of Newfoundland, February 2017

Kay, Catherine, to Presbytery of Essex-Kent, February 21, 2017

PRESBYTERY OF EASTERN HAN-CA

Lee, Lip Boon, to Presbytery of Assiniboia, April 7, 2017

Kim, James Dachyon, March 2017

Synod of Southwestern Ontario

PRESBYTERY OF HAMILTON

Clark, James, to Presbytery of London, September 11, 2016

Huberts, Henry W., to Presbytery of Lindsay-Peterborough, September 20, 2016

PRESBYTERY OF NIAGARA

Ward, Mark A., to Presbytery of Ottawa, July 31, 2017

PRESBYTERY OF PARIS

Dawes, Wayne, to Presbytery of Waterloo-Wellington, September, 2016

Coughlin, Olwyn M., to Presbytery of Essex-Kent, February 21, 2017

PRESBYTERY OF LONDON

Nichol, Lynn A., to Presbytery of Huron Perth, July 2016

Peck, Marlene, to Presbytery of Huron-Perth, fall, 2016

Swatridge, Jane E., to Presbytery of Waterloo-Wellington, September 1, 2016

Schomberg, Mikal, to Presbytery of Paris, July 11, 2016

PRESBYTERY OF ESSEX-KENT

Bereczki-Farkas, Monika, to Presbytery of Hamilton, October 2, 2016

PRESBYTERY OF GREY-BRUCE-MAITLAND

Fleischer, Jeanette G., to Presbytery of Lambton-West Middlesex, May 10, 2016

Synod of Manitoba and Northwest Ontario

PRESBYTERY OF SUPERIOR

Carter, L. Blake, to Presbytery of Montreal, September 27, 2016

PRESBYTERY OF WINNIPEG

Duckworth N. Jack, to Presbytery of Vancouver Island, November 14, 2016

PRESBYTERY OF BRANDON

Bretzlaff, Katherine to Presbytery of Brandon, September 16, 2016

Synod of Alberta and the Northwest

PRESBYTERY OF PEACE RIVER

Patterson, James M., to Presbytery of London, August 1, 2016

PRESBYTERY OF EDMONTON-LAKELAND

Nagy, N. Elaine, to Presbytery of East Toronto, June 15, 2016

PRESBYTERY OF CALGARY-MACLEOD

Lee, Kevin, to Presbytery of Oak Ridges, June 1, 2016

Smith, M. Helen Smith, to Presbytery of Pickering, September 1, 2016

Smith, Robert H., to Presbytery of Pickering, September 1, 2016

Walker, Leslie L., to Presbytery of Waterloo-Wellington, September 1, 2016

Aicken, Allen J., to Presbytery of Westminster, February 13, 2017

Vincent, David B., to Presbytery of Ottawa, May 30, 2017

Synod of British Columbia

PRESBYTERY OF WESTMINSTER

Tait-Katerberg, Diane to Presbytery of Northern Saskatchewan, December 15, 2016

Farris, Stephen C., to Presbytery of Calgary-Macleod, March 1, 2016

Wang, Ying, to Presbytery of Winnipeg, March 30, 2017

RETIREMENTS

Synod of the Atlantic Provinces

PRESBYTERY OF PICTOU

Dickson, Gregory, St. George's, River John and St. David's, Toney River, May 1, 2017

PRESBYTERY OF NEW BRUNSWICK

Blaikie, Douglas E., St. Andrew's, Fredericton, March 1, 2017

Synod of Quebec and Eastern Ontario

PRESBYTERY OF QUEBEC

Forsyth, John Barry, St. Andrew's, Sherbrooke, September 30, 2016

PRESBYTERY OF MONTREAL

Robinson, Linda N., July 1, 2016

Fraser, Ian D., St. Columba-by-the-Lake, Pointe Clare, October 31, 2016

Gavino, Victor C., Director, Leadership Centre, Presbyterian College, January 1, 2017

Robinson, Douglas, Margaret Rodger Memorial, Lachute, February 1, 2017

PRESBYTERY OF SEAWAY-GLENGARRY

Bourgon, Mark R.J., St. Andrew's, Avonmore, Finch, Gravel Hill, December 31, 2016

PRESBYTERY OF LANARK AND RENFREW

Kim, Seung-Rhyon, Petawawa, June 30, 2016

Sharpe, Alison, Renfrew, April 30, 2017

Sharpe, Brian, Renfrew, April 30, 2017

Synod of Central, Northeastern Ontario and Bermuda

PRESBYTERY OF LINDSAY-PETERBOROUGH

Dunnett, Blaine W., St. Andrew's, Campbellford and St. Andrew's, Burnbrae, September 1, 2016

PRESBYTERY OF PICKERING

Larmour, Linda J., Clairlea Park, Toronto, December 31, 2016

PRESBYTERY OF WEST TORONTO

Dunkin, Stephen, Graceview, Toronto, July 31, 2016

PRESBYTERY OF BARRIE

Young, John P., August 31, 2017

PRESBYTERY OF ALGOMA AND NORTH BAY

Drayer, Leslie H., St. Andrew's, Burk's Falls, Knox, Magnetawan and Knox, Sundridge, December 31, 2016

PRESBYTERY OF WATERLOO-WELLINGTON

Johnston, Brian, International Ministries staff, June 2016

Synod of Southwestern Ontario

PRESBYTERY OF HAMILTON

McPhee, E. Ian, Erskine, Hamilton, August 31, 2016

PRESBYTERY OF PARIS

Cox, J. Stanley, Innerkip, Innerkip, September 3, 2016

PRESBYTERY OF LONDON

Brown, Charlotte L., Burns, Mosa, September 1, 2016

PRESBYTERY OF LAMBTON-WEST MIDDLESEX

Van Dusen, Barry E., St. Giles, Sarnia, November 1, 2016

PRESBYTERY OF HURON-PERTH

Bisset, Mary Jane, June 1, 2016

Jones, Hugh C., St. Andrew's, Stratford, September 1, 2016

PRESBYTERY OF GREY-BRUCE-MAITLAND

Smith, Susan M., January 31, 2017

Synod of Saskatchewan

PRESBYTERY OF NORTHERN SASKATCHEWAN

Yando, George P., November 1, 2016

Synod of Alberta and the Northwest

PRESBYTERY OF EDMONTON-LAKELAND

Bryden, Jean E., Millwoods, Edmonton, June 30, 2016

PRESBYTERY OF CALGARY-MACLEOD

Smith, M. Helen, Centennial, Calgary, July 31, 2016

Smith, Robert H., Varsity Acres, Calgary, July 31, 2016

Synod of British Columbia

PRESBYTERY OF WESTMINSTER

Farris, Stephen C., Dean, St. Andrew's Hall, Vancouver, July 2, 2016

PRESBYTERY OF VANCOUVER ISLAND

Kerr, Robert H., St. Columba, Parksville, August 31, 2016

NAME CHANGE OF MINISTER

Synod of Quebec and Eastern Ontario

PRESBYTERY OF SEAWAY-GLENGARRY

Emig Munro, Marianne, now Emig Carr, Marianne

DEATHS

Synod of Quebec and Eastern Ontario

PRESBYTERY OF MONTREAL

McLelland, Joseph C., December 20, 2016

Klempa, William J., March 4, 2017

Synod of Central, Northeastern Ontario and Bermuda

PRESBYTERY OF EAST TORONTO

Hunter, Rodger, April 4, 2017

PRESBYTERY OF WEST TORONTO

Cuthbertson, James B., December 16, 2016

Wilson, Garth B., January 16, 2017

PRESBYTERY OF OAK RIDGES

Cousens, W.D., February 23, 2017

PRESBYTERY OF ALGOMA AND NORTH BAY

Parsons, Frank J., March 27, 2017

Synod of Southwestern Ontario

PRESBYTERY OF HAMILTON

Herrod, R. Bruce, July 5, 2016

PRESBYTERY OF PARIS

Grant, James M., September 27, 2016

PRESBYTERY OF LONDON

Langlois, Gloria L., February 12, 2017

PRESBYTERY OF GREY-BRUCE MAITLAND

Wilson, Alice M.E., October 11, 2016

Hanley, Donald B., April 28, 2017

Synod of Alberta and the Northwest

PRESBYTERY OF EDMONTON-LAKELAND

Freeman, Millie (diaconal), June 4, 2017

PRESBYTERY OF CALGARY MACLEOD

Milne, J. Brown, March 25, 2017

Synod of British Columbia

PRESBYTERY OF WESTMINSTER

Plomp, Teunis (Tony), September 23, 2016

Mills, J. (Jack) W., October 13, 2016

Lin, Rinson T.K., March 24, 2017

HISTORICAL CERTIFICATES

Synod of British Columbia

PRESBYTERY OF WESTMINSTER

Dayton, D. Bruce, August 31, 2016

LETTER OF STANDING GRANTED

Synod of Quebec and Eastern Ontario

PRESBYTERY OF MONTREAL

Statham, Todd, April 4, 2017

Synod of Central, Northeastern Ontario and Bermuda

PRESBYTERY OF BRAMPTON

Marsden, Michael J., August 18, 2016

Synod of Southwestern Ontario

PRESBYTERY OF LONDON

Kim, Ryan, May 28, 2016

Synod of Saskatchewan

PRESBYTERY OF ASSINIBOIA

Kwon, Tae-Wook (Jonathan), June 17, 2016

Lee, Seok Jai, March 14, 2017

Synod of British Columbia

PRESBYTERY OF WESTMINSTER

Hornibrook, Brian, November 1, 2016

DEMITTED FROM MINISTRY

None reported.

SUSPENSION FROM MINISTRY

None reported.

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

Synod of Manitoba and Northwest Ontario

PRESBYTERY OF BRANDON

Can Kaga Otina Tipi Wakan (Birdtail Mission), began March 31, 2013.

CONSTITUTION OF NEW CONGREGATIONS

None reported.

CHANGE OF STATUS OF CONGREGATION

Synod of the Atlantic Provinces

PRESBYTERY OF NEW BRUNSWICK

St. Luke, Bathurst; Knox, Campbellton; St. John's, Dalhousie; and Knox, New Carlisle, a four point charge, called Northern New Brunswick Regional Ministry, June 15, 2016

Synod of Quebec and Eastern Ontario

PRESBYTERY OF MONTREAL

Chambit, Montreal, reinstated as a congregation, January 1, 2017

PRESBYTERY OF OTTAWA

St. Andrew's, Kars and Osgoode, Vernon, a two point charge, September 1, 2016

Synod of Central, Northeastern Ontario and Bermuda

PRESBYTERY OF TEMISKAMING

St. John's, Kapuskasing, ecumenical shared ministry with St. John's United, Kapuskasing, March 13, 2017

Synod of Southwestern Ontario

PRESBYTERY OF NIAGARA

St. Andrew's, Beamsville became a single point charge, September 21, 2016
Smithville Church, Smithville, became a single point charge, September 21, 2016

Synod of Alberta and The Northwest

PRESBYTERY OF EDMONTON-LAKELAND

Braeside, St. Albert and Westmount, Edmonton, a two point charge, October 1, 2016

AMALGAMATION OF CONGREGATIONS

Synod of the Atlantic Provinces

PRESBYTERY OF CAPE BRETON

Malagawatch, Orangedale, amalgamated with St. Andrew's, Whycocomagh, now St. Andrew's, Whycocomagh, November 23, 2016

Synod of Quebec and Eastern Ontario

PRESBYTERY OF SEAWAY-GLENGARRY

St. Andrew's and St. James, Cardinal amalgamated with Knox, Iroquois, now Riverview, July 1, 2017

Synod of Central, Northeastern Ontario and Bermuda

PRESBYTERY OF LINDSAY-PETERBOROUGH

St. Andrew's, Hastings, amalgamated with St. Andrew's, Warkworth, March 31, 2017

Synod of Southwestern Ontario

PRESBYTERY OF ESSEX-KENT

St. Andrew's, Windsor, amalgamated with University Community, October 30, 2016

DISSOLUTION OF CONGREGATION

Synod of the Atlantic Provinces

PRESBYTERY OF CAPE BRETON

St. Peter's, Neil's Harbour, July 17, 2016

Synod of Quebec and Eastern Ontario

PRESBYTERY OF SEAWAY-GLENGARRY

Gordon, St. Elmo, July 23, 2017

Synod of Central, Northeastern Ontario and Bermuda

PRESBYTERY OF BARRIE

Trinity Community, Oro, June 26, 2016

PRESBYTERY OF EASTERN HAN-CA

Antioch, Oakville, December 31, 2016

Synod of Southwestern Ontario

PRESBYTERY OF HAMILTON

St. John and St. Andrew, Hamilton, June 30, 2016

PRESBYTERY OF NIAGARA

St. Andrew's, Beamsville, October 16, 2016

Synod of Alberta and the Northwest

PRESBYTERY OF CALGARY-MACLEOD

Ghanian, Calgary, September 1, 2016

NAME CHANGE OF CONGREGATION

Synod of Quebec and Eastern Ontario

PRESBYTERY OF MONTREAL

Chambit, now called Snowdon, Montreal, May 18, 2017

Synod of Central, Northeastern Ontario and Bermuda

PRESBYTERY OF TEMISKAMING

St. John's, Kapuskasing now called Kapuskasing Community Church, March 23, 2017

PRESBYTERY OF WATERLOO-WELLINGTON

Joonim, previously Church of the Lord, Waterloo

Synod of British Columbia

PRESBYTERY OF WESTMINSTER

City Centre, previously Whalley, Surrey

NAME CHANGE OF MINISTER

None reported.

TRANSFER OF CONGREGATION TO ANOTHER PRESBYTERY

None reported.

DEDICATION OF CHURCH BUILDINGS

Synod of The Atlantic Provinces

PRESBYTERY OF PRINCE EDWARD ISLAND

Wellspring, new building, June 19, 2016

Synod of Quebec and Eastern Ontario

PRESBYTERY OF OTTAWA

Parkwood, Ottawa, removed and expanded facilities, October 30, 2016

DECOMMISSION OF CHURCH BUILDING

Synod of The Atlantic Provinces

PRESBYTERY OF CAPE BRETON

St. Peter's, Neil Harbour, July 17, 2016

Orangedale, Orangedale, September 18, 2016

Synod of Southwestern Ontario

PRESBYTERY OF HAMILTON

St. Andrew's, Beamsville, October 16, 2016

PREACHING POINT ESTABLISHED

None reported.

MEMORIAL RECORDS

SYNOD OF QUEBEC AND EASTERN ONTARIO

Presbytery of Montreal

THE REV. DR. WILLIAM J. KLEMPA

B.A., M.A., B.D., PH.D., D.D.

The Rev. Dr. William J. Klempa who was born in 1932 passed away on Saturday, March 4, 2017. Dr. Klempa was Principal Emeritus of The Presbyterian College, and a theologian and historian of the Reformed tradition of the first order. In November of 2016, Dr. Klempa saw the publication of his final book entitled *A Unique Time of God*, a collection of Karl Barth's World War I sermons, edited and translated.

Dr. Klempa earned post-graduate degrees at Knox College (B.D.), the University of Toronto (M.A.) and the University of Edinburgh (Ph.D.). Over his academic career he published extensively, with writings focused on works of the 16th century Reformer John Calvin, and of the 20th century Reformed theologian Karl Barth. In addition to other essays, two key publications include *For Such a Time as This* (a collection of sermons) and *The Burning Bush and A Few Acres of Snow* (an edited collection of essays on the Presbyterian contribution to Canadian culture). During his twenty years as Principal of The Presbyterian College (1978–1998), he also served as a lecturer in the Faculty of Religious Studies at McGill University.

In addition to his academic work, Dr. Klempa served as an ordained minister at Gorge Church, Victoria, British Columbia (1962–1966); at Knox Church, Burlington (1966–1970); and finally at Rosedale Church, Toronto (1970–1978). He was a servant of the church, who offered his gifts in administration, pastoral care, popular writing, education and intellectual endeavour for the upbuilding of Christ's body and for the glory of God.

As is written of Dr. Klempa in the editor's preface to *Exploring The Faith: Essays in the History and Theology of the Reformed Tradition* (a collection of his essays published by The Presbyterian College in 2009): "Standing in the tradition of Calvin and Barth, Principal Emeritus Klempa is committed to doing theology in the service of the church. Such a theology is centred, he believes, in Jesus Christ the living word of God to whom the written word of God in holy scriptures bears witness. The task of the theologian is to interpret the word of God for the gathering, up-building and sending of the church."

The Rev. Dr. William J. Klempa is pre-deceased by his beloved wife Lois. We remember his children Catherine, Michael and Mary-Margaret in this time, committing them to the gracious care of Christ.

A funeral service was held on Saturday, March 18, 2017, at St. Andrew and St. Paul Church, Montreal. A memorial service was also held at Rosedale Church, Toronto, on Saturday April 8, 2017.

THE REV. DR. JOSEPH C. MCLELLAND
B.A., M.A., B.D., PH.D., D.D.

The Rev. Dr. Joseph C. McLelland was born in Port-Glasgow, Scotland, and came to Canada in 1927 with his family. At McMaster University he earned a B.A. in English literature, followed by a B.D. from Knox College, Toronto, and an M.A. in philosophy from the University of Toronto.

Dr. McLelland served as the minister of St. Paul's Church, Val D'Or, Quebec, and then went to the University of Edinburgh where he received a Ph.D. in historical theology. Upon returning to Canada, he became the minister to congregations at Bolton and Nashville, Ontario. In 1957 he joined the faculty of The Presbyterian College, Montreal, as the Robert Professor of History and Philosophy of Religion. In 1959, he became an associate professor of philosophy and religion at McGill University and served as Dean of the McGill Faculty of Religious Studies from 1975 to 1985.

In his retirement he was appointed as McConnell Professor Emeritus. Dr. McLelland was a prolific author, editor and reviewer. In 1985 he was elected Moderator of the 111th General Assembly of The Presbyterian Church in Canada. Dr. McLelland received a Doctor of Divinity (*honoris causa*) from Knox College, Toronto, and from the Diocesan Theological College, Montreal. In October 2007, The Presbyterian College renamed the library in honour of Dr. McLelland, in recognition of his fifty year association with the college.

Dr. McLelland is pre-deceased by his beloved wife, Audrey. He is survived by their children Jonathan, Peter, Andrew and Margaret, and their grandchildren.

SYNOD OF CENTRAL, NORTHEASTERN ONTARIO & BERMUDA
Presbytery of East Toronto

THE REV. RODGER HUNTER
M.DIV.

Born on May 26, 1951, Rodger Hunter died on April 5, 2017.

It is clear that Rodger did not want a memorial minute. There is very little hard data available about his life. Rather, there are stories, thousands of stories from those who knew him – over the course of years and decades or those who had had only a brief encounter with him.

A memorial minute would have been too much about him and that is not how he lived his life. He would have wanted us, at his death, to think about the other; the one on the margins, unlike him, who was not getting the attention. He lived his life for the other, not as an act of charity but rather because the other was a channel of God's grace hidden by our own refusal to see.

Rodger was born in Collingwood, Ontario, and I have heard that he came into the church as a young man at Willowdale in Toronto. Every story you hear about Rodger points to the fact that from a very early age he was marked by compassion. He received an M.Div. from Knox College, but this was certainly not the beginning nor the end of his theological education. He was greatly put off by the false airs and hypocrisy of the church, but in the movement of the Spirit that came to be called Boarding Homes Ministry, he invited those inside the walls of the church to come out to meet the rest of the community of God's people, mostly in the euphemistically named boarding homes that housed those who generally found it difficult to find a home, many of whom were marked by what is generally called mental illness. These communities were his parish and this is where he lived out the gospel together with his companions. In infamous "bun tosses" that often became Eucharistic, Christ's presence became real in the most odd places and in the most odd gatherings of people. The liturgy was gifted by exquisite, extemporaneous prayer, poetry and art of a cat named Jeoffrey and the blues.

Rodger had a history with St. Andrew's Church where he was Minister in Association, and with Glenview Church where he was engaged in ministry in different and varied ways over the years. For such an iconoclast, these were perhaps odd choices, but he was dearly loved in both communities. His challenge to the church was not without its tensions and he could be at odds with officialdom for prolonged periods.

At the General Assembly in 2011, Rodger received the E.H. Johnson Award for a group or individual “on the cutting edge of mission” on behalf of Boarding Homes Ministry. This was very deliberate and marked his understanding of where the cutting edge of the Spirit’s work was located, not in him but in the ministry of the community of God’s beloved, and particularly among the least of these.

He loved his daughter Cristy profoundly and she loved him.

If any want to become my followers, let them deny themselves and take up their cross and follow me. For those who want to save their life will lose it, and those who lose their life for my sake will find it (Matthew 16:24b–25)

Presbytery of West Toronto

THE REV. JAMES (JIM) BARR CUTHBERTSON
B.A., M. DIV.

Jim Cuthbertson was born on March 26, 1932, and died on December 16, 2016. In this span of 84 years, Jim was a student, a husband, a father, a teacher, a minister and a friend to many and always a Scotsman.

Jim was born in Glasgow, Scotland. There he spent his formative years, trained as an electrician and served for two years in the military as required by the National Service Act. Jim immigrated to Canada in 1955, settled in Toronto and soon married Helen, the love of his life. In those early years in Canada, he worked at the Canadian Standards Association, Davis Automatic and at Orenda Engines on the ill-fated jet fighter, the Arrow. Somewhere along the way he became interested in a career in education. He taught for two years at South Peel Vocational School and then for 20 years at Silverthorn Collegiate, Etobicoke. He retired from teaching in 1989.

During those years, Helen and Jim had three children, Jim, Elaine and Diane.

Not long after retirement Jim went back to school, Knox College, to study to become a minister. He graduated and was ordained in 1992. Jim served as interim moderator at St. James, Stouffville, and as assistant minister at St. Andrew’s, Port Credit. He was called to be minister at Bonar-Parkdale, Toronto, in 1994 and stayed there until his retirement in 2002. Helen and Jim then began to attend Graceview Church where he served as minister in association until quite recently.

Kindness and compassion are the words most often used when people talk about Jim.

A member at Bonar-Parkdale Church recalled that Jim made sure he spoke to everyone in the church every Sunday morning and that he always offered to help. He did outreach in the community and participated in the adjacent seniors’ home. She summed up by saying that Jim was a caring person and he most often ended his conversations with a simple but heartfelt “God bless”.

A colleague of Helen’s remembers that when her mother was undergoing heart bypass surgery at a downtown hospital, Jim showed up just to sit with the family and to pray with them. At that time she barely knew Jim. She says she will never forget that simple act of kindness and caring.

Jim and Helen liked to travel and went on several trips with the same group of people. These included trips to Spain, Italy, Machu Picchu, the Galapagos Islands, Egypt and Jordan. As these people got to know Jim and Helen, they too began to notice what a kind and caring couple they were. Jim could often be heard offering to carry something for a fellow traveller, to tuck something in his suitcase if they did not have the space for it, or offering cold remedies when the inevitable colds spread through the group.

One couple on one of the trips recognized Jim as the minister who had baptized their grandson some years before. They were delighted to meet him in a different context and to spend time with him. They told others of the beautiful baptism Jim had performed, and how the love and care that he showed had made the service very special for them.

While minister-in-association at Graceview, Jim was often in the pulpit filling in for the regular minister. His messages were always delivered with love, full of joy and hope, and well received

with gratitude by the congregation. Jim spent a lot of time providing pastoral care for his friends at Graceview, visiting those who were ill, shut-in or bereaved. During the vacancy at Graceview from 2011 to 2012, Jim helped provide stability and continuity by preaching and visiting more frequently. His contributions to Graceview are appreciated and remembered by all.

During his 84 years on earth, Jim touched many lives. His faith was strong, and he loved God and served him with grace and humility. Those who knew and loved Jim still feel the sting of his death, but we are comforted with the sure and certain knowledge that he is home, at peace, with his Lord and Saviour. We thank God for the life of the Rev. Jim Cuthbertson, for his love and service to others, and particularly for his service to this presbytery, to Bonar-Parkdale and to Graceview.

THE REV. DR. GARTH B. WILSON
B.A., B.D., TH.D.

Garth Wilson was born June 23, 1937, and died January 16, 2017.

Garth, and his wife Marie would regularly attend St. Andrew's, Islington, evening services while he was still the minister at Wychwood-Davenport Church. During the vacancy between Dr. John Allison and the Rev. George Anderson in the late 1990s, he was approached, and agreed to serve as the interim moderator, where he helped to steer the congregation through some difficult times. But, this was not his first engagement with St. Andrew's, Islington. Back in the early 1970s, while working on his doctoral studies, he was engaged with the St. Andrew's youth program and jointly led several mission trips to both Mexico and Texas. Both Garth and Marie continued to participate in the evening services under the Rev George Anderson's leadership. Even, after his retirement from Wychwood-Davenport, they would also periodically attend Sunday morning services.

Garth grew up in the Ottawa Valley, the son of a minister and an itinerant preacher working in a faith mission. Garth would fall asleep in the back of the car as his father drove from church to church in the area. What a wonderful image, secure in his father's presence, hearing the word of God from an early age. No wonder he loved, and was engaged in, teaching the scriptures later in life. The family grew up with very little, often, he might only have one or two meals a day. His uncle would bring groceries over to help out the family in these difficult times. His father did what was necessary to support the family – bailing hay throughout the week to make ends meet, and then preach on the weekends. While his father died when Garth was a young man, Garth also took on a variety of jobs to eke out a living – he was employed at a local paper mill and he served in the armed forces reserves and at a high school. He learnt from his dad to work hard, do what was necessary to overcome the obstacles and hardships, and to succeed. After moving to Toronto, he sold shoes, at which he did well and was even promoted in the store.

Garth attended university in his twenties and graduated from seminary in his thirties. When he attended Waterloo Lutheran University, now Wilfrid Laurier University, Garth, at the time, also worked in the role of a "night manager", answering the phone etc., at a local funeral home. However, his biggest passion was for the gospel and for the spreading of it where he worked and lived. From his early days in Toronto, as a street preacher outside, what was, Honest Ed's at Bloor and Bathurst, to his time when he was called to a congregation in British Columbia and to his thirty plus years at Wychwood-Davenport, this passion never wavered. Garth also served, for decades, with the Canadian arm of Latin America Mission and as its executive director for a period of time. He would often participate "on-site" in their mission projects. He had no fear of sharing the gospel with people of all walks of life. He was a man of God and one of strong faith. His love of the gospel sustained him and gave him strength throughout all the years of his ministry. Garth was insightful and firm in his convictions. He was a true theologian, not in a merely academic cold way, but in a warm embracing way that made God and his ways not only more understandable, but more present in the conversation. He loved "digging" into the word of God, and more importantly, he loved his Lord and Saviour.

He loved reading, writing, baseball (particularly the Toronto Blue Jays) and animals, particularly his dogs. He is survived by his wife Marie, his two sons Steven and David, his daughter-in-law Casey, and his four grandchildren, Caleb, Zachary, Jayna and Ziva.

Well done, good and faithful servant.

Presbytery of Oak Ridges

THE REV. W. DONALD COUSENS
B.A., M.DIV., LL.D.

The Rev. W. Donald Cousens, 78, passed away on February 23, 2017, at Markham Stouffville Hospital with his children at his side. Don was raised in Brockville, Ontario, the son of the Rev. Dr. Henry Cousens and Mabel Cousens. His brothers, Henry, John and James were also ordained Presbyterian ministers.

Don was educated at Queen's University and Knox College at the University of Toronto. He was ordained in 1964 serving at First Church in Penetanguishene, Ontario; officer in the Canadian Forces (Commandant in the Fort Henry Guard); manager and executive with Honeywell Ltd. (1967–1992), trustee with the York Region Board of Education (1972–1979), eventually serving as chair in 1979; MPP for Markham (1981–1993), serving as Deputy Speaker, Minister of Corrections, and Opposition Critic for Environment and Finance; and Mayor of Markham (1994–2006) for four successive terms.

Don was involved in introducing anti-smoking legislation in Ontario, establishing Markham as a high-tech business hub and helping to build Highway 407. He was instrumental in implementing the Character and Community Initiative in the York Region District School Board and the Region of York.

Don was associated with both St. Andrew's Church, Markham, as interim moderator (1977), and later with Unionville Church as an elder. In recent times, he re-connected with St. Andrew's, Markham, attending church and the Men's Fellowship Breakfast.

Don was active on many boards of directors including World Vision, Markham–Stouffville Hospital, Markham YMCA, York Region Children's Services, York Region Mental Health Association, York Region Character Council and York Technology Network, to name a few of the dozens.

Don will be remembered for his keen mind, love for family and sense of humour. He served his community with honour, good character and hard work. Don touched countless lives through his public service and personal willingness to help others. He had a special way of connecting with each person he met, leaving them feeling respected and appreciated. We will miss him.

A memorial service was held on March 2, 2017, at Angus Glen Golf Club. Don requested the following hymns, Praise my soul the King of heaven, The Lord's my Shepherd and Beneath the cross of Jesus.

Presbytery of Algoma & North Bay

THE REV. FRANK PARSONS
B.A., B.ED., M.DIV., M.TH.

Frank Parsons was born and raised in New Zealand. He attended grammar school and graduated from Queen's University and Union Theological College in Ireland. Following his ordination to the ministry of the Presbyterian Church in Ireland, he took up his first pastoral duties in Knox Church, St. Catharines, Ontario.

Frank has held a variety of positions in Southern Ontario – minister of congregations, director of Christian education, hospital and penitentiary chaplain, moderator of presbytery, chairperson and member of presbytery committees, member of the Inter-Churches Regional Planning Association for Metropolitan Toronto, chairperson of the "Church Campus" pilot project in Erin Mills, Mississauga, involving the main line churches, president of the Ministerial Association, chaplain, head of Counselling Services and teacher at Albert College, Belleville, Ontario.

In addition to his Arts and Divinity degrees from Ireland, Frank held several post-graduate degrees in education and theology from the graduate School of Theological Studies, University of Toronto, and the Faculty of Education, University of Toronto. He held the Ontario Teaching Certificate at the primary and secondary levels, and a certificate in counselling services.

He travelled widely in Europe, the Caribbean, North America and New Zealand. Following ill health and early retirement, Frank went to live for four years in Ireland. In 1998, he returned to Canada and took up residence in Sault Ste. Marie, Ontario. He had involved himself in volunteer work, teaching at Sault College, offering courses in Christian education and taking services of worship in local churches.

In addition to his past-times of reading, music and writing, he found great pleasure in hiking, canoeing and skiing which this part of the province offers, and in keeping in touch with many friends he has made during his years in ministry.

Presbytery of Waterloo-Wellington

MR. JOHN E. GEDDES
B.A., M.A.

Jack Geddes transitioned to his eternal home after his sojourn at Trinity Village Care Centre and Parkwood Mennonite Home with memory loss for the last eight years.

Jack was born in Walkerton and grew up on a farm at Burgoyne where he was the eldest of siblings, Beth Whinfield, Barry, Eleanor Ireland and Alex. Husband of his devoted wife Florabell Marie Groff (Betty) for 62 years. Predeceased by his parents, Alex and Myrtle (Reid). Father of Paul (Juliette), Heather Cooper (Earl), Deb Schlichter (Paul), David (Chia-Chi), Maria Milne (Rob) and John A. Missed by 14 grandchildren, Alexis, Vanessa, Alex and Nicholas Geddes, Jen Cowan (Jon), Kate Narsingh (Tom), Laurie Hubbard (Kyle), Jeremy (Nisa), Aaron (Laura) and Tamara Schlichter, Kinnison Ma and Alisia Mar, and Justin and Ainsley Milne; and three great-grandchildren, Evan, Gabriel Cowan and Kenneth Hubbard. Also missed by brothers-in-law, William (Janet), Robert (2015, Mary) and Arthur (Sandra) Groff, and many nieces and nephews.

Jack attended Port Elgin High School and graduated from Waterloo College, part of the University of Western Ontario. He spent his senior year at United College, Winnipeg, while pastoring Virden Church. He spent three summers with Canadian Officer Training Corps as chaplain at Camps Borden, Shilo and Ipperwash.

After graduation and marriage in 1954, Jack and Betty lived in Brampton where Jack taught at the Ontario Boys Training School for two years, and then in the Chesley District High School until volunteering to teach under the Presbyterian Mission Board in Taiwan, then known as Formosa. Jack taught at Tamkang High School and soon at Tamkang College of Arts and Sciences. After completing a master's degree in English and history at the University of Waterloo in 1974, Jack taught full time at Tamkang University where he became Professor of English and History until mandatory retirement in 1996. He then became Ecumenical Secretary for the Presbyterian Church in Taiwan and later taught English at Taiwan Theological College before retiring to Canada in 2003. His main interests were studies of World War I, genealogy and involvement at Knox Church in Waterloo as a retired elder.

The funeral service was held on Saturday, April 1, 2017 at Knox Church, Waterloo followed by burial at Parkview Cemetery.

SYNOD OF SOUTHWESTERN ONTARIO Presbytery of Hamilton

MR. ROBERT BRUCE HERROD
B.A., B.ED.

Robert Bruce Herrod was born on March 30, 1923, and died July 5, 2016, at Burlington, beloved husband of Lenke for 66 years, went to be with his Saviour.

Bruce was born in Moose Jaw, Saskatchewan, to Reuben and Gretta Grace (nee Gemmell) Herrod, and was predeceased by his brother, Keith and sisters, Jeanne, Shelda and Joanne (Pal).

Following graduation from high school, Bruce joined the Royal Canadian Air Force as a radar mechanic and stationed in Britain and India. After the war he attended the University of

Saskatchewan and Knox College in Toronto. Ordained, Bruce ministered to congregations in Moose Jaw and Moosomin, Saskatchewan; Brandon, Manitoba; Glenview, Patterson and Coldstream Churches, Toronto, and Central Church, Hamilton. Bruce is survived by his wife, Lenke (nee Pongor), son Robert John (Leslie) and daughter Victoria Cooper (Matthew). He will be missed by grandchildren Jonathan (Elaine), Daniel (Carolyn), Jordan and Jaimie; step-grandson Robert; great-grandchildren Kai and Aidan; and step-grandchild Lainey.

Bruce will be remembered for his great compassion for people and his wonderful humour. He lived his life as a faithful witness to Christ. Funeral and interment took place on July 7, 2016.

MRS. JEAN MARIE MUTH

Jean Marie Muth, deaconess of The Presbyterian Church in Canada, was born in Red Deer, Alberta on May 10, 1935, daughter of the late Rev. Hugh Jack and Anna Brell. She died at Port Dover on Wednesday, April 27, 2016.

Marie was the wife of the Rev. Malcolm Muth. They were the parents of eight children, grandparents of ten and great-grandparents of two. Jean was a life member of the Women's Missionary Society of The Presbyterian Church in Canada, a long time member and supporter of the Canadian Bible Society and the Voice for Life.

The funeral service was at St. Paul's Church, Simcoe, on Saturday, April 30, 2016.

O Lord, I have loved the habitation of Thy house and the place where Thine honour dwelleth. (Psalm 26:8)

I shall behold Thy face in righteousness: I shall be satisfied when I awake with Thy likeness. (Psalm 17:15)

Presbytery of Paris

THE REV. JAMES M. GRANT B.A., B.D.

The Rev. James M. Grant passed away peacefully with his family by his side on September 27, 2016. James was predeceased by his loving wife of 64 years, Annabelle (nee Townsend) in 2014, his parents Hector and Nellie Grant, his siblings Mae MacDonald, Katherine MacLaughlin and Margaret Germaine. Left to mourn are his daughters Irene (Gordon) Dickie of London, Miriam Grant of Kelowna, two granddaughters Sarah (Tuhin) Jajal and Laura Janzen, two great-grandchildren Oliver and Aliyah Jajal, and sister-in-law Betsy Tate (Barry).

James grew up in the countryside of Nova Scotia and at an early age felt the call of Christian ministry. Sensitive to the responsibility of his calling, he endeavoured to share such faith and gifts as God had given him. As an active pastoral minister for 42 years, he served his Lord in Kenora, Ontario; Durham, Nova Scotia; Huntingdon, Quebec; Leamington, Ontario; and Westville, Nova Scotia.

His green thumb and love of gardening yielded epic gardens and flowers from seed. His cottage in Caribou, Nova Scotia, bore the fruit of his woodworking skills and had been the homestead for decades of Maritime stories and happy summer vacations. His love and faith in the Lord and his family was always his foundation. Well done thy good and faithful servant.

The memorial service was conducted by the Rev. Stan Cox in Knox Church, Woodstock. Internment took place in the Glenbard cemetery, Nova Scotia.

THE REV. GLORIA L. LANGLOIS B.S.C., B.TH., M.DIV.

The Rev. Gloria Lorraine Langlois (nee Goruk), wife of Robert, resident of Port Stanley, former dietitian and Presbyterian minister, died on February 12, 2017, at the St. Thomas Elgin General Hospital in the company of her husband and children. A worship service to celebrate the life and ministry of the Rev. Gloria Langlois was held at St. James Church, on February 18, 2017.

Known for her compassionate and caring nature, Gloria had a strength and determination that was belied by her marvelous smile. Born in Edmonton, Alberta, on October 30, 1945, she grew up with a family-oriented, yet independent mother who instilled in her a strong work ethic, and a younger brother Ken, whom she loved and cherished. Graduating from H.A. Gray School in 1960 with honours in home economics, she attended to the University of Alberta where she graduated with a B.Sc. in household economics.

On May 4, 1968, Gloria married Robert Langlois with whom she would explore museums, new cities, cultures and cuisines. He shared Gloria's love of life and brought her such happiness. Over the next few years, Gloria and Robert welcomed their daughters, Catherine and Elizabeth. Gloria worked as a dietician at the Royal Edward Chest Hospital and Ste. Anne's Veterans Hospital, ultimately becoming Assistant Director of Dietetics at the Jewish General Hospital in Montreal.

The 1990s brought Gloria great personal joy as she left her work in the hospital setting and accepted God's call to serve as a minister of Word and Sacraments. In 1992, with heartfelt support from her family and Briarwood Church, Beaconsfield, she graduated from The Presbyterian College, Montreal, with a Bachelor of Theology and a Master of Divinity.

Gloria and Robert moved to Southwestern Ontario and Gloria began a new life as the minister for Knox Church, Belmont, and St. James Church, North Yarmouth. New lifelong friends, new beaches to explore, new restaurant menus to peruse and new gardens to grow in Port Stanley brought Gloria peace and contentment while she nurtured and served her congregations.

In her ministry Gloria shared the good news of the steadfast love of God with her leadership of worship, preaching, teaching and pastoral care. We thank God for the life, faith and ministry of Gloria Langlois, a gifted and devoted servant of God and a faithful member of presbytery. Gloria will be greatly missed as a colleague, sister in Christ, friend and family member.

In the words of her daughters, "Gloria showed us how to thrive and grow, and learn to be good people. She was an amazing role model who taught us we could be anything, but most of all, that we should love."

**SYNOD OF ALBERTA AND THE NORTHWEST
Presbytery of Calgary-Macleod**

**THE REV. J. BROWN MILNE
B.A.**

The Rev. J. Brown Milne passed away in Calgary, Alberta, on March 25, 2017 a few weeks before he would have celebrated the 60th anniversary of his ordination and his 60th wedding anniversary.

Brown was born, the youngest of six, in Goderich, Ontario, on October 15, 1932, and grew up in Knox Church there. He was a graduate of the University of Toronto and Knox College. In the spring of 1957, Brown was ordained and married Mavis Miller, and the couple moved to their first charge – an enjoyable three years at First Church, Whitehorse, Yukon. Brown later served in Riverside and St. John's, Medicine Hat, Alberta, and St. Andrew's and St. Stephen's, North Vancouver, British Columbia.

In Vancouver, Brown was among the first to study clinical pastoral care, which became the focus of his career and his passion from then on. Brown served more than twenty-five years as chaplain and director of pastoral care at Calgary General Hospital (CGH). Supported by a network of close CGH colleagues and his unflappable sense of humour, Brown comforted countless patients and families in crisis, changing the course of many spiritual lives.

In addition to his hospital work, Brown was actively involved at Camp Kannawin, Sylvan Lake, Alberta, and three generations of Milne/Miller children have wonderful memories of their summers at camp. In addition, the Back-Door, a local program to assist street kids and congregational life at Varsity Acres Church benefitted from his committed participation. After retirement, Brown found new ways to help others through his volunteer work with the Canadian Cancer Society, as a driver and pathfinder for patients, and by serving on the Clinical Ethics Committee at the Tom Baker Cancer Centre. He also volunteered with the VAPC Side-by-Side program for alzheimer's patients and their caregivers from its inception until he entered hospital for the last time.

Travel, friends, cousins and camping were constant sources of pleasure in the Milne family's lives. Mavis's long career in the travel industry allowed the couple to visit every continent of the world.

Brown loved to make others laugh and with an infallible memory for jokes, he did that well and frequently his entire life. Brown is most deeply missed by his wife Mavis, his children (Tim, Stephen, Lee and Tracy), grandchildren (Toben, Sydney, Kelly, Spencer and Dustin), great-grandchildren (Caeden, Nathan and Rhys) and his sister, Eunice Bisset. A celebration of Brown's life was held at Varsity Acres Church, Calgary, on April 3, 2017.

SYNOD OF BRITISH COLUMBIA
The Presbytery of Westminster

THE REV. RINSON T.K. LIN
B.SC., L.TH.

The Rev. Rinson Lin died on March 24, 2017. Born in Hong Kong in 1929, Rinson was the second of ten children. He attended the Diocesan Boys School in Hong Kong. In 1950, Rinson attended Lingnan University in Guangzhou to study electrical engineering and became an assistant lecturer at the Huazhong Institute of Technology upon graduation. In 1953 he married Kitty Leung and three children were born to them.

Rinson studied theology at the Hong Kong Ming Hua College and later Trinity Theological College in Singapore. He was ordained to the priesthood in 1971. His service has included the parish of St. Michael and All Angels in Sandakan and St. Paul's, Anglican in Hong Kong. In 1974 the family immigrated to Vancouver and Rinson began his ministry with the Chinese Presbyterian Church in Vancouver in 1976, where he served as minister until his retirement in 1994. Even in retirement, Rinson traveled to Norway and Sweden for 6 months each year to serve the local Chinese churches there.

The Presbytery of Westminster gives thanks to God for the Rev. Rinson Lin's faithful ministry over these many years and for the wide reach of his life.

THE REV. JOHN (JACK) WILLIAMSON MILLS
B.A.

The Rev. John Williamson (Jack) Mills died on October 13, 2016. Jack was born in Belfast, Northern Ireland, in 1931. Jack was educated at Magee College, Londonderry, and Trinity College, Dublin, then received his theological education at Assembly's College in Belfast. His first charge was at Kells and Eskylane, County Antrim.

Jack moved to Canada in 1972 after receiving a call to Chalmers Church, Calgary, then moved once again in 1978 to begin ministry at Fairview Church, Vancouver. Jack shared his life and ministry with his beloved wife Betty and their three children. After retirement from Fairview in 1996, Jack continued to serve God's people at St. John's Church, White Rock.

Jack was first and foremost a pastor, a compassionate, gentle giant who loved the people he served and loved. He was a peacemaker whose love for people was profoundly shaped by the love he knew in his Lord Jesus Christ. We are comforted in the knowledge that now Jack knows fully and eternally the peace of one who is the Prince of Peace. The Presbytery of Westminster gives thanks to God for God's faithful servant Jack Mills and for the gifts of friendship, collegiality, shared ministry and kindness which we were blessed to have known through him.

THE REV. DR. TEUNIS (TONY) PLOMP
B.A., B.D., D.D.

The Rev. Dr. Teunis (Tony) Plomp, died September 23, 2016

Tony was born in Schiebroek, Netherlands, in 1938 and moved to Canada in 1951. After earning degrees at both the University of British Columbia and Knox College, Toronto, Tony was ordained to the ministry of Word and Sacraments within The Presbyterian Church in Canada in 1963. Tony began his congregational ministry at Goforth Church, Saskatoon, then was called to

Richmond Church, Richmond, where he served for 36 years. After retiring from Richmond Church, Tony served as Director of Pastoral Care at Fairview Church, Vancouver.

Beyond congregational ministry, Tony served the broader denomination of The Presbyterian Church in Canada as the Moderator of the 113th General Assembly and also as the Assembly's longest serving Deputy Clerk. Tony's capacity for ministry found many other outlets as well, as Clerk of the Presbytery of Westminster, Chaplain at the New Haven Correctional Facility in Burnaby, and as a prolific writer, including for many years in the *Presbyterian Record*.

Tony loved engaging in good, informed and passionate conversations about the church he loved, listening to the beauty of music in its many forms, and the company of good friends and colleagues. His love for his family, his wife Margaret and their children, was unquestionable and was reciprocated in its entirety. He loved most his Lord and Saviour Jesus Christ, to whom he was faithful, in life, and now in eternal life.

The Presbytery of Westminster gives thanks to God for God's faithful servant Tony Plomp and for the immeasurable gifts of ministry, capacity and friendship that was manifested in the witness of his life.

SUPPLEMENTARY LIST OF DEGREES AND THEIR SOURCES

Carr, John C.	D.D.	Knox College, Toronto, ON
Chan, Elizabeth	B.Sc. (Hons.)	University of Guelph, Guelph, ON
	B.Ed.	University of Ottawa, Ottawa, ON
	M.Div.	Tyndale, Toronto, ON
Chew, Phye-Huat (Pye)	LLB	University of Sydney, Australia
	Dip.C.S.	Regent College, Vancouver, BC
	M.Div.	Regent College, Vancouver, BC
	M.T.S.	Knox College, Toronto, ON
Crawford, John J.	M.Sc.	Walden University, Minneapolis, MN
	B.A.	Trent University, Peterborough, ON
	B.A.Ed.	York University, Toronto, ON
Griffiths, Torrey R.	M.Div.	Knox College, Toronto, ON
	D.D.	Knox College, Toronto, ON
	D.Min.	McCormick Theol. Seminary, Chicago, IL
Horst, Karen R.	B.Th.	Near East School of Theology, Lebanon
Ingram, William	M.Th.	Knox College, Toronto, ON
Kandalajt, Shahrzad	Ph.D.	University of Ottawa, Ottawa, ON
Mutavdzija, Stephen	MACP	Yorkville University, Fredericton, NB
Menard, Wayne	D.D.	Presbyterian College, Montreal, QC
Mulder, Nicolaas	D.Min.	Acadia University, Wolfville, NS
Pettigrew, Cedric	D.Min.	Knox College, Toronto, ON
Reinders, Philip	B.A.	Free State, Bloemfontein, South Africa
Scrivens, Mona	B.A.(Hons)	Free State, Bloemfontein, South Africa
	M.Th.	Free State, Bloemfontein, South Africa
Snyman, Gabriel	M.A.	Regent University, Virginia Beach, VA
	M.Div.	Presbyterian College, Montreal, QC
Sturtevant, David	D.Min.	Toronto School of Theology, Toronto, ON
Vais, Heather J.	B.A.	Nanjing Union Theological Seminary, China
	M.A.	Sious Falls Seminary, SD
Wang, Ying	B.B.A.	Simon Fraser University, Vancouver, BC
	M.Div.	Vancouver School of Theology, Vancouver, BC
	D.Min.	Ashlund Seminary, Cleveland, OH
Wilson, Charlene		

SYNOD CLERK CONTACT INFORMATION**Atlantic Provinces**

The Rev. Dr. David Sutherland
22 Dorset Dr.
Bible Hill, NS B6L 3H8

902-895-4546 (R)
dsutherland980@gmail.com

Quebec & Eastern Ontario

Ms. Donna McIlveen
1711 County Rd. 2
Johnstown, ON K0E 1T1

613-657-3803 (R)
donnamcilveen79@gmail.com

Central, Northeastern Ontario and Bermuda

The Rev. Jim Biggs
55 Westacott Cr.
Ajax, ON L1T 4H8

905-428-0505 (R)
revjimbob@hotmail.com

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

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

Saskatchewan

The Rev. Robert D. Wilson
2242 Goff Place
Regina, SK S4V 2T7

306-525-3889 (R)
306-535-7195 (cell)
wilsonret@sasktel.net

Alberta & The Northwest

Ms. Winona Haliburton
104-4944 8th Ave. SW
Calgary, AB T3C 0H4

403-246-6501 (R)
WInona@shaw.ca

British Columbia

The Rev. Reid Chudley
2964 Tillicum Rd.
Saanich, BC V9A 2A8

250-858-7390 (cell)
250-338-4525 (C)
clerksynodofbc@gmail.com

SYNOD AND PRESBYTERY CLERKS AND CONVENERS OF STANDING COMMITTEES – 2017

SYNOD & PRESBYTERY	CLERK	TREASURER	MISSION	CONG'L LIFE	MINISTRY	HISTORY	PENSION
Atlantic Provinces	D. Sutherland	C. Weeks	A. Sutherland	D. Mackay		G. Matheson	
1. Cape Breton	M. MacLeod	W. Sneddon	R. Lyle	R. Ritchie	R. Ritchie	R. Ritchie	
2. Newfoundland	D. Krunys	L. Crawford		M. Coombes	D. Sturtevant		D. Krunys
3. Pictou	C. McPherson	A. Pearson	B. Langille	B. Langille	J. Lackie	G. Matheson	C. McPherson
4. Halifax & Lunenburg	P.A. McDonald	P.A. McDonald	B. Mattinson	P.A. McDonald	L. Mawhinney	P.A. McDonald	P.A. McDonald
5. New Brunswick	K. Burdett	E. Kraglund					
6. Prince Edward Island	N. Harvey	S. MacDonald		P. Hamilton	R. MacPhee		
Quebec & Eastern Ontario	D. McIlveen	J.R. Davidson	B. Mack			J. Vaudry	J.R. Davidson
7. Quebec	B. Fotheringham	V. Blouin	V. Blouin	R. Davidson		R. Davidson	
8. Montreal	M. Pettem	B. Ruse	K. Diviney	S. Mosley	P. Wu	B. Mack	
9. Seaway-Glengarry	D. McIlveen	I. MacMillan	J. Ferrier	H. McIntosh	J. Douglas		
10. Ottawa	J.T. Hurd	N. Rebin	D.Allen-Macartney	W. Ball	J. Pot	D. MacMillan	R. Connelly
11. Lanark & Renfrew	P. McNab	R. Anderson	J. Hillard		M. Guthrie	M. Halsall	
Central, Northeastern Ontario & Bermuda	J. Biggs	G. Myers					
12. Kingston	J. Cameron	G. Allan	J. Gordon	J. Gordon	K. Yarrow		
13. Lindsay- Peterborough	J. Halstead	B. Hoyle	J. Baird	A. Blane	N. Ellis		
14. Pickering	M. Sams	J. Weatherup	D. Paterson		M. Scrivens		
15. East Toronto	A. Bisset	B. Nawratil	R. Farris/W. Denyer		H. Athanasiadis		
16. West Toronto	T. Smit	M. Mawhinney	J. Ryu-Chan	A. Oku			
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. Hopkins
19. Barrie	J. Sitrler	A. Cowan	S. Webb	M. Van Essen	D. May		D. May
20. Temiskaming	C. Walker	C. Walker		S. McCaig			
21. Algoma & North Bay	D. Laity	D. Laity	D. Reeves	J. Wilson	J. Wilson	D. Laity	D. Laity
22. Waterloo- Wellington	D. Clarke	A. Stewart	M. Gaskin	J. Olivier	S. Sinclair		
23. Eastern Han-Ca	J. Khang	Y. Lee	M. Son				

SYNOD & PRESBYTERY	CLERK	TREASURER	MISSION	CONG'L LIFE	MINISTRY	HISTORY	PENSION
Southwestern Ontario	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	J. Harrison
26. Paris	D. Adlam	J. Rickwood	C. Little			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		B. Sargent		
29. Lambton-West Middlesex	S. Murdock	C. MacDonald	I. Marnoch	A. McLean	M. Muller		
30. Huron-Perth	J. Henderson	R. Reath	R. Congram	R. Congram	T. McDonald-Lee	R. Congram	T. McDonald-Lee
31. Grey-Bruce- Maitland	J. Gilbert	B. Price		L. Skinner			
Manitoba & Northwestern Ontario	P. Bush	D. Pachaluk	P. Bush	P. Bush	P. Bush	P. Bush	P. Bush
32. Superior	S. Mattinson	W. Marsh					
33. Winnipeg	B. Pilozow	D. Clarke	P. Bush	K. MacDonald	K. MacDonald		
34. Brandon	J. Zondag	M. Proven	H. Hildebrandt	B. Alston	B. Alston		
Saskatchewan	R. Wilson	J. Szostak				S. Shynkaruk	
35. Assiniboia	J. Szostak	I. Golaiy	R. Bak	I. Golaiy	D. Pattemore		
36. Northern Saskatchewan	A. Currie	S. Nixon			S. Folster		
Alberta & the Northwest	W. Haliburton	R. Anderson				K. Munro	
37. Peace River	G. Malcolm	J. Malcolm	G. Malcolm	G. Malcolm	L. Price	G. Malcolm	G. Malcolm
38. Edmonton-Lakeland	H. Currie	W. Hessels	A. Wallace	B. Calder	C. McNeil	K. Munro	H. Currie
39. Central Alberta	D. Maxwell	R. Anderson	C. Madsen	C. Madsen	D. Maxwell	D. Maxwell	D. Maxwell
40. Calgary-Macleod	D. Delpert	P. Gaiser	G. Gunnink	C. Kuhn	C. Kuhn		
British Columbia	R. Chudley	P. Northover					
41. Kootenay	G. Robertson	M. Robertson	G. Robertson	J. Deeney	G. Brown	G. Robertson	G. Robertson
42. Kamloops	H. Hilder		C. Cross	T. Charlton	K. Dahl		
43. Westminster	V. Kim	N. Deacon	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

NAME AND ADDRESS	CONTACT	E-MAIL/WEBSITE
Camp Geddie Summer: RR1 3555 Shore Rd. Merigomish, NS B0K 1G0 902-393-3848	Whitney Canning	campgeddie.ca director@campgeddie.ca
Camp MacLeod 2731 Trout Brook Rd. Albert Bridge, NS B1K 2P2 902-562-1085	Terrance MacLeod	campmacleod@hotmail.com
Camp Keir 35 Fitzroy St. Charlottetown, PE C1A 1R2 902-894-3234	Amanda Henderson- Bolton	campkeir.ca janederson@hotmail.com
Gracefield Christian Camp and Retreat Centre PO Box 420 37 Ch. Des Loisirs Gracefield, QC J0X 1W0 888-493-2267; 819-463-2465	Barbara Draper	gracefieldcamp.ca director@gracefieldcamp.ca info@gracefieldcamp.ca
Camp d'action biblique PO Box 3154 Richmond, QC J0B 2H0 819-826-5400 (camp) 450-826-4599 (director)	Anita Mack Randy Johnston	cabqc.ca cabqc@yahoo.ca
Cairn Camping & Retreat Centres		
- Glen Mhor and Iona RR 1 Baysville, ON P0B 1A0 705-767-3300	Robynne Howard/ Bridget Tilly	ilovecamp.org admin@ilovecamp.org
- Presbyterian Music Camp Muskoka	Ruthanne Robertson	musicamp.ca ruthannrobertson@gmail.com
Camp Kintail Summer: RR3 85153 Bluewater Hwy Goderich, ON N7A 3X9 Year Around: 519-529-7317 Winter: Box 153 Goderich, ON N7A 3Z2	Theresa McDonald-Lee	campkintail.ca grow@campkintail.ca
	Johnathon Lee	
Huron Feathers Centre Summer: 303 Lakeshore Blvd. N. Sauble Beach, ON N0H 2G0 519-422-2050 (staff cottage) 226-909-0573 (Centre in season)	John Gilbert	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

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

dutchharbourcamp@gmail.com

Bonnie Anderson

Camp Douglas

c/o 11858-216th St.

Maple Ridge, BC V2X 5H8

778-866-5543

Kirk Deutschmann

campdouglas.ca

director@campdouglas.ca

Camp VIP

c/o 2408 Glenayr Dr.

Nanaimo, BC V9S 3R7

250-815-5335

Whitney Hanna

pcm@vipresbytery.net

vipresbytery.net

SYNOD OF THE ATLANTIC PROVINCES**1. PRESBYTERY OF CAPE BRETON**

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
1 Baddeck, Knox (CB010) Box 184, Grant St. Baddeck, NS B0E 1B0 902-295-1522 (C) briandmacleod@hotmail.com - St. Ann's, Ephraim Scott (CB011) Box 184 Baddeck, NS B0E 1B0 briandmacleod@hotmail.com	Brian D. MacLeod	Donald Morrison Mary MacLeod
2 Boularderie Pastoral Charge (CB030) - Big Bras d'Or, St. James (CB200) 1829 Old Route 5 Big Bras d'Or, NS B1X 1A5 902-674-2469(O) ptrmacdonald@gmail.com - Ross Ferry, Knox (CB210) 1829 Old Route 5 Big Bras d'Or, NS B1X 1A5 902-674-2469 (O) ptrmacdonald@gmail.com	Peter D. MacDonald	Carolyn Leal
3 Glace Bay, St. Paul's (CB050) 262 Brookside St., Box 431 Glace Bay, NS B1A 6B4 902-842-0150 (C) jk@seaside.ns.ca	Vacant	John S. MacDonald
4 Grand River (CB060) c/o Norman Bartholomew 279 East Side Rd., Box 2 MI Grand River, NS B0E 1M0 - Framboise, St. Andrew's (CB061) RR 1 Gabus, NS B0A 1K0 - Loch Lomond, Calvin (CB062) 735 Hay Cove Rd., RR 1 St. Peters, NS B0E 3B0	Vacant	Norman Bartholomew
5 Little Narrows (CB070) Box 352 Whycocomagh, NS B0E 3M0 yick96@hotmail.com - Whycocomagh, St. Andrew's (CB071) RR 1 Whycocomagh, NS B0E 3M0 yick96@hotmail.com	Andrew S. MacDonald	Ann Hayes Fred Matthews
6 Louisbourg-Catalone Pastoral Charge (CB102) c/o Ms. Wendy Bryan 7038 Hornes Rd. Albert Bridge, NS B1K 2Z9	Vacant	Wendy Bryan

1. PRESBYTERY OF CAPE BRETON

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
- Catalone, St. James (CB101) c/o Ms. Wendy Bryan 7038 Hornes Rd. Albert Bridge, NS B1K 2Z9 wendyandbill@ns.sympatico.ca		
- Louisbourg, Zion (CB102) c/o Ms. Wendy Bryan 7038 Hornes Rd. Albert Bridge, NS B1K 2Z9 wendyandbill@ns.sympatico.ca		
7 Middle River, Farquharson (CB090) 1948 Cabot Trail RR 3, Box 10, Site 1 Baddeck, NS B0E 1B0	Vacant	Winston Nicholson
- Lake Ainslie (CB091) RR 1 Whycocomagh, NS B0E 3M0 lapreschurch@hotmail.ca		Johnena MacLellan
8 Mira Pastoral Charge - Marion Bridge, St. Columba (CB080) 2556 Hillside Rd. Marion Bridge, NS B1K 1C6 902-727-2625 (C) skye@ns.sympatico.ca	Lydia E. MacKinnon	Clayton Bartlett
- Mira Ferry, Union (CB081) c/o 280 Brickyard Rd. Albert Bridge, NS B1K 2R4 skye@ns.sympatico.ca		Clayton Bartlett
9 North River and North Shore North River, St. Andrew's (CB160) c/o 49502 Cabot Trail, RR 4 Baddeck, NS B0E 1B0 902-929-2548 (C) corrie.stewart@ns.sympatico.ca	W. Corrie Stewart	Barbara Tower
10 North Sydney, St. Giles (CB120) c/o Mary MacFarlane 132 Regent St. North Sydney, NS B2A 2G5 902-794-7118 (C)	R. Ritchie Robinson	Norma MacAdam
11 River Denys (CB132) c/o Marina MacIntyre RR 1 West Bay Road, NS B0E 3L0	Vacant	Raymond MacPhail
- Malagawatch, Fulton (CB131) c/o Marina MacIntyre RR 1 West Bay Road, NS B0E 3L0		
12 Sydney, Bethel (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

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
13 Sydney Mines, St. Andrew's (CB150) 643 Main St. Sydney Mines, NS B1V 2L1 902-736-8884 (C) barclaymackay@eastlink.ca	Marion R. Barclay MacKay	Michael McIsaac

Appendix to Roll

1 G. Cameron Brett	Retired
2 Ian G. MacLeod	Retired, Minister Emeritus, Baddeck/South Haven Charge
3 Margaret A. MacLeod (Diaconal)	Without Charge
4 James D. Skinner	Without Charge

Clerk of Presbytery: Ms. Margaret MacLeod, 37 Topshee Dr., Sydney, NS, B1S 2L1. Phone: 902-270-0003, cbclerk01@gmail.com

(For statistical information see page 748)

2. PRESBYTERY OF NEWFOUNDLAND

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
1 Grand Falls/Windsor, St. Matthew's (NF010) 93 Harmsworth Dr. Grand Falls-Windsor, NL A2A 2Y7 709-489-1578 l_allan04@yahoo.ca	Vacant	Debbie Hynes
2 St. John's, St. Andrew's (NF020) PO Box 6206 St. John's, NL A1C 6J9 709-726-5385 (C), 709-726-5740 (F) standrews@bellaliant.com	Derek Krunys	Bruce Templeton
3 St. John's, St. David's (NF030) 98 Elizabeth Ave. St. John's, NLvA1B 1R8 709-722-2382 (C) stdavids@nfld.com	David T. Sturtevant	Lillian Crawford

Other Ministries

1 Ian S. Wishart	Retired
------------------	---------

Appendix to Roll

1 Cassandra H.J. Wessel	Retired
-------------------------	---------

Diaconal Ministries – Other

1 Jean Tooktoshina	Rigolet, Labrador, NL, A0P 1P0
--------------------	--------------------------------

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 748)

3. PRESBYTERY OF PICTOU

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
1 Barney's River – Marshy Hope (PI010) Kenzieville RR 1 Barney's River, NS B0K 1A0 902-924-2432 (C)	Vacant	Marjorie Murray
2 Blue Mountain, Knox (PI020) RR 5 New Glasgow, NS B2H 5C8 902-922-2238 (C)	Gail Johnson-Murdock (Stated Supply)	Joan Coady
- East River St. Mary's, Zion (PI021) c/o Audrey Cameron 684 Sherbrooke Rd. East River St. Mary's, NS B2H 5C8 902-922-2287(C)		Cathy Cameron
- Garden of Eden, Blair (PI022) 3649 Sunnybrae Eden Rd. Garden of Eden, NS B2H 5C8		Kaye MacDonald
3 East River Pastoral Charge (PI034)	Gail Johnson-Murdock	Howard Archibald
- St. Paul's (PI032) c/o H. Archibald 355 Irish Mtn. Rd., RR 2 New Glasgow, NS B2H 5C5 howard.lindaarchibald@gmail.com		
- Springville (PI031) c/o H. Archibald 355 Irish Mtn. Rd., RR 2 New Glasgow, NS B2H 5C5 howard.lindaarchibald@gmail.com		
- Sunnybrae, Calvin (PI033) c/o H. Archibald 355 Irish Mtn. Rd., RR 2 New Glasgow, NS B2H 5C5 howard.lindaarchibald@gmail.com		
4 Glenelg (PI151) RR 1 Guysboro County Aspen, NS B0H 1E0 902-833-2700 (C) bonniejmcgrath@gmail.com	Vacant	Robert Fraser
5 Hopewell, First (PI040) General Delivery Hopewell, NS B0K 1C0	Vacant	Joanne Nichols
- Gairloch, St. Andrew's (PI042) RR 2 Westville, NS B0K 2A0 902-396-4206 (C)		Robert Nelson
- Rocklin, Middle River (PI043) c/o Wayne MacKay 10 E Fraser Cross Rd., RR 2 Westville, NS B0K 2A0 902-396-4380		Mary Irene Chesnutt

3. PRESBYTERY OF PICTOU

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
6 Little Harbour (PI050) RR 1 New Glasgow, NS B2H 5C4 902-752-2235 (C) lorne.macleod@eastlink.ca - Pictou Landing, Bethel (PI051) RR 2 Trenton, NS B0K 1X0 lorne.macleod@eastlink.ca	Lorne A. MacLeod	Cathy McLean Wm. MacPherson
7 MacLennan's Mtn., St. John's (PI060) RR 4 New Glasgow, NS B2H 5C7	Stated Supply	Sandy MacGregor
8 Moser River, St. Giles (PI152) c/o A. Moser Box 156 Sheet Harbour, NS B0J 3B0	Stated Supply	Angus H. Moser
9 New Glasgow, First (PI070) 208 MacLean St. New Glasgow, NS B2H 4M9 902-752-5691 (C), 902-755-2055 (F) first.church@ns.aliantzinc.ca	J. Kenneth MacLeod (Interim Minister)	Sharon Mason
10 New Glasgow, St. Andrew's (PI080) 37 Mountain Rd. New Glasgow, NS B2H 3W4 902-752-5326 (C) thekirk.office@ns.sympatico.ca	Joon Ki Kim	Wally Sutherland
11 Oxford-Riverview Pastoral Charge - Oxford, St. James (PI161) PO Box 228 Oxford, NS B0M 1P0 902-447-3013 (C) - Riverview, St. Andrew's (PI162) c/o D. Dixon RR 1, Cumb Cty Port Howe, NS B0K 1K0	Vacant	Robert Hunsley Dorothy Dixon
12 Pictou, First (PI100) Box 1003 Prince St. Pictou, NS B0K 1H0 902-485-4298 (C), 902-485-1562 (F) g.cmacdonald@eastlink.ca	Vacant	Chris MacDonald
13 Pictou, St. Andrew's (PI110) Box 254, 105 Coleraine St. Pictou, NS B0K 1H0 902-485-5014 (C) murray.hill@ns.sympatico.ca	Vacant	Murray Hill
14 River John, St. George's (PI130) c/o Mike Joudrey 1384 Mountain Rd. River John, NS B0K 1N0 902-957-0475	Vacant	Michael Joudrey

3. PRESBYTERY OF PICTOU

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
- Toney River, St. David's (PI131) c/o Darlene Henderson 43 Buchanan Rd. Poplar Hill, NS B0K 1N0 902-485-1882 dm_henderson@hotmail.com		Darlene Henderson
15 Scotsburn, Bethel (PI140) 1162 Campbell Hill Rd., RR 2 Scotsburn, NS B0K 1R0 902-485-6137 (C), 902-485-6137 (F) bethel@bellaliant.com	Vacant	Evan Murray
- West Branch, Burns Memorial (PI142) RR 1 Scotsburn, NS B0K 1R0		Esther S. Bain
16 Stellarton, First (PI170) Box 132 Stellarton, NS B0K 1S0 902-752-6548 (C) sfpc@bellaliant.com	Charles E. McPherson	Bill Fraser (Acting)
17 Tatamagouche, Sedgwick Mem. (PI180) Box 98 Tatamagouche, NS B0K 1V0 902-657-2748 (C)	Vacant	Lesley Jean Tucker
- Wallace, St. Matthew's (PI182) c/o Box 188 Wallace, NS B0K 1Y0 902-257-2811 (C)		Ira Drysdale
18 Thorburn, Union (PI190) Box 12 Thorburn, NS B0K 1W0 902-922-2366 (C)	Jeffrey R. Lackie	Ray Kirk
- Sutherland's River (PI191) RR 1 Thorburn, NS B0K 1W0 902-922-2366 (C)		Audrey Hodder
19 West River Pastoral Charge		
- Durham, West River (PI200) c/o C. Wood RR 2 Pictou, NS B0K 1H0 cnwood@eastlink.ca	Mary Anne Grant (Stated Supply)	Clifton Wood
- Greenhill, Salem (PI201) RR 1 Westville, NS B0K 2A0		Jori Hart
- Saltsprings, St. Luke's (PI202) RR 1 Salt Springs, NS B0K 1P0 cyndi.kellyparks@tncweb.ca		Cynthia Parks
20 Westville, St. Andrew's (PI220) 2011 Church St., Box 1078 Westville, NS B0K 2A0 902-396-4014 (C), 902-485-1562 (F) lonieferguson@hotmail.com	Bonnie M.G. Wynn	Alonzo Ferguson

3. PRESBYTERY OF PICTOU

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
- Merigomish, St. Paul's (PI012) RR 1, Rte. 245 Merigomish, NS B0K 1G0 902-926-2112 (C)		John Muir

Appendix to Roll

1 Ina Adamson (Diaconal)	Retired
2 Gregory Dickson	Retired
3 D. John Fortier	Retired
4 Keith P. Humphrey	Retired
5 D. Ross MacDonald	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 749)

4. PRESBYTERY OF HALIFAX & LUNENBURG

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
1 Dartmouth, Iona (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 Dartmouth, St. Andrew's (HL020) 216 School St. Dartmouth, NS B3A 2Y4 902-469-4480 (C), 902-466-0210 (F) ceweeks@ns.sympatico.ca	P.A. (Sandy) McDonald	Cheryl E. Weeks
3 Dean, Sharon (HL030) PO Box 86 Upper Musquodoboit, NS B0N 2M0 902-568-2771 (C) mikewahenderson@gmail.com	Michael W.A. Henderson	Kenneth Lemmon
4 Elmsdale, St. Matthew's (HL040) 143 Hwy 214 Elmsdale, NS B2S 1G7 902-883-2550 (C) ehlpc@bellaliant.com	Beth M. Mattinson	Grant MacDonald
- Hardwood Lands (HL041) 8178 Highway 14 Hardwood Lands, NS B0N 1Y0 902-758-1031 (C) ehlpc@bellaliant.com		Graham Gagne

4. PRESBYTERY OF HALIFAX & LUNENBURG

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
Halifax:		
5 Calvin (HL050) 3311 Ashburn Ave. Halifax, NS B3L 4C3 902-455-7435 (C) calvinhalifax@bellaliant.com	Michael Koslowski	Debbie Lyver
6 Church of St. David (HL070) 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	Valerie Macdonald
7 Lower Sackville, First Sackville (HL100) 60 Beaver Bank Rd. Lower Sackville, NS B4E 1G6 902-865-4053 (C) jeanmacaulay@eastlink.ca	Jean K. MacAulay	Marian Tomlik
8 Lunenburg, St. Andrew's (HL080) Box 218 Lunenburg, NS B0J 2C0 902-634-4846 (C), - Rose Bay, St. Andrew's (HL081) Box 24 Riverport, NS B0J 2W0 902-766-4718 (C) brenda.oxner@gmail.com	D. Laurence Mawhinney (Stated Supply)	Edward Fralick George Walker
9 New Dublin-Conquerall - Dublin Shore, Knox (HL091) c/o Ola Hirtle RR 1 La Have, NS B0R 1C0 902-688-2321 (C) ann.taylor@eastlink.ca - West Dublin, St. Matthew's (HL092) c/o Ola Hirtle RR 1 La Have, NS B0R 1C0 902-688-2321 (C) ann.taylor@eastlink.ca	D. Laurence Mawhinney (Stated Supply)	Ola Hirtle
10 New Minas, Kings (HL130) 5563 Prospect Rd. New Minas, NS B4N 3K8 902-681-1333 (C), 902-681-1246 (F) kingschurch@ns.aliantzinc.ca	Timothy F. Archibald	Mike Van den Hof
11 Noel Road, St. James' (HL121) c/o Sandra Cameron 923 Ettinger Rd., RR 2 Kennetcook, NS B0N 1P0 902-369-2696 (C) sandracameron@xplornet.com	Vacant	Sandra N. Cameron

4. PRESBYTERY OF HALIFAX & LUNENBURG

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
12 Truro, St. James' (HL110) 142 Queen St. Truro, NS B2N 2B5 902-893-9587 (C) stjameschurch@eastlink.ca	Andrew G. Campbell	George MacKenzie
- McClure's Mills, St. Paul's (HL111) 142 Queen St. Truro, NS B2N 2B5 902-893-9587 (C) stjameschurch@eastlink.ca	Vacant	Leota Upham
13 Windsor, St. John's (HL120) Box 482 Windsor, NS B0N 2T0 902-757-2445 (C)	Jean K. MacAulay (Stated Supply)	Beverley Harvey

Other Ministries

- | | |
|-------------------|--------------------------------------|
| 1 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 Judith 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 E.M. Iona MacLean | Retired |
| 7 G. Clair MacLeod | Retired |
| 8 W.G. Sydney McDonald | Retired |
| 9 Donald Mews | Without Charge |
| 10 Gwendolyn Roberts | Retired |
| 11 J. Bruce Robertson | Retired |
| 12 Anna Smith | Without Charge |
| 13 David W.K. Sutherland | Retired |

Clerk of Presbytery: The Rev. Dr. P.A. (Sandy) McDonald, 4 Pinehill Road, Dartmouth, NS, B3A 2E6. Phone: 902-466-6247 (R), pamcdonald@ns.sympatico.ca

(For statistical information see page 750)

5. PRESBYTERY OF NEW BRUNSWICK

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
1 Bass River, St. Mark's (NB010) 7739 Route 116 Bass River, NB E4T 1L2 506-785-4479 (C) thebrpc@gmail.com	Alexander D. Sutherland	Willah Ryan
- Beersville, St. James (NB020) 7895 Route 126 Harcourt, NB E4T 2Z1 506-523-9357 (C) thebrpc@gmail.com		James Cail

5. PRESBYTERY OF NEW BRUNSWICK

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
- Clairville, St. Andrew's (NB030) 1220 Route 465 Clairville, NB E4T 2L7 506-785-4558 (C) thebrpc@gmail.com		Alexander Sutherland (Acting)
- West Branch, Zion (NB040) 540 Cail's Mills Rd. Cail's Mills, NB E4T 2R8 506-785-2245 (C) thebrpc@gmail.com		Leslie Cail
2 Charlotte County Pastoral Charge		
- St. Andrews, Greenock (NB280) 146 Montague St. St. Andrews, NB E5B 1H8 506-466-6743 (C) cmacl@nb.sympatico.ca	Cheryl G. MacFadyen	Ken MacKeigan
- St. Stephen, St. Stephen's (NB290) Box 45 St. Stephen, NB E3L 2W9 506-466-6743 (C) cmacl@nb.sympatico.ca		Derek O'Brien
- St. George, The Kirk (NB090) 180 Brunswick St. St. George, NB E5C 3S2 506-755-3851 (C) cmacl@nb.sympatico.ca		Mary Anne Craig
- Pennfield, The Kirk (NB080) 71 Route 175 Pennfield, NB E5H 0B3 506-755-3851 (C) cmacl@nb.sympatico.ca		John A. Brown
3 Ferguson, Grace and St. James Pastoral Charge		
580 Old King George Hwy. Miramichi, NB E1V 1K1	Vacant	Jim Lockerbie
- Derby, Ferguson (NB180) c/o P. Mossman 4943 Rte 108 Millerton, NB E1V 5B9 506-622-0357 (C)		Phyllis Mossman
- Millerton, Grace (NB170) c/o P. Mossman 4943 Rte 108 Millerton, NB E1V 5B9 506-622-0357 (C) pmossman@nbnet.nb.ca		Phyllis Mossman
- Miramichi, St. James (NB190) 275 Newcastle Blvd. Miramichi, NB E1V 7N4 506-622-1648 (C), 506-622-1648 (F) rgmckay@nb.sympatico.ca		Robert McKay
4 Fredericton, St. Andrew's (NB100) 512 Charlotte St. Fredericton, NB E3B 1M2 506-455-8220 (C) sapc@sapc.ca	Vacant	Jeanne Kaye Speight

5. PRESBYTERY OF NEW BRUNSWICK

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
5 Hampton, St. Paul's (NB110) 978 Main St. Hampton, NB E5N 6E7 506-832-4985 (C) presclerk@gmail.com	Kent E. Burdett	Gillian Urquhart
- Barnesville (NB120) 1257 Rte 820 Barnesville, NB E5N 3L6 506-832-7790 (C) acbrad@nb.sympatico.ca		Lonnie Bradley
6 Hanwell, St. James (NB130) 1991 Highway 640 Hanwell, NB E3C 1Z5 506-450-4031 (C) sjchurch@nbnet.nb.ca	Wendy L. MacWilliams	Wina Parent
7 Harvey Station, Knox (NB140) 2412 Route 3 Harvey, NB E6K 1P4 506-366-5398 (C) grandson@nb.sympatico.ca	Anne J. Boudreau	Nancy Patterson
- Acton (NB150) 2412 Route 3 Harvey, NB E6K 1P4 506-366-5398 (C) grandson@nb.sympatico.ca		Marlene Phillips
8 Kirkland, St. David's (NB160) c/o Judy Cole 1301 Route 540 Kirkland, NB E7N 2K9	Vacant	Judy Cole (contact person)
9 Miramichi (Chatham), Calvin (NB200) c/o 206 Wellington St. Miramichi, NB E1N 1M7 506-773-7141 (C)	Vacant	Harold Cameron
- Black River Bridge, St. Paul's (NB210) c/o A. Newton 896 North Black River Rd. Black River Bridge, NB E1N 5T3 506-228-4988 (C), 506-228-0116 (F)		Alexander Newton
- Kouchibouquac, Knox (NB220) c/o C. Barter 11307 Route 134 Kouchibouquac, NB E4X 1N5 506-876-4463 (C)		Connie Barter
10 Moncton, St. Andrew's (NB230) 77 Hildegard Dr. Moncton, NB E1G 0Z6 506-389-7707 (C), 506-388-7157 (F) standrews@nb.aibn.com	J. Martin R. Kreplin	Rosemary Smith
11 Northern New Brunswick Regional Ministry	M. Glen Sampson	
- Bathurst, St. Luke's (NB050) 395 Murray Ave. Bathurst, NB E2A 1T4 506-546-4645 (C), 506-548-8982 (F) stlukes@bellaliant.com		M. Glen Sampson (Acting)

5. PRESBYTERY OF NEW BRUNSWICK

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
- Campbellton, Knox (NB060) 29 Duncan St. Campbellton, NB E3N 2K5 506-753-7300 (C) twinkle1@nb.sympatico.ca		Mona Harris
- Dalhousie, St. John's (NB070) 142 Edward St. Dalhousie, NB E8C 1P8 506-654-3230 (C)		Raymond MacNair
- New Carlisle, Knox (NB240) PO Box 370 New Carlisle, QC G0C 1Z0 418-752-2822 (C) lewiss@globetrotter.net		Lewis Smollett
12 Riverview, Bethel (NB260) 600 Coverdale Rd. Riverview, NB E1B 3K6 506-386-6254 (C), 506-386-1939 (F) bethelchurch@nb.aibn.com	Charles S. Cook	Alan Hamilton
13 Sackville, St. Andrew's (NB270) 36 Bridge St. Sackville, NB E4L 3N7 506-536-1952 (C) sapres@bellaliant.net	Jeffrey M. Murray	Laura Synder
Saint John:		
14 Saint Columba (NB300) 1454 Manawagonish Rd. Saint John, NB E2M 3Y3 506-672-6280 (C) dandekraglund@rogers.com	Erik W. Kraglund	Sasha Melvin
15 Grace (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
16 Stanley, St. Peter's (NB330) 21 English Settlement Rd. Stanley, NB E6B 2C7 506-367-2415 (C), 506-367-2415 (F) dawna.foreman001@gmail.com	M.E. (Lyn) Hughes	Dawna Foreman
17 Sunny Corner, St. Stephen's (NB340) 1780 Highway 425 Sunny Corner, NB E9E 1J3 506-836-7459 (C)	Vacant	Joseph Sheasgreen
- Warwick, St. Paul's (NB350) 471 Route 415 Warwick Settlement, NB E9E 1Y9 506-836-7459 (C)		Delbert Doyle
18 Tabusintac, St. John's (NB360) 7 Hierlihy Rd. Tabusintac, NB E9H 1Y5 506-779-1812 (C) gordie@bellaliant.net	Vacant	Vacant

5. PRESBYTERY OF NEW BRUNSWICK

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
- Bartibog Bridge, St. Matthew's (NB370) (Oak Point) 809 Route 11 Bartibog Bridge, NB E1V 7H8 506-773-4709 gordie@bellaliant.net		Vacant
- New Jersey, Zion (NB380) 19 Burnt Church Rd. New Jersey, NB E9G 2J9 506-776-3630 gordie@bellaliant.net		Vacant
19 Woodstock, St. Paul's (NB390) 113 Victoria St. Woodstock, NB E7M 3A4 506-325-9749 (C)	Vacant	Judith Jackson

Other Ministries

1. Charles R. Deogratias Chaplain, Armed Forces

Appendix to Roll

- | | |
|---------------------------------|----------------|
| 1 Catherine Anderson (Diaconal) | Without Charge |
| 2 Douglas E. Blaikie | 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 750–51)

6. PRESBYTERY OF PRINCE EDWARD ISLAND

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
1 Belfast, St. John's (PE020) 2794 Garfield Rd. Belfast, PE C0A 1A0 902-659-2703 (C), 902-659-2842 (F) stjohns@pei.aibn.com	Roger W. MacPhee	Barbara Ann Gillis
- Wood Islands (PE021) Belle River Post Office Belle River, PE C0A 1B0 stjohnspastor@pei.aibn.com		Frederick MacLeod

6. PRESBYTERY OF PRINCE EDWARD ISLAND

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
8 Kensington (PE080) PO Box 213 Kensington, PE C0B 1M0 902-836-3266 (C) ken.pres.church@bellaliant.net - New London, St. John's (PE082) Box 8036 Kensington, PE C0B 1M0 902-886-2554 (C)	Torrey Griffiths	Irene Davison Juliana Elsinga
9 Montague, St. Andrew's (PE090) Box 28 Montague, PE C0A 1R0 902-838-3139 (C), 902-368-1938 (F) bnbrcraig@pei.sympatico.ca - Cardigan, St. Andrew's (PE091) 268 Shore Rd. Cardigan, PE C0A 1G0 902-583-2437 (C) alandsandramyers@yahoo.ca	Stephen Thompson	Gladys MacIntyre Allison Myers
10 Nine Mile Creek (PE073) c/o 764 Highland Park Rd. Nine Mile Creek, PE C0A 1H2 902-675-3146 anne.mac47@gmail.com	Vacant	Anne Marie MacDonald
11 North Tryon (PE130) c/o 23509 Trans Canada Hwy. Borden, PE C0B 1X0 902-855-2480 (C) stephenlindah@hotmail.com	Michael J. Hamilton	Elmer MacDonald
12 Richmond Bay Pastoral Charge PO Box 47 Tyne Valley, PE C0B 2C0 902-831-3088 islander@islandtelecom.com - Freeland (PE121) PO Box 47 Tyne Valley, PE C0B 2C0 902-831-3088 islander@islandtelecom.com - Lot 14 (PE122) PO Box 47 Tyne Valley, PE C0B 2C0 902-831-2766 islander@islandtelecom.com - Tyne Valley (PE120) PO Box 47 Tyne Valley, PE C0B 2C0 902-831-3088 islander@islandtelecom.com - Victoria West (PE123) PO Box 47 Tyne Valley, PE C0B 2C0 902-831-3421 islander@islandtelecom.com	Vacant	Doug LeBlanc Edward MacLean

7. PRESBYTERY OF QUEBEC

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
2 Leggatt's Point (QU030) PO Box 189 Price, QC G0J 1Z0 418-775-5417 (R)	Vacant	Joan Craig
3 Melbourne, St. Andrew's (QU050) 1169 Route 243 Richmond, QC J0B 2H0 819-826-2946 (R)	Vacant	Estelle Blouin
4 Quebec City, St. Andrew's (QU070) 45 Chaussee des Ecossois Quebec City, QC G1R 4H4 418-456-8113 (C) standrewquebec@yahoo.ca	Katherine Burgess	Gina Farnell
5 Scotstown, St. Paul's (QU090) c/o Ms. Mary MacDonald 198 Ditton St. Scotstown, QC J0B 3B0 819-346-2858	Vacant	Sarah MacDonald
6 Sherbrooke, St. Andrew's (QU100) 256 Queen St. Sherbrooke, QC J1M 1K6 819-569-3100 (C)	Victor Vaus	Sarah MacDonald
7 Valcartier, St. Andrew's (QU110) 1827 Boul. Valcartier PO Box 591 Valcartier, QC G0A 4S0 418-456-8113 (R) standrewsvalcartier@gmail.com	Vacant	Cheryl McCoubrey

Ecumenical Shared Ministry

- 1 St. Andrew's, Inverness (QU020) with Inverness, Kinnear's Mills and Thetford Mines United Churches
- 2 Leggatt's Point (QU030) with Métis Beach United Church

Appendix to Roll

- | | |
|-----------------------|---------|
| 1 J. Ross H. Davidson | Retired |
| 2 John Barry Forsyth | Retired |
| 3 Susan M. Smith | Retired |

Clerk of Presbytery: The Rev. Barbara J. Fotheringham, 48 rue Mitchell, Thetford Mines, QC, G6G 3L8. Phone: 418-755-0990 (C), revbarb2003@gmail.com

(For statistical information see page 752)

8. PRESBYTERY OF MONTREAL

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
1 Athelstan (MT101) 139 Ridge Rd. Athelstan, QC J0S 1A0 450-264-6226 (C) betlymncintyre@gmail.com	Vacant	George Neal

8. PRESBYTERY OF MONTREAL

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
2 Beaconsfield, Briarwood (MT020) 70 Beaconsfield Blvd. Beaconsfield, QC H9W 3Z3 514-695-1879 (C), 514-695-1307 (F) briarwood.church@bellnet.ca	Sarina Meyer	Marilyn Scott
3 Beauharnois, St. Edward's (MT030) c/o I. Legassic 110 Rue de Gaspé Ouest, Apt 405 Chateauguay, QC J6J 0C5	Vacant	Irene Legassic
4 Chateauguay, Maplewood (MT050) 215 McLeod Ave. Chateauguay, QC J6J 2H5 450-691-4560 (C) maplewoodchurch@bellnet.ca	Vacant	Vacant
5 Hemmingford, St. Andrew's (MT080) c/o S. Kyle 825 Old Rd. Hemmingford, QC J0L 1H0	Vacant	Sally Kyle
6 Howick, Georgetown (MT090) 920 Route 138 PO Box 347 Howick, QC J0S 1G0	Vacant	Milton Reddick
7 Huntingdon, St. Andrew's (MT100) 33 Prince St. Huntingdon, QC J0S 1H0 450-264-6226 (C) armhurstfarm@sftl.ca	Vacant	Jean Armstrong
8 Lachute, Margaret Rodger Memorial (MT120) PO Box 877 Lachute, QC J8H 4G5 450-562-6797 (C), 450-562-6797 (F) mrmchurch@videotron.ca	Douglas Robinson (Stated Supply)	Edna Young
9 Laval (Duvernay), St. John's (MT060) 2960 Blvd. de la Concorde, Duvernay, Laval, QC H7E 2B6	Paolo Ruscito (Lay Missionary)	Giovanna Martoccia
10 Lost River (MT130) c/o H. MacMillan 5151 Lost River Rd. Harrington, QC J8G 2T1	Summer Supply	Heather-Anne MacMillan
11 Mille Isles (MT140) 1261 Ch. Mille Isles Bellefeuille, QC J0R 1A0 deborahblack@live.ca	Vacant	Deborah Black
Montreal:		
12 Arabic (MT470) 1345 Lapointe Rd. St. Laurent, QC H4L 1K5 514-718-1926	Samy Said	Gamal Hanna

8. PRESBYTERY OF MONTREAL

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
Montreal (cont'd):		
13 Chinese (MT150) 5560 Hutchison Rd. Montreal, QC H2V 4B6 514-270-4782 (C), 514-270-4782 (F) clerk@mtlpc.org	Jonah (Chung Lok) Ho	Warren Wong
14 Côte des Neiges (MT160) 3435 Cote Ste. Catherine Rd. Montreal, QC H3T 1C7 514-738-6115 (C) joel.coppieters@gmail.com	Joel Coppieters	Richard Nwantoly
15 Ghanaian (MT460) 1345 Lapointe Rd. St. Laurent, QC H4L 1K5 ghanapresbymontreal@hotmail.com	Stephen Azundem	Jennifer Amarteifio
16 Hungarian (MT200) c/o 385 Deguire St., Apt. 606 Montreal, QC H4N 0A7 514-331-1510 (C), 514-331-2850 (F)	Peter M. Szabo (Stated Supply)	Erzsebet Gebel
17 Kensington (MT220) 6225 Godfrey Ave. Montreal, QC H4B 1K3 514-486-4559 (C) info@kensingtonchurch.ca	Peter Rombeek	Ann Jackson
18 Livingstone (MT240) 7110 de l'Epee Ave. Montreal, QC H3N 2E1 514-272-7330 (C), 514-331-2850 (F) livingstones7110@gmail.com	Sybil Mosley	Samuel Essel-Quao
19 Maisonneuve (MT250) 1606 Letourneux St. Montreal, QC H1V 2M5 514-255-4100 jreed@sheafespiga.org	Joe W. Reed (Stated Supply)	Allan Spurr
20 Snowdon (MT450) 5545 Snowdon Ave. Montreal, QC H3X 1Y8	Vacant	Vacant
21 St-Luc Eglise (MT170) 5790 17e Ave. Montreal, QC H1X 2R8 514-722-3872 (C), 514-722-8546 (F) eglise.stluc@videotron.ca	Richard Bonetto	Antony Ramarokoto
22 St. Andrew & St. Paul (MT270) 3415 Redpath St. Montreal, QC H3G 2G2 514-842-3431 (C), 514-842-3433 (F) info@standrewstpaul.com	Glenn Chestnutt Kay Diviney	Donald Walcot

8. PRESBYTERY OF MONTREAL

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
Montreal (cont'd):		
23 La Communauté chrétienne Siloë Canada (MT480) c/o The Rev. Eloi Agbanou 1348 Boul Perrot Notre-Dame-de-l'Île-Perrot, QC J7V 7P2 514-564-9247 agbanou@yahoo.fr	Eloi Agbanou	Nadia Djadjo
24 Taiwanese Robert Campbell (MT260) 2225 Regent Ave. Montreal, QC H4A 2R2 514-481-3258 (C) trchurch@hotmail.com	Paul Wu	Wang Tao
25 Westminster (Pierrefonds) (MT320) 13140 Monk Blvd. Montreal, QC H8Z 1T6 514-626-2982 wpcmtl@gmail.com	Vacant	Angelia Mercier
26 Montreal West (MT300) 160 Ballantyne Ave. N. Montreal West, QC H4X 2C1 514-484-7913	Sampson Afoakwah	Hermann Mbounou
27 Pincourt, Ile Perrot (MT330) 242-5th Ave. Pincourt, QC J7W 5L3 514-453-1441 nivmark1230@gmail.com	Vacant	Mark Farrell
28 Pointe Claire, St. Columba by the Lake (MT340) 11 Rodney Ave. Pointe Claire, QC H9R 4L8 514-697-2091 (C), 514-697-4552 (F) office@stcolumba.ca	Lara Scholey	Cheryl Doxas
29 Riverfield (MT091) Box 347 Howick, QC J0S 1G0	Vacant	Elmer Black
- St. Urbain, Beechridge (MT040) c/o Neil MacKay 333 Rang Double St. Urbain, QC J0S 1Y0 450-427-2241		Neil MacKay
30 Rockburn (MT311) c/o Shirley McNaughton 2488 Boyd Settlement Rd. Huntingdon, QC J0S 1H0 fertilevalley28@gmail.com	Vacant	Shirley McNaughton
31 St. Andrew's East (MT350) 5 John Abbott St. St. Andre d'Argenteuil, QC J0V 1X0	Vacant	Sharon McOuat

8. PRESBYTERY OF MONTREAL

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
32 St. Lambert, St. Andrew's (MT360) 496 Birch Ave. St. Lambert, QC J4P 2M8 450-671-1862 (C), 450-671-1862 (F) standrews@standrews-stlambert.ca	D. Barry Mack	Beverley Hindle
33 Town of Mount Royal, Presbyterian Church of the (MT390) 39 Beverley Ave. Mont-Royal, QC H3P 1K3 514-733-0112	Vacant	Shiona Dempster

Other Ministries

1 Andrew Cameron	Chaplain, Canadian Armed Forces
2 Roland De Vries	Director of Pastoral Studies, Presbyterian College, Montreal
3 Bonita E. Mason	Chaplain, Canadian Armed Forces
4 Daniel J. Shute	Librarian, Presbyterian College, Montreal
5 Dale S. Woods	Principal, Presbyterian College, Montreal

Appendix to Roll

1 Chen Chen Abbott	Without Charge
2 J.S.S. Armour	Retired
3 Maurice Bergeron	Without Charge
4 L. Blake Carter	Retired
5 Cirric Chan	Retired
6 Giancarlo Fantechi	Without Charge
7 Ian D. Fraser	Retired
8 Victor Gavino	Retired
9 Bruce W. Gourlay	Retired
10 Alice E. Iarrera	Without Charge
11 Coralie Jackson-Bissonnette	Retired
12 Hye-Sook Kam	Without Charge
13 Kwang Oh Kim	Without Charge
14 D. Joan Kristensen (Diaconal)	Retired
15 Harry Kuntz	Retired
16 Gordon J. MacWillie	Retired
17 Sam A. McLauchlan	Retired
18 Ronald Mahabir	Retired
19 Patrick A. Maxham	Retired
20 Jean F. Porret	Retired
21 Linda N. Robinson	Retired
22 John A. Simms	Retired

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: 514-601-1532 (cell), presbytery.of.montreal@gmail.com

(For statistical information see page 753)

9. PRESBYTERY OF SEAWAY-GLENGARRY

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
1 Avonmore, St. Andrew's (SG010) 3256 County Rd. 15, Box 104 Avonmore, ON K0C 1C0 613-537-8929 (C) padre_07@hotmail.com	Vacant	Jennifer Alguire
- Finch, St. Luke's-Knox (SG080) 28 Front St., Box 220 Finch, ON K0C 1K0 613-984-2201 (C) padre_07@hotmail.com		Garry Nugent
- Gravel Hill, St. James-St. Andrew's (SG011) c/o 17341 Amell & Renald George Rd., RR 1 St. Andrew's West, ON K0C 1V0 613-933-2793 (C) padre_07@hotmail.com		Bryce Robinson
2 Brockville, First (SG020) 10 Church St., Box 885 Brockville, ON K6V 5W1 613-345-5014 (C) firstkirk@ripnet.com	Marianne Emig Carr	Quentin Robinson
3 Caintown, St. Paul's (SG030) c/o 344 Old River Rd., RR 3 Mallorytown, ON K0E 1R0 613-923-1431 (C) stpaulscaintown@gmail.com	Vacant	Angela Cowan
- Lansdowne, Church of the Covenant (SG031) 10 King St., Box 138 Lansdowne, ON K0E 1L0 613-214-4663 (C)		JoAnne Sytsma
4 Chesterville, St. Andrew's (SG050) c/o Ann Langabeer Box 671 Winchester, ON K0C 2K0 613-774-2110 (C)	Bruce W. Kemp	Ann Langabeer
- Morewood (SG051) Box 204 Morewood, ON K0A 2R0 613-987-2133 (C)		Ruth Pollock
- Winchester, St. Paul's (SG200) 517 Main St. W., Box 879 Winchester, ON K0C 2K0 613-656-2222(C)		Jorris Zubatuk
5 Cornwall, St. John's (SG060) 28 - 2nd St. E. Cornwall, ON K6H 1Y3 613-932-8693 (C), 613-933-6144 (F) admin@stjohnscornwall.ca	Ian K. Johnston (Interim Minister)	Carol Esdale
6 Dunvegan, Kenyon (SG070) 1630 County Road 30, RR 1 Dunvegan, ON K0C 1J0 613-678-6827 revjulia@sympatico.ca	Julia Apps-Douglas	Dona Addison

9. PRESBYTERY OF SEAWAY-GLENGARRY

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
- Kirk Hill, St. Columba (SG120) 20950 Laggan-Glenelg Rd., Box 81 Dalkeith, ON K0B 1E0 613-678-6827 (C) revjulia@sympatico.ca		Roy MacMaster
7 Iroquois, Riverview (SG100) 22 Church St., PO Box 440 Iroquois, ON K0E 1K0 613-246-4422 (C) gl.howard@sympatico.ca	Geoffrey P. Howard	Marlene Shearer
8 Kemptville, St. Paul's (SG110) 319 Prescott St., Box 797 Kemptville, ON K0G 1J0 613-258-4136 (C) reverend@stpaulskemptville.ca	Samer Kandalaft	Heather Stewart
- Mountain, Knox (SG201) 2227 Simms Rd., Box 35 South Mountain, ON K0E 1W0 613-258-3833 (C) reverend@stpaulskemptville.ca		Florence Donoghue
9 Lancaster, St. Andrew's (SG130) 20389 Church St., Box 524 Lancaster, ON K0C 1N0 613-347-2206 (C) eijnorwest@sympatico.ca	Ian C. MacMillan	Barbara Kinnear
- Martintown, St. Andrew's (SG131) c/o Heather Buchan 4186 Squire Rd., RR 1 Apple Hill, ON K0C 1B0 613-931-2545 (C) eijnorwest@sympatico.ca		Scott Johnston
10 Maxville, St. Andrew's (SG140) 21 Main St., Box 7 Maxville, ON K0C 1T0 jim_olga@sympatico.ca	James D. Ferrier	James D. Ferrier (Acting)
- Moose Creek, Knox (SG142) 1 St. Polycarp St., Box 382 Moose Creek, ON K0C 1W0 613-538-2582 (C) jim_olga@sympatico.ca		A. Stuart McKay
11 Morrisburg, Knox (SG150) 10 First St., Box 1042 Morrisburg, ON K0C 1X0 613-543-2005 (C) knoxpcmorrisburg@gmail.com	Feras Chamas	Allen Claxton
- Ingleside, St. Matthew's (SG090) 15 Memorial Square, Box 520 Ingleside, ON K0C 1M0 613-537-2892 (C) stmatthewschurch@cogeco.net		Reid McIntyre
12 Prescott, St. Andrew's (SG170) 425 Centre St., Box 94 Prescott, ON K0E 1T0 613-925-3725 (C), 613-925-2510 (F) imaclean@ripnet.com	C. Ian MacLean	Allan Thom

9. PRESBYTERY OF SEAWAY-GLENGARRY

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
- Spencerville, St. Andrew's-Knox (SG180) 23 Bennett St., Box 81 Spencerville, ON K0E 1X0 613-658-2000 (C), 613-658-2750 (F) imaclean@ripnet.com		James Purcell
13 Vankleek Hill, Knox (SG190) 29 High St., Box 269, Vankleek Hill, ON K0B 1R0 613-678-3985 (C) pastorjames@knoxvkh.ca	James F. Douglas	Robin McRae
- Hawkesbury, St. Paul's (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 Mark Bourgon	Retired
4 Paul E.M. Chambers	Retired
5 Ruth Y. Draffin	Without Charge
6 Johan A. Eenkhoorn	Retired
7 Marion Johnston	Retired
8 James Peter Jones	Retired
9 Harold H.A. Kouwenberg	Without Charge
10 Donna McIlveen (Diaconal)	Without Charge
11 Robert Martin	Retired, Minister Emeritus, Knox, Vankleek Hill
12 Fred H. Rennie	Retired, Minister Emeritus, St. John's, Cornwall
13 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 753–54)

10. PRESBYTERY OF OTTAWA

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
1 Carp, Trinity (OT170) 1817 Richardson Side Rd. Carp, ON K0A 1L0 613-836-1429 (C), 613-836-6045 (F) info.trinity.kanata@gmail.com	W.L. Shaun Seaman	Margaret Connelly
2 Gatineau, Que., St. Andrew's (Aylmer) (OT010) 1 Eardley Rd. Gatineau, QC J9H 7V5 819-684-1061 (C) brown111@sympatico.ca	Vacant	Debi Brown

10. PRESBYTERY OF OTTAWA

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
3 Kars, St. Andrew's (OT031) Box 219 Kars, ON K0A 2E0 613-246-3090 (C) standrewschurchkars@gmail.com - Vernon, Osgoode (OT050) c/o Harry Rylaarsdam 7758 Bank St. Metcalf, ON K0A 2P0 ayrvale@xplornet.com	Elizabeth Chan	Ann Hysert Greg Mount
4 Manotick, Knox (OT030) Box 609 Manotick, ON K4M 1A6 613-692-4228 (C) knoxmano@bellnet.ca	Philip Kim	Marianne Collin
5 Orleans, Grace (OT080) 1220 Old Tenth Line Rd. Orleans, ON K1E 3W7 613-824-9260 (C), 613-824-0747 (F) admin@graceorleans.ca	Daniel MacKinnon	Donna Dawson
Ottawa:		
6 Barrhaven (OT190) c/o 10 Chesterton Dr. Ottawa, ON K2E 5S9 613-225-6648 (C), 613-225-8535 (F) info@pccbarrhaven.ca	Shahrzad Kandalaft (Preaching Point)	
7 Calvin Hungarian (OT060) 91 Pike St. Ottawa, ON K1T 3J6 clerk@calvinhungarian.org	Laszlo M. Peter	Iozsef Szmутku
8 Gloucester (OT020) 91 Pike St. Ottawa, ON K1T 3J6 613-737-3820 (C) officegpchurch@gmail.com	Denise Allen-Macartney	Olive O'May
9 Knox (OT090) 120 Lisgar St. Ottawa, ON K2P 0C2 613-238-4774 (C), 613-238-4775 (F) knoxottawa@rogers.com	James E. Pot	Greg Fyffe
10 Parkwood (OT100) 10 Chesterton Dr. Ottawa, ON K2E 5S9 613-225-6648 (C), 613-225-8535 (F) office@parkwoodchurch.ca	James T. Hurd	Dennis Featherstone
11 St. Andrew's (OT110) 82 Kent St. Ottawa, ON K1P 5N9 613-232-9042 (C), 613-232-1379 (F) office@standrewsottawa.ca	Karen Dimock	Heather Pilkey

10. PRESBYTERY OF OTTAWA

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
Ottawa (cont'd):		
12 St. David & St. Martin (OT120) 444 St. Laurent Blvd. Ottawa, ON K1K 2Z6 613-745-1756 (C), 613-745-1265 (F) minister@thesaints.ca	George L. Zimmerman	Jim Miller
13 St. Giles (OT130) 174 First Ave. Ottawa, ON K1S 2G4 613-235-2551 (C) office@stgilesottawa.org	Cedric C. Pettigrew (Stated Supply)	Isaac Ives
14 St. Paul's (OT140) 971 Woodroffe Ave. Ottawa, ON K2A 3G9 613-729-3384 (C), 613-729-2861 (F) office@stpaulspcottawa.com	G. Grant Wilson	Dan Seekings
15 St. Stephen's (OT150) 579 Parkdale, Ave. Ottawa, ON K1Y 4K1 613-728-0558 (C), 613-728-8440 (F) ststephenschurch@bellnet.ca	Vacant	Teresa Dube
16 St. Timothy's (OT160) 2400 Alta Vista Dr. Ottawa, ON K1H 7N1 613-733-0131 (C), 613-733-7330 (F) sttimothys@on.aibn.com	Floyd R. McPhee (Interim Minister)	George L. McCully
17 Westminster (OT180) 470 Roosevelt Ave. Ottawa, ON K2A 1Z6 613-722-1144 (C) admin@mywestminster.ca	William J. Ball	Laura Kilgour
18 Richmond, St. Andrew's (OT040) 3529 McBean St., Box 910 Richmond, ON K0A 2Z0 613-838-3723 (C), 613-838-3723 (F) churchoffice@standrewsrichmond.org	Wayne L. Menard	Sharon Stewart
19 Rockland, The Upper Room (OT081) c/o 665 Potvin Ave. Rockland, ON K4K 1H2 admin@rocklandupperroom.ca	Vacant	Bruce Finlay
20 Stittsville, St. Andrew's (OT041) 2 Mulkins St., PO Box 498 Stittsville, ON K2S 1A6 613-831-1256 (C), 613-831-1256 (F) office@standrews-stittsville.ca	Douglas R. Kendall	Jenn Flemke

Other Ministries

- 1 R.M.A. (Sandy) Scott Chaplain, Department of National Defence (on leave)

Appendix to Roll

- 1 Jack L. Archibald Retired
2 Christina Ball (Diaconal) Without Charge

10. PRESBYTERY OF OTTAWA

Appendix to Roll (cont'd):

3	Emma Barron (Diaconal)	Retired
4	Tony Boonstra	Retired
5	Mary Campbell (Diaconal)	Retired
6	Robert Ewing	Retired
7	John C. Fair	Retired
8	Kalman Gondocz	Retired
9	Kelly R. Graham	Without Charge
10	Janet Ham (Diaconal)	Without Charge
11	Stephen A. Hayes	Retired
12	Dorothy Herbert (Diaconal)	Retired
13	David C. Kettle	Retired
14	Justin K.W. Kim	Sarang Korean Church, Ottawa
15	Samuel J. Livingstone	Retired
16	Robert A.B. MacLean	Retired, Minister Emeritus, St. Andrew's, Dartmouth, NS
17	William C. MacLellan	Retired
18	Alex M. Mitchell	Without Charge
19	Arthur M. Pattison	Retired
20	Phillip J. Robillard	Retired
21	Linda E. Robinson	Retired
22	R. MacArthur Shields	Retired
23	David B. Vincent	Retired
24	Mark A. Ward	Retired
25	David A. Whitehead	Retired
26	Linda L. Whitehead	Retired
27	Gordon E. Williams	Retired
28	Ernest J. Zuger	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 pages 754–55)

11. PRESBYTERY OF LANARK & RENFREW

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
1 Almonte (LR010) 111 Church St., Box 1073 Almonte, ON K0A 1A0 613-256-2184 (C), 613-256-2184 (F) apc@trytel.com	Barry Carr	Beverly Blais
- Carleton Place, St. Andrew's (LR030) 39 Bridge St., Box 384 Carleton Place, ON K7C 3P5 613-257-3133 (C), 613-257-8758 (F) standrewschurch39@gmail.com		Vivian Young
2 Arnprior, St. Andrew's (LR020) 80 Daniel St. N. Arnprior, ON K7S 2K8 613-623-5531 (C) standrew@bellnet.ca	David W. Hooper	Vacant

11. PRESBYTERY OF LANARK & RENFREW

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
3 Cobden, St. Andrew's (LR040) Hwy. 17, Box 258 Cobden, ON K0J 1K0 613-646-7687 (C) vangp@sympatico.ca	Patricia L. Van Gelder	Dick Blair
4 Fort Coulonge, St. Andrew's (LR050) PO Box 1198, 207 Rue Principal Fort-Coulonge, QC J0X 1V0 819-683-2773 (C) vangp@sympatico.ca - Bristol Memorial (LR051) c/o E. Russell PO Box 509, 395 Clarendon St. Shawville, QC J0X 2Y0 819-647-5646 (C) vangp@sympatico.ca	Vacant	Lynn Thrasher Randall Russell
5 Kilmaurs, St. Andrew's (LR120) c/o R. Hughes 4091 Stonecrest Rd. Woodlawn, ON K0A 3M0 patrickhouse@sympatico.ca	Supply	Robert Hughes
6 Kinburn, St. Andrew's (LR011) Box 112 Kinburn, ON K0A 2H0 613-256-2184 (C)	Vacant	Wayne Senior
7 Lake Dore (LR140) c/o D. Resmer 38332 Hwy 41, RR 3 Pembroke, ON K8A 6W4 613-735-6784 (C)	Vacant	Debbie Resmer
8 Lochwinnoch (LR060) c/o Burt Virgin RR 1 Renfrew, ON K7V 3Z4 613-432-6249 (C)	Supply	Burt Virgin
9 McDonalds Corners, Knox (LR070) 5664 McDonalds Corners Rd. McDonalds Corners, ON K0G 1M0 613-278-2860 (C) revhincke@gmail.com - Elphin (LR071) 3027 Elphin-Maberly Rd. Elphin, ON K0G 1M0 613-278-2858 (C) revhincke@gmail.com - Snow Road (LR072) c/o PO Box 1027 1037 Palmerston Peaks Dr. Snow Road Station, ON K0H 2R0 613-278-1403 (C) gregorabull@gmail.com	Karen A. Hincke (Stated Supply)	Hazel Cameron Thelma Paul Greg Bulloch

11. PRESBYTERY OF LANARK & RENFREW

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
10 Pembroke, First (LR080) 257 Pembroke St. W. Pembroke, ON K8A 5N3 613-732-8214 (C), 613-732-8214 (F) firstpc.office@gmail.com	John P. Vaudry	Ann Hamilton
11 Perth, St. Andrew's (LR090) PO Box 161 Perth, ON K7H 3E3 613-267-2481 (C) standrewsperth@bellnet.ca	Stephen Dunkin (Stated Supply)	Robert Allan
12 Petawawa (LR150) 24 Ethel St. Petawawa, ON K8H 2C1 613-687-4052 (C) petawawapresbyterian@gmail.com	James Daehyon Kim	Catherine Saunders
13 Renfrew (LR100) 460 Raglan St. S. Renfrew, ON K7V 1R8 613-432-5452 (C), 613-432-1286 (F) jsfamily@sympatico.ca	Vacant	Grant Armstrong
14 Smiths Falls, Westminster (LR110) 11 Church St. W. Smiths Falls, ON K7A 1P6 613-283-7527 (C) westminstersmithsfalls@gmail.com	Jill M. Turnbull	Ken Fluit
15 Westport, Knox (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 Sean Seongik Kim	Without Charge
8 Seung-Rhyon Kim	Retired
9 Larry R. Paul	Retired
10 J. Garth Poff	Retired
11 Marilyn Savage	Without Charge
12 Alison Sharpe	Retired
13 Brian Sharpe	Retired

Ecumenical Shared Ministry

- 1 Deep River Community Church (LR160)

Clerk of Presbytery: Ms. Phyllis McNab, 60 McLachlin St. S., Armprior, ON, K7S 2Y9.
Phone: 613-623-5554 (R), presbylanren3@gmail.com

(For statistical information see page 755)

SYNOD OF CENTRAL, NORTHEASTERN ONTARIO & BERMUDA**12. PRESBYTERY OF KINGSTON**

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
1 Amherst Island, St. Paul's (KI020) c/o Beth Forester 85 Stella Forty Foot Rd. Stella, ON K0H 2S0 613-634-0465 (C) forester@kos.net	Vacant	Beth Forester
2 Amherstview, Trinity (KI010) 9 Manitou Cres. W. Amherstview, ON K7N 1Y2 613-389-9558 (C) trinitypc@bell.net	James J. Gordon	Shirley Zehr
3 Belleville, St. Andrew's (KI030) 67 Victoria Ave. Belleville, ON K8N 2A1 613-968-8998 (C&F) info@standrewsbelleville.ca	Vacant	Vacant
4 Belleville, St. Columba (KI040) 520 Bridge St. E. Belleville, ON K8N 1R6 613-962-8771 (C) stcolumbabelleville@gmail.com	Jennifer L. Cameron	Jane Cox
5 Deseronto, Church of the Redeemer (KI091) 155 St. George St., Box 757 Deseronto, ON K0K 1X0 613-476-4633 (C) wmcilvaney@cogeco.ca	James J. Gordon (Stated Supply)	William McIlvaney
6 Gananoque, St. Andrew's (KI050) 175 Stone St. S. Gananoque, ON K7G 2A2 613-382-2315(C) presbygan@primus.ca	David Berkers	Jean Scott
Kingston:		
7 St. Andrew's (KI060) 130 Clergy St. E. Kingston, ON K7K 3S3 613-546-6316 (C) info@standrewskingston.org	Andrew J.R. Johnston	Alberta Saunders
8 St. John's (Pittsburgh) (KI100) 2360 Middle Rd. Kingston, ON K7L 4V3 613-544-0719 (C) jean.cooper@bell.net	Marian E. Raynard	Jean Cooper
- Sand Hill (KI101) c/o S. Nuttall 3293 Sand Hill Rd., RR 1 Seeley's Bay, ON K0H 2N0 613-382-2576 (C) nuttall@kingston.net		Samuel Nuttall

12. PRESBYTERY OF KINGSTON

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
Kingston (cont'd):		
9 Strathcona Park (KI070) 244 McMahon Ave. Kingston, ON K7M 3H2 613-542-5579 (C) info@strathconaparkchurch.ca	Curtis Wilson Elaine Wilson	Janet Lee
10 Madoc, St. Peter's (KI080) PO Box 443 Madoc, ON K0K 2K0 613-473-4966 (C) barbbateman@sympatico.ca	Karen Yarrow (Lay Missionary)	Barbara Bateman
11 Picton, St. Andrew's (KI090) 31 King St. Picton, ON K0K 2T0 613-476-6024 (C) standrewspicton@bellnet.ca	D. Lynne Donovan	Sue Law
12 Stirling, St. Andrew's (KI110) Box 118, 110 Mill St. Stirling, ON K0K 3E0 mitchbarb@hotmail.com	C. Morley Mitchell (Stated Supply)	John Mercer
13 Trenton, St. Andrew's (KI120) 16 Marmora St. Trenton, ON K8V 2H5 613-392-1300 (C) office@standrewstrenton.ca	Luke Vanderkamp	Alan R. Brewster
14 Tweed, St. Andrew's (KI081) Box 435 Tweed, ON K0K 3J0 613-478-2380 (C), 613-478-2380 (F) stbrown4397@gmail.com	Stephen Brown	Mary Mikkelsen
- Roslin, St. Andrew's (KI130) c/o James Cross RR 1, 3290 Shannonville Rd. Roslin, ON K0K 2Y0 stbrown4397@gmail.com		James Cross

Other Ministries

- | | |
|--------------------|---------------------------------|
| 1 Daniel H. Forget | Chaplain, CFB Kingston |
| 2 Michael Rundle | Chaplain, Canadian Armed Forces |

Appendix to Roll

- | | |
|-------------------------|----------------|
| 1 Karen S. Bach | Retired |
| 2 John D. Blue | Without Charge |
| 3 Jay Brennan | Without Charge |
| 4 Noble B.H. Dean | Retired |
| 5 William F. Duffy | Retired |
| 6 Nancy A. Hancock | Without Charge |
| 7 Douglas N. Henry | Retired |
| 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 |

12. PRESBYTERY OF KINGSTON**Appendix to Roll** (cont'd):

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), kingstonpresbytery@gmail.com

(For statistical information see page 756)

13. PRESBYTERY OF LINDSAY-PETERBOROUGH

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
1 Ballyduff (LP010) c/o B. MacLean PO Box 235, 199 Corbett Dr. Pontypool, ON L0A 1K0 705-277-2496 (C)	Stated Supply	Garry Marnoch
2 Beaverton, Beacan (LP263) Box 741, 413 Simcoe St. Beaverton, ON L0K 1A0 705-426-9475(C) mail@beacan.org - Gamebridge (LP021) c/o 464 Dundas St., Box 287 Beaverton ON L0K 1A0 705-426-1810(C) famtoebes@bell.net	Henry W. Huberts	Thomas Burnett Roberta Mitchell
3 Bobcaygeon, Knox (LP030) 6 Joseph St., Box 646 Bobcaygeon, ON K0M 1A0 705-738-4086 (C), 705-738-5999 (F) office@knoxbobcaygeon.ca	L. Ann Blane	Kay Jamieson
4 Bolsover, St. Andrew's (LP040) 54 Bolsover Rd. Bolsover, ON K0M 1B0 705-426-9382 (C) kbwchargeoffice@bellnet.ca - Woodville Community (LP260) Box 284 Woodville, ON K0M 2T0 kbwchargeoffice@bellnet.ca	Fred Stewart	Hugh Walker Ralph MacEachern
5 Bowmanville, St. Andrew's (LP050) 47 Temperance St. Bowmanville, ON L1C 3A7 905-623-3432 (C) standrew2s@bellnet.ca	Anita Sipos	Marilyn Dow
6 Campbellford, St. Andrew's (LP060) 17 Ranny St. S., Box 787 Campbellford, ON K0L 1L0 705-653-3396 (C) - Burnbrae, St. Andrew's (LP061) Box 1443 Campbellford, ON K0L 1L0 705-653-3396 (C)	Vacant	Barbara Geen Elaine Russett

13. PRESBYTERY OF LINDSAY-PETERBOROUGH

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
7 Cobourg, St. Andrew's (LP070) 200 King St. W. Cobourg, ON K9A 2N1 905-372-7411 (C) standrews.church@cogeco.net	Neil Ellis	Joy Randall
8 Colborne, Old St. Andrew's (LP080) 45 King St., Box 328 Colborne, ON K0K 1S0 905-355-1337 (C)	Cheryl L. Horne	Patricia Robinson
9 Cresswell, St. John's (LP090) 97 Cresswell Rd., Box 18 Manilla, ON K0M 2J0 705-341-0043 (C) revdvp4cresswell@outlook.com	Stated Supply	Gloria Johns
10 Fenelon Falls, St. Andrew's (LP100) 89 Colborne St., Box 867 Fenelon Falls, ON K0M 1N0 705-886-0419 (C) - Glenarm, Knox (LP101) c/o F. Nicholson 1839 Glenarm Rd., RR 1 Cameron, ON K0M 1G0	Caleb Kim	Dan Schley Faye Nicholson
11 Lakefield, St. Andrew's (LP110) 31 Bridge St., Box 1316 Lakefield, ON K0L 2H0 705-652-0846 (C) standrewslakefield@gmail.com - Lakehurst, Knox (LP111) c/o 209 Allen's Rd. Lakehurst, ON K0L 1J0	Terry D. Ingram (Stated Supply)	Nancy Prikker Jim Tanney
12 Lindsay, St. Andrew's (LP130) 40 William St. N. Lindsay, ON K9V 4A1 705-324-4842 (C), 705-324-9662 (F) standy@lindsaycomp.on.ca	Linda Park Robert Quick	Jim McKecknie
13 Norwood, St. Andrew's (LP150) 15 Flora St., Box 568 Norwood, ON K0L 2V0 705-639-5453 (C) crwatts@bell.net - Havelock, Knox (LP151) 15 George St. E., Box 417 Havelock, ON K0L 1Z0 705-778-7800 (C) mimi.harry@persona.ca	Roger S.J. Millar	Ross Althouse Lamoine Hodge
Peterborough: 14 St. Giles (LP160) 785 Park St. S. Peterborough, ON K9J 3T6 705-742-1883 (C), 705-742-1883 (F) stgiles@cogeco.net	Thomas T. Cunningham	Maureen Haynes

13. PRESBYTERY OF LINDSAY-PETERBOROUGH

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
------------------------	-----------------	-------------------------

Peterborough (cont'd):		
- South Monaghan, Centreville (LP210) c/o Brenda McAdam 470 George St. S., Apt. 314 Peterborough, ON K9J 3E4 705-748-9076 (C), 705-742-1883 (F) stgiles@cogeco.net		Brenda McAdam
15 St. Paul's (LP170) 120 Murray St. Peterborough, ON K9H 2S5 705-745-1411 (C), 705-745-4146 (F) jonathan@stpaulspeterborough.ca	Jonathan Baird	Janet Halstead
16 St. Stephen's (LP180) 1140 St. Paul's St. Peterborough, ON K9H 7C3 705-743-4411 (C) st.stephens@bellnet.ca	Sabrina Ingram	Peter Tiesma
17 Port Hope, St. Paul's (LP190) 131 Walton St. Port Hope, ON L1A 1N4 905-885-2622 (C), 905-885-2622 (F) stpauls3@bellnet.ca	Douglas G. Brown	Joan Smith
18 Port Perry, St. John's (LP200) 319 Queen St., Box 1135 Port Perry, ON L9L 1A9 905-985-3881 (C) rob.stjohnsportperry@powergate.ca	Kathy Firth	Walter Knaap
19 Sunderland, Wick (LP092) 1295 Conc. 2, RR 4, Box 171 Sunderland, ON L0C 1H0	Stated Supply	Angie Young
20 Warkworth, St. Andrew's (LP240) 18 Mill St., Box 118 Warkworth, ON K0K 3K0 705-924-2838 (C)	Vacant	Marie Glover

Other Ministries

1 J. Dorcas Gordon	Sabbatical, Knox College
--------------------	--------------------------

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 David G. Cooper	Without Charge
5 Blaine W. Dunnett	Retired
6 Robert F. Flindall	Retired
7 Donald A. Freeman	Retired
8 G. Dennis Freeman	Retired
9 Noel C. Gordon	Retired
10 Byron Grace	Retired
11 Helen W. Hartai	Retired
12 Virginia P. Head	Stated Supply, St. John's, Cresswell
13 J. Desmond Howard	Retired
14 J. Donald L. Howson	Retired

13. PRESBYTERY OF LINDSAY-PETERBOROUGH**Appendix to Roll** (cont'd):

15 Elizabeth Jobb	Retired
16 David J. McBride	Retired
17 Donald A. Madole	Retired
18 Edward W. Musson	Retired
19 George A. Turner	Retired
20 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 pages 756–57)

14. PRESBYTERY OF PICKERING

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
1 Ajax, St. Andrew's (PK090) 35 Church St. N. Ajax, ON L1T 2W4 905-683-7311 (C) office@standrewsajax.ca	Shalini Rajack-Sankarlal	Elizabeth Shariff
2 Ajax, St. Timothy's (PK010) 97 Burcher Rd. Ajax, ON L1S 2R3 905-683-6122 (C), 905-683-6122 (F) ruth.macleod@gmail.com	David Chung	Ruth MacLeod
3 Ashburn, Burns (PK201) 765 Myrtle Rd. W. Ashburn, ON L0B 1A0 905-655-8509 (C) office@burnschurch.org	Robert Kennedy	Moyra Dobson
4 Leaskdale, St. Paul's (PK120) 12251 Regional Rd. No. 1 PO Box 104 Leaskdale, ON L0C 1C0 905-852-5921 (C), 905-852-2861 (F) reception@saintpauls.ca	Andrew J. Allison Grant Vissers Konnie Vissers	Carrie Stoddart
Oshawa: 5 Knox (PK050) 147 Simcoe St. N. Oshawa, ON L1G 4S6 905-728-8673 (C), 905-728-8673 (F) knoxpresosh@rogers.com	Vacant	Calum MacRitchie
6 St. Luke's (PK060) 333 Rossland Rd. W. Oshawa, ON L1J 3G6 905-725-5451 (C) stlukepsebyterian@bellnet.ca	Matthew Sams	Ted Franklin

14. PRESBYTERY OF PICKERING

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
Oshawa (cont'd):		
- St. James (PK080) 486 Simcoe St. S. Oshawa, ON L1H 4J8 905-725-3161 (C) gladysvanb@gmail.com		Gladys van Buuren
7 St. Paul's (PK070) 32 Wilson Rd. N. Oshawa, ON L1G 6C8 905-725-8462 (C) stpauls@stpaulspc.org	Lois Whitwell	Eleanor Kisil
8 Pickering, Amberlea (PK590) 1820 White's Rd. Pickering, ON L1V 1R8 905-839-1383 (C) info@amberleachurch.ca	Mona Scrivens	Mike Fischer
Toronto:		
9 Bridlewood (PK160) 2501 Warden Ave. Toronto, ON M1W 2L6 416-497-5959 (C), 416-497-5962 (F) bridlewood@bellnet.ca	Joseph Choi	Joseph Choi
10 Clairlea Park (PK190) 3236 St. Clair Ave E. Toronto, ON M1L 1V7 416-759-3901 (C) contact@clairleaparkpresbyterian.ca	Vacant	Joyce Donaldson
11 Fallingbrook (PK250) 35 Wood Glen Rd. Toronto, ON M1N 2V8 416-699-3084 (C), 416-441-0355 (F) fboffice@rogers.com	Vacant	Ian Grinnell
12 Grace, West Hill (PK290) 447 Port Union Rd. Toronto, ON M1C 2L6 416-284-8424 (C), 416-284-8560 (F) office@gracwesthill.ca	Joseph A. Gray	Wendy Rickey
13 Guildwood Community (PK300) 140 Guildwood Pkwy. Toronto, ON M1E 1P4 416-261-4037 (C) office@guildwoodchurch.ca	T. Hugh Donnelly	Bruce Morrison
14 Knox, Agincourt (PK320) 4156 Sheppard Ave. E. Toronto, ON M1S 1T3 416-293-0791 (C), 416-293-0133 (F) knoxagincourt@gmail.com	Harry Bradley	Doretta King
15 Malvern (PK350) 1301 Neilson Rd. Toronto, ON M1B 3C2 416-284-2632 (C) office@malvernpresbyterian.ca	Barbara Duguid	Margaret Horrigan

14. PRESBYTERY OF PICKERING

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
Toronto (cont'd):		
16 Melville, West Hill (PK370) 70 Old Kingston Rd. Toronto, ON M1E 3J5 416-283-3703 (C) melville_church@bellnet.ca	Bethany McCaffrey	Dawn Meszaros
17 St. Andrew's (PK440) 115 St. Andrew's Rd. Toronto, ON M1P 4N2 416-438-4100 (C), 416-438-2440 (F) office@standrewsscarborough.ca	C. Duncan Cameron Monica McClure	Yvonne Long
18 St. David's (PK460) 1300 Danforth Rd. Toronto, ON M1J 1E8 416-267-7897 (C) st.davids@bellnet.ca	Jacques V.R. Nel	Molly Naidoo
19 St. John's, Milliken (PK380) 410 Goldhawk Trail Toronto, ON M1V 4E7 416-299-6537 (C), 416-299-6537 (F) stjohnsinfo@rogers.com	Donna M. Carter-Jackson	Elizabeth Samaroo
20 St. Stephen's (PK490) 3817 Lawrence Ave. E. Toronto, ON M1G 1R2 416-431-0841 (C) st.stephens.scarborough@gmail.com	Alexander Wilson	John Jenkinson
21 Westminster (PK520) 841 Birchmount Rd. Toronto, ON M1K 1R8 416-755-3007 (C) westminster.presbyterian@bellnet.ca	Linda J.M. Martin	Joycelin Stanton
22 Wexford (PK550) 7 Elinor Ave. Toronto, ON M1R 3H1 416-759-5947 (C) wexford.pres@bellnet.ca	Doug Paterson	Edgar Martindale
23 Uxbridge, St. Andrew's-Chalmers (PK230) 40B Toronto St. S. Uxbridge, ON L9P 1G9 905-852-6262 (C) sacpc@powergate.ca	Sean Astop	David Phillips
24 Whitby, St. Andrew's (PK130) 209 Cochrane St. Whitby, ON L1N 5H9 905-668-4022 (C), 905-668-3186 (F) standrewswhitby@bellnet.ca	Jonathan W. Tait	John Campbell

Other Ministries

1 Linda Larmour Chaplain, Providence

Appendix to Roll

1 Priscilla M. Anderson Retired

14. PRESBYTERY OF PICKERING**Appendix to Roll** (cont'd):

2	Robert K. Anderson	Retired
3	John Bigham	Retired
4	Mary E. Bowes	Retired
5	Everett J. Briard	Retired, Minister Emeritus, Grace, West Hill
6	Gerard J.V. Bylaard	Retired
7	Catherine Chalin	Without Charge
8	Ian A. Clark	Retired
9	Marie M. Coltman (Diaconal)	Without Charge
10	Scott A. Elliott	Without Charge
11	Annetta Hoskin	Retired
12	Marshall S. Jess	Retired
13	Elizabeth Kenn (Diaconal)	Retired
14	James R. Kitson	Retired
15	W. James S. McClure	Retired, Minister Emeritus, St. Andrew's, Whitby
16	Emmanuel Makari	Retired
17	George A. Malcolm	Retired
18	J.P. (Ian) Morrison	Retired
19	David A. Murphy	Retired
20	Victoria Murray	Without Charge
21	Kenneth Kyung-Seo Park	Without Charge
22	Fred J. Reed	Retired, Minister in Association, Westminster
23	Lynda R. Reid	Retired
24	Issa A. Saliba	Retired
25	M. Helen Smith	Retired
26	Robert H. Smith	Retired
27	Ibrahim Wahby	Without Charge
28	Wallace E. Whyte	Retired, Minister Emeritus, West Hill, Melville

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 757)

15. PRESBYTERY OF EAST TORONTO

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
Toronto:		
1 Armour Heights (ET140) 105 Wilson Ave. Toronto, ON M5M 2Z9 416-485-4000 (C), 416-485-2304 (F) estone@armourheights.org	Harris Athanasiadis	Michael Nettleton
2 Beaches (ET150) 65 Glen Manor Dr. Toronto, ON M4E 3V3 416-699-5871(C) office@beacheschurch.org	Katherine E. McCloskey (Stated Supply)	Michael Brett
3 Calvin (ET170) 26 Delisle Ave. Toronto, ON M4V 1S5 416-923-9030 (C), 416-923-9245 (F) office@calvinchurchtoronto.com	Emily Bisset	Annette Maclean

15. PRESBYTERY OF EAST TORONTO

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
Toronto (cont'd):		
4 Glenview (ET280) 1 Glenview Ave. Toronto, ON M4R 1P5 416-488-1156 (C), 416-488-1198 (F) office@glenviewchurch.ca	D. Laurence DeWolfe	Norma McIntyre
5 Iona (ET310) 1080 Finch Ave. E., Toronto, ON M2J 2X2 416-494-2442 (C), 416-494-6476 (F) postmaster@tri-church.ca	Robert Reid	Donna M. Wells
6 Knox (ET330) 630 Spadina Ave. Toronto, ON M5S 2H4 416-921-8993 (C), 416-921-5918 (F) phil@knoxtoronto.org	Philip Reinders	Ray Chin
7 Leaside (ET340) 670 Eglinton Ave. E. Toronto, ON M4G 2K4 416-422-0510 (C), 416-422-1595 (F) admin@leasidepresbyterianchurch.ca	Nicholas Athanasiadis Angela J. Cluney	Beth McKay
8 Queen Street East (ET390) 947 Queen St. E. Toronto, ON M4M 1J9 416-465-1143 (C) queeneastchurch@gmail.com	Vacant	Michael Lamoureux
9 Riverdale (ET400) 662 Pape Ave. Toronto, ON M4K 3S5 416-466-3246 (C) wabisset@rogers.com - Westminster (ET530) 154 Floyd Ave. Toronto, ON M4K 2B7 416-425-2214 (C), 416-425-9812 (F) wabisset@rogers.com	W. Alex Bisset	Grace-ann McIntyre Woon-Yong Chung
10 Rosedale (ET420) 129 Mount Pleasant Rd. Toronto, ON M4W 2S3 416-921-1931 (C), 416-921-7497 (F) office@rpcc.ca	J. Wesley Denyer	Alison Kendall
11 St. Andrew's (ET450) 75 Simcoe St. Toronto, ON M5J 1W9 416-593-5600 (C), 416-593-5603 (F) info@standrewstoronto.org	William G. Ingram Robert N. Faris	Lori P. Ransom
12 St. John's (ET470) 415 Broadview Ave. Toronto, ON M4K 2M9 416-466-7476 (C), 416-466-3539 (F) me.walter@rogers.com	Maureen E. Walter	Anne Norman

15. PRESBYTERY OF EAST TORONTO

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
Toronto (cont'd):		
13 St. Mark's (ET480) 1 Greenland Rd. Toronto, ON M3C 1N1 416-444-3471 (C), 416-444-4170 (F) hathan1964@hotmail.com	Vacant Erin Ko	William McGowan
14 Toronto Chinese (ET180) 177 Beverley St. Toronto, ON M5T 1Y7 416-977-5625 (C), 905-977-0065 (F) tom.eng@torontocpc.com	Thomas Eng	Esther Ng
15 Toronto Formosan (ET125) 31 Eastwood Rd. Toronto, ON M4L 2C4 416-778-9615 (C), 416-778-9615 (F)	Vacant	Kwan Kao
16 Trinity Mandarin (ET680) 1080 Finch Ave. E. Toronto, ON M2J 2X2 416-226-1525 (C), 416-226-1525 (F) tmcp97@gmail.com	Wes Chang	Lily Lee
17 Trinity, York Mills (ET510) 2737 Bayview Ave. Toronto, ON M2L 1C5 416-447-5136 (C), 416-447-5137 (F) trinityyorkmills@aol.com	Kirk T. Summers	Randal Phillips
18 Westview (ET540) 233 Westview Blvd. Toronto, ON M4B 3J7 416-759-8531 (C), 416-759-8583 (F) westview@bellnet.ca - Faith Community (ET640) 140 Dawes Rd. Toronto, ON M4C 5C2 416-699-0801(C)	Timothy R. Purvis	Cathy Callon Sharon Maharaj
19 Willowdale (ET560) 38 Ellerslie Ave. Toronto, ON M2N 1X8 416-221-8373 (C) wpch@mycybernet.net	James F. Biggs (Stated Supply)	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 Stephen Kendall	Principal Clerk of Assembly
5 J. Kevin Livingston	Associate Professor of Pastoral Ministry, Tyndale
6 Pamela McCarroll	Associate Professor of Practical Theology, Emmanuel
7 Paul D. McLean	Missionary, Taiwan
8 Donald G.A. Muir	Associate Secretary, Assembly Office and Deputy Clerk
9 Deborah Rapport	Arise Ministry
10 Ian A. Ross-McDonald	General Secretary, Life & Mission Agency
11 Glynis R. Williams	Associate Secretary, International Ministries

15. PRESBYTERY OF EAST TORONTO

Ecumenical Shared Ministry

1 Calvin (ET170) with Deer Park United Church

Appendix to Roll

1	Robert S. Bettridge	Without Charge
2	James F. Biggs	Retired, Stated Supply, Willowdale
3	Kathy Brownlee	Retired
4	John C. Bryan	Retired
5	Mary F. Campbell	Retired
6	Hansel Chen	Without Charge
7	Stephen Y. Chen	Retired
8	James F. Czegledi	Without Charge
9	Jonathan Dent	Without Charge
10	Janet A. DeWolfe	Without Charge
11	William Elliott	Retired
12	Pamela Emms	Retired
13	Richard W. Fee	Retired
14	A. Ross Gibson	Pastoral Psychotherapist
15	Agnes Gollan (Diaconal)	Retired
16	J. Patricia Hanna	Retired
17	Sameh Hanna	Presbyterian Church in Egypt
18	Leone How (Diaconal)	Retired
19	Nak Joong Kim	Without Charge
20	Dorothy Knight (Diaconal)	Without Charge
21	Andy Kuo	Without Charge
22	Annalise Lauber	Retired
23	Hye-Ok Lee (Diaconal)	Without Charge
24	Carol H. Loudon	Retired
25	Carolyn B. McAvoy	Without Charge
26	Glenn McCullough	Without Charge
27	M. Beth McCutcheon	Without Charge
28	Morag McDonald	Without Charge
29	Susan McElcheran (Diaconal)	Without Charge
30	William J. Middleton	Retired
31	Joseph Mok	Without Charge
32	N. Elaine Nagy	Chaplain, Princess Margaret Cancer Centre
33	May Nutt (Diaconal)	Retired
34	David Pan	Retired
35	Donald Pollock	Retired
36	Dorothy Roberts (Diaconal)	Without Charge
37	Earle F. Roberts	Retired
38	Magdy Sedra	Without Charge
39	Jean Sonnenfeld (Diaconal)	Retired
40	Charlotte M. Stuart	Retired
41	C. Rodger Talbot	Retired
42	John Uikes	Without Charge
43	John W. Voelkel	Missionary
44	Stanley D. Walters	Retired
45	John Wu	Retired
46	Patricia Yorkden	Chaplain, Sunnybrook Health Science and Veterans' Centre

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.

15. PRESBYTERY OF EAST TORONTO

Missionaries – Retired (cont'd):

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 (C), clerk.poet@rogers.com

(For statistical information see page 758)

16. PRESBYTERY OF WEST TORONTO

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
1 Bermuda, Hamilton, St. Andrew's (WT010) Box HM193 Hamilton, Bermuda, HMAX 441-292-7601 (C), 441-292-6949 (F) pinkchurch@logic.bm	Vacant	Leon Amis
Toronto:		
2 Bonar-Parkdale (WT070) 250 Dunn Ave. Toronto, ON M6K 2R9 416-532-3729 (C) bonarparkdalepastor@gmail.com	Vacant	Janet Brewer
3 Celebration (WT080) 500 Coldstream Ave. Toronto, ON M6B 2K6 416-781-8092 (C) carluci_santos@hotmail.com	Carluci Dos Santos	Alfred Edwards
4 Fellowship (WT410) 80 Thistle Down Blvd. Toronto, ON M9V 1J2 416-741-3205 (C) vanauken@rogers.com	Ron VanAuken	Carolyn Jones
5 First Hungarian (WT140) 439 Vaughan Rd. Toronto, ON M6C 2P1 416-656-1342 (C) zolvas@rogers.com	Zoltan Vass	Bela Herman
6 Ghanaian (WT390) 51 High Meadow Pl. Toronto, ON M9L 2Z5 416-747-0222 (C), 416-661-3712 (F) topresby@hotmail.ca	Raymond Abekah	Fred Apraku
7 Graceview (WT400) 588 Renforth Dr. Toronto, ON M9C 2N5 416-621-0888 (C) graceview@bellnet.ca	Rebekah Mitchell	Bob Twynam
8 Mimico (WT160) 119 Mimico Ave. Toronto, ON M8V 1R6 416-255-0213 (C) robhoward2028@gmail.com	Vacant	Greg Sword

16. PRESBYTERY OF WEST TORONTO

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
Toronto (cont'd):		
9 Morningside High Park (WT170) 4 Morningside Ave. Toronto, ON M6S 1C2 416-766-4765 (C) morningsidehighpark@bellnet.ca	Janet Ryu-Chan	Tristan Gerrie
10 Nigerian (WT430) 8 - 3615 Weston Rd. Toronto, ON M9N 1V5 647-378-1035 nigerianpresbyterian@yahoo.ca	Augustus Oku	Edem Udoh-Orok
11 North Park (WT180) 1579 Royal York Rd. Toronto, ON M9P 3C5 647-350-7770 (C) eliasmorales.nppc@gmail.com	Elias Morales	Cecilia Morales
12 Portuguese Speaking (WT350) 100 Hepbourne St. Toronto, ON M6H 1K5 416-531-3644 (C) lincolresende@yahoo.ca	Lincoln Resende	Kelinton Sganzerla
13 Rexdale (WT211) 2314 Islington Ave. Toronto, ON M9W 5W9 416-741-1530 (C) rexdalepc@yahoo.com	Daniel Cho	George Sookdeo
14 Runnymede (WT220) 680 Annette St. Toronto, ON M6S 2C8 416-767-2689 (C) runnymedepc@bellnet.ca	Dan L. West	Ruth Anne MacLennon
15 St. Andrew's, Humber Heights (WT230) 1579 Royal York Rd. Toronto, ON M9P 3C5 416-247-0572 (C), 416-247-4433 (F) standhh@on.aibn.com	Paulette M. Brown	Neila Darchiville
16 St. Andrew's, Islington (WT240) 3819 Bloor St. W. Toronto, ON M9B 1K7 416-233-9800 (C), 416-233-9504 (F) office@standrewsislington.org	D. Sean Howard	M. Mawhinney
17 St. Giles, Kingsway (WT250) 15 Lambeth Rd. Toronto, ON M9A 2Y6 416-233-8591 (C) sgk@bellnet.ca	Timothy D. Bruneau	Rita Dean
18 St. Stephen's, Weston (WT270) 3194 Weston Rd. Toronto, ON M9M 2T6 416-915-7790 (C) ststephensweston@gmail.com	Vacant	Cathy McCulloch

16. PRESBYTERY OF WEST TORONTO

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
Toronto (cont'd):		
19 University (WT290) 1830 Finch Ave. W. Toronto, ON M3N 1M8 416-663-3281 (C) universitychurchtoronto@gmail.com	Jin-Hyuk Thomas Kim	Joan Pollard
20 Weston (WT310) 11 Cross St. Toronto, ON M9N 2B8 416-241-1571 (C) lance@westonpresbyterian.ca	Lance T. Odland	Douglas Heathfield
21 Wychwood-Davenport (WT320) PO Box 73559 Wychwood PO Toronto, ON M6C 1C0 416-653-6271 (C) pastormaclee@gmail.com	Kevin Lee	Margaret Millar
22 York Memorial (WT330) 1695 Keele St. Toronto, ON M6M 3W7 416-653-7756 (C) ympc@bell.net	Vacant	Ken Kupisz

Other Ministries

1 John-Peter Smit	Synod Staff, Regional Minister for Congregational Health
2 Tori Smit (Diaconal)	Synod Staff, Regional Minister for Faith Formation

Appendix to Roll

1 Brenda Adamson (Diaconal)	Retired
2 William J. Adamson	Retired
3 Sang Jin An	Without Charge
4 Giovanna Cieli	Without Charge
5 Karsten Decker	Without Charge
6 Stephen C. Farris	Without Charge
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 Joseph E. Williams	Retired

Missionaries – Active

1 David Pandy-Szekeres	Ukraine
------------------------	---------

Missionaries – Retired

1 Irma I. Schultz	Malawi
-------------------	--------

Clerk of Presbytery: Dr. Tori Smit, 56 Thirty Third St., Toronto, ON, M8W 3H3.
Phone: 647-348-0879, torismit@gmail.com

(For statistical information see pages 758–59)

17. PRESBYTERY OF BRAMPTON

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
1 Acton, Knox (BT090) 44 Main St. N. Acton, ON L7J 1W2 519-853-2360 (C), 519-853-5494 (F) knox-acton@hotmail.ca	Todd Nelson	James McVeigh
2 Boston (BT100) c/o S. Croll 373 Wilson Dr. Milton, ON L9T 3E9 905-875-2804 (C) scroll@sympatico.ca	Shawn D. Croll	Allan Parsons
- Omagh (BT101) c/o S. Croll 373 Wilson Dr. Milton, ON L9T 3E9 905-875-2804 (C) scroll@sympatico.ca		Beth Snoj
3 Bramalea, St. Paul's (BT020) 723 Balmoral Dr. Bramalea, ON L6T 1X5 905-792-2279 (C) bmolengraaf@sympatico.ca	Barbara Molengraaf	Lesley Risinger
4 Bramalea North (BT021) 925 North Park Dr. Brampton, ON L6S 5R8 905-458-7838 (C) info@nbpc.ca	Thomas Billard	Lois Leutri
5 Brampton, Heart Lake (BT040) 25 Ruth Ave. Brampton, ON L6Z 3X3 905-840-0010 (C), 905-840-0010 (F)	Vacant	Vacant
6 Brampton, St. Andrew's (BT030) 44 Church St. E. Brampton, ON L6V 1G3 905-451-1723 (C), 905-451-4336 (F) info@standrewsbrampton.ca	Geoffrey M. Ross	Gordon Warren
7 Campbellville, St. David's (BT060) Box 235 Campbellville, ON L0P 1B0 905-854-9800 (C) st.davidschurch@bellnet.ca	Vacant	Brad Boehmer
8 Claude (BT051) 15175 Hurontario St. Caledon, ON L7C 2E3 905-838-3512 (C)	Mary B. Campbell	Richard Hartstone
9 Erin, Burns (BT070) Box 696 Erin, ON N0B 1T0 519-855-6092 (C) erinospringe@bellnet.ca	James Knott	Heide Miller

17. PRESBYTERY OF BRAMPTON

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
- Ospringe, Knox (BT071) Box 696 Erin, ON N0B 1T0 519-833-2902 (C) erinospringe@bellnet.ca		David Goulding
Georgetown:		
10 Knox (BT110) 116 Main St. S. Georgetown, ON L7G 3E6 905-877-7585 (C), 905-877-1324 (F) knoxpc@cogeco.net	Steven A. Boose	Craig Hutchison
- Limehouse (BT111) 12418 6th Line Limehouse, ON L0P 1H0		Ted Brown
11 Union (BT121) RR 4, 16789 22nd Sideroad Georgetown, ON L7G 4S7 905-877-8425 ikerby1@me.com	Vacant	Irene Kerby
12 Grand Valley, Knox (BT080) 2 Water Street Grand Valley, ON L9W 5X5 519-928-5400 janetsinclair@sympatico.ca	Janet Sinclair	June Maycock
13 Hillsburgh, St. Andrew's (BT130) Box 16 Hillsburgh, ON N0B 1Z0 519-855-6216 (C) staoffice@bellnet.ca	Stephen Mutavdzija	Mary Ellen Miller
14 Malton, St. Mark's (BT220) 7366 Darcel Ave. Malton, ON L4T 3W6 905-677-4514 (C) stmarksmalton@gmail.com	Wayne Wardell (Stated Supply)	Dianne Douglas
15 Milton, Knox (BT140) 170 Main St. E. Milton, ON L9T 1N8 905-878-6066 (C), 905-878-4979 (F) knox@knoxmilton.com	Howard T. Sullivan	Karl Reichert
Mississauga:		
16 Almanarah (BT310) 255 Export Blvd. Mississauga, ON L5S 1Y4 905-565-1009 rev.s.garas@gmail.com	Sherif Garas	Ali Hazzouri
17 Chinese (BT290) 5230 River Forest Crt. Mississauga, ON L5V 2C6 905-819-4487 (C), 905-819-9382 (F) hugolau@m-cpc.ca	Hugo King-Wah Lau Susie Soo-Yeon Choi	Tina Yung

17. PRESBYTERY OF BRAMPTON

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
Mississauga (cont'd):		
18 Clarkson Road (BT150) 1338 Clarkson Rd. N. Mississauga, ON L5J 2W5 905-822-8911 (C) office@clarksonpc.com	Gale Macdonald	Meagan McLean
19 Dixie (BT160) 3065 Cawthra Rd. Mississauga, ON L5A 2X4 905-277-1620 (C), 905-277-1626 (F) dixiepc@bellnet.ca	Karen Pozios	Shirley Raininger
20 Erindale (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 Glenbrook (BT180) 3535 South Common Crt. Mississauga, ON L5L 2B3 905-820-9860 (C) office@glenbrook.ca	Ian B. McWhinnie	George Ryder
22 St. Andrew's (Port Credit) (BT200) 24 Stavebank Rd. N. Mississauga, ON L5G 2T5 905-278-8907 (C), 905-278-1295 (F) standrewspc@bellnet.ca	Andrew Human	Karen Thorpe
23 St. Andrew's (Streetsville) (BT210) 295 Queen St. S. Mississauga, ON L5M 1L9 905-826-2061 (C), 905-826-0066 (F) glendae@bellnet.ca	Phye-Huat (Pye) Chew	Dan Armishaw
24 White Oak (BT190) 6945 Meadowvale TC Circle Mississauga, ON L5N 2W7 905-821-2753 (C), 905-821-1916 (F) joanneticknor@hotmail.com	Vacant	Joan Ticknor
25 Nassagaweya (BT061) 3097 - 15 Sideroad Campbellville, ON L0P 1B0 905-854-1055 (C) info@nassagaweya.com	Reuben A. St. Louis	Michael Lindinger
26 Norval (BT120) Box 58 Norval, ON L0P 1K0 905-877-8867 (C) norvalpresbyterianchurch@cogeco.net	Vacant	Beatrice Henderson
Oakville:		
27 Hopedale (BT230) 156 Third Line Oakville, ON L6L 3Z8 905-827-3851 (C), 905-827-7320 (F) sean@hopedalechurch.ca	Sean J. Foster	Debbie Jones-Snyders

17. PRESBYTERY OF BRAMPTON

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
Oakville (cont'd):		
28 Knox (BT240) 89 Dunn St. Oakville, ON L6J 3C8 905-844-3472 (C), 905-844-1211 (F) knoxoakville@cogeco.net	Jacquelyn Foxall	Don Dinnin
29 Knox Sixteen (BT250) 1150 Dundas St. W. Oakville, ON L6H 7C9 905-257-2770 (C) gwread@sympatico.ca	Pat Gushue	Cathie Best
30 Trafalgar (BT270) 354 Upper Middle Rd. E. Oakville, ON L6H 7H4 905-842-2800 (C) trafalgarchurch@bellnet.ca	Kristine O'Brien	A. Brockershire
31 Orangeville, Tweedsmuir (BT260) Box 276 Orangeville, ON L9W 2Z7 519-941-1334 (C) office@tweedsmuirpresbyterian.org	Vacant	Judy Bryan

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 Young Suk Cho	Without Charge
5 David Clark	Without Charge
6 Gerald E. Doran	Retired
7 Rosemary Doran	Retired, Minister Emeritus, St. Andrew's, Brampton
8 Sandy D. Fryfogel	Retired
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 A. Harvey Self	Without Charge
21 Susan Sheridan	Library Assistant, Knox College
22 Donald C. Smith	Retired
23 Frances Sullivan (Diaconal)	Without Charge
24 Sarah Travis	Without Charge
25 Wayne J. Wardell	Retired, Stated Supply, St. Mark's, Malton
26 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

17. PRESBYTERY OF BRAMPTON

Diaconal Ministries – Other (cont'd):

3 Joan Murcar, 1612 Stancombe Cres., Mississauga, ON, L5N 4R1

4 Jean Stewart, 40 Vista Dr., Mississauga, ON, L5M 1C2

Missionaries – Retired

1 Emma deGroot, 3351 Hornbeam Cres., Mississauga, ON, L5L 2Z8

Suspended

1 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 pages 759–60)

18. PRESBYTERY OF OAK RIDGES

PASTORAL CHARGE**MINISTER****CLERK OF SESSION**

1 Aurora, St. Andrew's (OR010) 32 Mosley St. Aurora, ON L4G 1G9 905-727-5011 (C), 905-841-2864 (F) st.andrews.aurora@on.aibn.com	Paul Kang (Interim Minister)	Trevor Preston (Acting)
2 Beeton, St. Andrew's (OR151) 128 Main St. W., Box 164 Beeton, ON L0G 1A0 905-729-0055 (C), 905-729-2246 (F) jhongbeeton@yahoo.ca	John Hong	Lynn Routledge
3 Bolton, Caven (OR020) 110 King St. W. Bolton, ON L7E 1A2 905-857-2419 (C), 905-857-9384 (F) jlowther1845@rogers.com	Jeremy R. Lowther	Brad van Lenthe
4 Bradford, St. John's (OR030) 2940 10 Sideroad Box 286 Bradford, ON L3Z 2A8 905-775-7274 (C), 905-775-8084 (F) ddscott@rogers.com	Daniel Scott	Jim Martin
5 Keswick (OR200) 23449 Woodbine Ave. Keswick, ON L4P 3E9 905-476-3485(C), 905-476-3485 (F) church@kespres.ca	Kirk MacLeod	Amy Judd
6 King City, St. Andrew's (OR040) 13190 Keele St. King City, ON L7B 1J2 905-833-2325 (C), 905-833-1326 (F) info@standrews-kingcity.ca	Vacant	Kathy Patterson
7 Kleinburg, Cornerstone Community (OR180) 180 Nashville Rd., Box 272 Kleinburg, ON L0J 1C0 905-893-7000 (C), 905-893-7020 (F) rmanafo@gmail.com	Richard Manafo	Stephen Brown

18. PRESBYTERY OF OAK RIDGES

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
8 Maple, St. Andrew's (OR050) 9860 Keele St. Maple, ON L6A 3Y4 905-832-2061 (C) standrewspresmaple@bellnet.ca	Robert T. Royal	Ingrid Kool
Markham:		
9 Celebration (OR210) 2800 John St., Unit 14 Markham, ON L3R 0E2 647-237-1304 agoh@celebrationpc.com	Alan Goh	Nancy Wong
10 Chapel Place (OR080) 8 Chapel Place Markham, ON L3R 9C4 905-946-0907 (C), 905-946-0320 (F) office@cppc.ca	Nagi M.T. Said Freddie Saleh	George Habib
11 Chinese (OR070) 2250 Denison St. Markham, ON L3S 1E9 905-946-1725 (C), 905-946-9433 (F) info@mcpc.ca	Lawrence Leung Paul D. Johnston (English Ministry)	Brian Lee
12 St. Andrew's (OR060) 143 Main St. N. Markham, ON L3P 1Y2 905-294-4736 (C), 905-294-1841 (F) standrew1@bellnet.ca	Peter Ma	John Hazlewood
13 Newmarket, St. Andrew's (OR090) 484 Water St. Newmarket, ON L3Y 1M5 905-895-5512 (C), 905-895-7790 (F) info@standrewsnewmarket.org	A.R. Neal Mathers Laura J. Duggan	Diane Hamilton
14 Nobleton, St. Paul's (OR100) 5750 King Rd. Nobleton, ON L0G 1N0 905-859-0843 (C) secretary@stpaulsnobleton.ca	Jeffrey F. Loach	John Mullings
15 Richmond Hill (OR110) 10066 Yonge St. Richmond Hill, ON L4C 1T8 905-884-4211 (C) rhpreschurch@hotmail.com	Duncan J. Jeffrey	Eleanor Haluza
16 Schomberg, Emmanuel (OR152) Box 121 Schomberg, ON L0G 1T0 jhongbeeton@yahoo.ca	John Hong	Barb Hilts
17 Stouffville, St. James (OR120) 6432 Main St. Stouffville, ON L4A 1G3 905-640-3151 (C), 905-640-1946 (F) st.james.secretary@bellnet.ca	Joan M. Masterton	Yvonne Hurst

18. PRESBYTERY OF OAK RIDGES

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
18 Sutton West, St. Andrew's (OR130) PO Box 312 Sutton West, ON L0E 1R0 905-722-3544 (C) gayleclarke@gmail.com	Vacant	Gayle Clarke
19 Thornhill (OR140) 271 Centre St. Thornhill, ON L4J 1G5 905-889-5391 (C), 905-889-5930 (F) admin@tpchurch.net	Thomas G. Vais Heather J. Vais	Jerry Easton
20 Tottenham, Fraser (OR150) 70 Queen St. S., Box 495 Tottenham, ON L0G 1W0 905-936-6561 (C) fraserchurch@gmail.com	Jonathan Dennis	Jim Allan
21 Unionville (OR160) 600 Village Parkway Unionville, ON L3R 6C2 905-475-6233 (C), 905-944-0632 (F) upcadmin@rogers.com	Marty J. Molengraaf	Susan Tate
22 Vaughan, St. Paul's (OR170) 10150 Pine Valley Dr. Box A4, RR 2, Woodbridge, ON L4L 1A6 905-832-8918 (C)	Vacant	David Rutherford

Other Ministries

1 John A. Vissers Principal, 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 June Holohan (Diaconal)	Without Charge
10 Carey Jo Johnston	Without Charge
11 Heather L. Jones	Without Charge
12 Isaac (Euisuk) Lee	Without Charge
13 Lordwin Lim	Without Charge
14 Allyson A. MacLeod	Studying
15 Theodore W. Olson	Retired
16 Samuel M. Priestley, Jr.	Retired
17 Victor Shepherd	Retired
18 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 page 760)

19. PRESBYTERY OF BARRIE

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
1 Alliston, Knox (BA010) 160 King St. S. Alliston, ON L9R 1B9 705-435-5081 (C), 705-435-5081 (F) knoxalliston@bellnet.ca	Tobey Boyer	Barbara Knox
- Mansfield, St. Andrew's (BA011) 160 King St. S. Alliston, ON L9R 1B9 knoxalliston@bellnet.ca		Irene Knisley
2 Angus, Zion (BA041) 14 Margaret St. Angus, ON L0M 1B0 705-424-6118 (C)	Vacant	Beatrice Thomson
Barrie:		
3 Essa Road (BA020) 59 Essa Rd. Barrie, ON L4N 3K4 705-726-6291 (C), 705-726-5415 (F) essard@rogers.com	Martyn Van Essen	Carolyn Trott
4 St. Andrew's (BA030) 47 Owen St. Barrie, ON L4M 3G9 705-728-3991 (C), 705-728-3506 (F) rick@standrewsbarrie.ca	H.D. Rick Horst	Cheryl Anderson
5 Westminster (BA040) 170 Steel St. Barrie, ON L4M 2G4 705-728-0541 (C), 705-728-0562 (F) office@westminsterpc.ca	Matthew E. Ruttan	Don Hickey
6 Baxter, Living Faith Community (BA080) 206 Murphy Rd. Baxter, ON L0M 1B1 705-424-0779 (C) livingfaithbaxter@gmail.com	Heather J. Malnick	Bryce Hawkins
7 Bracebridge, Knox (BA050) 120 Taylor Rd. Bracebridge, ON P1L 1J2 705-645-4521 (C) knoxbb@muskoka.com	John P. Young	Donna Ruttan
8 Coldwater, St. Andrew's (BA231) 28 Gray St., Box 821 Coldwater, ON L0K 1E0 705-686-3648 (C) st.andrews.coldwater@gmail.com	Vacant	Laird Vanni
9 Collingwood, First (BA070) 200 Maple St. Collingwood, ON L9Y 2R2 705-445-4651 (C) firstchurch@rogers.com	Tim Raeburn-Gibson	Jansje Lawrenson

19. PRESBYTERY OF BARRIE

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
10 Creemore, St. Andrew's Maple Cross (BA090) 1 Caroline St. W. Creemore, ON L0M 1G0 705-466-5838 (C)	Vacant	Keith Rowbotham
11 Dunedin, Knox (BA091) 8933 Dunedin, RR 4 Creemore, ON L0M 1G0	Vacant	Jean Rowbotham
12 Elmvale (BA110) 22 Queen St. E. Elmvale, ON L0L 1P0 705-322-1411 (C), 705-322-5042 (F) elmknopres@rogers.com - Flos, Knox (BA111) c/o Elaine Tubman 3249 Ushers Rd. Elmvale, ON L0L 1P0 705-322-1411 (C), 705-322-5042 (F) tubman@csolve.net	Paul Sakasov	Marlene Lambie Donald Bell
13 Gravenhurst, Knox (BA051) 315 Muskoka Rd. N. Gravenhurst, ON P1P 1G4 705-687-4215 (C) knoxgrav@gmail.com	Steven W. Webb	Don Jones
14 Hillsdale, St. Andrew's (BA130) 6 Mill Street W. Hillsdale, ON L0L 1V0 705-835-2294	Vacant	Lorna McFadden
15 Huntsville, St. Andrew's (BA140) 1 High St. Huntsville, ON P1H 1P2 705-789-7122 (C) standrew@vianet.ca	Vacant	Ken Morrison
16 Ivy (BA082) 5067 20th Sideroad, RR 3 Thornton, ON L0L 2N0 interim@ivypreschurch.com	Vacant	Debbie Brinkman
17 Midland, Knox (BA150) 539 Hugel Ave. Midland, ON L4R 1W1 705-526-7421 (C) office@knoxmidland.ca	Alton Ruff	Albert Vermeulen
18 Nottawa, Emmanuel (BA250) 3521 County Rd. 124, Box 12 Nottawa, ON L0M 1P0 705-444-6823 (C), 705-444-6544 (F) office@emmanuelpresbyterian.ca	Jeremy Sanderson	Robert Marritt
19 Orillia, St. Andrew's (BA160) 99 Peter St. N. Orillia, ON L3V 4Z3 705-325-5183 (C), 705-325-0319 (F) karenhorst@rogers.com	Karen R. Horst	Barry Doyle

19. PRESBYTERY OF BARRIE

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
20 Orillia, St. Mark's (BA170) 429 Jamieson Dr., Box 2592 Orillia, ON L3V 7C1 705-325-1433 (C) linda.pattoncowie@live.com	Linda Patton-Cowie	Irene Mulloch
21 Parry Sound, St. Andrew's (BA260) 58 Seguin St. Parry Sound, ON P2A 1B6 705-746-9612 (C), 705-746-9524 (F) info@stanps.ca	Christopher Carter	Bonnie Ramsay
22 Penetanguishene, First (BA180) 20 Robert St. E. Penetanguishene, ON L9M 1K9 705-549-2776 (C) markewolfe@hotmail.com	Vacant	Shirley Spearn
23 Port Carling, Knox (BA190) 93 Joseph St., Box 283 Port Carling, ON P0B 1J0 705-765-3797 (C), 705-765-3797 (F) revsksmith@gmail.com	Steven Smith	Vacant
- Torrance, Zion (BA191) 1046 Torrance Rd. Torrance, ON P0C 1M0 705-765-3797 (C), 705-765-3797 (F) revsksmith@gmail.com		Garnet Schenk
24 Stayner, Jubilee (BA200) Box 26 Stayner, ON L0M 1S0 705-428-2653 (C) jubileepres@rogers.com	Darren K. May	John Hindle
- Sunnidale Corners, Zion (BA201) 12358 County Rd. 10, RR 1 Stayner, ON L0M 1S0 705-428-4343 (C) darren.may@rogers.com		Elaine Steele
25 Stroud (BA021) 2180 Victoria St. Innisfil, ON L9S 1K4 705-436-3323 (C) stroudpresbyterianchurch@gmail.com	H. Douglas L. Crocker	Peter Walton
26 Uptergrove, Knox (BA220) 5202 Highway 12, RR 7 Orillia, ON L3V 6H7 chercor.corey@hotmail.com	Corey Ball	David Drybrough
- East Oro, Esson (BA221) c/o E. Horne 63 Calverley St. Orillia, ON L3V 3T3 ehorne@rogers.com		Evelyn Horne
- Jarratt, Willis (BA222) c/o S. Ego 3608 Line 9 N., RR 4 Coldwater, ON L0K 1E0 robertsheila.ego@hotmail.ca		Sheila Ego

19. PRESBYTERY OF BARRIE

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
27 Vankoughnet, St. David's (BA240) c/o Graydon Boyes 1012 Cherish Creek Lane, RR 3 Bracebridge, ON P1L 1X1 g.i.boyes@bell.net	Vacant	Graydon Boyes
28 Victoria Harbour, St. Paul's (BA230) PO Box 400 Victoria Harbour, ON L0K 2A0 705-791-8931 (C)	Vacant	Sharon Wilson
29 Wasaga Beach Community (BA270) 208 Mosley St. Wasaga Beach, ON L9Z 2K1 705-429-1461 (C) wbpres@rogers.com	Barry Doner	Marilyn Schneider

Appendix to Roll

1 Michael Barnes	Retired
2 J. Cameron Bigelow	Retired
3 Linda Bigelow (Diaconal)	Retired
4 Candice J. Bist	Without Charge
5 Keith E. Boyer	Retired
6 James W.A. Cooper	Retired
7 Sheila Fink	Retired
8 Robert J. Graham	Retired
9 Clare Hagan (Diaconal)	Retired
10 Kenneth A. Heron	Retired
11 Elizabeth Inglis	Without Charge
12 Jeff G. Inglis	Without Charge
13 Lois J. Lyons	Retired
14 Reg J. McMillan	Retired
15 James T. McVeigh	Retired
16 Michelle McVeigh	Without Charge
17 Winston A. Newman	Retired
18 Diane Reid (Diaconal)	Without Charge
19 Margaret A. Robertson	Retired
20 Gary R.R. Robinson	Retired
21 A. Alan Ross	Retired
22 Peter D. Ruddell	Retired
23 Lori Scholten-Dallimore	Without Charge
24 James A. Sitler	Retired
25 Dorothyann Summers (Diaconal)	Retired
26 Malcolm D. Summers	Retired
27 James A. Thomson	Retired, Minister Emeritus, Knox, Bracebridge
28 Gordon E. Timbers	Retired
29 J. Andrew Turnbull	Retired
30 George C. Vais	Retired
31 Allyson Voo	Without Charge
32 Blake W. Walker	Retired
33 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 page 761)

20. PRESBYTERY OF TEMISKAMING

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
1 Englehart, St. Paul's (TE020) Box 737 Englehart, ON P0J 1H0	Vacant	Marjie Hayes
2 Kapuskasing, St. John's (TE030) 17A Ash St. Kapuskasing, ON P5N 3H1 705-335-5338 (C) stjohn@ntl.sympatico.ca	Byung Yun James Ko	Anne Jamieson
3 New Liskeard, St. Andrew's (TE050) Box 908 New Liskeard, ON P0J 1P0 705-647-8401 (C) standrewsntl@parolink.net	Vacant	Andrew McCaig
4 Tomstown (TE021) RR 1, Box 4 Englehart, ON P0J 1H0 englehartsilver@hotmail.com	Vacant	Kathleen Scott

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 pages 761–62)

21. PRESBYTERY OF ALGOMA & NORTH BAY

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
1 Burk's Falls, St. Andrew's (AN080) Box 249 Burk's Falls, ON P0A 1C0 705-382-2032 (C) almaguinpresbyterian@gmail.com	Vacant	Jean Schmeler
- Magnetawan, Knox (AN081) Box 194 Magnetawan, ON P0A 1P0 705-387-4882 (C), 705-387-0523 (F) almaguinpresbyterian@gmail.com		Doris Langford
- Sundridge, Knox (AN082) Box 1005 Sundridge, ON P0A 1Z0 705-384-7452 (C) almaguinpresbyterian@gmail.com		John MacLachlan
2 North Bay, Calvin (AN010) 401 First Ave. W. North Bay, ON P1B 3C5 705-474-4750 (C), 705-474-3976 (F) office@calvinnorthbay.ca	Frances A.E. Savill	Kim Winrow

21. PRESBYTERY OF ALGOMA & NORTH BAY

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
3 Sault Ste. Marie, St. Paul's (AN040) 136 Cathcart St. Sault Ste. Marie, ON P6A 1E3 705-945-7885 (C) drlaity@shaw.ca	Deon L. Slabbert	Don Laity
- Victoria (AN041) 766 Carpin Beach Rd. Sault Ste. Marie, ON P6A 5K6 705-779-2573 (C) jemarshall@bell.net		Joan Marshall
4 Sault Ste. Marie, Westminster (AN050) 134 Brock St. Sault Ste. Marie, ON P6A 3B5 705-254-4801 (C), 705-254-2920 (F) office@westminsterchurch.ca	Charlene E. Wilson John R. Wilson	Alan Carscadden
5 Sudbury, Calvin (AN060) 1114 Auger Ave. Sudbury, ON P3A 4B2 705-566-0652 (C) calvinpc@hotmail.com	Daniel J. Reeves	Peter Vom Scheidt
6 Sudbury, Knox (AN070) 73 Larch St. Sudbury, ON P3E 1B8 705-675-8891 (C), 705-675-7678 (F)	Vacant	Vi Kirkpatrick

Appendix to Roll

1 Leslie Drayer	Retired
2 George Hunter	Retired
3 David T. Jack	Without Charge
4 Drew D. Jacques	Without Charge
5 Shelley C. Kennedy	Without Charge
6 Robert R. Whitehead	Retired

Clerk of Presbytery: Mr. Don Laity, 20 Westridge Rd., Sault Ste. Marie, ON, P6C 5W5.
Phone: 705-949-8452, drlaity@shaw.ca

(For statistical information see page 762)

22. PRESBYTERY OF WATERLOO-WELLINGTON

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
1 Arthur, St. Andrew's (WW010) Box 159 Arthur, ON N0G 1A0 519-848-3710 (C) st.andrewsarthur@gmail.com	Edward Charlton	Chris McIntosh
- Gordonville, St. Andrew's (WW011) RR 4 Kenilworth, ON N0G 2E0 519-848-3710 (C) st.andrewsarthur@gmail.com		Dianne MacDonald

22. PRESBYTERY OF WATERLOO-WELLINGTON

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
2 Baden, Livingston (WW020) 44 Beck St. Baden, ON N3A 1B9 519-501-6993 (C)	Vacant	Lydia Maitland
Cambridge:		
3 Central (WW030) 7 Queen's Square Cambridge, ON N1S 1H4 519-623-1080 (C) office@cpemail.ca	Aubrey J. Botha	Lynda Pinnington
4 Knox's Galt (WW050) 2 Grand Ave. S. Cambridge, ON N1S 2L2 519-621-8120 (C), 519-621-8129 (F) admin@knoxgalt.org	Vacant	Robert Quarrie
5 Knox Preston (WW040) 132 Argyle St. N. Cambridge, ON N3H 1P6 519-653-6691 (C), 519-653-7194 (F) knoxpreston@golden.net	William Bynum	Isabel Howell
6 Westside (WW060) 130 Victoria Ave. Cambridge, ON N1S 1Y2 519-621-3630 (C) standrews11@bellnet.ca	Mark B. Gaskin	Doug Kelly
7 St. Andrew's Hespeler (WW070) 73 Queen St. E. Cambridge, ON N3C 2A9 519-658-2652 (C), 519-658-1076 (F) office@standrewshespeler.ca	W. Scott McAndless	Rob Hodgson
8 Crieff, Knox (WW241) 7156 Concession 1, RR 2 Puslinch, ON N0B 2J0 519-824-8757 (C) djamieso@uoguelph.ca	Mi Hoa Michelle Yoon	Gwen MacRobbie
9 Elmira, Gale (WW090) 10 Barnswallow Dr. Elmira, ON N3B 0A8 519-669-2852 (C) office@galepresbyterian.com	Scott Sinclair	Darlene Vandermeay
10 Elora, Knox (WW100) 51 Church St. E. Elora, ON N0B 1S0 519-846-0680 (C) knoxelora@bellnet.ca	Susan V. Clarke	Jean Jackson
- Alma, St. Andrew's (WW101) c/o Jo-Anne Hall Box 73 Alma, ON N0B 1A0		Jo-Anne Hall

22. PRESBYTERY OF WATERLOO-WELLINGTON

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
11 Fergus, St. Andrew's (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
Guelph:		
12 Knox (WW120) 20 Quebec St. Guelph, ON N1H 2T4 519-821-0141 (C) office@knoxguelph.ca	Johannes Olivier	Ann Wilson
13 Kortright (WW150) 55 Devere Dr. Guelph, ON N1G 2T3 519-836-9400 (C), 519-836-4563 (F) office@kortrightchurch.org	Alex MacLeod	John Fletcher
14 St. Andrew's (WW130) 161 Norfolk St. Guelph, ON N1H 4J8 519-822-4772 (C), 519-822-3525 (F) mailbox@standrewsguelph.com	John Borthwick	Nancy Nicol
15 Westminster-St. Paul's (WW140) 206 Victoria Rd. N. Guelph, ON N1E 5H8 519-824-5221 (C), 519-824-5221 (F) church@westminsterstpauls.ca	Karla Wübbenhorst	Robert Renton
16 Harriston, Knox-Calvin (WW160) 135 Elora St. S., Box 689 Harriston, ON N0G 1Z0 519-338-2624 (C) kcpc-office@wightman.ca	Kathleen Morden	Dave Mallett
Kitchener:		
17 Calvin (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 Doon (WW180) 35 Roos St. Kitchener, ON N2P 2B9 519-748-4540 (C), 519-748-6302 (F) churchoffice@doonpc.com	Darrell R. Clarke	Marjorie Poitras
19 Hungarian Mission Preaching Point (WW320) 54 Queen St. N. Kitchener, ON N2H 2H2	Vacant	
20 Kitchener East (WW290) 10 Zeller Dr. Kitchener, ON N2A 4A8 519-748-9786 (C), 519-894-5952 (F) kepc@golden.net	Mark S. Richardson	Larry Mason

22. PRESBYTERY OF WATERLOO-WELLINGTON

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
Kitchener (cont'd):		
21 St. Andrew's (WW210) 54 Queen St. N. Kitchener, ON N2H 2H2 519-578-4430 (C), 519-578-6730 (F) mailbox@standrewskw.com	J. Mark Lewis Greg Smith	Donna Hodgkinson
22 Mount Forest, St. Andrew's (WW220) 196 Birmingham East Mt. Forest, ON N0G 2L2 519-323-2827 (C) burnsmichaeld@gmail.com - Conn, Knox (WW221) 8015 Hwy. 89, Box 44 Conn, ON N0G 1N0 burnsmichaeld@gmail.com	Michael Burns	Ellenor MacEachern Janice Kerr
23 Palmerston, Knox (WW230) Box 652 Palmerston, ON N0G 2P0 519-343-3201 (C) hheidinga@wightman.ca	Nicolae Pavel	Henry Heidinga
24 Puslinch, Duff's (WW240) 319 Brock Rd S. Puslinch, ON N0B 2J0 519-763-1163 (C) duffspresbyterianchurch@gmail.com	Jane E. Swatridge	Marion Hunter
25 Rockwood (WW250) PO Box 669 Rockwood, ON N0B 2K0 519-856-2483 (C), 519-856-0848 (F) awickenhe@gmail.com - Eden Mills (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
Waterloo:		
26 Joonim (WW300) c/o Emmanuel United Church 22 Bridgeport Rd. W. Waterloo, ON N2L 2Y3 519-883-0808 (C) jihoonc@hotmail.com	Ji Hoon (Chris) Cho	Kwang Ryul Lee
27 Knox (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 Linda J. Bell Retired

22. PRESBYTERY OF WATERLOO-WELLINGTON

Appendix to Roll (cont'd):

4	Arnold A. Bethune	Retired, Minister-in-Association, Knox, Guelph
5	Calvin B. Brown	Retired
6	Wayne Dawes	Retired, Minister-in-Association
7	Cathy J. Desmond	Without Charge
8	John A. Deyarmond	Retired
9	Robert T. Duncanson	Retired, Minister-in-Association, Calvin, Kitchener
10	Herbert F. Gale	Retired
11	Shirley J. Gale	Retired
12	Mark Godin	Without Charge
13	Janice Hamalainen	Retired
14	John Hogerwaard	Retired
15	Grant R. MacDonald	Retired
16	Angus D. McGillivray	Retired
17	John McGurrin	Retired
18	Donald G.I. McInnis	Retired
19	Walter F. McLean	Retired, Minister-in-Association, Knox, Waterloo
20	Brice L. Martin	Retired
21	Linda Paquette	Retired, Minister-in-Association, St. Andrew's, Arthur
22	Marmie Runhart (Diaconal)	Without Charge
23	Jeffrey E. Smith	Retired, Minister-in-Association, Kitchener East
24	Apack R. (Andrew) Song	Retired
25	Robert C. Spencer	Retired, Minister-in-Association, St. Andrew's, Guelph
26	Angus J. Sutherland	Retired, Minister-in-Association, Knox's Galt, Cambridge
27	Kees Vandermeij	Retired, Minister-in-Association, Gale, Elmira
28	Leslie Walker	Without Charge
29	Mary I. Whitson	Retired, Minister-in-Association, Knox, Waterloo
30	Denise Zimmer (Diaconal)	Without Charge

Missionaries – Retired

- Betty Geddes, 303-375 King St. N., Waterloo, ON, N2J 4L6.
- Brian Johnston, 107 Upper Mercer St., Kitchener, ON, N2A 4N1

Clerk of Presbytery: The Rev. Darrell R. Clarke, 35 Roos St., Kitchener, ON, N2P 2B9.

Phone: 519-748-4540 (C), clerkwatwell@gmail.com

(For statistical information see pages 762–63)

23. PRESBYTERY OF EASTERN HAN-CA

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
1 Brantford, Korean (EH120) 268 Marlborough St. Brantford, ON N3S 4T5 519-865-9191 (C) brantfordkpc@gmail.com	Vacant	Vacant
2 Chatham, Korean Church of Chatham-Kent (EH150) 22125 Communication Rd. Chatham, ON N7M 5J3 519-687-2129 (C)	Vacant	Keun Kwon
3 King City, Hanwool (EH060) 2183 King Rd. King City, ON L7B 1G3 647-956-9101 (C) jfirstmin71@gmail.com	Kyung Seuk Min	In Shik Hwang

23. PRESBYTERY OF EASTERN HAN-CA

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
4 Kitchener-Waterloo Korean (EH010) 130 Duke St. E. Kitchener, ON N2H 1A7 519-742-2929 (C), 519-742-2929 (F) revyyd@yahoo.com	Young Do (Moses) Yun	Ju Yong Ha
5 London, Korean Christian (EH020) 530 Topping Lane London, ON N6J 3M7 519-473-5257 (C), 519-473-1813 (F) lkcc@rogers.com	Sung Hwan Jang Billy Park	Sam Chang
6 Mississauga, We (EH280) 1560 Dundas St. W. Mississauga, ON L5C 1E5 905-855-8942 torontokim@gmail.com	Seong-Keun Kim	Seong-Keun Kim
7 Mississauga, Westside (EH030) 3637 Grand Park Dr. Mississauga, ON L5B 4L6 905-803-8800 (C), 905-270-5511 (F) bible66@hotmail.com	Hun Seung Park Stephen Kwon	Doo Young Chang
8 Montreal, Seo Kwang (EH260) 4520 Plamondon Montreal, QC H3S 1M2 514-581-0691 seokwangmc@gmail.com	Timothy Hwang	Seong Kwi Kang
9 Niagara Falls, Korean (EH050) 4898 Kitchener St. Niagara Falls, ON L2G 1R7 905-354-0191 (C), 905-871-2204 (F) namsunc@hotmail.com	Vacant	C.S. Hwang
10 Oshawa, Hebron Korean (EH250) 486 Simcoe St. S. Oshawa, ON L1H 4J8 905-436-7972 (C), 905-436-7972 (F) jhl8688@hanmail.net	Vacant	Vacant
Toronto:		
11 Galilee (EH090) 1183 Davenport Rd. Toronto, ON M6H 2G7 416-533-4596 (C), 416-533-4681 (F) sootaeglim@yahoo.ca	Soo Taeg Lim	Young Jin Lee
12 Korean Myung Sung (EH070) 1 Greenland Rd. Toronto, ON M3C 1N1 416-444-8002 (C) bkim2005@gmail.com	Byung-Keuk Kim	Hyun Sook Choi
13 St. Timothy (EH100) 106 Ravencrest Dr. Toronto, ON M9B 5N3 416-626-9615 (C), 416-626-7089 (F) inkeekim@gmail.com	In Kee Kim Soo Jin Chung	Terry Shim

23. PRESBYTERY OF EASTERN HAN-CA

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
Toronto (cont'd):		
14 Toronto Korean (EH110) 67 Scarsdale Rd. Toronto, ON M3B 2R2 416-447-5963 (C), 416-447-6029 (F) sonmoses@hotmail.com	Myung Soo Son Sung Hoon Jang Kyo Don Joo	Kyudae Lee
15 Yae Dalm (EH160) 265 Albion Rd. Etobicoke, ON M9W 3P1 416-975-4856 (C) kulntheo@hotmail.com	Sey Jong Park	Vacant
16 Vaughan Community (EH080) 200 Racco Pky. Thornhill, ON L4J 8X9 905-881-2999 (C), 905-881-2550 (F) office@vccc.ca	Peter S. Han Jinsook Khang Joseph Bae Angie Song	Hochun Lee

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 Sung Bin Enoch Cho	Without Charge
7 Yun Sook Cho	In Korea
8 Dave W. Choi	Working in Nicaragua
9 Kyu Young Choi	Without Charge
10 Samuel Choi	Retired
11 Young-Ki Eun	Working in United States
12 Kyung Kook Han	In Korea
13 Theresa Han	Without Charge
14 Dale Henry	Without Charge
15 Joseph Hwang	Overseas
16 Seung-Doek Jeon	Without Charge
17 Nam Heon Jeong	Without Charge
18 Seong Ho Jeong	Without Charge
19 Chang Il Kim	Without Charge
20 Hyung-Ick Kim	Without Charge
21 Jong-Hwan (John) Kim	Chaplain, Etobicoke General
22 Kyu Gon Kim	In Korea
23 Myung Chun Kim	Retired
24 Robert Kim	In Korea
25 Shin Ki Kim	Working for a mission group
26 In Soo Kong	In Vietnam
27 Jung Hoon Lee	Without Charge
28 Nelson Imsung lee	Without Charge
29 Sung Il Moon	Without Charge
30 Ka Ja Muhn	Retired
31 Wan Tae Oh	Without Charge
32 Young Huem Ohm	Working in South Africa
33 Hyung Soon Park	Retired

23. PRESBYTERY OF EASTERN HAN-CA**Appendix to Roll** (cont'd):

34 Joong Hyun Shin	Working for United Church
35 Chang-Gil Soh	Retired
36 Mee Ja Sohn	Without Charge
37 Donghwi David Son	Studying in Europe
38 Young Sik Yoo	Working for University of Toronto
39 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 763)

SYNOD OF SOUTHWESTERN ONTARIO**24. PRESBYTERY OF HAMILTON**

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
Ancaster:		
1 Alberton (HA011) 528 Alberton Rd. N. Box 5, Compartment 2 Alberton, ON L0R 1A0 bernhardt.r@gmail.com	Vacant	Ann Lukey
2 Carl Luke, St. Paul's (HA020) 526 Carl Luke Rd. W., RR 2 Ancaster, ON L9G 3L1 905-648-6338 (C) jinksetter@stokeseeds.com	Vacant	Jim Inksetter
- Binbrook, Knox (HA021) 2553 Binbrook Rd., Box 24 Binbrook, ON L0R 1C0 905-692-5290 (C) binbrooksession@gmail.com		Laurie Salmon
3 St. Andrew's (HA010) 31 Sulphur Springs Rd. Ancaster, ON L9G 1L7 905-648-6024 (C), 905-304-1789 (F) minister@standrews.ws	John T. Read	Doris Thompson
Burlington:		
4 Brant Hills (HA040) 2138 Brant St. Burlington, ON L7P 3W5 905-335-2640 (C) minister@branthills.org	Curtis Bablitz	Moira Forbes
5 Burlington East (HA380) 505 Walkers Line Burlington, ON L7N 2E3 905-637-5155 (C), 905-637-5155 (F) becp@bellnet.ca	Bruce McAnsh	Bob Dickison
6 Knox (HA050) 461 Elizabeth St. Burlington, ON L7R 4B1 905-333-3013 (C), 905-333-4769 (F) knoxburlington@bellnet.ca	Emma Duncan	Roxie Clendening

24. PRESBYTERY OF HAMILTON

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
Burlington (cont'd):		
7 St. Paul's (HA080) 2600 Headon Forest Dr. Burlington, ON L7M 4G2 905-332-8122 (C), 905-332-8122 (F) stpaulsburlington@gmail.com	Robert B. Sim	Douglas Needham
8 Caledonia (HA090) 117 Argyle St. N. Caledonia, ON N3W 1B8 905-765-4524 (C), 905-765-6799 (F) caledonia.presbyterian@gmail.com	Catherine Stewart (Interim Minister)	James Aldridge
9 Dundas, Knox (HA100) 23 Melville St. Dundas, ON L9H 1Z7 905-627-3043 (C), 905-627-8675 (F) knoxdundas@cogeco.ca	Penny Garrison	Bruce Hamilton
10 Grimsby, St. John's (HA110) 10 Mountain St. Grimsby, ON L3M 3J6 905-945-5352 (C) admin@stjohnsgrimsby.com	Kyle Dore	Murray Bain
11 Hagersville, St. Andrew's (HA120) 44 Main St. S., Box 705 Hagersville, ON N0A 1H0 905-768-1044 (C)	Robert C. Dawson (Stated Supply)	Joan Nixon
Hamilton:		
12 Central (HA140) 165 Charlton Ave. W. Hamilton, ON L8P 2C8 905-522-9098 (C), 905-522-7266 (F) info@cpchamilton.ca	J. Gregory Davidson	Frances Searle
13 Chalmers (HA150) 200 Mountain Park Ave. Hamilton, ON L8V 1A2 905-383-3033 (C) chalmers.admin@bellnet.ca	Victoria Eldridge	Brent Ellis
14 Chedoke (HA160) 865 Mohawk Rd. W. Hamilton, ON L9C 7B9 905-383-6012 (C), 905-383-6561 (F) office@chedokechurch.ca	Garfield Havemann	Kay Robertson
15 Erskine (HA180) 19 Pearl St. N. Hamilton, ON L8R 2Y6 905-529-2255 (C), 905-529-9103 (F) erskine@on.aibn.com	Vacant	George Breckenridge
16 John Calvin Hungarian (HA190) 121 Birch Ave. Hamilton, ON L8L 6H8 905-525-3641 (C) kantorp@outlook.com	Vacant	Charlotte Kantor

24. PRESBYTERY OF HAMILTON

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
Hamilton (cont'd):		
17 MacNab Street (HA200) 116 MacNab St. S. Hamilton, ON L8P 3C3 905-529-6896 (C), 905-529-2557 (F) macnabsec@cogeco.ca	Steven Baldry	Kevin Russell
18 New Westminster (HA210) 1025 King St. E. Hamilton, ON L8M 1C9 905-545-3575 (C) newwest1@bellnet.ca	Sandra Copland	Lorraine Gilchrist
19 Roxborough Park (HA220) c/o 1423 Upper Wellington St. Hamilton, ON L9A 3S8 905-381-9934 annefcga@sourcecable.net	Vacant	A. Forsyth
20 St. Columba (HA240) 1540 Main St. E. Hamilton, ON L8K 1E6 905-549-8053 (C) st.columba@bellnet.ca	Vacant	David Chiahotny
21 St. Cuthbert's (HA250) 2 Bond St. N. Hamilton, ON L8S 3W1 905-529-9067 (C), 905-529-7733 (F) stcuth@nas.net	Ferne Reeve (Stated Supply)	Jim Jones
22 St. David's (HA271) 478 Wentworth St. N. Hamilton, ON L8L 5W9 905-522-1355 (C) st.davids.presby.church@gmail.com	Sandra Copland	Margaret Siquenza
23 St. Paul's (HA280) 70 James St. S. Hamilton, ON L8P 2Y8 905-522-2792 (C), 905-522-2791 (F) stpaulspresby@on.aibn.com	Frederick W. Shaffer	Dorothy Jolliffe
24 South Gate (HA290) 120 Clarendon Ave. Hamilton, ON L9A 3A5 905-385-7444 (C), 905-389-6676 (F) southgatechurch@rogers.com	Charmain Sebestyen	B. Podio
25 Trinity (HA370) 720 Ninth Ave. Hamilton, ON L8T 2A3 905-385-5984 (C), 905-385-0437 (F) trinitypc@rogers.com	Matthew Lingard	Eugene Tarr
26 Jarvis, Knox (HA300) Box 9 Jarvis, ON N0A 1J0 519-587-2565 (C) richard.warne@hotmail.com	Richard Warne	Linda Miller

24. PRESBYTERY OF HAMILTON

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
- Walpole, Chalmers (HA301) 2058 Main St. N PO Box 9 Jarvis, ON N0A 1J0 519-587-2565 (C) richard.warne@hotmail.com		Robert Martin
27 Kirkwall (HA310) c/o 1901 8th Concession W., RR 1 Cambridge, ON N1R 5S2 519-621-3023 helenfmcinnis@gmail.com	Monika Berezcki-Farkas	Norma Reeve
28 Port Dover, Knox (HA320) 101 Chapman St.W., Box 1258 Port Dover, ON N0A 1N0 519-583-2344 (C) twocats44@gmail.com	Pamela Hogewoning	Penni Lewis
29 Stoney Creek, Cheyne (HA330) 7 King St. W. Stoney Creek, ON L8G 1G7 905-664-6043 (C) cheynechurch@cogeco.ca	Stephen R. Lindsay	J.A. McIntosh
30 Stoney Creek, Heritage Green (HA360) 360 Isaac Brock Dr. Stoney Creek, ON L8J 2R2 905-578-3003 (C) office@heritagegreen.cc	David Moody Alex Douglas	Robert Williston
31 Waterdown, Knox (HA340) 80 Mill St. N., Box 221 Waterdown, ON L0R 2H0 905-689-8115 (C), 905-689-0542 (F) church.office@knoxwaterdown.ca	J. George Robertson	John Drake
32 West Flamborough (HA350) 262 Middletown Rd. Dundas, ON L9H 5E1 289-440-2919 (C) westflamboro.pc@gmail.com	Stephen Jenvey	Elaine Krompart

Other Ministries

1 Susan Shaffer Associate Secretary, Ministry & Church Vocations

Appendix to Roll

1 George E.C. Anderson	Retired
2 Ronald C. Archer	Retired
3 Judith Archer Green	Without Charge
4 George W. Beals	Retired
5 Robert J. Bernhardt	Retired
6 Douglas C. Boyce	Without Charge
7 Nancy Calvert-Koyzis	Without Charge
8 W. Craig Cook	Retired
9 James R. Dickey	Retired
10 Robert R. Docherty	Retired
11 Donald A. Donaghey	Retired
12 John C. Duff	Retired
13 Ruth Gadsby (Diaconal)	Teaching

24. PRESBYTERY OF HAMILTON

Appendix to Roll (cont'd):

14 Robert S. Geddes	Retired
15 John J. Hibbs	Retired
16 M. Anne Yee Hibbs	Retired
17 Andrew Irvine	Retired
18 Paul Kantor	Retired
19 Susan K. Kerr	Without Charge
20 David L. McInnis	Retired
21 E. Ian McPhee	Retired
22 Alan M. McPherson	Retired
23 A. Harry W. McWilliams	Retired
24 Amin Mansour	Without Charge
25 Malcolm E. Muth	Retired
26 Willard K. Pottinger	Retired
27 G. Walter Read	Retired
28 Margaret Read (Diaconal)	Retired
29 Ferne Reeve	Retired, Stated Supply, St. Cuthbert's
30 C. Gordon D. Reid	Retired
31 Hank Ruitter	Counsellor
32 Colleen L. Smith	Without Charge
33 Kathryn A. Strachan	Without Charge
34 D. Patricia Strung	Without Charge
35 JoAnne Walter	Retired
36 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. Robert B. Sim, c/o 2600 Headon Forest Dr., Burlington, ON, L7M 4G2. Phone: 905-921-5667 (cell); hampresby@gmail.com

(For statistical information see page 764)

25. PRESBYTERY OF NIAGARA

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
1 Dunnville, Knox (NI020) 223 Lock St. W., Box 84 Dunnville, ON N1A 2X1 905-774-5970 (C) knoxoff@rogers.com	Dennis Wright	Bill Baker
2 Fonthill, Kirk-on-the-Hill (NI181) 1344 Haist St., Box 1302 Fonthill, ON L0S 1E0 905-892-3729 (C) calvinmlewis@live.com	Calvin M. Lewis	Allan Mullin
3 Fort Erie, St. Andrew's-Knox (NI030) 203 Highland Ave. Fort Erie, ON L2A 2X8 905-871-3450 (C) standrewsknox@hotmail.com	Trish Heidebrecht- Archibald	Gail Morden

25. PRESBYTERY OF NIAGARA

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
Niagara Falls:		
4 Chippawa (NI040) 8280 Willoughby Dr. Niagara Falls, ON L2G 6X2 905-295-4231 (C), 905-295-0513 (F) office@chippawapc.ca	Douglas Schonberg	Randy Clegg
5 Drummond Hill (NI050) 6136 Lundy's Lane Niagara Falls, ON L2G 1T1 905-358-9624 (C) drummondhill@gmail.com	Wally Hong	Prince Ramoutor
6 Stamford (NI060) 3121 St. Paul Ave. Niagara Falls, ON L2J 2L8 905-356-2750 (C), 905-356-9970 (F) stamfordpresbyterian@cogeco.net	Anita Van Nest	Joan Hunt
7 Niagara-on-the-Lake, St. Andrew's (NI070) Box 441, 323 Simcoe St. Niagara-on-the-Lake, ON L0S 1J0 905-468-3363 (C) standrewspresbyterianchurc@bellnet.ca	Vacant	Lynn Lingard
8 North Pelham, First (NI080) 602 Metler Rd., RR 3 Fenwick, ON L0S 1C0 905-892-4716 (C) vasar1951@gmail.com	Pearl Vasarhelyi	Rodger Miller
- Rockway (NI081) c/o 602 Metler Rd., RR 3 Fenwick, ON L0S 1C0 vasar1951@gmail.com		Donna Bachur
9 Port Colborne, First (NI090) 176 Elm St. Port Colborne, ON L3K 4N6 905-834-4288 (C), 905-834-7150 (F) fstpresbptcolborne@gmail.com	Adam A. Bartha	Sheila Brown
St. Catharines:		
10 Knox (NI100) 53 Church St. St. Catharines, ON L2R 3C3 905-641-8868 (C) office@knoxchurch.com	W.J. Clyde Ervine	Diana James
11 St. Giles (NI120) 205 Linwell Rd. St. Catharines, ON L2N 1S1 905-934-1901 (C), 905-934-2978 (F) stgiles1954@gmail.com	Cherie Inksetter	Joan Heagle
12 Scottlea (NI111) 515 Scott St. St. Catharines, ON L2M 3X3 905-646-0616 (C), 905-646-2516 (F) scottcan1975@gmail.com	Jacob Lee	Christine Cummings

25. PRESBYTERY OF NIAGARA

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
St. Catharines (cont'd):		
13 West St. Andrew's (NI130) 42 Pelham Rd. St. Catharines, ON L2S 1R4 905-684-7765 (C) weststandrews@bellnet.ca	Ruth Houtby	Lynn Blundell
14 St. Davids, First (NI140) Box 266 St. Davids, ON L0S 1P0 905-262-5227 (C)	Vacant	Joan Heagle
15 Smithville (NI011) Box 345., 143 St. Catharines St. Smithvillewm, ON L0R 2A0 905-957-2297 (C)	L. Paul Shobridge (Stated Supply)	Bruce A. Hunter
16 Thorold, St. Andrew's (NI150) 24 Clairmont St. Thorold, ON L2V 1R3 905-227-4844 (C), 905-227-6229 (F) kenmacquarrie@gmail.com	Kenneth MacQuarrie	Gary Millington
Welland:		
17 Knox (NI180) 335 Fitch St. Welland, ON L3C 4W7 905-735-3050 (C) praywell@cogeco.net	J. Bernard McGale	Gerry Oke
18 St. Andrew's (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 Freda M. MacDonald	Retired
20 Wm. Graham MacDonald	Retired
21 John St. C. Neil	Retired
22 Susanne M. Rescorl	Without Charge
23 Donna J. Riseborough	Retired

26. PRESBYTERY OF PARIS

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
8 Innerkip (PA090) 64 Blandford St., PO Box 99 Innerkip, ON N0J 1M0 519-469-3904 (C) innpresb@execulink.com	Christopher Wm. Little Joyce DeGier VanderSpek	Bob Birtch
9 Mt. Pleasant (PA041) 715 Mount Pleasant Rd. Mount Pleasant, ON N0E 1K0 519-484-2133 (C) mppchurch@execulink.com	Dean Adlam	Velma Hughes
10 Norwich, Knox (PA100) 67 Main St. W., Box 758 Norwich, ON N0J 1P0 519-863-3636 (C), 519-863-2885 (F) adowber@sympatico.ca - Bookton (PA101) c/o Shannon Mestdagh 311 Courtlund St. Delhi, ON N4B 0A8 519-863-3636 (C) adowber@sympatico.ca	Alan Dowber	Carman Swazey Shannon Mestdagh
11 Paris (PA110) 164 Grand River St. N. Paris, ON N3L 2M6 519-442-2842 (C), 519-442-3156 (F) ppchurch@bellnet.ca	Joel Sherbino	Jill Rickwood
12 Ratho (PA091) c/o Colleen Peat RR 1 Bright, ON N0J 1B0 519-469-3904 (C) nanny8@rogers.com	Vacant	Juanita Dorland
13 Simcoe, St. Paul's (PA120) 85 Lot St. Simcoe, ON N3Y 1S4 519-426-1845 (C) sppc@kwic.com	Mikal Schomburg	Beth Smith
14 Tillsonburg, St. Andrew's (PA130) 46 Brock St. W. Tillsonburg, ON N4G 2A5 519-842-8665 (C) standrews46@rogers.com	Vacant	Murray Park
15 Woodstock, Knox (PA140) 59 Riddell St. Woodstock, ON N4S 6M2 519-537-2962 (C), 519-537-3927 (F) office.knox.woodstock@bellnet.ca	Mark R. McLennan	Josie Miller

Other Ministries

1 David E. Sherbino Professor of Spirituality and Pastoral Ministry, Tyndale

Appendix to Roll

1 Larry Amiro Retired
2 Dennis J. Cook Retired
3 J. Stanley Cox Retired

26. PRESBYTERY OF PARIS**Appendix to Roll (cont'd):**

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 765)

27. PRESBYTERY OF LONDON

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
1 Appin (LO020) c/o Rev. A. MacMillan 3449 Buttonwood Dr., RR6 Alvinston, ON N0N 1A0 519-847-5263 (C) revrev@brktel.on.ca	Amanda MacMillan	Jim May
- Melbourne, Guthrie (LO021) c/o Rev. A. MacMillan 3449 Buttonwood Dr., RR6 Alvinston, ON N0N 1A0 519-847-5263 (C) revrev@brktel.on.ca		Tom Jeffery
2 Crinan, Argyle (LO050) c/o Alan Carroll 25861 Carroll Line, RR 1 West Lorne, ON N0L 2P0 519-670-7530 (cell)	Vacant	Alan Carroll
- Largie, Duff (LO051) c/o Paul McWilliam 12957 Coyne Rd. Dutton, ON N0L 1J0 519-762-2690 pmcwilliam@westelgin.com		Paul McWilliam
3 Dorchester (LO060) c/o Tom Charlton 53 Tarry Parkway Alymer, ON N5H 3E2 519-485-3544 (C) holspringfarms@amtelecom.net	Heather Paton	Linda Charlton

27. PRESBYTERY OF LONDON

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
- South Nissouri (LO061) 1009 Apache Rd. London, ON N5V 2V7 519-461-0906 (C)		Nancy Fedyck
4 Dutton, Knox-St. Andrew's (LO070) 162 Nancy St. Dutton, ON N0L 1J0 519-762-3521 knox-standrews@execulink.com	Andrew P. Thompson	Jean Louise Ford
5 Fingal, Knox (LO080) 35596 Fingal Line Fingal, ON N0L 1K0 519-769-2157 (C) knoxfingal@gmail.com	Jon Van Den Berg	Debra Webster
6 Glencoe (LO090) 177 Main St. Glencoe, ON N0L 1M0 519-287-2558 (C) revdeb17@sympatico.ca	Deborah Dolbear- Van Bilsen	Joan Puspoky
- Wardsville, St. John's (LO091) Box 164 Wardsville, ON N0L 2N0 519-287-2743 (C) revdeb17@sympatico.ca		Sheila Morrison
London:		
7 Almanarah (LO280) 250 Hamilton Rd. E. London, ON N5Z 1R3 519-601-4471 (C), 519-601-4491 wiliam_khalil@rogers.com	William Khalil	Margaret Chester
8 Chalmers (LO120) 342 Pond Mills Rd. London, ON N5Z 3X5 519-681-7242 (C) chalmerspresbyterian@bellnet.ca	John R. Bannerman	Tom Hunter
9 Elmwood Avenue (LO130) 111 Elmwood Ave. E. London, ON N6C 1J4 519-438-3492 (C) contact@elmwoodchurch.ca	J. Andrew Fullerton	Cathy Cornhill
10 New St. James (LO170) 280 Oxford St. E. London, ON N6A 1V4 519-434-1127 (C), 519-434-7209 (F) jhisey@newstjames.com	Andrew D.M. Reid	Bruce Curtis
11 Oakridge (LO180) 970 Oxford St. W. London, ON N6H 1V4 519-471-2290 (C), 519-471-0128 (F) ehoekstra@oakridge.london.on.ca	Ed P. Hoekstra John H. Park	Robert Shirley

27. PRESBYTERY OF LONDON

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
London (cont'd):		
12 St. George's (LO190) 1475 Dundas St. London, ON N5W 3B8 519-455-5760 (C), 519-455-2269 (F) stgeorge@execulink.com	Keith A. McKee	Bob Bedggood
13 St. Lawrence (LO151) 910 Huron St. London, ON N5Y 4K4 519-439-2523 (C) stlawrencemo@gmail.com	James Clark	Alison Williams
14 Trinity Community (LO200) 590 Gainsborough Rd. London, ON N6G 4S1 519-657-4214, ext. 229 (C) gsmcmurray@outlook.com	Mark L. Turner	Sheila McMurray
15 Westmount (LO210) 521 Village Green Ave. London, ON N6K 1G3 519-472-3443 (C) wstmt@execulink.com	Jeffrey R. Crawford	Jill Barker
16 Mosa, Burns (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 North Caradoc-St. Andrew's (LO111) 8503 Scotchmere Dr., RR 1 Strathroy, ON N7G 3H3 519-245-0171 (C), 519-473-6588 (F) rev.kocis@caradocpresbyterian.ca - Komoka, Knox (LO110) 108 St. Clair Ave Komoka, ON N0L 1R0 519-657-9748 (C)	Michelle Butterfield-Kocis	Theresa Glithero Mildred Greig
18 North Yarmouth, St. James (LO031) 44936 Ferguson Line St. Thomas, ON N5P 3T3 519-207-3331 stjamespcc@hotmail.ca	Vacant	Nancy Newell
19 Port Stanley, St. John's (LO081) c/o 238 Colborne St. Port Stanley, ON N5L 1B9 519-782-3902 (C)	Tom Jeffery (Lay Missionary)	Linda McKenna
20 St. Thomas, Knox (LO240) 55 Hincks St. St. Thomas, ON N5R 3N9 519-631-2414 (C), 519-631-2414 (F) office@knoxstthomas.ca	Mavis A. Currie	Robert Holt

Other Ministries

1 Heather Vanderstelt

Chaplain, Parkwood Institute

27. PRESBYTERY OF LONDON

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	Courtney M. Crawford	Without Charge
9	Joyce E.C. Elder	Retired
10	Leslie R. Files	Retired
11	Thomas Godfrey	Retired
12	Jessie Horne (Diaconal)	Retired
13	Elizabeth Johnston (Diaconal)	Without Charge
14	Evan H. Jones	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

Clerk of Presbytery: Ms. Carrie Thornton, 87 Forward Ave., London, ON, N6H 1B8.
Phone: 519-439-7620, lonpresby@bell.net

(For statistical information see page 766)

28. PRESBYTERY OF ESSEX-KENT

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
1 Amherstburg, St. Andrew's (EK010) 129 Simcoe St. Amherstburg, ON N9V 1L8 519-736-4972 (C) worship@standrews-amherstburg.com	Vacant	Vacant
2 Chatham, First (EK030) 60 Fifth St. Chatham, ON N7M 4V7 519-352-2313 (C), 519-352-2318 (F) office@firstchatham.org	Michael Maroney	Joan Fletcher
3 Chatham, St. James (EK040) 310 McNaughton Ave. W. Chatham, ON N7L 1R9 519-352-1240 (C), 519-352-1210 (F) office@stjameschatham.com	John Giurin	Paul Escott

28. PRESBYTERY OF ESSEX-KENT

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
4 Dover, New St. Andrew's (EK041) 8314 St. Andrews Line, RR 8 Chatham, ON N7M 5J8 519-354-7970 (C), 519-727-6615 (F) markaarsen@hotmail.com - Valetta (EK110) c/o Robert G. Ivison 3905 Middle Line, RR 1 Tilbury, ON N0P 2L0 rgivison@gmail.com	Vacant	Sandra Smith Robert G. Ivison
5 Dresden, St. Andrew's (EK050) Box 93 Dresden, ON N0P 1M0 519-683-2442 (C) amcpastor1@gmail.com	Andrew Cornell	Mark Labadie
6 Lakeshore, St. Andrew's (EK080) 235 Amy Croft Dr. Tecumseh, ON N9K 1C8 519-979-8082 (C), 519-979-8084 (F) moffice@lakeshoreandrews.net	Brad Watson	Kelly Bevan
7 Leamington, Knox (EK070) 58 Erie St. S. Leamington, ON N8H 3B1 519-326-4541 (C), 519-326-1761 (F) knox.leamington@gmail.com	Vacant	Mary-Ellen Pilmer
8 Ridgetown, Mount Zion (EK090) Box 1148 Ridgetown, ON N0P 2C0 519-674-3487 (C) mtzionridgetown@gmail.com	Donald C. Hill	Renee Geluk (acting)
9 Wallaceburg, Knox (EK120) 251 Duncan St. Wallaceburg, ON N8A 5G5 519-627-4367 (C), 519-627-9480 (F) knox251@hotmail.com	Vacant	Carl MacLean
Windsor:		
10 Chinese (EK200) c/o 4700 Wyandotte St. E. Windsor, ON N8Y 1H7 519-945-8202 (C) lucindawong18@yahoo.ca	Vacant	Lucinda Wong
11 First Hungarian (EK130) 1566 Parent Ave. Windsor, ON N8X 4J7 519-254-3312 (C)	Vacant	Zsolt Marczinko
12 Paulin Memorial (EK150) 3200 Woodland Ave. Windsor, ON N9E 1Z5 519-972-3627 (C), 519-972-3627 (F) paulinmemorial@on.aibn.com	Lisa Aide	Carla Johnson-Hicks

28. PRESBYTERY OF ESSEX-KENT

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
Windsor (cont'd): 13 University Community (EK210) 2320 Wyandotte St. W. Windsor, ON N9B 1K4 519-253-8741 (C) pastor.uccwindsor@gmail.com	Scott McAllister	Tyler Terpstra (acting)

Appendix to Roll

1 Alan M. Beaton	Retired
2 John W. Burkhart	Retired
3 Douglas Cameron	Retired
4 Charles N. Congram	Retired
5 Olwyn M. Coughlin	Retired
6 H. Lane Douglas	Retired
7 Joshua (Jin Soo) Kang	Without Charge
8 Thomas J. Kay	Retired
9 Catherine Kay	Without Charge
10 Wendy Paterson	Retired
11 Ronald D. Sharpe	Without Charge
12 Mary Templer	Retired
13 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 pages 766–67)

29. PRESBYTERY OF LAMBTON-WEST MIDDLESEX

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
1 Alvinston, Guthrie (LW010) Box 314 Alvinston, ON N0N 1A0 519-898-2862 (C) guthrie.3256@hotmail.com - Napier, St. Andrew's (LW012) c/o Patrick Sanders 5333 Calvert Dr., RR3 Strathroy, ON N7G 3H4 519-318-8426 (C) patrick@commonwealthfinancial.ca	Jo-Anne E. Symington	Ruth McCallum Patrick Sanders
2 Beechwood, St. Andrew's (LW020) c/o Brian Luscombe 298 Queen St. Ailsa Craig ON N0M 1A0 519-293-3899 (C) luscbrrian@execulink.com	Pieter van Harten	Brian Luscombe
3 Centre Road, Knox (LW022) 2682 Glasgow St., RR 6 Strathroy, ON N7G 3H7 519-232-9153 (C) ma.mclean@sympatico.ca	Daniel Roushorne (Stated Supply)	Dunbar Cox

29. PRESBYTERY OF LAMBTON-WEST MIDDLESEX

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
4 Corunna, St. Andrew's (LW030) 437 Colborne St. Corunna, ON N0N 1G0 519-862-3641 (C) sapcorunna@bellnet.ca	Daniel Roushorne	Beth Nutt
5 Forest, St. James (LW040) 19 Main St. N. Forest, ON N0N 1J0 519-786-5154 (C) joannemac@xcelco.on.ca	Joanne R. MacOdrum	Carol Collins
6 Moore, Knox (LW031) c/o Wanda Robinson 1109 Rokeby Line Mooretown, ON N0N 1M0 519-481-3837(C) grhomeimp@gmail.com	A. Ian Marnoch	Wanda Robinson
- Mooretown, St. Andrew's (LW032) 94 St. James St. Mooretown, ON N0N 1M0 519-867-5562 (C) ian.moorepastoralcharge@gmail.com		Keith Grant
7 Petrolia, St. Andrew's (LW050) 416 Queen St. Petrolia, ON N0N 1R0 519-882-2400 (C) st_andrews@cogeco.net	Harvey Osborne	Tom Walter
- Dawn Township, Knox (LW051) c/o Ms. Ellen Robinson RR 3, 860 Robinson Rd. Dresden, ON N0P 1M0 519-683-2142		Ellen Robinson
8 Point Edward (LW060) 306 Michigan Ave. Point Edward, ON N7V 1E9 519-344-2536 (C) sfm.rev@gmail.com	Shirley F. Murdock	Carolyn Leaver Luciani
Sarnia:		
9 Laurel-Lea-St. Matthew's (LW070) 837 Exmouth St. Sarnia, ON N7T 5R1 519-337-7078 (C) llsm@cogeco.net	Janine Dekker	Scott Newton
10 Paterson Memorial (LW080) 120 S. Russell St. Sarnia, ON N7T 3L1 519-344-6422 (C) patersonch@cogeco.net	Allan P. Farris	Trevor Jamieson
11 St. Andrew's (LW090) 261 N. Christina St. Sarnia, ON N7T 5V4 519-332-2662 (C) sapc.sarnia@bellnet.ca	Lloyd A. Murdock	Evelyn Shaw

29. PRESBYTERY OF LAMBTON-WEST MIDDLESEX

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
Sarnia (cont'd):		
12 St. Giles (LW100) 770 Lakeshore Rd. Sarnia, ON N7V 2T5 519-542-2253 (C) stgilespresbyterian@cogeco.net	Vacant	Graham Royal
13 Strathroy, St. Andrew's (LW110) 152 Albert St. Strathroy, ON N7G 1V5 519-245-2292 (C) standystrath@bellnet.ca	Robert H. Wilson	Joan Wagner
14 Thexford, Knox (LW120) Box 56 Thexford, ON N0M 2N0 519-296-4910 (C) corly@execulink.com	Christine O'Reilly	Dianne Rice
15 Watford, St. Andrew's (LW122) Box 789 Watford, ON N0M 2S0 519-876-2310 (C)	Vacant	Lyle Bryce

Appendix to Roll

1	George R. Bell	Retired
2	Margaret Bell	Retired
3	John W. Cruickshank	Retired
4	Jeanette G. Fleischer	Retired
5	Douglas W. Miles	Retired
6	Thomas A. Rodger	Retired
7	Rebecca Roushorne-Lau	Without Charge
8	Barry Van Dusen	Retired

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 767)

30. PRESBYTERY OF HURON-PERTH

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
1 Atwood (HP010) 140 Monument St., Box 179 Atwood, ON N0G 1B0 519-356-2551 (C) atwoodpc@gmail.com	Ernie Naylor	Rhonda Love
2 Avonton (HP020) 3401 Perth Rd. 130, RR 2 St. Pauls, ON N0K 1V0 519-393-6395 (C), 519-393-6889 (F) calkin@quadro.net	Catherine Calkin	Ken Aitcheson
- Motherwell-Avonbank (HP021) c/o 3401 Perth Rd. 130, RR 2 St. Pauls, ON N0K 1V0 519-393-6395 (C) calkin@quadro.net		Gordon Nethercott

30. PRESBYTERY OF HURON-PERTH

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
3 Bayfield, Knox (HP030) 2 Main St., Box 565 Bayfield, ON N0M 1G0 519-565-2913 (C) brmclean@hurontel.on.ca	Vacant	Brenda McLean
4 Brussels, Melville (HP040) Box 239 Brussels, ON N0G 1H0 519-887-6687 melville.presbyterian@gmail.com - Molesworth, St. Andrew's (HP110) 7090 Perth Line 86 Listowel, ON N4W 3G6 519-291-3117 mary.t.robinson@hotmail.ca	Chamila Ireland	Mary Douma Mary Robinson
5 Cranbrook, Knox (HP121) c/o Eleanor Stevenson RR 2 Brussels, ON N0G 1H0 519-887-6777 (C)	Vacant	G. Morrison
6 Cromarty (HP061) 7017 Line 21, RR 2 Staffa, ON N0K 1Y0 519-345-2530 (C) dwight.e.nelson@gmail.com - Seaforth, First (HP140) 59 Goderich St. W., Box 663 Seaforth, ON N0K 1W0 519-527-0170 (C) dwight.e.nelson@gmail.com	Dwight Nelson	Mary Jane Parsons Ruth Snell
7 Goderich, Knox (HP070) 9 Victoria St. N. Goderich, ON N7A 2R4 519-524-7512 (C) knoxgoderich@hurontel.on.ca	William W.T. Vanderstelt	Annie Coulter
8 Listowel, Knox (HP080) 220 Livingstone Ave. N. Listowel, ON N4W 1P9 519-291-4690 (C), 519-291-9134 (F) knoxpres@wightman.ca	Donald P.J. McCallum	George Sjaarda
9 Milverton, Burns (HP090) 66 Main St. N., Box 655 Milverton, ON N0K 1M0 519-595-8953 (C) - Monkton, Knox (HP120) 34 Maddison St. E. Monkton, ON N0K 1P0 519-347-2130 (C) monktoncranbrook@gmail.com	Marc Fraser	Robert Hargrave Vacant
10 Mitchell, Knox (HP100) Box 235 Mitchell, ON N0K 1N0 519-348-9080 (C) knoxmit@quadro.net	Robert L. Adams	Jack Fowler

30. PRESBYTERY OF HURON-PERTH

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
- Exeter, Caven (HP060) 68 Main St. S. Exeter, ON N0M 1S1 519-235-2784 (C) cavenpresbyteri@hay.net		Donna Perry
11 North Easthope, Knox (HP151) c/o A. Horne 4847 Road 109, RR 1 Gads Hill Station, ON N0K 1J0 519-271-1469	Vacant	Arthur Horne
12 St. Marys (HP130) 147 Widder St. E., Box 247 St. Marys, ON N4X 1B1 519-284-2620 (C) stmaryspreschurch@on.aibn.com	Gwen Ament	Allin Mitchell
13 Shakespeare (HP150) Box 129 Shakespeare, ON N0B 2P0 519-625-8317 (C)	Robbin D. Congram	Al Morris
14 Stratford, Knox (HP160) 142 Ontario St. Stratford, ON N5A 3H2 519-271-0373 (C), 519-271-0080 (F) knox@wightman.ca	Mark W. Gedcke	Margaret Lupton
15 Stratford, St. Andrew's (HP170) 25 St. Andrew St. Stratford, ON N5A 1A2 519-271-5668 (C), 519-271-8368 standrews@cyg.net	Mark Wolfe	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 Terry V. Hasting | Without Charge |
| 6 Dorothy Henderson (Diaconal) | Retired |
| 7 John C. Henderson | Retired |
| 8 Hugh C. Jones | Retired |
| 9 Ken G. Knight | Retired |
| 10 Wallace I. Little | Retired |
| 11 Linda G. Moffatt | Without Charge |
| 12 Susan Moore | Without Charge |
| 13 Edwin G. Nelson | Retired |
| 14 Lynn A. Nichol | Without Charge |
| 15 Linda Pasmore | Without Charge |
| 16 Marlene Peck | Without Charge |
| 17 James K. Stewart | Retired |
| 18 Mervyn E. Tubb | Retired |
| 19 Nicholas Vandermeij | Retired |

30. PRESBYTERY OF HURON-PERTH

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 767–68)

31. PRESBYTERY OF GREY-BRUCE-MAITLAND

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
1 Ashfield (BM010) 86252 Kintail Line, RR 3 Goderich, ON N7A 3X9	Vacant	Robert N. Simpson
- Ripley, Knox (BM011) Box 208 Ripley, ON N0G 2R0 519-395-2656 (C)		Douglas R. Martyn
2 Belmore, Knox (BM021) 42637 Huron-Bruce Rd., RR 1 Wroxeter, ON N0G 2X0 519-367-2682 jeffrayod@wightman.ca	Vacant	Doug Jeffray
3 Central Grey-Bruce Cooperative Ministry		
- Chatsworth, St. Andrew's (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
- Chesley, Geneva (BM040) 59 3rd St. SW., Box 609 Chesley, ON N0G 1L0 519-363-2282 (C) revtimothy@bmts.com		Don McAllister
- Dornoch, Latona (BM031) c/o R. Elliot 562903 Grey Rd. 25, Box 43 Williamsford, ON N0H 2V0 519-794-3947		Robert Elliot
- Southampton, St. Andrew's (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 Dromore, Amos (BM050) General Delivery Holstein, ON N0G 2A0 519-334-9801 (C) revjan.nhdpc@gmail.com	Jan MacInnes (Stated Supply)	Mary Eccles
- Holstein, Knox (BM051) General Delivery Holstein, ON N0G 2A0 519-334-3952 (C) revjan.nhdpc@gmail.com		Merlyn Nicholson

31. PRESBYTERY OF GREY-BRUCE-MAITLAND

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
- Normanby, Knox (BM052) General Delivery Holstein, ON N0G 2A0 519-334-3952 (C) revjan.nhdpc@gmail.com		Joan Milne
5 Dundalk, Erskine (BM060) Box 323 Dundalk, ON N0C 1B0 519-923-5250 (C)	Vacant	Beth Stewart
- Swinton Park, St. Andrew's (BM061) c/o S. Furlong RR 4 Durham, ON N0G 1R0 519-923-6984 (C) furlongsusie@gmail.com		Susan Furlong
6 Durham (BM070) Box 256 Durham, ON N0G 1R0 519-369-3349 (C) revjim@durhampresbyterian.com	F. James Johnson	Donna Clark
7 Hanover, St. Andrew's (BM080) Box 20004 Hanover, ON N4N 3T1 519-364-1622 (C) standrews@wightman.ca	Bonnie Sutherland	Diana Simpson Carol Glenn
8 Kincardine, Knox (BM090) 345 Durham St. Kincardine, ON N2Z 1Y6 519-396-2311 (C) knoxkincardine@gmail.com	Kathy Fraser	Wade Gibson
9 Lucknow (BM100) PO Box 219 Lucknow, ON N0G 2H0	Vacant	Mae Raynard
- South Kinloss (BM101) c/o Mr. Walter Dickie RR 5 Lucknow, ON N0G 2H0		Walter Dickie
10 Markdale, Cooke's (BM110) Box 248 Markdale, ON N0C 1H0 519-986-2712 (C) cookes@bmts.com	James J. Wyllie (Stated Supply)	Florence Hellyer
- Feversham, Burns (BM111) Box 248 Markdale, ON N0C 1H0 519-986-2712 (C) cookes@bmts.com		Burt Hale
11 Meaford, Knox (BM120) 197797 Grey Rd. 7, RR 4 Meaford, ON N4L 1W7 519-538-5095 (C) knoxmeaford@bmts.com	Anne-Marie Jones	Jennifer Pearson

31. PRESBYTERY OF GREY-BRUCE-MAITLAND

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
12 Owen Sound, St. Andrew's (BM130) 865 - 2nd Ave. W. Owen Sound, ON N4K 4M6 519-376-7886 (C), 519-376-5680 (F) general@standrewsowensound.org	Dana Benson	Ed Reneau
13 Paisley, Westminster (BM140) 260 Queen St., Box 359 Paisley, ON N0G 2N0 - Glammis, St. Paul's (BM141) c/o S. Eby RR 5 Kincardine, ON N2Z 2X6	Vacant	Jack Cumming Stan Eby
14 Port Elgin, Tolmie Memorial (BM150) Box 1239 Port Elgin, ON N0H 2C0 519-389-4818 (C) tolmie@bmts.com - Burgoyne, Knox (BM151) c/o Box 1239 Port Elgin, ON N0H 2C0 519-389-3644 (C) tolmie@bmts.com	Chuck Moon	Lesley Weiler Willa Faust
15 Priceville, St. Andrew's (BM071) General Delivery Priceville, ON N0C 1K0	Vacant	Winnifred Smith
16 Sauble Beach, Huron Feathers (BM250) c/o St. Andrew's Presbyterian Church 865-2nd Ave. West Owen Sound, ON N4K 4M6	Edward J. Creen (Director)	Vacant
17 Stokes Bay, Knox (BM240) Stokes Bay, ON N0H 2M0 519-592-5654 (C) kenkelly@amtelecom.net	Summer Mission Field	Bonnie Kelly
18 Tara, Cornerstone (BM260) Box 151 Tara, ON N0H 2N0 jan@arranvale.com	Vacant	Jan Middelkoop
19 Teeswater, Knox (BM180) Box 399 Teeswater, ON N0G 2S0 519-392-8443 knoxteeswater@gmail.com - Kinlough (BM181) c/o Don Reid RR 3, 317 Townline Ripley, ON N0G 2R0	Eun Ho (Owen) Kim	Wanda Inglis Don Reid
20 Thornbury, St. Paul's (BM121) 20 Russell St E., Box 1056 Thornbury, ON N0H 2P0 519-599-6645 (C) stpaulsthornbury@gmail.com	Peggy Kipfer	Judy Heffer

31. PRESBYTERY OF GREY-BRUCE-MAITLAND

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
21 Tiverton, Knox (BM190) 75 Main St., Box 35 Tiverton, ON N0G 2T0 519-368-7235 (C) knoxtiverton@bmts.com	Euikyun David Chang	Heather Catto
22 Walkerton, Knox (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 Warton, St. Paul's (BM220) Box 118 Warton, ON N0H 2T0 519-534-2711 (C), 519-534-5650 (F) info@stpaulswarton.ca	M. Mark Davidson (Interim Minister)	Ken Farrar
24 Wingham, St. Andrew's (BM230) Box 115 Wingham, ON N0G 2W0 519-357-2011 (C), 519-357-2011 (F) standrewswingham@bellnet.ca	Larry Skinner	Hugh Clugston

Appendix to Roll

1 John E. Baker	Without Charge
2 Alan Barr	Retired
3 Edward J. Creen	Retired
4 Louise Gamble (Diaconal)	Without Charge
5 Shirley M. Jeffery	Without Charge
6 M. Margaret Kinsman	Retired
7 David Leggatt	Retired
8 Douglas E.W. Lennox	Retired
9 Ruth M. MacLean	Without Charge
10 Alex M. McCombie	Retired
11 Ronald D. Mulchey	Retired
12 David R. Nicholson	Retired
13 J. Allan Paisley	Without Charge
14 Robert O. Rahn	Without Charge
15 Nan St. Louis	Retired
16 Susan Samuel	Retired
17 Terrance G. Samuel	Retired
18 Creola Simpson	Without Charge
19 Bert Vancook	Retired
20 James R. Weir	Retired

Diaconal Ministries – Other

- Alexandra (Sandra) Barker, 402-550 19th St. W., Owen Sound, ON, N4K 6P3
- Kim Calvert, 204-1195 6th Ave. W., Owen Sound, ON, N4K 6P2

Missionaries – Retired

- Eleanor (Knott) Crabtree, 503 Ridge Rd., Meaford, ON, N4L 1L9

Clerk of Presbytery: Mr. John Gilbert, 267 First Ave. N., PO Box 56, Chesley, ON, N0G 1L0.
Phone: 226-444-1530 (Presbytery); 519-363-2213 (F), clerk.gbm.presbytery@gmail.com

(For statistical information see pages 768–69)

SYNOD OF MANITOBA & NORTHWESTERN ONTARIO**32. PRESBYTERY OF SUPERIOR**

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
1 Geraldton, St. Andrew's (SU010) 301 - 3rd Ave., Box 342 Geraldton, ON P0T 1M0 807-854-0187 (C), 807-854-0187 (F) presbyterian1@hotmail.com	Vacant	Lyla Lewkoski
Thunder Bay:		
2 Calvin (SU020) 350 Surrey St. Thunder Bay, ON P7A 1K1 807-683-8111 (C), 807-683-8111 (F) kenhag@tbaytel.net	Ken Haggerty (Lay Missionary)	Karen Merkley
3 First (SU030) 639 Grey St. Thunder Bay, ON P7E 2E4 807-623-0717 (C) first@tbaytel.net	Susan S. Mattinson	Linda Rydholm
4 Lakeview (SU040) 278 Camelot St. Thunder Bay, ON P7A 4B4 807-345-8823 (C), 807-346-0319 (F) lakeview@tbaytel.net	Harold Hunt	Jyl Barclay
5 St. Andrew's (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 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), 807-628-8302 (R); nasus_nosnittam@hotmail.com

(For statistical information see page 769)

33. PRESBYTERY OF WINNIPEG

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
1 Kenora, First (WI230) 200 Fifth Ave. S. Kenora, ON P9N 2A4 807-468-9585 (C), 807-547-3602 (F) l2baker@shaw.ca	Germaine Lovelace	Tom Coullins
2 Lockport Community Church (WI090) 6989 Henderson Hwy. Lockport, MB R1B 1A1 204-757-2720 (C) hmfast@highspeedcrow.ca	Vacant	Mae Fidler-Fast

33. PRESBYTERY OF WINNIPEG

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
3 Pinawa, Pinawa Christian Fellowship (WI080) Box 582 Pinawa, MB R0E 1L0 204-753-8439 (C), 204-753-8238 (F) pcf@pinawa.church	Robert J. Murray	Dennis Cann
4 Selkirk, Knox (WI100) 341 Eveline St. at McLean Ave. Selkirk, MB R1A 1M9 204-482-6425 (C), 204-482-6425 (F) knoxpres@mts.net	Anthon Bouw	Jean Oliver
5 Thompson, St. Andrew's (WI110) Box 1102 Thompson, MB R8N 1N9 204-677-4151 (C), 204-677-4151 (F) hendrik3@mymts.net	Murat Kuntel	Claudene Storm
Winnipeg:		
6 Calvin (WI010) 95 Keewatin St. Winnipeg, MB R3E 3C7 204-775-3543 (C)	Vacant	Margaret Vader
7 Filipino (WI270) c/o 95 Keewatin St. Winnipeg, MB R3E 3C7	Vacant	Joey Rugay
8 First (WI020) 61 Picardy Pl. Winnipeg, MB R3G 0X6 204-775-0414 (C), 204-772-2032 (F) info@firstpresbyterianwinnipeg.com	Kevin V. MacDonald	Betty Trevenan
9 Kildonan Community (WI061) 2373 Main St. Winnipeg, MB R2V 4T6 204-339-3502 (C) kpresbyc@mts.net	Ronald Fischer	Richard Graydon
10 Lighthouse Evangelical Arabic (WI310) c/o 10-2307 St. Mary's Rd Winnipeg, MB R2N 0E4 431-999-2004 izabaneh@hotmail.com	Ibrahim Zabaneh (Lay Missionary)	Joseph Boultos
11 Place of Hope (WI300) c/o Winnipeg Inner City Missions Office Box 415 Logan Ave Winnipeg MB R3A 0A4 204-942-8682 mullin.mim@shawcable.com	Margaret Mullin	Susan Currie (Interim)
12 Prairie (WI290) 162-2025 Corydon Ave., Suite 78 Winnipeg, MB R3P 0N5 204-803-7743 (C) matt@prairiechurch.ca	Matthew Brough	Heather McLaren

33. PRESBYTERY OF WINNIPEG

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
Winnipeg (cont'd):		
13 St. John's (WI060) 251 Bannerman Ave. Winnipeg, MB R2W 0T8 204-586-6932 (C), 204-586-6932 (F) stjohnspcwpg@gmail.com	Barbara Pilozow	M. Worden
14 Westwood (WI070) 197 Browning Blvd. Winnipeg, MB R3K 0L1 204-837-5706 (C), 204-889-2120 (F) wwpres@mts.net	Peter G. Bush	Ted Szypowski
15 Winnipeg Somang (WI280) c/o 201 Scurfield Blvd. Winnipeg, MB R3Y 1A5 204-995-2249 leesaehoon@gmail.com	Saehoon Lee	Soung Kon Han

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 Ralph Fluit | Retired |
| 3 Brenda Fraser | Retired |
| 4 Richard J. Gillanders | Retired |
| 5 Richard C. Kunzelman | Without Charge |
| 6 Roderick B. Lamb | Retired |
| 7 Bruce A. Miles | Retired |
| 8 Florence C. Palmer | Retired |
| 9 Neville W.B. Phills | Retired |
| 10 Joye Platford | Without Charge |
| 11 Christine Shaw (Diaconal) | Retired |
| 12 Ying Wang | Without Charge |
| 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 pages 769–70)

34. PRESBYTERY OF BRANDON

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
1 Bellafield, Knox (BN091) c/o J. Morrison Box 91 Dunrea, MB R0K 0S0 204-776-2054	Vacant	Chris Morrison

34. PRESBYTERY OF BRANDON

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
Brandon:		
2 First (BN010) 339-12th St. Brandon, MB R7A 4M3 204-727-5874 (C), 204-728-7037 (F) fpc@mymts.net	Vacant	Flo Lockhart
3 St. Andrew's (BN020) 361 Russell St. Brandon, MB R7A 5H6 204-727-4414 (C), 204-727-4414 (F) st.andrew@mymts.net	R. Glenn Ball	Connie Brown
4 Carberry, Knox-Zion (BN040) 211 Main St., Box 429 Carberry, MB R0K 0H0 204-834-2391 (C), 204-834-2391 (F) yoominho@hotmail.com	Minho Yoo	Ralph Oliver
5 Melita (BN081) 56 Ash St., Box 959 Melita, MB R0M 1L0 204-522-3128 (C), 204-483-3350 (F) tbalston@mymts.net	Barbara J. Alston	Marg McRae (Acting)
6 Neepawa, Knox (BN100) 396 First Ave., Box 445 Neepawa, MB R0J 1H0 204-476-5522 (C), 204-476-5522 (F) jeanie155@gmail.com	Jeanie Lee	Sharon Soroka
7 Ninga (BN093) c/o Box 104 Ninga, MB R0K 1S0 dghicksranch@gmail.com	Vacant	Richard Pugh
8 Portage la Prairie, First (BN130) 17 Royal Rd. S. Portage la Prairie, MB R1N 1T8 204-857-4351 (C), 204-857-4822 (F) jzondag@mymts.net	John M. Zondag	Raymond Reichelt
9 Winnipegosis, Knox (BN051) 408 2nd St., Box 111 Winnipegosis, MB R0L 2G0 204-656-4804 (C), 204-656-4804 (F) ekostyk37@gmail.com	Vacant	Ethelyne Kostyk

Appendix to Roll

1 Gladys Anderson	Retired
2 Henry L. Hildebrandt	Retired
3 Dong-Ha Kim	Interim Director of Academic Programs, Asian-Canadian Centre Director, Knox College
4 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 770)

SYNOD OF SASKATCHEWAN**35. PRESBYTERY OF ASSINIBOIA**

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
1 Grenfell, Trinity (AS022) Box 730 Grenfell, SK S0G 2B0 306-697-3060 (C), 306-697-3494 (F) fgneuls@imagewireless.ca	Vacant	Fran Neuls
2 Kipling, Bekevar (AS030) Box 247 Kipling, SK S0G 2S0 306-736-2456 (C) bkbernat@gmail.com	Vacant	Vacant
3 Moose Jaw, St. Mark's (AS040) 80 High St. E. Moose Jaw, SK S6H 0B8 306-692-8914 (C) st.marks@sasktel.net	Vacant	Bill Henry
- Briercrest, Knox (AS041) Box 94 Briercrest, SK S0H 0K0 306-799-2016 (C) g.j.farm@sasktel.net		Gordon Cameron
4 Moosomin, St. Andrew's (AS050) Box 814 Moosomin, SK S0G 3N0 306-435-2155 (C)	Lip Boon Lee	Jack Lemoine
5 Regina, First (AS060) 2170 Albert St. Regina, SK S4P 2T9 306-522-9571 (C), 306-522-2178 (F) firstpresregina@sasktel.net	Amanda Currie	Jo Szostak
6 Regina, Norman Kennedy (AS070) 5303 Sherwood Dr. Regina, SK S4R 7E7 306-543-9080 (C) nkpreschurch@gmail.com	Ronda Bosch (Lay Missionary)	Leanne Irving
7 Swift Current, St. Andrew's (AS090) 610 - 19th Ave. NE Swift Current, SK S9H 2Y5 306-773-4406 (C) ecassidy989@gmail.com	Ryan Bak	Evelyn Cassidy
8 Weyburn, Knox (AS100) 136 Second St. NE Weyburn, SK S4H 0T8 306-842-3544 (C) knoxweyburn@accesscomm.ca	Jay Song	Cheryl McKenzie
9 Whitewood, Knox (AS051) 611 N. Railway Ave., Box 665 Whitewood, SK S0G 5C0 306-735-4338 (C) kpcwhitewood@gmail.com	Vacant	Barb Vennard

35. PRESBYTERY OF ASSINIBOIA

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
10 Yorkton, Grace (AS120) 66 Park St. Yorkton, SK S3N 0T3 306-782-2066 (C) revdev78@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 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 pages 770–71)

36. PRESBYTERY OF NORTHERN SASKATCHEWAN

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
1 Melfort, St. James (NS050) 116 Macleod Ave. Box 1586 Melfort, SK S0E 1A0 306-752-5321 (C) st.jamespres@sasktel.net	Vacant	Connie Reimer
- Tisdale, St. Andrew's (NS150) 100 St., Box 547 Tisdale, SK S0E 1T0 306-873-2451 (C) daraw@sasktel.net		Darlene Wilson
2 Mistawasis (NS060) c/o Norma Johnstone Box 431 Leask, SK S0J 1M0 306-466-7786 (C) chiefnorma@gmail.com	Katherine Bretzlaff	Linda Johnston
3 North Battleford, St. Andrew's (NS070) 1401-98 St. North Battleford, SK S9A 0M3 306-445-5901 (C) standrewspcnb@sasktel.net	Vacant	Fay MacKinnon
4 Sandwith, St. Philip's (NS071) RR 1 Glenbush, SK S0M 0Z0 306-342-4514 (C) fredhollyg@littleloon.ca	Vacant	Carol Wiebe
Saskatoon: 5 Calvin Goforth (NS110) 1602 Sommerfeld Ave. Saskatoon, SK S7H 2S6 306-374-1455 (C)	Vacant	Sheila Cameron-Hopkins

36. PRESBYTERY OF NORTHERN SASKATCHEWAN

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
Saskatoon (cont'd):		
6 St. Andrew's (NS130) 436 Spadina Cres. E. Saskatoon, SK S7K 3G6 306-242-0525 (C), 306-242-0814 (F) office@standrews-saskatoon.net	Vacant	Allan Ireland
7 Shipman, Knox (NS170) c/o Mrs. R. Whitford Box 64 Shipman, SK S0J 2H0 306-426-2361 (C)	(Presbytery Mission)	

Other Ministries

1 Stewart Folster	Saskatoon Native Circle Ministry
2 Charles Kahumbu	Chaplain, Saskatchewan Penitentiary

Appendix to Roll

1 Donna Hagen	Without Charge
2 J. Christopher Jorna	Without Charge
3 Sui-Man Lee	Without Charge
4 Merle McGowan (Diaconal)	Retired
5 James A. McKay	Retired
6 Bernice Shih (Diaconal)	Retired
7 Michael Tai	Retired
8 Diane Tait-Katerberg	Retired, Synod Congregational Development Coordinator
9 Adriana Van Duyvendyk (Diaconal)	Without Charge
10 Beth Anne Yando (Diaconal)	Without Charge
11 George P. Yando	Retired

Diaconal Ministries – Other

1 Luella Moore, 14 St. Lawrence Cres., Saskatoon, SK, S7K 1G5

Clerk of Presbytery: The Rev. Diane Tait-Katerberg, c/o 436 Spadina Cres. E., Saskatoon, SK, S7K 3G6. Phone: 778-238-8374 (cell), clerk.n.sask@gmail.com

(For statistical information see page 771)

SYNOD OF ALBERTA & THE NORTHWEST**37. PRESBYTERY OF PEACE RIVER**

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
1 Chetwynd, BC, Shared Ministry (PR020) Box 2200 Chetwynd, BC V0C 1J0 250-788-9530 (C), 250-788-9341 (F) chetshared.ministry@gmail.com	Vacant	Margaret Redekopp
2 Dawson Creek, BC, St. James (PR030) Box 843 Dawson Creek, BC V1G 4H8 250-782-4616 (C) stjclerk@pris.bc.ca	Terry Hagen (Lay Missionary)	Lorna Price

37. PRESBYTERY OF PEACE RIVER

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
3 Dixonville, AB, Strang (PR011) Box 170 Dixonville, AB T0H 1E0 strangpc@telus.net 780-971-2419 mrst2@abnorth.com	Vacant	Edna Tunke
4 Fort St. John, BC, Fort St. John (PR040) 9907-98th St. Fort St. John, BC V1J 3T9 250-785-2482 (C), 250-785-2482 (F) sherry.mcdonald7@gmail.com	Terry Hagen (Lay Missionary)	Sherry MacDonald
5 Grande Prairie, AB, Forbes (PR050) 9635 - 76 Ave. Grande Prairie, AB T8V 5B3 780-539-5125 (C), 780-532-5039 (F) forbespc@telusplanet.net	George S. Malcolm	Gerry Rigler
6 Hudson's Hope, BC, St. Peters (PR100) Box 455 Hudson's Hope, BC V0C 1V0	Vacant	Vacant

Ecumenical Shared Ministry

- 1 Chetwynd Shared Ministry, Chetwynd, BC (PR020) (Anglican, Evangelical Lutheran, Presbyterian, United)
- 2 St. Peter's Church, Hudson's Hope (PR100) (Anglican, Presbyterian, United)

Appendix to Roll

- 1 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 771)

38. PRESBYTERY OF EDMONTON-LAKELAND

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
1 Chauvin, Westminster (ED010) Box 356 Chauvin, AB T0B 0V0 780-858-3732 (C) nsranch2@gmail.com	Stephen P. Haughland	Beverly A. Giggs
Edmonton: 2 Callingwood Road (ED091) 6015 - 184 St. Edmonton, AB T6M 1T8 780-487-8531 (C) crpc-pas@telus.net	Rodger D. McEachern	Bob Underhill
3 Calvin Hungarian (ED020) 11701 - 86 St. Edmonton, AB T5B 3J7 780-477-1318 (C)	Joseph Paizs	Steve Balog

38. PRESBYTERY OF EDMONTON-LAKELAND

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
Edmonton (cont'd):		
4 Dayspring (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 First (ED050) 10025 - 105 St. Edmonton, AB T5J 1C8 780-422-2937 (C), 780-429-3873 (F) fpc@telus.net	Harry Currie	Jean Warrack
6 Mill Woods (ED060) 6607 - 31 Ave. Edmonton, AB T6K 4B3 780-462-2446 (C), 780-469-4624 (F) minister@millwoodspresbyterian.org	Vacant	Charlotte Brooks
7 St. Andrew's (ED070) 8715 - 118 Ave. Edmonton, AB T5B 0T2 780-477-8677 (C) ejean_olsen@hotmail.com	Mark Chiang	Jean Olsen
8 Westmount (ED090) 13820 - 109A Ave. Edmonton, AB T5M 2K1 780-455-6431 (C) ab6576@telus.net - St. Albert, Braeside (ED130) 6 Bernard Dr. St. Albert, AB T8N 0B4 780-459-6585 (C) mavmckay@shaw.ca	Janet Taylor	Les Young Mavis McKay
9 Fort McMurray, Faith (ED100) 255 Cornwall Dr. Fort McMurray, AB T9K 1G7 780-743-5754 (C) faithfortmac@gmail.com	Gabriel Snyman	Brenda Brewer
10 Lloydminster, Knox (ED120) 5115 - 49 St. Lloydminster, AB T9V 0K3 780-875-9313 (C), 780-875-9125(F) knox06@shaw.ca - Ganton (ED140) RR 3 Vermilion, AB T9X 1Y8 780-853-2484 donaselte@gmail.com	Charles McNeil	Shannon Finley
12 Sherwood Park (ED180) 265 Fir St. Sherwood Park, AB T8A 2G7 780-464-2528 (C), 780-464-2529 (F) bapaters@telusplanet.net	Vacant	Bill Paterson

38. PRESBYTERY OF EDMONTON-LAKELAND

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 Jean E. Bryden	Retired
2 Robert J. Calder	Retired
3 John C. Carr	Retired
4 Richard Cleaver	Without Charge
5 Gabor Dezse	Retired
6 Raymond E. Glen	Retired
7 Marion (Mickey) Johnston (Diaconal)	Retired
8 Connie Lee	Without Charge
9 Peter D. McKague	Retired
10 M.E. (Betty) Marsh	Retired
11 Joseph Pungur	Retired
12 Annabelle Wallace	Retired
13 Ariane Wasilow	Retired
14 Kenneth M.L. Wheaton	Retired
15 D. Allan Young	Retired
16 Jill Ziniewicz (Diaconal)	Without Charge

Clerk of Presbytery: The Rev. Harry Currie, 10025 - 105th St., Edmonton, AB, T5J 1C8.
Phone: 780-422-2937 (C), 780-232-1160 (cell), revharry@telus.net

(For statistical information see page 772)

39. PRESBYTERY OF CENTRAL ALBERTA

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
1 Eckville, St. Paul's (CA010) Box 248 Eckville, AB T0M 0X0 403-746-3131 (C), 403-746-6021 (F) revsandy_8@persona.ca	Sandra Franklin-Law	Jim Merriman
2 Innisfail, St. Andrew's (CA020) 4716 - 50 Ave. Innisfail, AB T4G 1N1 403-227-1945 (C), 403-227-1945 (F) joanneleeahn10@gmail.com	Joanne Lee	Marg E. Gillis
3 Olds, St. Andrew's (CA030) 5038 49th St. Olds, AB T4H 1H3 403-556-8894 (C), 403-556-8894 (F) stapcoldsab@gmail.com	Vacant	George Schwieger
4 Orkney, Orkney (CA081) c/o S. Mueller, Box 1167 Three Hills, AB T0M 2A0 403-823-3177 (C)	Vacant	Fay Ferguson

39. PRESBYTERY OF CENTRAL ALBERTA

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
Red Deer:		
5 Knox (CA040) 4718 Ross St. Red Deer, AB T4N 1X2 403-346-4560 (C), 403-346-4584 (F) knoxrd1898@yahoo.ca	Wayne Reid	Donna Richard
6 West Park (CA050) 3628 - 57 Ave. Red Deer, AB T4N 4R5 403-346-6036 (C)	Vacant	Ralph Richards
7 Willow Valley (CA090) 26016 Hwy 595 Red Deer County, AB T4E 0T8 403-886-4864 (C) rolynhills@gmail.com	Vacant	Lynda Purdie
8 Rocky Mtn. House, Memorial (CA060) Box 1027 Rocky Mountain House, AB T4T 1A7 403-845-3422 (C), 403-845-3667 (F) memorialrmh@shaw.ca	Devadosan Sugirtharaj	Marilyn Train
9 Sylvan Lake, Memorial (CA070) 5020 48th St. Sylvan Lake, AB T4S 1C6 403-887-5702 (C), 403-887-5289 (F) memorial_office@shaw.ca	Jin Woo Kim	Anna Olive

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 772)

40. PRESBYTERY OF CALGARY-MACLEOD

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
1 Banff, St. Paul's (CM010) Box 1264 Banff, AB T1L 1B3 403-762-3279 (C) stpaulsbanff@telus.net	Clayton Kuhn	Sue White
2 Bassano, Knox (CM020) Box 566 Bassano, AB T0J 0B0 403-641-4090 (C), 403-641-4091 (F) knox@eidnet.org	Peter (Seok Ho) Baek	Brenda Kasper

40. PRESBYTERY OF CALGARY-MACLEOD

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
- Gem (CM021) c/o Knox (Bassano) Pres. Church Box 566 Bassano, AB T0J 0B0 403-641-4090 (C), 403-641-4091 (F)		Teddy Pickett
Calgary:		
3 Calvin, Hungarian (CM030) 101 - 14 Ave. SW Calgary, AB T2R 0L8 403-262-4122 (C), 403-269-5993 (F) info@kmre.ca	Bertalan Bocskorás	Pat Köver
4 Centennial (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 Grace (CM060) 1009 - 15 Ave. SW Calgary, AB T2R 0S5 403-244-5861 (C), 403-229-3108 (F) office@gracecalgary.org	M. Jean Morris	Caro Smith
6 Knox (CM070) 3704 - 37 St. SW Calgary, AB T3E 3C3 403-242-1808 (C) knox@knoxcalgary.ca	Mark A. Tremblay	Rose-Anne Brown
7 St. Andrew's (CM080) 703 Heritage Dr. SW Calgary, AB T2V 2W4 403-255-0001 (C), 403-450-8246 (F) office@standrewscalgary.ca	Janice Hazlett Jared Miller	Debbie Dorcas
8 St. Giles (CM090) 1102 - 23 Ave. NW Calgary, AB T2M 1T7 403-289-6862 (C) office@stgiles.ca	Dewald Delpont	Candace Siddall
9 Valleyview Community (CM071) 7655 - 26th Ave. SW Calgary, AB T3H 3X2 403-249-6006 (C&F) office@valleyviewpc.org	Grant Gunnink	Loraine Champion
10 Varsity Acres (CM100) 4612 Varsity Dr. NW Calgary, AB T3A 1V7 403-288-0544 (C) office@vapc.ca	Vacant	Joan Stellmach
11 Westminster (CM101) 290 Edgepark Blvd. NW Calgary, AB T3A 4H4 403-241-1443 (C) admin@wpchurch.net	Kobus Genis	Jack Shephard

40. PRESBYTERY OF CALGARY-MACLEOD

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
12 Lethbridge, St. Andrew's (CM130) 1818 - 5 Ave. S. Lethbridge, AB T1J 0W6 403-327-2582 (C), 403-320-5214 (F) andrewst@telusplanet.net	Hugh N. Jack	Karen Robbins
13 Medicine Hat, St. John's (CM150) 504 Second St. SE Medicine Hat, AB T1A 0C6 403-526-4542 (C) office@stjohnsmedicinehat.ca	Vacant	Leann Webb

Other Ministries

1 Bruce J. Clendening	Chaplain, Bethany Care
2 Peter D. Coutts	General Presbyter
3 M. Dianne Ollerenshaw	Director, Regional Ministries

Appendix to Roll

1 Diane V. Beach	Retired
2 W. Kendrick Borden	Retired
3 Frank Breisch	Retired
4 Tom C. Brownlee	Retired
5 Nancy L. Cocks	Retired
6 Robert W. Cruickshank	Retired
7 Rod A. Ferguson	Retired
8 Gordon Firth	Retired
9 Karoly Godollei	Without Charge
10 Ian A. Gray	Retired
11 Barry Luxon	Retired
12 D. Murdo Marple	Retired
13 Che Napoleon	Without Charge
14 Joseph E. Riddell	Retired
15 Pat Riddell (Diaconal)	Retired
16 Samuel J. Stewart	Retired
17 Fiona Swanson	Without Charge
18 Fennegina van Zoeren	Retired
19 Lyla Wilkins (Diaconal)	Without Charge
20 Hounsek (Joel) You	Without Charge

Diaconal Ministries – Other

- 1 Barbara English, 11228 Wilson Rd. SE, Calgary, AB, T2J 2E2.
- 2 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 (C), calgarymacleodclerk@gmail.com

(For statistical information see pages 772–773)

SYNOD OF BRITISH COLUMBIA**41. PRESBYTERY OF KOOTENAY**

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
1 Cranbrook, Knox (KO020) 2100 3rd St. S. Cranbrook, BC V1C 1G2 250-426-7165 (C), 250-426-7762 (F) knoxcranbrook@shaw.ca	Jan-Hendrik du Plessis	Martin Ross
2 Creston, St. Stephen's (KO030) Box 255 Creston, BC V0B 1G0 250-428-9745 (C) ststephenspc@telus.net	Gwen D.T. Brown	Colin Sharp
3 Kimberley, St. Andrew's (KO040) 97 Boundary St. Kimberley, BC V1A 2Y5 250-427-4712 (C), 250-427-3735 (F) standrewspc@shaw.ca	Vacant	Sue Lyon
4 Slocan, St. Andrew's (KO051) Box 327 Slocan, BC V0G 2C0 250-226-7226 (R)	Vacant	Hans Wallenburg
5 Trail, First (KO060) 1139 Pine Ave. Trail, BC V1R 4E2 250-368-6066 (C) firstpc@telus.net	Gavin L. Robertson Meridyth Robertson	Lorraine Webber

Appendix to Roll

1 D. Ronald Foubister	Retired
2 Douglas R. Johns	Retired
3 Donald K. Lindsay	Retired

Clerk of Presbytery: The Rev. Gavin Robertson, 1139 Pine Ave., Trail, BC, V1R 4E2.
Phone: 250-368-6065 (C), 250-364-0335 (R), kootenayclerk@hotmail.ca

(For statistical information see page 773)

42. PRESBYTERY OF KAMLOOPS

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
1 Cariboo Region, Cariboo (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	Ginny Lou Alexander

42. PRESBYTERY OF KAMLOOPS

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
2 Kamloops, St. Andrew's (KA020) 1136 - 6th Ave. Kamloops, BC V2C 3S1 250-372-3540 (C), 250-377-4233 (F) office@standrewskamloops.com	Steven A. Filyk	Klaas Broersma
3 Kelowna, St. David's (KA030) 271 Snowsell St. Kelowna, BC V1V 1V6 250-762-0624 (C), 778-484-5769 (F) stdavidschurch@uniserve.com	Gordon Haynes (Stated Supply)	Larry Watts
4 Kitimat, Kitimat (KA040) 1274 Nalabilia Blvd. Kitimat, BC V8C 2H6 250-632-2044 (C), 250-632-2044 (F) kitpres@telus.net	Vacant	Chris Knight
5 Penticton, St. Andrew's (KA050) 157 Wade Ave. W. Penticton, BC V2A 1T7 250-492-8304 (C), 250-492-3779 (F) knockknock@godshouse.ca	Colin J. Cross	Kenny MacKenzie
6 Prince George, St. Giles (KA060) PO Box 12068, RPO Parkwood Prince George, BC V2L 0A8 250-564-6494 (C), 250-564-6495 (F) stgiles@bcgroup.net	Herbert E. Hilder	Timma Blain
7 Prince Rupert, First (KA070) 233 4th Ave. E. Prince Rupert, BC V8J 1N4 250-624-4944 (C), 250-624-4944 (F) hadlandcarol02@gmail.com	Vacant	Carol Hadland
8 Salmon Arm, St. Andrew's (KA080) 1981 9th Ave. NE, Salmon Arm, BC V1E 2L2 250-832-7282 (C), 250-832-9490 (F) standrews-salmonarm@outlook.com	Vacant	Lynda Menzies
9 Vernon, Knox (KA011) 3701 - 32nd Ave. Vernon, BC V1T 2N2 250-542-8613 (C), 250-542-8674 (F) knoxpresbyterian@shaw.ca	Teresa Charlton	Marion Heath

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	Retired
9 Edward F. Millin	Retired
10 Fred J. Speckeen	Retired
11 James H.W. Statham	Retired

42. PRESBYTERY OF KAMLOOPS

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), presbykam@shaw.ca

(For statistical information see page 773)

43. PRESBYTERY OF WESTMINSTER

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
1 Abbotsford, Calvin (WE010) 33911 Hazelwood Ave. Abbotsford, BC V2S 7V2 604-859-6902 (C), 604-859-6901 (F) office@calvinpresbyterian.ca	Vacant	Lois Lochhead
2 Bradner (WE261) 5275 Bradner Rd. Bradner, BC V4X 2P1 604-856-0304 (C) robles@telus.net	Bobby J. Ogdon (Stated Supply)	Rob Steward
Burnaby:		
3 Brentwood (WE020) 1600 Delta Ave. Burnaby, BC V5B 3G2 604-291-7017 (C) ckwong@telus.net	Brian J. Fraser (Stated Supply)	Pamela Wong
4 Burnaby Taiwanese (WE320) 1600 Delta Ave. Burnaby, BC V5B 3G2 604-937-7926 hellojason.tw@yahoo.com.tw	Jonah Ching-His Lin	Jason Cheng
5 Gordon (WE030) 7457 Edmonds St. Burnaby, BC V3N 1B3 604-521-4242 (C), 604-521-4015 (F) gordonpc@shawbiz.ca	Malcolm MacLeod	George Robertson
6 Chilliwack, Cooke's (WE050) 45825 Wellington Ave. Chilliwack, BC V2P 2E1 604-792-2154 (C) cookespreschurch@shaw.ca	Willem van de Wall	Rita Wensler
7 Coquitlam (WE240) 948 Como Lake Ave. Coquitlam, BC V3J 7P9 604-939-6136 (C), 604-939-6197 (F) office@hispc.org	Bernie Skelding	Chris Glemius

43. PRESBYTERY OF WESTMINSTER

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
8 Langley (WE250) 20867 - 44th Ave. Langley, BC V3A 5A9 604-530-3454 (C), 604-530-3466 (F) office@langleypresbyterian.ca	Dennis Howard	Terry Ames
9 Maple Ridge, Haney (WE060) 11858 - 216th St. Maple Ridge, BC V2X 5H8 604-467-1715 (C), 604-463-1730 (F) haney.pc@telus.net	Janet (Paddy) Eastwood	Gordon Sheilds
10 Mission, St. Paul's (WE260) 8469 Cedar St. Mission, BC V4S 1A1 604-826-8481 (C) stpaulsmissonbc@gmail.com	Rebecca Simpson	Loraine Johnson
New Westminster:		
11 First (WE070) 335 - 7th St. New Westminster, BC V3M 3K9 604-522-2801 (C), 604-522-2802 (F) firstchurch@shawbiz.ca	Guy Sinclair (Stated Supply)	Andrea Hayes
12 Knox (WE080) 403 East Columbia St. New Westminster, BC V3L 3X2 604-524-6712 (C), 604-524-3774 (F) knoxnw@telus.net	Richard Watson	Terry MacPherson
13 St. Aidan's (WE090) 1320 - 7th Ave. New Westminster, BC V3M 2K1 604-526-4914 (C) staidans@shawbiz.ca	Laurie McKay-Deacon (Stated Supply)	Eileen Sparrow
14 North Vancouver, St. Andrew's & St. Stephen's (WE100) 2641 Chesterfield Ave. N. Vancouver, BC V7N 3M3 604-987-6800 (C), 604-987-6865 (F) admin@sasspc.bc.ca	Martin Baxter	Margaret Williams
15 Richmond (WE110) 7111 No. 2 Road Richmond, BC V7C 3L7 604-277-5410 (C), 604-277-6999 (F) richpres@telus.net	Victor S.J. Kim	Graeme Stager
Surrey:		
16 City Centre (WE120) 13062 - 104th Ave. Surrey, BC V3T 1T7 604-581-4833 (C) whalleypres@shaw.ca	Emery J. Cawsey	Robert Astop
17 St. Andrew's-Newton (WE270) 7117 - 124th St. Surrey, BC V3W 3W9 604-591-8533 (C) sanewton@telus.net	Geoffrey B. Jay	Barbara Marshall

43. PRESBYTERY OF WESTMINSTER

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
Vancouver:		
18 Central (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 Chinese (WE150) 6137 Cambie St. Vancouver, BC V5Z 3B2 604-324-4921 (C), 604-324-4922 (F) vancpc@vandpc.ca	Morgan T.S. Wong Bartholomew Alexander	Adrian Wong
20 Fairview (WE160) 2725 Fir St. Vancouver, BC V6J 3C2 604-736-0510 (C), 604-736-0514 (F) office@fairviewchurch.ca	Bradley Childs	Kit Schindell
21 First Hungarian (WE130) 2791 E. 27th Ave. Vancouver, BC V5R 1N4 604-437-3442 (C) szigetim@telus.net	Miklos Szigeti	Csilla Zathureczky
22 Kerrisdale (WE170) 2733 W. 41st Ave. Vancouver, BC V6N 3C5 604-261-1434 (C), 604-261-1407 (F) kpc@telus.net	Vacant	Susan Stacey
23 St. Columba (WE200) 2196 E. 44th Ave. Vancouver, BC V5P 1N2 604-321-1030 (C) hart303@shaw.ca	Calvin Crichton (Stated Supply)	Cameron Hart
24 Vancouver Taiwanese (WE300) 2733 W. 41st Ave. Vancouver, BC V6N 3C5 604-266-0820 (C) vtpcclerk@gmail.com	TaLi Hsieh	Ruth Chueh
25 West Point Grey (WE210) 4397 W. 12th Ave. Vancouver, BC V6R 2P9 604-224-7744 (C) wpgpc@telus.net	Andrea Perrett (Lay Missionary)	Vacant
26 West Vancouver (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 White Rock, St. John's (WE230) 1480 George St. White Rock, BC V4B 4A3 604-536-9322 (C), 604-536-9384 (F) office@saint-johns.ca	Willem van der Westhuizen	Emily Wilson (Temporary)

43. PRESBYTERY OF WESTMINSTER

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
------------------------	-----------------	-------------------------

Other Ministries

1 S. Bruce Cairnie	Regional Director of Chaplaincy Services, Bridges of Canada	
2 Patricia Dutcher-Walls	Professor, Vancouver School of Theology	
3 Mary Fontaine	Director, Hummingbird Ministries	
4 Ross Lockhart	Director of Ministry and Leadership Education and of Denominational Formation, St. Andrew's Hall	
5 Robert S. Paul	Dean, St. Andrew's Hall	
6 Richard R. Topping	Principal, Vancouver School of Theology	

Appendix to Roll

1 Allen J. Aicken	Retired	
2 Robert L. Allison	Retired	
3 Harry F. Bailey	Without Charge	
4 Blair Bertrand	Without Charge	
5 Gerard Booy	Without Charge	
6 Sidney Chang	Retired	
7 Bushra Cheema	Without Charge	
8 Emmanuel Cheema	Without Charge	
9 Jin Woo Choi	Without Charge	
10 Soo Hyun Kim (Clara) Choi	Without Charge	
11 Roberta Clare	Without Charge	
12 Sylvia Cleland	Retired	
13 Thomas J. Cooper	City-In-Focus Ministry	
14 Tamiko Corbett (Diaconal)	Retired	
15 Calvin Crichton	Stated Supply, St. Columba	
16 Philip D. Crowell	Chaplain, Childrens' Hospital Vancouver	
17 H. Glen Davis	Retired	
18 Joyce I. Davis	Retired	
19 Derrick J. Dick	Retired	
20 Donald L. Faris	Retired	
21 Robert C. Garvin	Retired	
22 Terry P. Hibbert	Retired	
23 Graeme Illman	Without Charge	
24 I. Larry Jackson	Retired	
25 Katherine Jordan	Retired	
26 B. Joanne Kim	Retired	
27 J.H. (Hans) Kouwenberg	Retired	
28 Young Hwa Lee	Without Charge	
29 Wiloughby Lemen	Retired	
30 Larry K. Lin	Retired	
31 Zena MacKay (Diaconal)	Retired	
32 Karen McAndless-Davis	Without Charge	
33 Elizabeth McLagan	Retired	
34 Mokbel Makar	Without Charge	
35 Jennifer Martin (Diaconal)	Without Charge	
36 Paul Myers	Without Charge	
37 Andrew M.L. Ng	Retired	
38 Bobby J. Ogdon	Stated Supply, Bradner	
39 Robin D. Ross	Retired	
40 Beverley Shepansky	Retired	
41 Guy Sinclair	Stated Supply First, New Westminster	
42 L.E. (Ted) Siverns	Retired	
43 Woldemar Sosnowsky	Without Charge	
44 Laszlo Szamoskozi	Retired	
45 Ronald Tiessen	Retired	

43. PRESBYTERY OF WESTMINSTER**Appendix to Roll (cont'd):**

46 Chin-Chai (Peter) Wang	Without Charge
47 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 page 774)

44. PRESBYTERY OF VANCOUVER ISLAND

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
1 Campbell River, Trinity (VI010) 145 Simms Rd. Campbell River, BC V9W 1N9 250-923-3776 (C) tpchurch@telus.net	John Green	Judy Klein
2 Comox, Comox Valley (VI120) 725 Aspen Rd. Comox, BC V9M 4E9 250-339-2882 (C), 250-339-2882 (F) cvpc@shaw.ca	Jennifer Geddes	Michael Day Adriana Van Tongeren
3 Duncan, St. Andrew's (VI020) 531 Herbert St. Duncan, BC V9L 1T2 250-746-7413 (C), 250-746-7450 (F) office@standrewsduncan.org	Christopher Clarke	George Heyd
4 Nanaimo, St. Andrew's (VI030) 4235 Departure Bay Rd. Nanaimo, BC V9T 1C9 250-758-2676 (C), 250-758-2675 (F) office@standrewsnanaimo.ca	Vacant	Bob Munnik
5 North Saanich, Saanich Peninsula (VI110) 9296 East Saanich Rd. North Saanich, BC V8L 1H8 250-656-2241 (C), 250-656-2241 (F) office@saanichpeninsulapc.org	Irwin B. Cunningham	Janet Smith
6 Parksville, St. Columba (VI040) 921 Wembley Rd. Parksville, BC V9P 2E6 250-248-2348 (C) stcolumba@shaw.ca	John J. Paeng	Margaret Clow
7 Sooke, Knox (VI060) 2110 Church Rd. Sooke, BC V9Z 0W7 250-642-4124 (C) pastorg@shaw.ca	Gordon A. Kouwenberg	Gillian Greydanus

44. PRESBYTERY OF VANCOUVER ISLAND

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
Victoria:		
8 Chinese (VI070) 816 North Park St. Victoria, BC V8W 1T1 250-384-4911 (C), 250-384-4911 (F) vic.chinese.presbyterian@gmail.com	Vincent Tan	Brian Low
9 Knox (VI080) 2964 Richmond Rd. Victoria, BC V8R 4V1 250-592-6323 (C), 250-592-6310 (F) knoxpcvic@telus.net	Laura Todd Kavanagh	Fiona Gow
10 St. Andrew's (VI090) 680 Courtney St. Victoria, BC V8W 1C1 250-384-5734 (C) office@standrewsvictoria.ca	Jeremy Bellsmith	Scott Bernard
11 Trinity (VI100) 2964 Tillicum Rd. Victoria, BC V9A 2A8 250-388-4525 (C), 250-388-4854 (F) trinitypcvictoria@shaw.ca	Reid Chudley	Whitney Hanna Christa McCowan

Other Ministries

1 Yong Wan (Joey) Cho Cedar Tree Ministries

Appendix to Roll

1 John F. Allan	Retired
2 Amy E.H. Campbell	Without Charge
3 Brian J. Crosby	Retired
4 N. Jack Duckworth	Without Charge
5 Iris M. Ford	Retired
6 Elizabeth A.M. Forrester	Retired
7 Ian E. Gartshore	Consulting Ministry
8 Laura Hargrove	Without Charge
9 Edward (Ted) C. Hicks	Retired
10 Robert Kerr	Retired
11 R. Noel Kinnon	Retired
12 R. Wayne Kleinsteuber	Retired
13 Gwendolin Sui Lai Lam	Without Charge
14 Ruth McCowan (Diaconal)	Without Charge
15 Kerry J. McIntyre	Retired
16 Harold A. McNabb	Retired
17 Kenneth Oakes	Retired
18 Charles A. Scott	Retired
19 David A. Smith	Retired
20 Wm. Campbell Smyth	Retired
21 Robert H. Sparks	Without Charge
22 David W. Stewart	Retired
23 Wayne H. Stretch	Retired
24 Cathy Victor	Without Charge
25 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.

44. PRESBYTERY OF VANCOUVER ISLAND

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 pages 774–75)

45. PRESBYTERY OF WESTERN HAN-CA

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
1 Abbotsford Korean (WH140) 2597 Bourquin Cr. E. Abbotsford, BC V2S 1Y6 778-808-2333 (C) euijongkim58@gmail.com	Eui Jong Kim	Dong Sam Chang
2 Burnaby Yulbahng (WH010) 7457 Edmonds St. Burnaby, BC V3N 1B3 604-525-0977 (C), 604-515-0593 (F) office@bychurch.com	Jong Woog Kim	J.K. Yoon
3 Calgary, Korean (WH090) 1112 - 19th Ave. NW Calgary, AB T2M 0Z9 403-685-0000 (C), 403-246-2873 (F) cschoi55@gmail.com	Chang Sun Choi	Hwan Huh
4 Edmonton, Antioch (WH180) 8711 - 82 Ave. Edmonton, AB T6C 0Y9 780-432-3620 (C), 780-432-3620 (F) pastorhan@hotmail.com	Heung Ryeol Han Hyun Sook Noblina Shin	Eric Choi
5 Edmonton, Korean (WH020) 9920 - 67 St. Edmonton, AB T6A 2R2 780-466-3524 (C), 780-440-3653 (F) blessch@hotmail.com	Jae Taek Lim	C.K. Kim
6 Nanaimo, Korean (WH080) 4235 Departure Bay Rd. Nanaimo, BC V9T 1C9 250-756-1479 (C), 250-758-0175 (F) nkpclee@hanmail.net	Vacant	Ho Suk Kim
7 Port Coquitlam, Soojung (WH130) 3-19040 Lougheed Hwy. Pitt Meadows, BC V3Y 2N6 604-459-3800 (C) 604-465-9321 (F) soojungpc@gmail.com	Alfred H.S. Lee	D.Y. Yoo
8 Surrey, Korean (WH030) 15964 - 88th Ave. Surrey, BC V4N 1H5 604-581-4911, 604-589-4056 (C) sdhong5@hotmail.com	Hyo Jin Park Sung Deuk Hong	J.C. Choe
9 Surrey, Saem Mool (WH100) 14219 - 88th Ave. Surrey, BC V3W 3L5 604-803-0890 (C) kimjangho@hotmail.com	Vacant	Y.N. Cha

45. PRESBYTERY OF WESTERN HAN-CA

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
Vancouver:		
10 Galilee Korean (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
11 Irae (WH200) c/o 5350 Baillie St. Vancouver, BC V5Z 3M5 lee8739@hanmail.net	Vacant	
12 Korean (WH050) 205 W. 10th Ave. Vancouver, BC V5Y 1R9 604-875-1200 (C), 604-875-1209 (F) spastor@vkpc.com	Cheol Soon Park	S.W. Park
13 Winnipeg, Manitoba Korean (WH060) 621 Oxford St. Winnipeg, MB R3M 3J3 204-891-0802 mkpcpastor@gmail.com	In Kyu Park	Joon Cheol Cho

Other Ministries

1 Yong Wan Cho	Victoria Grace Extension
2 Sungill Tim Choi	Edmonton Urban Native Ministry
3 Tae Sic Ha	Vancouver Sung-An
4 Yong Kyoong Philip Kim	Hanmaum
5 Ki Tae Lee	Younghwa Extension

Appendix to Roll

1 Young-Taik Cho	Retired
2 Hyo Young Joo	In Korea
3 Hi-Won Kang	in South Africa
4 Doo Je Kim	Without Charge
5 Gyeong Jin Kim	In USA
6 Jang Ho Kim	in Panama
7 Kyoung Dae Kim	in Brandon, Manitoba
8 Sang Hwan Kim	Retired
9 Tae Hong Kim	Without Charge
10 Yon Jae Kim	Retired
11 Gap Lae Lee	in Korea
12 Samuel Sung Hoon Lee	Without Charge
13 Sung Hwan Lee	Retired
14 Brian E. Oh	Retired
15 In Sub Paik	In USA
16 Hee Tae Park	Without Charge
17 Pok Young (Paul) Ryu	Retired

Clerk of Presbytery: The Rev. Dr. Cheol Soon Park, 205 W. 10th Ave., Vancouver, BC, V5Y 1R9.
Phone: 604-875-1200 (C), westhanca@hotmail.com

(For statistical information see page 775)

STATISTICAL AND FINANCIAL REPORTS

Statistical

A summary of the statistical reports from congregations for the year ended December 31, 2016, and received by Financial Services, as of May 31, 2017:

	<u>2016</u>	<u>2015</u>
Number of ministers	1,366	1,359
Number of elders	7,438	7,705
Baptisms	1,384	1,474
Professing members	88,005	91,036
Households	73,589	74,317
Church School pupils	16,812	17,040

Financial

A summary of the financial reports from congregations for the year ended December 31, 2016, and received by Financial Services, as of May 31, 2017:

	<u>2016</u>	<u>2015</u>
Total raised by congregations	128,017,647	127,133,882
Total raised for congregational purposes	112,508,028	111,696,295
Remitted to <i>Presbyterians Sharing</i>	6,726,176	7,020,187
Other missionary and benevolent purposes	8,782,444	8,417,400
Raised by WMS and Atlantic Mission Society	460,579	558,579
Stipends of principal minister	23,735,267	24,216,419
Total normal congregational expenditures	122,401,365	124,297,103
Dollar base	108,048,789	106,372,208

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 31, 2016

1. Presbytery of Cape Breton

PASTORAL CHARGE	CONG ID	ELD	CH	HOU	BP	COMM ROLL			ATD	ADH	M	TOT REV	FROM CONG	CONG PURP	PRES-SHARE	OTH BEN	WMS/AMS	STPD	NORM EXP	\$ BASE
						AD	RE	MB												
1 Baddeck, Knox	CB010	8	16	107	2	-	5	141	65	100		106,632	104,694	96,756	7,689	249	937	34,117	84,550	96,756
- St. Ann's, Ephraim Scott	CB011	4	-	18	-	1	3	15	11	A	30,993	27,780	24,112	3,168	500	410	7,237	30,095	24,112	
2 Boulanger Pastoral Charge	CB030																			
- Big Bras d'Or, St. James	CB200	18	3	60	-	-	4	93	25	M	101,939	51,330	46,363	1,550	3,417	889	31,457	65,491	46,363	
- Ross Ferry, Knox	CB210	18	4	35	1	1	1	49	20	M	73,090	48,660	44,689	1,500	2,471	1,461	20,971	58,583	44,689	
3 Glace Bay, St. Paul's	CB050	16	16	106	2	1	7	79	67	AM	104,011	104,011	100,935	2,505	571	2,438	25,849	110,929	100,935	
4 Grand River	CB060	4	2	23	-	-	2	21	20	A	11,486	11,486	10,736	-	750	-	5,897	19,083	10,736	
- Framboise, St. Andrew's	CB061	4	2	11	-	-	1	16	20	A	9,262	9,262	8,356	360	546	-	5,897	18,146	8,356	
- Loch Lomond, Calvin	CB062	2	-	10	-	-	1	15	25	A	14,428	14,428	13,498	300	630	-	1,920	8,347	13,498	
5 Little Narrows	CB070	12	4	47	3	3	5	77	23	A	36,201	36,201	35,101	1,100	-	-	21,150	44,350	35,101	
- Whyecomagh, St. Andrew's	CB071	16	7	74	-	5	1	158	40	A	54,106	54,106	51,960	1,526	620	480	21,150	53,506	51,960	
6 Louisbourg-Catalone Charge																				
- Catalone, St. James	CB101	2	1	8	-	-	2	9	14	A	13,568	13,568	11,998	400	1,170	-	-	8,032	11,998	
- Louisbourg, Zion	CB102	2	-	10	-	-	10	16	8	A	14,783	14,783	12,773	300	1,710	661	-	10,452	12,773	
7 Middle River, Farquharson	CB090	6	-	13	1	-	-	53	18	A	10,645	10,545	8,445	250	1,850	-	-	11,809	8,445	
- Lake Ainslie	CB091	7	-	25	-	-	1	27	30	A	31,340	31,340	21,085	2,704	7,551	-	-	20,147	21,085	
8 Mira Pastoral Charge																				
- Marion Bridge, St. Columba	CB080	3	2	33	2	2	-	42	25	M	57,332	35,254	27,931	5,800	1,523	-	16,281	70,982	27,931	
- Mira Ferry, Union	CB081	8	3	52	1	-	2	59	40	M	91,593	59,341	52,360	3,500	3,481	-	31,735	140,274	45,360	
9 North River & North Shore, St. Andrew's	CB160	11	11	118	-	-	4	111	40	112	84,943	59,943	52,254	4,500	3,189	923	13,713	52,003	51,954	
10 North Sydney, St. Giles	CB120	10	-	101	-	-	1	131	50	M	101,125	101,125	94,936	3,000	3,189	-	45,695	102,886	94,936	
11 River Denys	CB132	1	-	15	-	-	1	12	12	A	4,516	4,516	3,818	186	512	-	-	6,052	3,818	
- Malagwatch, Fulton	CB131	1	-	7	-	-	-	3	21	A	932	932	832	100	-	-	-	1,971	832	
12 Sydney Mines, St. Andrew's	CB150	10	9	155	3	2	5	182	60	53	178,019	154,769	140,487	11,000	3,282	2,128	45,854	142,091	140,487	
13 Sydney, Bethel	CB140	35	20	316	6	4	10	372	153	177	279,783	279,783	256,423	23,130	230	-	60,321	230,495	256,423	
Grand Total 2016		198	100	1,344	21	19	56	1,675	795	1,008	7	1,410,727	1,227,857	1,115,848	74,568	37,441	10,327	389,244	1,290,274	1,108,548
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
Increase				4	2	12	2				1							14,532	45,023	
Decrease		14	5					42	2			112,236	48,642	46,557	1,111	974	29,914			53,557

Synod of Atlantic Provinces

Statistics and Finances for the Year Ended December 31, 2016

2. Presbytery of Newfoundland

PASTORAL CHARGE	CONG ID	ELD	CH	HOU	BP	COMM ROLL			ATD	ADH	M	TOT REV	FROM CONG	CONG PURP	PRES-SHARE	OTH BEN	WMS/AMS	STPD	NORM EXP	\$ BASE
						AD	RE	MB												
1 Grand Falls/Windsor, St. Matthew's	NF010	5	3	20	1	-	-	32	20	A	18,813	8,813	7,264	400	1,149	-	-	11,321	7,264	
2 St. John's, St. Andrew's	NF020	22	50	254	4	-	6	248	60	-	363,557	335,707	288,871	7,343	39,493	2,095	43,006	295,476	288,871	
3 St. John's, St. David's	NF030	15	45	164	8	-	13	183	90	166	A	209,520	202,644	167,565	17,611	17,468	10,229	19,698	140,616	164,204
Grand Total 2016		42	98	438	13	-	19	463	170	174	-	591,890	547,164	463,700	25,354	58,110	12,324	62,704	447,413	460,339
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
Increase		4	43	155				12	59					2,307			1,835			1,655
Decrease					2	3			15	34		2,821	2,936		5,035	208		8,396	62,963	

PASTORAL CHARGE	CONG ID	ELD	CH	HOU	BP	COMM ROLL			ATD	ADH	M	TOT REV	FROM CONG	CONG PURP	PRES-SHARE	OTH BEN	WMS/AMS	STPD	NORM EXP	\$ BASE	
						AD	RE	MB													
1 Barney's River, Marshy Hope	PI010	11	30	80	3	-	8	81	48	80	AM	47,641	47,641	43,606	4,035	-	315	21,998	65,012	43,606	
2 Blue Mountain, Knox	PI020	3	2	20	-	-	3	(3)	12	10	A	13,759	13,759	10,811	331	2,617	-	5,908	13,247	10,811	
- East River St. Mary's, Zion	PI021	**	-	-	6	-	-	1	23	18	4	M	20,425	20,425	19,225	1,200	-	-	12,179	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	6	9	64	2	-	3	102	22	11	M	48,409	48,409	42,183	3,370	2,856	271	16,735	42,776	42,183	
- St. Paul's	PI032	2	-	31	1	-	-	25	2	8		13,631	13,631	12,631	600	400	-	1,167	11,598	12,631	
- Sunnybrae, Calvin	PI033	8	5	73	-	-	2	85	12	12		16,962	16,962	14,365	980	1,617	443	8,043	20,114	14,365	
4 Glenelg	PI151	6	2	25	1	-	2	44	18	2	AM	49,862	49,862	48,622	1,240	-	-	-	52,380	48,622	
5 Hopewell, First	PI040	8	5	78	-	-	1	85	40	-	A	36,840	35,840	32,840	3,000	-	-	-	32,431	32,840	
- Gairloch, St. Andrew's	PI042	6	1	8	-	-	4	47	8	10		28,468	25,513	24,663	850	-	-	4,892	13,874	24,663	
- Rocklin, Middle River	PI043	9	8	40	2	2	-	75	20	4	A	35,514	21,799	19,524	1,000	1,275	790	-	20,360	19,524	
6 Little Harbour	PI050	7	3	62	5	7	6	104	37	40	A	162,720	139,220	122,784	9,340	7,096	-	31,734	96,432	122,784	
- Pictou Landing, Bethel	PI051	5	-	30	-	-	-	32	15	12		74,511	54,004	52,640	1,075	289	-	13,605	61,022	40,640	
7 MacLennan's Mtn., St. John's	PI060	3	-	22	-	-	3	22	15	12		13,015	13,015	10,677	1,100	1,238	-	-	8,998	10,677	
8 Moser River, St. Giles	PI152	***	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	
9 New Glasgow, First	PI070	21	23	175	1	9	8	198	80	102	A	144,554	144,528	133,181	8,026	3,321	-	30,489	164,786	133,181	
10 New Glasgow, St. Andrew's	PI080	21	16	249	-	-	3	327	70	48	M	153,222	143,222	133,635	7,522	2,065	2,988	42,006	151,655	133,635	
11 Oxford-River Pastoral Charge																					
- Oxford, St. James	PI161	4	3	29	-	1	2	37	18	26		23,329	23,329	22,329	1,000	-	-	15,270	30,998	22,329	
- Riverview, St. Andrew's	PI162	3	-	7	-	-	-	11	9	2		9,676	9,676	9,361	315	-	-	5,150	7,331	9,361	
12 Pictou, First	PI100	13	26	136	5	2	8	168	45	140	M	122,136	119,609	102,724	12,451	4,434	2,743	-	111,012	102,622	
13 Pictou, St. Andrew's	PI110	14	6	75	-	1	13	97	40	40		217,972	81,089	79,289	1,800	-	1,409	32,978	150,556	79,289	
14 River John, St. George's	PI130	12	2	87	-	-	8	85	39	17	M	94,060	94,060	65,342	28,010	708	1,332	22,799	60,300	65,342	
- Toney River, St. David's	PI131	8	16	71	1	-	2	96	35	-	M	49,031	49,031	43,614	4,542	875	1,170	22,736	44,066	43,614	
15 Scotsburn, Bethel	PI140	13	20	150	1	5	5	309	50	-	M	150,636	118,777	97,635	12,014	9,128	3,583	44,195	133,232	97,635	
- West Branch, Burns Memorial	PI142	2	2	29	2	-	-	23	12	36		7,004	7,004	5,327	1,045	632	-	3,000	7,286	5,327	
16 Stellarton, First	PI170	22	30	217	5	2	6	230	160	35	M	138,032	136,955	126,839	8,556	1,560	1,992	44,307	139,690	126,839	
17 Tatamagouche, Sedgwick Memorial	PI180	7	1	26	-	-	1	48	25	8		47,116	45,026	40,826	3,500	700	215	-	20,006	40,826	
- Wallace, St. Matthew's	PI182	8	-	20	-	-	1	(1)	17	-		30,348	26,957	24,021	1,800	1,136	592	-	22,229	24,021	
18 Thorburn, Union	PI190	18	-	205	6	1	5	212	41	120	M	101,435	89,392	84,392	5,000	-	997	33,145	104,591	84,392	
- Sutherland's River	PI191	4	2	25	2	-	1	59	17	20	A	24,185	24,185	20,360	2,077	1,748	-	10,482	26,005	20,360	
19 West River Pastoral Charge																					
- Durham, West River	PI200	9	6	125	-	-	4	124	35	61	AM	52,780	46,988	38,283	5,490	3,215	1,010	15,207	52,644	38,283	
- 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	22	-	-	2	34	22	36	AM	15,284	15,284	12,891	1,494	899	-	5,069	10,071	12,891	
20 Westville, St. Andrew's	PI220	19	13	138	-	5	6	157	68	64	AM	110,113	107,458	98,198	6,150	3,110	-	29,182	105,552	98,198	
- Merigomish, St. Paul's	PI012	12	8	40	1	4	3	104	25	-	A	48,996	44,933	40,573	3,910	450	-	15,760	50,458	39,173	
Grand Total 2016		298	252	2,398	39	39	111	3,074	1,100	1,005	15	2,135,583	1,861,434	1,665,296	144,669	51,469	19,850	488,036	1,888,206	1,651,794	
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	
Increase							22	18			1										
Decrease			19	28	54	14		129	114	124		59,044	114,385	111,191	1,693	1,501	2,411	43,876	19,303	117,009	

Synod of Atlantic Provinces

Statistics and Finances for the Year Ended December 31, 2016

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	S BASE
Dartmouth:																				
1 Iona	HL010	14	108	167	-	-	6	239	65	217	A	148,848	137,039	121,813	9,178	6,048	2,390	48,443	143,944	114,827
2 St. Andrew's	HL020	25	42	242	5	2	8	322	80	225	A	386,475	275,227	147,172	41,117	86,938	3,529	66,800	150,878	147,172
3 Dean, Sharon	HL030	6	2	57	-	-	1	58	18	117	A	36,306	36,210	32,551	3,401	258	-	13,320	29,910	32,551
4 Elmsdale, St. Matthew's	HL040	8	-	26	1	-	6	44	20	34	A	55,686	55,686	50,167	2,807	2,712	-	23,033	50,975	50,167
- Hardwood Lands	HL041	6	22	31	4	4	-	57	15	41	A	42,209	38,756	35,884	2,507	365	-	28,140	38,442	35,884
Halifax:																				
5 Calvin	HL050	15	39	180	1	2	9	272	96	91	A	258,718	212,579	173,587	20,020	18,972	-	46,551	171,407	171,103
6 Church of St. David	HL070	15	20	169	1	5	5	166	67	75	A	276,327	276,327	197,664	20,227	58,436	-	54,872	405,395	148,827
7 Lower Sackville, First Sackville	HL100	8	8	62	-	-	5	86	40	44	A	84,875	84,875	74,043	6,000	4,832	1,331	32,771	84,294	74,043
8 Lunenburg, St. Andrew's	HL080	15	31	120	3	-	-	152	56	60	A	89,272	89,272	73,772	7,500	8,000	-	-	98,284	73,772
- Rose Bay, St. Andrew's	HL081	7	14	40	-	-	2	34	20	24	A	17,190	11,190	10,590	600	-	-	-	10,965	10,590
9 New Dublin-Conquerall																				
- Dublin Shore, Knox	HL091	3	5	21	-	-	-	33	21	22	A	7,826	7,826	6,826	1,000	-	-	-	8,722	6,826
- West Dublin, St. Matthew's	HL092	1	-	12	-	-	-	22	15	12	A	14,721	14,721	13,011	1,600	110	-	-	11,502	13,011
10 New Minas, Kings	HL130	8	40	83	1	2	4	111	100	162	A	152,356	152,356	128,218	8,681	15,457	-	54,220	149,479	128,218
11 Noel Road, St. James	HL121	5	-	70	-	-	2	63	15	20	A	14,710	14,710	13,410	1,300	-	-	10,400	13,653	13,410
12 Truro, St. James'	HL110	13	8	144	-	-	9	213	114	55	A	294,840	294,840	232,260	30,967	31,613	1,460	59,779	203,400	232,260
- McClure's Mills, St. Paul's	HL111	4	3	41	-	-	1	40	20	12	A	45,997	35,997	31,022	3,200	1,775	-	-	35,414	31,022
13 Windsor, St. John's	HL120	5	3	25	1	1	-	44	18	15	A	42,805	42,805	37,805	3,500	1,500	-	15,023	39,618	37,805
Grand Total 2016		158	345	1,490	17	16	58	1,956	780	1,226	-	1,969,161	1,780,416	1,379,795	163,605	237,016	8,710	453,352	1,646,282	1,321,488
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
Increase			3					68	9				29,229			70,632		6,947		
Decrease		2		51	8	12	24			61		68,042		34,390	7,013		103		172,356	51,949

Synod of Atlantic Provinces

Statistics and Finances for the Year Ended December 31, 2016

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	S BASE
1 Bass River, St. Marks	NB010	3	8	15	-	-	1	17	22	15	M	13,731	13,731	12,841	890	-	-	7,536	14,524	12,841
- Beersville, St. James	NB020	5	3	23	1	-	2	47	30	5	M	27,629	24,973	24,973	-	-	-	16,043	25,325	24,973
- 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 Charlotte Pastoral Charge																				
- Greenock, St. Andrews	NB280	3	-	15	-	-	2	30	15	8	A	22,907	22,907	19,907	3,000	-	-	15,639	15,639	19,907
- Pennfield, The Kirk	NB080	2	-	10	-	-	1	24	20	2	A	12,766	11,272	10,877	350	45	-	6,938	11,690	10,877
- St. George, The Kirk	NB090	3	1	23	-	-	-	27	24	15	A	31,617	31,617	29,967	1,650	-	-	21,008	29,925	29,967
- St. Stephen, St. Stephen's	NB290	5	-	22	-	-	-	31	20	10	A	30,578	30,578	29,993	585	-	-	18,145	21,278	29,993
3 Ferguson, Grace and St. James Pastoral Charge																				
- Derby, Ferguson	NB180	2	2	14	-	-	-	20	13	1	A	19,901	15,140	14,640	500	-	-	7,000	31,764	14,640
- Millerton, Grace	NB170 *	3	1	8	-	-	1	13	17	3	A	10,274	10,274	9,427	250	597	-	8,497	16,973	9,427
- Miramichi, St. James	NB190	4	2	23	-	-	1	54	22	12	A	54,660	54,660	50,537	2,500	1,623	100	16,991	54,854	50,537
4 Fredericton, St. Andrew's	NB100	16	48	150	4	-	5	162	140	125	A	230,884	226,777	181,513	19,358	25,906	-	59,965	223,371	181,513
5 Hampton, St. Paul's	NB110	4	5	31	-	-	5	45	35	30	M	73,977	73,977	64,939	1,275	7,763	-	45,540	69,306	64,939
- Barnesville	NB120	3	12	13	1	-	-	18	12	20	M	19,175	19,175	18,826	-	349	-	13,000	18,811	18,826

Synod of Atlantic Provinces

Statistics and Finances for the Year Ended December 31, 2016

5. Presbytery of New Brunswick

PASTORAL CHARGE	CONG ID	ELD	CH	HOU	BP	COMM ROLL			ATD	ADH	M	TOT REV	FROM CONG	CONG PURP	PRES-SHARE	OTH BEN	WMS/AMS	STPD	NORM EXP	\$ BASE
						AD	RE	MB												
6 Hanwell, St. James	NB130	10	12	66	1	-	2	87	45	40	M	118,161	109,111	98,262	8,000	2,849	-	43,273	119,225	98,262
7 Harvey Station, Knox	NB140	13	25	142	2	1	9	172	70	78	M	126,253	122,820	114,024	8,200	596	-	40,019	119,132	114,024
- Acton	NB150	2	-	2	-	-	-	3	25	10	M	2,559	2,559	2,280	279	-	-	1,000	5,794	2,280
8 Kirkland, St. David's	NB160	-	-	5	-	-	-	5	125	-	-	2,314	2,314	2,064	-	250	-	-	1,979	2,064
9 Miramichi (Chatham), Calvin	NB200	5	8	48	-	-	3	74	34	20	M	60,310	60,310	50,254	5,176	4,880	2,805	-	55,281	50,254
- Black River Bridge, St. Paul's	NB210	3	-	5	-	-	1	14	7	1	M	15,340	15,340	14,935	200	205	662	-	7,177	14,935
- Kouchibouguac, Knox	NB220	4	3	16	1	2	15	39	17	7	-	40,668	40,668	36,339	3,757	572	-	-	34,997	36,339
10 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
11 Northern New Brunswick Regional Ministry																				
- Bathurst, St. Luke's	NB050	3	10	23	-	-	1	23	25	35	-	56,789	48,707	33,725	3,085	11,897	10,860	-	58,508	33,725
- Campbellton, Knox	NB060 *	2	2	15	-	-	-	34	18	14	-	74,170	22,966	20,821	1,970	175	-	42,960	89,972	20,821
- Dalhousie, St. John's	NB070	5	6	41	-	-	-	39	38	26	A	39,411	39,411	33,612	3,940	1,859	2,717	-	36,343	33,612
- New Carlisle, Knox	NB240	2	-	10	-	-	-	11	11	-	A	2,100	2,100	1,746	300	54	-	-	4,828	1,746
12 Riverview, Bethel	NB260																			
13 Sackville, St. Andrew's	NB270	8	31	54	-	3	7	54	42	67	M	165,834	112,581	98,286	9,500	4,795	1,917	44,152	116,145	93,680
Saint John:																				
14 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
15 Grace	NB310	23	38	215	-	-	14	293	125	141	M	745,649	238,649	210,879	7,955	19,815	1,522	62,200	257,534	210,879
16 Stanley, St. Peter's	NB330	11	10	80	4	-	1	77	30	46	M	76,758	76,758	70,582	6,176	-	-	10,924	64,904	70,582
17 Sunny Corner, St. Stephen's	NB340	3	10	30	-	3	3	51	40	10	M	78,419	72,214	65,671	2,500	4,043	745	14,302	55,724	65,671
- Warwick, St. Paul's	NB350	3	16	16	-	-	-	35	22	16	M	14,427	14,427	13,211	700	516	136	6,402	12,113	13,211
18 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	-	-	-	7	14	1	AM	11,299	11,299	10,997	302	-	-	-	7,723	10,997
- New Jersey, Zion	NB380	1	5	14	-	-	-	28	18	7	AM	14,680	14,680	13,756	654	270	246	4,729	9,845	13,756
19 Woodstock, St. Paul's	NB390	10	3	25	-	-	-	58	25	10	-	95,361	88,841	84,348	4,493	-	-	-	56,157	84,348
Grand Total 2016		195	356	1,404	21	30	78	2,001	1,436	996	19	3,059,016	2,186,798	1,944,630	125,862	116,306	21,835	637,842	2,208,090	1,904,204
Grand Total 2015		207	334	1,536	26	33	74	2,156	1,547	1,128	16	2,940,791	2,401,072	2,153,602	129,546	117,924	15,822	794,266	2,414,165	2,117,782
Increase			22				4				3	118,225					6,013			
Decrease		12		132	5	3	155	111	132				214,274	208,972	3,684	1,618		156,424	206,075	213,578

Synod of Atlantic Provinces

Statistics and Finances for the Year Ended December 31, 2016

6. Presbytery of Prince Edward Island

PASTORAL CHARGE	CONG ID	ELD	CH	HOU	BP	COMM ROLL			ATD	ADH	M	TOT REV	FROM CONG	CONG PURP	PRES-SHARE	OTH BEN	WMS/AMS	STPD	NORM EXP	\$ BASE
						AD	RE	MB												
1 Belfast, St. John's	PE020	11	53	169	2	-	20	179	150	142	-	258,949	258,949	205,127	13,000	40,822	1,690	41,554	181,346	205,127
- Wood Islands	PE021	6	-	-	-	3	5	40	45	-	-	34,474	34,474	32,874	1,600	-	-	10,389	39,968	32,874
2 Brookfield Pastoral Charge																				
- Brookfield	PE030	3	8	24	-	-	-	21	28	36	M	24,080	24,080	23,880	200	-	200	11,400	28,526	23,880
- Glasgow Road	PE031	5	10	33	-	-	-	37	38	31	M	33,053	33,053	29,996	2,640	417	-	14,770	30,213	29,996
- Hunter River	PE032	4	2	26	-	-	1	38	22	17	M	26,278	24,728	22,378	2,000	350	-	13,688	28,103	22,378
3 Central Parish Pastoral Charge																				
- Canoe Cove	PE071	8	26	50	-	-	-	58	68	50	M	61,166	61,166	57,003	3,000	1,163	-	23,350	63,574	48,439
- Clyde River, Burnside	PE070	9	57	86	3	-	3	151	135	53	M	86,411	84,453	81,688	2,500	265	-	29,718	82,475	81,688

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
Charlottetown:																				
4 St. James	PE040	12	5	179	2	1	8	212	125	121	M	329,370	279,515	263,410	8,000	8,105	3,029	44,000	242,047	254,157
5 St. Mark's	PE060	14	86	170	1	20	12	167	190	200		395,632	249,379	235,510	8,000	6,069	-	97,239	237,882	220,717
- Marshfield, St. Columba	PE061	4	9	19	-	-	-	23	23	15		40,705	40,705	40,200	505	-	-	17,591	39,161	40,200
6 Zion	PE050	22	60	445	6	10	15	406	262	252	M	404,072	360,913	337,923	15,553	7,437	-	57,166	353,546	331,005
7 Hartsville	PE150	7	10	34	-	2	2	66	32	30	A	50,722	49,695	47,865	1,830	-	980	7,254	48,008	47,865
8 Kensington	PE080	11	3	130	-	-	3	124	43	35	A	71,195	71,195	63,033	3,674	4,488	-	10,183	76,374	63,033
- New London, St. John's	PE082	12	5	41	-	-	24	78	38	52	A	54,131	54,131	50,661	3,000	470	-	17,758	64,538	50,661
9 Montague, St. Andrew's	PE090	10	19	115	3	14	1	94	68	55	A	76,121	76,121	72,746	2,858	517	-	24,017	83,414	72,746
- Cardigan, St. Andrew's	PE091	8	20	70	2	2	2	118	75	70	A	77,895	69,325	62,024	3,000	4,301	-	24,652	70,856	62,024
10 Nine Mile Creek	PE073	8	11	27	-	-	3	34	35	120	A	46,249	44,549	38,641	1,500	4,408	125	-	7,200	38,641
11 North Tryon	PE130	5	30	47	3	-	13	67	60	-	A	112,700	112,700	102,089	6,400	4,211	-	42,850	99,283	102,089
12 Richmond Bay Pastoral Charge																				
- Freeland	PE121	2	25	29	6	-	-	53	42	36	AM	21,242	21,242	18,555	1,430	1,257	-	-	11,383	18,555
- Lot 14	PE122	2	-	8	-	-	-	14	-	26	AM	1,400	1,400	1,200	200	-	-	-	282	1,200
- Tyne Valley	PE120	2	9	25	-	-	1	27	44	29	AM	17,012	17,012	13,388	1,410	2,214	-	-	13,794	13,388
- Victoria West	PE123	2	6	13	-	-	-	20	36	25	AM	17,811	17,811	15,244	1,360	1,207	-	-	12,816	15,244
13 Summerside	PE110	12	32	143	5	1	5	242	95	135	A	205,598	159,820	145,971	10,500	3,349	1,463	44,604	161,229	139,118
14 Wellspring	PE160	10	28	106	7	1	1	151	75	68	A	657,306	362,675	353,457	4,014	5,204	-	-	719,764	92,075
15 West Point	PE011	6	4	24	-	3	2	45	25	27	A	41,663	24,733	24,013	500	220	1,361	-	37,370	24,013
Grand Total 2016		195	518	2,013	40	57	121	2,465	1,754	1,625	12	3,145,235	2,533,824	2,338,676	98,674	96,474	8,848	532,183	2,733,152	2,031,113
Grand Total 2015		206	508	1,935	44	70	94	2,527	1,802	1,538	10	2,752,672	2,235,970	2,005,925	98,247	131,798	17,648	535,540	2,162,168	1,968,217
Increase			10	78			27			87	2	392,563	297,854	332,751	427				570,984	62,896
Decrease		11			4	13		62	48							35,324	8,800	3,357		

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	-	5	-	-	-	9	7	2		59,630	59,630	57,060	1,470	1,100	-	29,676	34,631	57,060
2 Leggatt's Point	QU030	2	-	8	-	-	2	8	21	2	AM	13,557	13,557	13,092	465	-	-	-	15,689	13,092
3 Melbourne, St. Andrew's	QU050	4	-	18	-	-	2	16	8	20		307,029	28,263	26,263	1,600	400	-	-	33,674	26,263
4 Quebec, St. Andrew's	QU070	5	14	54	4	2	-	51	50	12	M	158,737	158,737	150,732	2,115	5,890	-	74,234	162,463	150,732
5 Scotstown, St. Paul's	QU090	1	-	4	-	-	-	4	4	-		17,568	17,568	16,568	1,000	-	-	-	9,004	16,568
6 Sherbrooke, St. Andrew's	QU100	8	-	47	-	2	6	52	40	18		124,734	124,734	118,614	5,770	350	-	33,527	115,505	118,614
7 Valcartier, St. Andrew's	QU110	6	-	37	-	-	1	36	15	14		32,219	32,219	31,219	1,000	-	-	14,810	27,658	31,219
Grand Total 2016		28	14	173	4	4	11	176	145	68	2	713,474	434,708	413,548	13,420	7,740	-	152,247	398,624	413,548
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
Increase					2	3				1		357,399	109,983	109,982		7,140				119,751
Decrease		2	19	2			2	8	5		1				7,139			12,326	74,967	

PASTORAL CHARGE	CONG ID	ELD	CH	HOU	BP	COMM ROLL			ATD	ADH	M	TOT REV	FROM CONG	CONG PURP	PRES-SHARE	OTH BEN	WMS/AMS	STPD	NORM EXP	\$ BASE	
						AD	RE	MB													
1 Athelstan	MT101	7	3	33	-	-	1	46	21	9		42,309	42,309	36,636	3,000	2,673	-	8,075	39,324	36,636	
2 Beaconsfield, Briarwood	MT020	10	52	135	-	1	23	151	97	73	A	214,655	214,655	180,729	20,817	13,109	-	-	138,310	180,729	
3 Beauharnois, St. Edwards	MT030	2	-	10	-	-	1	9	10	4	AM	20,749	20,749	20,349	400	-	-	-	15,966	20,349	
4 Chateauguay, Maplewood	MT050	8	4	54	1	-	3	49	31	34		70,721	70,721	60,468	5,529	4,724	-	-	87,193	60,468	
5 Hemmingford, St. Andrew's	MT080	3	-	15	-	-	-	15	12	25		10,793	10,793	10,193	600	-	-	4,539	15,914	10,193	
6 Howick, Georgetown	MT090	4	14	104	1	-	2	57	22	30		41,300	41,300	38,004	1,646	1,650	-	-	37,729	35,008	
7 Huntingdon, St. Andrew's	MT100	14	5	52	4	-	2	99	37	12		49,293	49,293	48,518	-	775	-	-	49,412	48,518	
8 Lachute, Margaret Rodger Memorial	MT120	14	3	69	2	-	39	94	32	30		117,525	117,525	110,525	4,800	2,200	-	48,480	125,118	110,525	
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	-	-	-	13	-		995	995	676	319	-	-	-	1,576	676	
11 Mille Isles	MT140	2	-	12	-	2	15	-	-	-		4,200	4,200	3,314	200	686	-	3,088	5,263	3,314	
Montreal:																					
12 Arabic Church	MT470	3	65	84	-	20	-	104	165	145		442,874	282,120	282,120	-	-	-	38,565	298,630	205,965	
13 Chambit	MT450	*	-	-	-	-	-	-	-	-		-	-	-	-	-	-	-	-	-	
14 Chinese	MT150	8	27	91	3	6	3	113	131	59		176,981	169,442	164,092	3,000	2,350	3,159	43,141	189,740	134,702	
15 Cote des Neiges	MT160	7	51	87	7	23	3	132	125	72	M	117,893	117,893	103,519	8,000	6,374	325	42,850	127,091	103,519	
16 Ghanaian	MT460	10	100	70	2	6	-	83	155	-		178,695	178,695	177,730	605	360	-	24,010	130,464	177,730	
17 Hungarian	MT200	8	6	23	1	-	2	31	22	8	M	77,962	77,962	55,589	3,000	19,373	-	16,000	45,844	55,589	
18 Kensington	MT220	11	22	106	1	6	5	111	65	45		192,721	192,721	171,456	15,000	6,265	2,892	-	198,227	171,456	
19 Livingstone	MT240	10	25	40	3	6	1	83	55	14		267,865	267,865	258,847	5,000	4,018	-	41,161	101,918	258,847	
20 Maisonneuve	MT250	10	8	50	2	5	-	81	34	19		64,142	64,142	61,780	2,362	-	-	26,003	63,724	60,622	
21 St. Luc, Eglise	MT170	*	7	14	70	1	-	53	33	67	A	100,164	50,164	49,770	-	394	-	37,525	102,270	49,770	
22 St. Andrew & St. Paul	MT270	59	152	946	6	14	24	558	294	344	M	1,255,039	1,255,039	1,128,721	85,488	40,830	-	24,500	1,412,805	1,128,721	
23 La Communauté chretienne Siloe	MT480	*	4	66	80	6	-	-	155	-		65,414	38,414	35,814	2,600	-	-	21,432	29,432	35,814	
24 Taiwanese Robert Campbell	MT260	8	26	73	11	8	11	90	95	46	M	150,604	138,746	123,441	5,000	10,305	-	45,695	150,992	123,441	
25 Westminster (Pierrefonds)	MT320	4	3	28	-	1	5	60	25	25		60,888	60,888	55,770	4,000	1,118	-	-	49,415	55,770	
26 Montreal West	MT300	13	34	72	5	-	10	102	70	34		106,285	106,285	106,285	-	-	-	34,591	146,587	96,415	
27 Pincourt, El Perrot	MT330	3	14	32	-	2	11	43	30	8		35,743	35,743	30,959	4,535	249	-	-	43,077	23,992	
28 Pointe Claire, St. Columba by the Lake	MT340	22	19	120	2	6	17	184	67	67	A	295,777	256,201	225,612	18,320	12,269	-	46,854	244,173	206,240	
29 Riverfield	MT091	5	4	32	3	-	31	32	10	12	M	14,235	14,235	13,135	1,100	-	-	-	21,559	13,135	
- St. Urbain, Beechridge	MT040	4	6	10	-	3	1	20	19	-	M	7,986	7,986	7,077	604	305	-	-	7,832	7,077	
30 Rockburn	MT311	7	10	27	-	2	-	66	41	5		33,652	33,652	31,352	1,600	700	-	-	23,604	31,352	
31 St. Andrew's East	MT350	5	-	22	-	-	-	28	6	-		9,848	9,848	9,848	-	-	-	-	8,518	9,848	
32 St. Lambert, St. Andrew's	MT360	*	5	18	83	-	1	2	83	60	64	M	194,930	162,140	136,944	6,232	18,964	-	50,384	165,510	122,935
33 Town of Mount Royal	MT390	4	24	34	1	2	-	82	30	15	M	142,317	142,317	142,317	-	-	-	-	125,168	133,608	
Grand Total 2016		286	792	2,682	63	118	201	2,680	1,990	1,306	9	4,594,278	4,264,761	3,909,813	205,257	149,691	6,376	568,435	4,251,826	3,741,187	
Grand Total 2015		283	704	2,326	83	111	111	2,708	2,035	1,491	8	5,540,772	4,041,257	3,649,945	217,537	173,775	5,283	647,754	4,091,312	3,566,098	
Increase			3	88	356			7	90				223,504	259,868			1,093		160,514	175,089	
Decrease								20		28	45	185	946,494						79,319		

PASTORAL CHARGE	CONG ID	ELD	CH	HOU	BP	COMM ROLL			ATD	ADH	M	TOT REV	FROM CONG	CONG PURP	PRES-SHARE	OTH BEN	WMS/AMS	STPD	NORM EXP	\$ BASE
						AD	RE	MB												
1 Avonmore, St. Andrew's	SG010	6	20	38	-	10	40	70	20	70	A	25,745	25,745	24,245	1,500	-	-	20,118	42,378	24,245
- Finch, St. Luke's-Knox	SG080	7	-	41	-	-	16	73	17	-		58,301	58,301	53,801	4,500	-	3,044	20,118	54,300	53,801
- Gravel Hill, St. James-St.Andrew's	SG011	4	2	8	-	-	-	9	6	10	A	11,945	6,771	5,663	1,038	70	-	5,030	11,748	5,663

Synod of Quebec & Eastern Ontario

Statistics and Finances for the Year Ended December 31, 2016

9. Presbytery of Seaway-Glengarry

PASTORAL CHARGE	CONG ID	ELD	CH	HOU	BP	COMM ROLL			ATD	ADH	M	TOT REV	FROM CONG	CONG PURP	PRES-SHARE	OTH BEN	WMS/AMS	STPD	NORM EXP	\$ BASE
						AD	RE	MB												
2 Brockville, First	SG020	9	14	150	-	-	10	193	75	54	AM	427,919	228,351	196,319	11,000	21,032	-	38,628	251,767	196,319
3 Caintown, St. Paul's	SG030	5	3	29	-	-	-	33	23	24	A	35,204	35,204	32,404	2,300	500	-	15,170	34,383	32,404
- Lansdowne, Church of the Covenant	SG031	4	1	11	-	-	-	14	8	12	A	59,854	59,854	57,154	2,700	-	-	22,671	51,937	57,154
4 Chesterville, St. Andrew's	SG050	3	-	33	2	-	-	33	12	6	A	55,764	55,764	54,764	1,000	-	-	11,354	54,660	54,764
- Morewood	SG051	8	16	49	-	-	1	49	21	22	A	232,328	42,897	36,403	3,520	2,974	859	18,167	47,662	36,403
- Winchester, St. Paul's	SG200	5	20	69	3	3	1	57	27	79	A	78,672	67,253	62,573	2,795	1,885	-	17,031	61,580	62,521
5 Cornwall, St. John's	SG060	14	137	399	2	1	17	414	100	295	A	289,186	289,186	265,220	16,314	7,652	-	49,990	298,702	249,449
6 Dunvegan, Kenyon	SG070	7	16	78	2	-	1	92	28	3	A	107,244	65,193	58,375	4,000	2,818	2,154	22,609	110,353	58,375
- Kirk Hill, St. Columba	SG120	5	20	50	2	1	1	89	34	88	A	57,186	57,186	54,691	2,470	25	-	22,610	57,833	54,691
7 Iroquois, Knox	SG100	8	20	22	-	-	2	85	50	6	M	72,489	72,489	69,489	3,000	-	-	23,450	61,852	69,489
- Cardinal, St. Andrew's & St. James	SG040	5	3	32	-	-	1	35	15	36	A	10,228	22,288	19,838	1,200	1,250	-	29,100	57,554	19,838
8 Kemptville, St. Paul's	SG110	13	20	63	1	2	5	109	60	50	M	113,103	113,103	101,476	4,762	6,865	1,944	34,417	98,772	101,476
- Mountain, Knox	SG201	6	3	12	-	-	-	13	15	9	A	33,271	33,271	28,202	1,800	3,269	-	13,383	24,674	28,202
9 Lancaster, St. Andrew's	SG130	19	30	152	2	7	7	243	106	41	A	144,223	120,306	104,153	4,400	11,753	-	28,405	166,945	104,153
- Martintown, St. Andrew's	SG131	8	28	49	5	3	-	94	43	56	M	58,161	57,890	52,204	2,900	2,786	-	15,225	57,447	52,204
10 Maxville, St. Andrew's	SG140	4	-	-	-	3	1	39	14	-	A	17,325	17,325	15,930	1,200	195	453	18,320	40,088	15,930
- Moose Creek, Knox	SG142	4	-	48	-	-	2	71	20	-	A	55,892	55,892	52,952	2,800	140	-	21,048	51,550	52,952
- St. Elmo, Gordon	SG141	2	3	14	-	-	-	15	3	-	A	7,290	7,290	6,390	900	-	-	6,491	15,166	6,390
11 Morrisburg, Knox	SG150	10	5	50	1	1	3	61	33	22	A	81,590	81,590	77,261	3,535	794	3,048	24,477	76,456	77,261
- Ingleside, St. Matthew's	SG090	8	6	78	-	6	2	92	53	36	A	121,372	87,623	83,798	3,500	325	-	24,477	106,815	83,798
12 Prescott, St. Andrew's	SG170	7	-	55	-	-	1	68	30	24	A	99,682	96,565	93,030	2,500	1,035	-	26,740	83,801	93,030
- Spencerville, St. Andrew's-Knox	SG180	5	2	24	-	1	4	22	20	16	A	34,174	34,174	31,674	2,500	-	1,147	13,636	42,223	31,674
13 Vankleek Hill, Knox	SG190	16	45	105	4	-	2	123	46	84	AM	159,916	159,916	142,975	5,300	11,641	-	41,048	141,290	142,975
- Hawkesbury, St. Paul's	SG191	5	-	26	-	-	-	12	21	22	A	39,797	38,203	34,833	2,130	1,240	-	14,546	30,462	34,833
Grand Total 2016		197	414	1,685	24	38	117	2,208	900	1,065	6	2,487,861	1,989,630	1,815,817	95,564	78,249	12,649	598,159	2,132,398	1,799,994
Grand Total 2015		210	402	1,766	31	30	96	2,287	961	1,135	4	2,433,090	1,941,542	1,777,452	101,490	62,600	9,646	666,090	2,227,068	1,769,903
Increase			12				8	21			2	54,771	48,088	38,365		15,649	3,003			30,091
Decrease			13		81	7		79	61	70					5,926			67,931	94,670	

Synod of Quebec & Eastern Ontario

Statistics and Finances for the Year Ended December 31, 2016

10. Presbytery of Ottawa

PASTORAL CHARGE	CONG ID	ELD	CH	HOU	BP	COMM ROLL			ATD	ADH	M	TOT REV	FROM CONG	CONG PURP	PRES-SHARE	OTH BEN	WMS/AMS	STPD	NORM EXP	\$ BASE
						AD	RE	MB												
1 Gatineau, St. Andrew's	OT010	6	1	38	-	-	2	24	27	19	A	62,526	57,526	52,712	4,814	-	-	-	48,347	52,712
2 Carp, Trinity	OT170	15	71	139	2	1	1	199	109	145	A	362,777	310,240	276,932	22,764	10,544	-	55,686	288,706	229,512
3 Kars, St. Andrew's	OT031	6	16	71	1	4	6	86	27	81	A	81,904	81,904	66,064	6,088	9,752	1,195	-	49,170	66,064
- Vernon, Osgoode	OT050	3	-	35	4	-	-	40	20	29	A	72,003	52,852	45,218	3,500	4,134	1,076	-	36,690	45,218
4 Manotick, Knox	OT030	10	63	116	1	7	7	140	106	113	A	219,957	202,044	169,960	20,000	12,084	-	40,333	148,560	169,960
5 Orleans, Grace	OT080	11	46	129	1	-	6	118	119	162	A	448,195	319,780	270,550	21,500	27,730	-	55,786	306,430	266,382
Ottawa:																				
6 Calvin Hungarian	OT060	5	-	34	1	-	-	47	9	12	AM	40,571	40,571	40,471	100	-	-	14,066	52,863	40,471
7 Gloucester	OT020	7	59	115	2	-	-	81	105	153	A	197,168	162,288	153,056	4,695	4,537	-	43,695	148,427	153,056
8 Knox	OT090	22	13	128	7	7	14	162	92	86	M	359,069	304,045	268,284	27,711	8,050	-	55,825	319,790	268,284
9 Parkwood	OT100	27	68	216	2	3	3	191	105	205	A	312,389	229,552	203,553	16,765	9,234	-	58,400	576,844	198,283
10 St. Andrew's	OT110	55	96	372	8	19	37	440	197	68	A	811,689	811,689	661,018	60,000	90,671	-	72,300	788,756	661,018
11 St. David & St. Martin	OT120	14	29	106	-	4	3	108	55	111	A	183,578	183,578	167,993	15,585	-	-	44,159	141,303	167,993
12 St. Giles	OT130	6	6	72	-	-	7	76	37	24	A	245,977	170,977	148,771	5,672	16,534	1,050	-	156,304	148,771

PASTORAL CHARGE	CONG ID	ELD	CH	HOU	BP	COMM ROLL			ATD	ADH	M	TOT REV	FROM CONG	CONG PURP	PRES-SHARE	OTH BEN	WMS/AMS	STPD	NORM EXP	\$ BASE
						AD	RE	MB												
13 St. Paul's	OT140	16	94	274	4	10	12	222	279	356	A	972,129	627,083	502,313	41,408	83,362	-	69,348	680,097	502,313
14 St. Stephen's	OT150	9	24	61	-	-	8	91	50	40	A	278,668	130,490	112,840	5,400	12,250	-	-	112,711	112,840
15 St. Timothy's	OT160	11	36	107	6	11	6	117	76	85	A	218,821	218,821	205,271	5,000	8,550	340	-	174,088	205,271
16 Westminster	OT180	13	37	112	-	-	41	175	78	101	A	364,392	293,617	256,701	29,123	7,793	-	54,552	282,253	256,701
17 Richmond, St. Andrew's	OT040	7	10	78	4	-	2	98	45	18	A	110,681	110,681	103,188	5,000	2,493	-	44,790	126,707	103,188
18 Rockland, The Upper Room	OT081	3	2	12	-	-	-	14	16	9	A	35,884	35,796	28,949	3,527	3,320	-	-	38,774	28,949
19 Stittsville, St. Andrew's	OT041	15	33	117	1	4	4	147	110	76	A	189,201	189,201	171,480	10,087	7,634	-	51,260	163,701	153,136
Grand Total 2016		261	704	2,332	44	70	159	2,576	1,662	1,893	3	5,567,579	4,532,735	3,905,324	308,739	318,672	3,661	660,200	4,640,701	3,830,122
Grand Total 2015		262	625	2,334	43	95	126	2,665	1,724	1,881	2	5,515,474	4,563,631	3,972,049	320,412	271,170	5,873	701,218	4,832,067	3,652,920
Increase			79		1		33				1	52,105				47,502				177,202
Decrease		1		2		25		89	62				30,896	66,725	11,673		2,212	41,018	191,366	

PASTORAL CHARGE	CONG ID	ELD	CH	HOU	BP	COMM ROLL			ATD	ADH	M	TOT REV	FROM CONG	CONG PURP	PRES-SHARE	OTH BEN	WMS/AMS	STPD	NORM EXP	\$ BASE
						AD	RE	MB												
1 Almonte	LR010	13	6	66	2	-	4	70	35	35	A	107,781	107,781	36,263	3,690	67,828	865	20,765	71,358	36,263
- Carleton Place, St. Andrew's	LR030	11	4	95	5	-	13	104	36	12	M	90,146	90,146	85,392	3,325	1,429	1,500	20,765	86,805	85,392
2 Arnprior, St. Andrew's	LR020	9	15	151	2	4	14	154	65	100		150,137	150,137	137,545	9,767	2,825	2,825	50,000	111,659	137,545
3 Cobden, St. Andrew's	LR040	10	10	80	1	-	10	206	49	50	A	76,978	76,978	70,700	5,172	1,106	-	45,695	97,563	70,700
4 Deep River Community	LR160	*	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-
5 Fort Coulonge, St. Andrew's	LR050	5	-	13	-	1	-	28	8	11	AM	194,035	194,035	164,356	18,275	11,404	-	-	151,178	164,356
- 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
6 Kilmours, St. Andrew's	LR120	**	2	2	22	1	-	14	22	40		32,703	11,196	11,196	-	-	-	-	13,308	11,196
7 Kinburn, St. Andrew's	LR011	3	3	16	1	-	-	17	19	8	A	21,998	21,998	21,033	670	295	-	-	19,212	21,033
8 Lake Dore	LR140	***	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-
9 Lochwinnoch	LR060	6	-	31	-	10	1	48	35	20		50,747	39,012	38,012	1,000	-	1,500	13,800	71,118	38,012
10 McDonalds Corners, Knox	LR070	-	-	-	-	-	-	-	-	-	A	56,340	26,559	24,450	1,809	300	-	-	29,984	24,450
- 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
11 Pembroke, First	LR080	12	9	73	1	-	40	107	55	34	A	135,549	135,549	124,400	5,867	5,282	-	45,695	63,670	124,400
12 Perth, St. Andrew's	LR090	6	5	59	3	1	3	90	48	30	AM	122,757	122,757	113,630	8,175	952	-	45,694	140,386	113,630
13 Petawawa	LR150																			
14 Renfrew	LR100	18	12	190	1	4	11	277	107	80	M	192,628	192,628	156,062	13,379	23,187	7,024	50,500	157,675	156,062
15 Smiths Falls, Westminster	LR110	10	11	88	4	-	2	122	60	37		156,607	151,607	145,307	6,300	-	1,811	39,908	142,365	145,307
16 Westport, Knox	LR170	7	1	52	-	5	4	41	32	20	AM	106,288	99,643	96,121	805	2,717	-	22,910	99,023	96,121
Grand Total 2016		125	95	1,011	26	25	104	1,399	666	539	5	1,578,880	1,494,949	1,291,684	84,656	118,609	15,884	376,303	1,334,025	1,291,684
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
Increase					4		36				2					46,766	6,762			
Decrease		16	26	152		6		203	114	65		408,979	111,013	153,030	4,749			69,018	235,402	153,030

PASTORAL CHARGE	CONG ID	ELD	CH	HOU	BP	COMM ROLL			ATD	ADH	M	TOT REV	FROM CONG	CONG PURP	PRES-SHARE	OTH BEN	WMS/AMS	STPD	NORM EXP	\$ BASE
						AD	RE	MB												
1 Amherst Island, St. Paul's	KI020	7	10	37	1	2	17	27	25	19	AM	81,802	79,302	71,133	5,713	2,456	-	23,000	89,556	71,133
2 Amherstview, Trinity	KI010	4	20	52	-	-	6	61	60	62	AM	125,073	125,073	121,329	1,365	2,379	-	55,220	134,051	121,329
3 Belleville, St. Andrew's	KI030	6	6	64	-	-	2	58	38	39	A	95,677	95,677	91,247	3,000	1,430	500	-	101,027	91,247
4 Belleville, St. Columba	KI040	7	15	100	3	8	1	154	63	53	M	169,340	168,525	148,590	11,898	8,037	-	50,546	171,966	141,643
5 Deseronto, Church of the Redeemer	KI091	6	-	14	-	-	-	24	17	10		43,371	43,371	40,076	1,590	1,705	-	9,860	37,770	40,076
6 Gananoque, St. Andrew's	KI050	6	8	50	-	-	46	36	33	17	A	78,141	78,141	71,987	4,026	2,128	-	30,170	105,216	71,987
Kingston:																				
7 St. Andrew's	KI060	13	7	141	-	13	23	141	100	69		365,958	327,884	288,830	23,347	15,707	6,051	80,512	363,051	288,830
8 St. John's (Pittsburgh)	KI100	5	5	60	1	-	1	64	40	10	M	67,832	55,138	52,243	2,825	70	989	20,559	90,693	52,243
- Sand Hill	KI101	7	6	30	1	-	-	39	20	20		96,950	70,950	68,720	2,230	-	-	17,132	50,600	68,720
9 Strathcona Park	KI070	5	14	70	-	1	13	65	45	34		110,434	107,484	97,339	6,000	4,145	-	34,512	97,189	97,339
10 Madoc, St. Peter's	KI080	11	4	65	-	-	1	82	32	30	AM	54,863	54,863	49,206	3,800	1,857	-	-	43,025	49,206
11 Picton, St. Andrew's	KI090	5	-	63	-	11	2	93	60	8	A	390,067	262,935	258,558	3,977	400	-	40,056	124,108	240,094
12 Stirling, St. Andrew's	KI110	8	-	52	-	-	4	52	35	20		90,255	90,255	82,743	6,000	1,512	1,899	23,505	73,191	82,743
13 Trenton, St. Andrew's	KI120	6	5	68	-	-	15	75	45	36	A	136,927	136,927	124,211	5,000	7,716	2,175	43,061	123,660	124,211
14 Tweed, St. Andrew's	KI081	6	-	36	-	-	2	38	36	10		64,175	64,175	58,045	3,500	2,630	-	25,828	42,978	58,045
- Roslin, St. Andrew's	KI130	7	4	22	-	-	1	35	21	9	A	53,967	53,967	51,507	2,220	240	-	12,710	38,379	51,507
Grand Total 2016		109	104	924	6	35	134	1,044	670	446	5	2,024,832	1,814,667	1,675,764	86,491	52,412	11,614	466,671	1,686,460	1,650,353
Grand Total 2015		117	132	979	12	20	97	1,169	732	484	8	1,852,257	1,653,116	1,493,301	97,627	62,188	13,231	409,090	1,839,580	1,489,719
Increase							15	37				172,575	161,551	182,463				57,581		160,634
Decrease		8	28	55	6			125	62	38	3				11,136	9,776	1,617		153,120	

PASTORAL CHARGE	CONG ID	ELD	CH	HOU	BP	COMM ROLL			ATD	ADH	M	TOT REV	FROM CONG	CONG PURP	PRES-SHARE	OTH BEN	WMS/AMS	STPD	NORM EXP	\$ BASE
						AD	RE	MB												
1 Ballyduff	LP010	3	10	9	-	-	1	11	13	5	A	15,150	13,330	12,185	375	770	-	-	13,365	12,185
2 Beaverton, Beacan	LP263	8	10	80	3	-	4	112	65	46	A	233,003	233,003	229,114	1,914	1,975	1,391	13,326	232,521	122,125
- Gamebridge, Knox	LP021	5	9	37	4	3	-	43	36	24	A	64,994	64,994	63,494	1,500	-	-	8,058	52,514	63,494
3 Bobcaygeon, Knox	LP030	14	12	116	4	5	9	112	100	80	M	147,770	147,770	122,860	15,420	9,490	3,330	41,560	127,220	122,860
4 Bolsover, St. Andrew's	LP040	7	8	42	1	1	3	62	36	11	A	58,459	55,259	49,718	5,541	-	5,549	36,399	107,812	49,718
- Woodville Community	LP260	5	-	17	-	-	-	20	30	30	AM	41,989	41,989	39,295	2,694	-	2,515	14,560	77,153	14,295
5 Bowmanville, St. Andrew's	LP050	5	8	61	-	-	5	120	36	24	A	98,243	98,243	91,301	4,080	2,862	-	43,695	110,706	91,301
6 Campbellford, St. Andrew's	LP060	7	8	70	-	-	3	84	32	28	M	148,313	79,915	77,087	2,500	328	933	19,634	96,460	77,087
- Burnbrae, St. Andrew's	LP061	8	8	53	-	-	-	100	24	39	AM	77,075	55,622	54,767	755	100	-	13,179	54,748	49,767
7 Cobourg, St. Andrew's	LP070	14	26	110	1	10	7	167	86	42	A	197,379	197,009	159,384	17,236	20,389	1,521	39,961	180,160	157,384
8 Colborne, Old St. Andrew's	LP080	9	2	48	-	-	11	34	20	14	AM	55,388	55,388	52,788	2,600	-	-	-	44,066	52,788
9 Cresswell, St. John's	LP090	6	3	15	-	-	-	20	25	15	A	48,852	47,966	45,035	1,500	1,431	-	19,100	49,968	45,035
10 Fenelon Falls, St. Andrew's	LP100	5	-	34	-	-	2	42	25	9	M	52,845	52,845	50,899	1,806	140	-	22,463	53,307	50,899
- Glenarn, Knox	LP101	3	-	16	1	-	2	30	16	7	A	146,757	43,361	41,754	1,507	100	2,400	22,463	48,208	41,754
11 Lakefield, St. Andrew's	LP110	6	-	52	-	-	-	-	-	-		51,764	51,764	47,803	1,500	2,461	-	23,600	46,006	47,803
- Lakehurst, Knox	LP111	2	-	18	-	-	1	11	23	26		24,652	24,652	23,462	900	290	-	12,000	19,387	23,462
12 Lindsay, St. Andrew's	LP130	15	53	376	3	9	15	407	197	178	A	535,216	481,295	434,109	28,856	18,330	1,200	48,527	487,343	348,668
13 Norwood, St. Andrew's	LP150	7	2	49	2	-	2	60	25	25	A	61,158	61,158	57,258	3,500	400	-	22,884	59,056	57,258
- Havelock, Knox	LP151	7	4	14	-	-	2	21	14	6	A	47,473	47,473	45,673	1,800	-	-	22,884	50,371	45,673
14 Peterborough, St. Giles	LP160	10	19	92	1	3	8	105	45	54	A	120,616	106,655	97,370	6,000	3,285	-	36,733	125,720	97,370
- South Monaghan, Centreville	LP210	7	31	58	1	-	1	97	35	20	A	94,884	76,973	74,473	2,500	-	75	26,109	80,481	63,741

Synod of Central, Northeastern Ontario and Bermuda

Statistics and Finances for the Year Ended December 31, 2016

13. Presbytery of Lindsay-Peterborough

PASTORAL CHARGE	CONG ID	ELD	CH	HOU	BP	COMM ROLL			ATD	ADH	M	TOT REV	FROM CONG	CONG PURP	PRES-SHARE	OTH BEN	WMS/AMS	STPD	NORM EXP	\$ BASE
						AD	RE	MB												
15 Peterborough, St. Paul's	LP170	17	14	110	-	2	19	152	65	29	A	189,611	181,381	155,194	4,817	21,370	-	54,125	191,551	155,194
16 Peterborough, St. Stephen's	LP180	10	14	91	1	10	10	108	75	32		203,751	176,654	156,285	10,947	9,422	-	48,200	154,054	156,285
17 Port Hope, St. Paul's	LP190	8	10	49	-	-	2	72	50	46	A	150,226	150,226	139,155	7,833	3,238	3,643	50,967	224,746	139,155
18 Port Perry, St. John's	LP200	5	-	46	2	2	7	52	30	27	AM	90,802	88,885	80,865	5,000	3,020	-	8,224	83,340	57,712
19 Sunderland, Wick	LP092	6	-	30	3	-	2	31	15	39	A	25,410	25,310	22,742	800	1,768	-	10,260	24,333	22,742
20 Warkworth, St. Andrew's	LP240	8	5	28	-	-	27	78	14	23	A	56,221	56,221	52,982	1,211	2,028	-	17,399	53,894	52,982
- Hastings, St. Andrew's	LP241	2	3	21	-	-	-	25	10	12	A	22,242	22,242	22,135	107	-	-	9,369	23,105	22,135
Grand Total 2016		209	259	1,742	27	45	143	2,176	1,142	891	8	3,060,243	2,737,583	2,499,187	135,199	103,197	22,557	685,679	2,871,595	2,240,872
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
Increase			6		4													19,888		
Decrease		10		61		12	22	137	100	71	3	364,944	282,079	271,972	5,600	4,507	667	147,130	297,809	

Synod of Central, Northeastern Ontario and Bermuda

Statistics and Finances for the Year Ended December 31, 2016

14. Presbytery of Pickering

PASTORAL CHARGE	CONG ID	ELD	CH	HOU	BP	COMM ROLL			ATD	ADH	M	TOT REV	FROM CONG	CONG PURP	PRES-SHARE	OTH BEN	WMS/AMS	STPD	NORM EXP	\$ BASE
						AD	RE	MB												
1 Ajax, St. Andrew's	PK090	8	15	88	2	-	15	110	118	101		260,481	249,800	224,962	23,867	971	-	45,830	250,012	224,962
2 Ajax, St. Timothy's	PK010	15	6	81	2	3	17	75	65	10		124,220	107,512	100,042	7,079	391	-	-	55,202	100,042
3 Ashburn, Burns	PK201	7	17	57	1	-	1	50	48	37		235,041	235,041	226,041	9,000	-	-	13,000	203,912	205,441
4 Leaskdale, St. Paul's	PK120	9	155	320	9	18	-	240	500	700		921,862	883,467	707,487	37,695	138,285	-	77,068	809,358	707,487
Oshawa:																				
5 Knox	PK050	19	14	84	-	-	5	138	78	47		226,483	226,483	221,598	4,276	609	-	23,850	161,702	221,598
6 St. Luke's	PK060	9	6	84	-	-	1	88	55	42		153,385	153,385	136,027	10,057	7,301	-	41,443	143,168	136,027
- St. James	PK080	4	-	25	-	5	-	28	14	7		35,122	35,122	28,723	2,000	4,399	-	8,288	29,602	28,723
7 St. Paul's	PK070	11	-	83	-	2	7	127	40	29	M	135,762	135,762	128,985	3,050	3,727	-	54,500	130,100	128,985
8 Pickering, Amberlea	PK590	10	50	65	5	-	1	112	98	63		222,896	191,630	182,630	9,000	-	-	54,548	213,523	182,630
Toronto:																				
9 Bridlewood	PK160	9	14	96	-	2	1	110	101	55		321,774	321,774	274,419	9,000	38,355	-	51,401	291,922	274,419
10 Clairlea Park	PK190	8	18	68	4	4	1	69	60	47	A	86,012	86,012	79,376	5,063	1,573	-	22,355	85,902	79,376
11 Fallingbrook	PK250	8	5	56	1	5	9	66	35	31		173,148	173,148	146,967	10,332	15,849	-	45,548	160,395	146,967
12 Grace, West Hill	PK290	11	85	259	5	5	1	229	226	490		525,829	524,324	463,471	15,000	45,853	-	56,570	437,918	463,471
13 Guildwood Community	PK300	11	30	200	1	3	54	147	115	165		303,081	303,081	241,385	23,805	37,891	-	66,959	235,514	241,385
14 Knox, Agincourt	PK320	9	2	85	1	6	8	115	58	22	AM	229,499	229,499	215,926	12,359	1,214	-	56,514	222,560	215,926
15 Malvern	PK350	9	20	80	3	9	1	129	90	30		160,943	157,743	143,290	4,552	9,901	-	45,138	186,027	143,290
16 Melville, West Hill	PK370	12	34	105	1	8	7	191	95	80	M	237,604	216,029	194,384	8,206	13,439	-	41,132	207,366	194,384
17 St. Andrew's	PK440	20	22	301	2	11	7	327	182	200	M	497,261	385,808	323,031	44,910	17,867	9,962	65,838	430,456	291,351
18 St. David's	PK460	6	12	82	2	8	4	111	70	65	A	146,519	144,115	133,602	10,493	20	-	45,400	129,176	133,602
19 St. John's Milliken	PK380	18	12	70	1	-	7	110	47	65		125,406	125,406	117,546	5,000	2,860	-	44,695	49,946	117,546
20 St. Stephen's	PK490	9	1	53	-	1	1	78	33	5		153,541	153,541	133,541	5,000	15,000	-	44,695	139,107	133,541
21 Westminster	PK520	11	17	149	5	6	14	135	90	95		142,221	131,849	124,631	6,700	518	-	45,926	197,684	124,631
22 Wexford	PK550	10	8	66	-	-	10	53	45	48		154,885	154,885	142,491	10,000	2,394	-	30,000	131,536	142,491
23 Uxbridge, St. Andrew's-Chalmers	PK230	14	10	92	-	6	3	72	87	56		1,101,623	154,163	141,031	13,132	-	2,775	47,705	162,446	141,031
24 Whitby, St. Andrew's	PK130	15	90	143	10	11	8	203	150	171		391,686	363,555	297,307	20,500	45,748	-	51,400	324,983	286,777
Grand Total 2016		272	643	2,792	55	113	183	3,113	2,500	2,661	4	7,066,284	5,843,134	5,128,893	310,076	404,165	12,737	1,079,803	5,389,517	5,066,083
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
Increase			64		15					160		40,523	155,799	130,801	7,884	17,114	9,589	59,456	80,185	175,115
Decrease		10		42		24	34	92	144	1										

Synod of Central, Northeastern Ontario and Bermuda

Statistics and Finances for the Year Ended December 31, 2016

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
Toronto:																				
1 Armour Heights	ET140	20	31	147	1	3	69	171	100	81	AM	707,820	490,414	429,802	44,500	16,112	-	57,145	430,827	428,794
2 Beaches	ET150	10	9	40	1	-	-	68	35	12		190,382	167,239	156,744	5,500	4,995	-	6,000	145,105	135,097
3 Calvin	ET170	22	12	88	-	6	7	103	80	-	A	490,768	385,064	324,845	27,286	32,933	-	63,800	414,551	324,845
4 Glenview	ET280	20	78	221	4	7	47	352	136	206	A	921,417	689,734	621,759	40,000	27,975	-	70,000	808,544	621,759
5 Iona	ET310	6	6	40	1	4	14	41	30	21		99,461	94,611	79,753	6,000	8,858	-	20,616	99,461	79,753
6 Knox	ET330	14	78	319	10	19	40	259	266	224		3,492,819	2,908,777	2,168,133	9,935	730,709	2,210	75,522	2,230,302	2,168,133
7 Leaside	ET340	12	81	244	4	1	7	172	80	214	A	434,497	359,252	298,344	26,000	34,908	-	70,860	389,228	298,344
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	1	40	-	-	-	38	25	15	A	105,632	105,632	101,736	3,896	-	-	25,742	100,959	101,736
- 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	16	49	129	5	1	18	221	77	84	A	447,809	374,919	318,164	29,720	27,035	-	64,450	413,947	318,164
11 St. Andrew's	ET450	18	22	330	11	16	10	321	152	18	A	1,264,292	1,264,292	1,025,164	89,230	149,898	-	75,603	1,205,098	1,025,164
12 St. John's	ET470	12	10	79	-	4	1	109	52	26		225,768	183,487	167,942	12,166	3,379	-	7,951	163,148	167,942
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	6	6	1	110	145	90	A	521,489	521,489	503,109	18,000	380	-	49,996	468,290	503,109
15 Toronto Formosan	ET125	9	10	52	-	-	7	70	68	27	A	115,199	94,117	73,717	9,600	10,800	-	-	73,717	73,717
16 Trinity Mandarin	ET680	6	5	35	2	1	3	49	50	10	A	108,139	108,139	104,739	2,400	1,000	-	35,779	106,595	104,739
17 Trinity, York Mills	ET510	23	20	165	4	6	7	207	118	150	A	571,232	457,667	387,268	34,134	36,265	-	70,692	397,005	378,620
18 Westview	ET540	9	3	36	1	-	4	42	28	42	A	125,485	112,932	102,808	5,116	5,008	-	24,000	102,808	102,808
- Faith Community	ET640	7	13	31	-	-	10	40	60	35		78,765	78,765	72,765	6,000	-	-	35,000	89,045	72,765
19 Willowdale	ET560	6	8	98	1	9	9	103	64	20	A	259,703	290,163	213,715	16,679	59,769	-	31,698	213,715	213,715
Grand Total 2016		276	503	2,430	53	109	320	2,720	1,734	1,415	2	10,704,748	9,177,506	7,600,370	416,672	1,160,374	2,210	923,602	8,375,340	7,569,067
Grand Total 2015		286	539	2,422	51	104	220	2,896	1,764	1,537	3	11,391,263	9,476,039	7,813,475	445,776	1,216,788	2,610	888,805	9,244,636	7,487,633
Increase				8	2	5	100											34,797		81,434
Decrease		10	36					176	30	122	1	686,515	298,533	213,105	29,014	56,414	400		869,296	

Synod of Central, Northeastern Ontario and Bermuda

Statistics and Finances for the Year Ended December 31, 2016

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
Toronto:																				
1 Hamilton, Bermuda, St. Andrew's	WT010	8	4	54	-	-	1	54	42	16	M	211,385	174,264	174,264	-	-	-	-	232,112	174,264
2 Bonar-Parkdale	WT070	4	8	102	-	2	1	68	51	88	A	101,306	101,306	96,698	2,500	2,108	-	-	77,967	96,698
3 Celebration	WT080	4	5	18	-	4	5	25	25	15	A	133,438	133,438	132,438	1,000	-	-	21,727	100,596	132,438
4 Fellowship	WT410	8	15	60	-	5	1	59	63	33	A	139,318	137,710	114,749	6,588	16,373	-	32,448	135,404	114,749
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	328	317	22	49	2	491	672	-	M	1,377,202	1,177,202	1,157,202	20,000	-	-	49,687	1,159,791	803,079
7 Graceview	WT400	13	14	146	2	12	9	150	89	55	A	195,953	181,453	158,940	12,650	9,863	7,826	28,700	136,510	158,940
8 Mimico	WT160	9	-	78	-	-	5	73	38	31	A	209,093	209,093	190,672	15,252	3,169	-	34,129	187,936	190,672
9 Morningside High Park	WT170	10	40	111	1	4	4	97	64	68	AM	225,464	218,587	200,268	14,000	4,319	-	48,688	176,943	197,768
10 Nigerian	WT430	7	5	19	1	12	1	34	20	25	A	81,927	64,923	64,423	500	-	-	36,083	77,100	64,423
11 North Park	WT180	7	18	55	1	-	-	39	45	50	A	121,853	121,853	119,853	2,000	-	-	57,826	131,182	119,853
12 Portuguese Speaking	WT350	5	27	50	-	6	-	81	75	57	A	176,167	176,167	164,167	12,000	-	-	48,688	133,580	164,167
13 Rexdale	WT211	12	11	90	-	-	-	91	80	40	A	102,766	102,766	100,797	1,715	254	-	48,539	96,703	100,797
14 Runnymede	WT220	8	21	83	3	13	6	76	48	51	A	181,634	170,084	150,018	11,000	9,066	4,705	49,132	158,809	150,018
15 St. Andrew's, Humber Heights	WT230	16	11	150	1	1	5	94	60	14	A	304,338	279,584	269,319	10,000	265	-	48,738	329,646	261,279

Synod of Central, Northeastern Ontario and Bermuda

Statistics and Finances for the Year Ended December 31, 2016

16. Presbytery of West Toronto

PASTORAL CHARGE	CONG ID	ELD	CH	HOU	BP	COMM ROLL			ATD	ADH	M	TOT REV	FROM CONG	CONG PURP	PRES-SHARE	OTH BEN	WMS/AMS	STPD	NORM EXP	\$ BASE
						AD	RE	MB												
16 St. Andrew's, Islington	WT240	12	45	130	-	6	20	134	143	90	AM	457,072	444,655	381,400	28,773	34,482	-	55,846	406,884	381,400
17 St. Giles, Kingsway	WT250	9	23	178	-	8	20	208	105	57	M	460,937	387,718	349,031	21,620	17,067	-	57,000	353,321	349,031
18 St. Stephen's, Weston	WT270	8	12	57	-	-	2	50	35	74	M	89,845	89,845	89,058	-	787	-	24,081	59,385	89,058
19 University	WT290	16	-	122	2	9	3	143	130	122		224,658	224,658	201,386	7,000	16,272	-	52,000	213,307	196,386
20 Weston	WT310	14	3	70	-	-	7	66	44	25	AM	238,585	208,585	176,789	20,000	11,796	-	49,681	231,656	176,789
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	8	14	97	-	-	4	56	45	21	A	145,305	145,305	140,758	4,547	-	-	-	112,903	140,758
Grand Total 2016		203	613	2,038	33	136	107	2,259	1,961	989	8	5,383,761	4,954,711	4,618,245	200,645	135,821	14,654	835,115	4,763,777	4,248,582
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
Increase								22	279	2		496,850	384,226	397,487	7,638		972	2,789	163,505	403,031
Decrease		4	60	2	8	12	32			176										

Synod of Central, Northeastern Ontario and Bermuda

Statistics and Finances for the Year Ended December 31, 2016

17. Presbytery of Brampton

PASTORAL CHARGE	CONG ID	ELD	CH	HOU	BP	COMM ROLL			ATD	ADH	M	TOT REV	FROM CONG	CONG PURP	PRES-SHARE	OTH BEN	WMS/AMS	STPD	NORM EXP	\$ BASE
						AD	RE	MB												
1 Acton, Knox	BT090	14	-	115	1	4	5	104	60	64		140,165	140,165	120,306	19,859	-	-	38,828	163,821	120,306
2 Boston	BT100	8	4	59	2	-	2	107	45	40	M	111,061	98,905	83,458	9,754	5,693	-	32,330	81,001	83,458
- Omagh	BT101	5	5	30	-	-	-	47	22	30	M	70,527	70,527	68,797	710	1,020	-	15,500	41,192	68,797
3 Bramalea North	BT021	13	36	175	4	11	59	333	139	120	A	164,908	164,908	155,089	7,779	2,040	-	50,500	162,579	149,172
4 Bramalea, St. Paul's	BT020	11	29	106	5	1	1	119	85	90	A	133,240	133,240	127,578	5,662	-	-	40,668	129,226	127,578
5 Brampton, Heart Lake	BT040																			
6 Brampton, St. Andrew's	BT030	15	110	394	15	15	15	498	150	266	AM	621,661	621,661	524,679	30,670	66,312	-	58,224	446,599	524,679
7 Campbellville, St. David's	BT060	4	4	34	-	-	7	49	21	41	AM	85,004	74,035	72,035	2,000	-	-	14,898	94,130	67,420
8 Claude	BT051	4	6	28	-	-	11	37	23	22	A	65,780	65,780	58,334	6,089	1,357	-	-	43,497	58,334
9 Erin, Burns	BT070	10	4	30	-	1	4	28	15	27	A	57,901	57,901	53,546	2,500	1,855	-	16,764	59,468	53,546
- Ospringle, Knox	BT071	4	4	11	-	-	4	21	15	4	A	40,707	40,707	37,615	1,000	2,092	-	15,274	45,560	37,615
10 Georgetown, Knox	BT110	12	8	153	-	1	24	166	85	51		259,109	230,520	207,124	21,000	2,396	-	51,790	234,067	199,153
- Limehouse	BT111	5	3	32	1	-	2	57	20	7	A	38,336	38,336	36,196	1,000	1,140	-	12,212	36,507	36,196
11 Georgetown, Union	BT121	7	5	40	1	-	-	71	28	5	AM	63,170	63,170	62,685	485	-	1,860	26,000	58,470	62,685
12 Grand Valley, Knox	BT080	6	11	55	1	-	1	35	29	60	M	69,794	69,794	66,794	3,000	-	-	22,350	62,889	66,794
13 Hillsburgh, St. Andrew's	BT130	12	32	95	-	6	-	109	61	97	AM	175,771	172,478	152,549	10,000	9,929	-	40,231	150,378	152,549
14 Malton, St. Mark's	BT220	14	23	113	-	6	2	147	80	49		124,812	124,812	117,005	7,500	307	-	38,862	130,532	117,005
15 Milton, Knox	BT140	13	71	190	10	8	5	260	175	130	A	356,226	356,226	341,672	10,155	4,399	-	64,827	273,021	341,672
Mississauga:																				
16 Almanarah	BT310	4	25	44	2	-	-	30	60	95		200,989	200,989	197,709	3,280	-	-	52,000	204,047	160,076
17 Chinese	BT290	3	12	35	2	3	3	89	75	40	A	214,384	214,384	205,175	2,550	6,659	-	44,700	201,530	194,302
18 Clarkson Road	BT150	11	20	121	3	2	13	172	82	73	A	286,651	240,799	211,535	14,181	15,083	-	42,006	242,595	211,535
19 Dixie	BT160	10	28	80	2	2	1	110	64	82	A	158,568	158,568	151,728	4,000	2,840	-	37,440	160,522	149,128
20 Erindale	BT170	9	24	97	5	10	6	134	75	49	A	188,514	188,514	177,957	5,000	5,557	-	48,084	180,287	177,957
21 Glenbrook	BT180	10	24	101	5	-	3	104	103	57	A	272,284	272,284	259,054	5,914	7,316	-	57,579	253,886	259,054
22 St. Andrew's (Port Credit)	BT200	23	15	219	1	2	19	248	95	120	A	285,232	265,187	245,120	20,000	67	-	58,836	262,192	245,120
23 St. Andrew's (Streetsville)	BT210	10	41	141	2	-	16	128	96	135	AM	280,317	252,459	228,496	18,000	5,963	-	6,727	198,360	228,496
24 White Oak	BT190	10	4	-	1	2	2	96	55	33	A	118,126	118,126	113,126	5,000	-	-	-	75,040	113,126
25 Nassagaweya	BT061	6	29	64	3	-	2	64	49	50	M	112,981	106,668	97,103	6,500	3,065	-	40,500	108,248	97,103
26 Norval	BT120	5	7	46	1	2	12	51	24	40	AM	103,023	103,023	94,436	5,768	2,819	-	11,749	85,906	94,436

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
Oakville:																				
27 Hopedale	BT230																			
28 Knox	BT240	29	151	356	7	5	31	388	-	210		479,999	479,999	403,077	65,000	11,922	-	50,119	480,096	403,077
29 Knox Sixteen	BT250	7	5	41	-	7	3	47	38	22	A	65,021	57,529	46,843	4,500	6,186	-	18,596	64,537	46,843
30 Trafalgar	BT270	9	60	117	2	2	11	181	71	123		224,532	224,532	218,078	6,000	454	-	51,760	215,701	191,522
31 Orangeville, Tweedsmuir Memorial	BT260	9	12	195	1	2	8	211	115	109		198,475	190,212	171,989	10,868	7,355	1,641	14,681	118,743	171,989
Grand Total 2016		312	812	3,317	77	92	272	4,239	2,055	2,341	11	5,767,268	5,596,438	5,106,888	315,724	173,826	3,501	1,072,035	5,064,627	5,010,723
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
Increase			94								1						3,522			
Decrease			14		248	17	37	19	325	495	217	985,217	198,567	155,968	46,121		6,497	171,355	732,957	94,169

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 Aurora, St. Andrew's	OR010	6	15	83	-	-	20	74	59	61	A	145,571	145,571	126,203	8,800	10,568	-	22,585	123,015	126,203
2 Beeton, St. Andrew's	OR151	6	3	33	-	1	-	31	22	22	A	80,255	71,406	69,192	2,214	-	1,000	13,921	75,644	68,192
3 Bolton, Caven	OR020	6	16	40	-	-	39	60	40	90	AM	130,913	130,563	117,037	8,000	5,526	-	47,023	126,491	117,037
4 Bradford, St. John's	OR030	12	49	91	4	8	4	215	145	137		329,995	298,109	241,571	13,061	43,477	-	63,251	276,631	236,794
5 Keswick	OR200	6	40	84	-	-	2	58	90	90	A	241,496	224,496	212,503	7,400	4,593	-	47,110	204,793	166,037
6 King City, St. Andrew's	OR040	5	4	47	-	3	1	55	22	36	M	108,131	108,131	94,924	10,082	3,125	-	-	91,968	94,924
7 Kleinburg, Cornerstone Community	OR180	8	20	65	3	-	-	78	70	-	A	260,451	260,451	245,746	14,595	110	-	31,174	282,165	181,309
8 Maple, St. Andrew's	OR050	6	10	55	1	6	-	64	40	39		132,034	119,993	110,523	6,600	2,870	-	48,500	120,752	110,523
Markham:																				
9 Celebration	OR210	8	12	59	7	8	2	80	90	54	A	214,032	200,966	174,016	11,500	15,450	-	47,500	183,689	174,016
10 Chapel Place	OR080	6	90	300	3	4	-	286	400	340	A	692,710	540,191	498,655	10,000	31,536	-	64,259	574,690	498,655
11 Chinese	OR070	10	65	170	16	23	26	286	255	23		543,910	538,009	496,546	23,000	18,463	-	45,465	503,604	434,583
12 St. Andrew's	OR060	19	45	247	1	4	12	284	142	242	A	425,184	364,512	311,749	28,000	24,763	-	50,112	336,425	309,488
13 Newmarket, St. Andrew's	OR090	22	60	180	-	4	9	308	160	50	M	423,253	392,257	331,681	29,227	31,349	-	63,630	313,450	331,681
14 Nobleton, St. Paul's	OR100	6	37	79	1	5	6	130	75	147	M	217,130	217,130	193,318	14,000	9,812	-	63,144	184,482	189,521
15 Richmond Hill	OR110	11	28	182	2	-	3	122	100	57	AM	278,597	278,597	273,454	3,183	1,960	975	58,400	280,161	269,332
16 Schomberg, Emmanuel	OR152	4	-	21	-	3	1	25	15	10	A	40,760	39,973	38,366	575	1,032	-	21,848	65,097	24,662
17 Stouffville, St. James	OR120	10	17	73	-	1	5	83	51	54		178,658	177,198	177,198	-	-	-	-	-	177,198
18 Sutton West, St. Andrew's	OR130	3	1	16	-	-	3	18	16	20	AM	39,346	39,346	36,795	1,185	1,366	-	-	41,248	35,226
19 Thornhill	OR140	28	66	212	3	13	5	253	200	99	M	450,129	449,514	401,707	29,061	18,746	-	59,172	406,258	401,707
20 Tottenham, Fraser	OR150	3	7	43	2	8	4	45	45	48	AM	115,421	113,038	102,983	4,700	5,355	-	46,000	105,577	102,983
21 Unionville	OR160	10	17	94	6	2	3	92	57	85	M	164,386	164,386	145,789	10,000	8,597	-	51,000	224,013	133,789
22 Vaughan, St. Paul's	OR170	4	4	13	3	3	5	27	13	2	M	42,646	36,962	35,293	1,200	469	-	-	35,542	35,293
Grand Total 2016		199	606	2,187	52	96	150	2,674	2,107	1,706	10	5,255,008	4,910,799	4,435,249	236,383	239,167	1,975	844,094	4,555,695	4,219,153
Grand Total 2015		208	581	2,027	40	100	205	2,656	1,994	1,568	10	5,323,209	4,626,309	4,135,055	242,287	248,967	10,175	821,157	4,644,934	3,846,999
Increase			25	160	12			18	113	138			284,490	300,194		5,904	9,800	8,200	22,937	372,154
Decrease			9			4	55					68,201							89,239	

PASTORAL CHARGE	CONG ID	ELD	CH	HOU	BP	COMM ROLL			ATD	ADH	M	TOT REV	FROM CONG	CONG PURP	PRES-SHARE	OTH BEN	WMS/AMS	STPD	NORM EXP	\$ BASE
						AD	RE	MB												
1 Alliston, Knox	BA010	10	25	120	7	12	1	143	95	75		202,954	202,954	168,873	23,212	10,869	-	40,025	176,658	168,873
- Mansfield, St. Andrew's	BA011	4	-	42	-	-	17	53	17	11		62,312	62,312	55,294	3,732	3,286	149	14,276	49,957	55,294
2 Angus, Zion	BA041	6	-	24	-	-	-	31	25	4		50,303	50,303	45,504	4,312	487	-	-	45,878	45,004
Barrie:																				
3 Essa Road	BA020	6	3	66	-	1	12	71	35	26	A	166,211	166,211	138,006	6,000	22,205	-	63,036	145,300	138,006
4 St. Andrew's	BA030	20	19	189	-	12	140	223	130	129	A	421,422	419,582	359,325	31,000	29,257	4,651	59,970	354,440	342,825
5 Westminster	BA040	9	78	145	13	12	31	140	135	115	A	196,543	175,213	165,383	8,500	1,330	-	43,764	196,602	165,161
6 Baxter, Living Faith	BA080	12	82	126	3	2	1	143	110	202	A	267,122	261,519	229,512	11,819	20,188	-	44,000	237,493	185,846
7 Bracebridge, Knox	BA050	11	7	102	1	5	4	140	65	62	A	222,396	192,129	159,210	4,853	28,066	-	49,992	214,591	134,937
8 Coldwater, St. Andrew's	BA231	10	15	44	-	-	2	94	37	44	A	146,755	146,755	92,324	11,622	42,809	-	1,305	83,345	92,324
9 Collingwood, First	BA070	15	76	507	4	22	16	590	350	171		521,562	511,816	468,245	29,604	13,967	-	52,888	472,583	448,410
10 Creemore, St. Andrew's Maple Cross	BA090	4	4	19	-	-	-	13	27	12	A	28,991	28,991	28,331	300	360	-	-	14,672	28,331
11 Dunedin, Knox	BA091	5	6	31	1	-	1	31	19	15	A	30,418	30,418	26,273	2,630	1,515	-	-	25,181	26,273
12 Elmvale	BA110	15	20	117	2	1	4	161	67	78		193,455	124,216	102,364	9,500	12,352	2,423	33,257	170,806	102,364
- Flos, Knox	BA111	4	11	18	-	-	-	29	19	12	A	46,903	46,903	37,115	4,255	5,533	-	11,086	41,595	37,115
13 Gravenhurst, Knox	BA051	9	4	-	-	-	14	58	39	26	A	113,260	113,090	108,240	4,500	350	-	51,917	123,420	108,240
14 Hillsdale, St. Andrew's	BA130	5	6	20	-	-	1	12	12	7	M	47,372	44,252	44,102	150	-	-	-	26,283	44,102
15 Huntsville, St. Andrew's	BA140	16	48	192	4	11	3	203	155	100	A	448,252	448,252	407,642	16,800	23,810	-	58,952	390,111	250,467
16 Ivy	BA082	6	16	40	1	2	3	63	50	39	A	86,428	65,309	44,863	5,507	14,939	-	-	37,775	44,863
17 Midland, Knox	BA150	6	11	85	1	8	2	83	67	55		154,865	151,907	147,471	3,500	936	-	47,602	153,227	147,471
18 Nottawa, Emmanuel	BA250	9	6	97	-	2	2	99	65	64	A	162,390	162,390	149,206	8,536	4,648	-	46,000	155,006	149,206
19 Orillia, St. Andrew's	BA160	17	45	325	4	13	9	366	185	148	AM	462,726	382,845	342,215	21,958	18,672	1,054	54,000	421,461	342,215
20 Orillia, St. Mark's	BA170	10	10	102	1	18	2	80	67	65	A	164,519	154,882	137,663	10,375	6,844	-	46,200	142,926	137,663
21 Parry Sound, St. Andrew's	BA260	11	30	166	1	5	29	140	150	356	A	341,601	341,601	282,427	14,000	45,174	-	53,841	355,355	282,427
22 Penetanguishene, First	BA180	9	15	120	-	3	9	129	67	67	AM	217,566	130,840	116,678	9,200	4,962	-	48,672	146,754	112,260
23 Port Carling, Knox	BA190	3	14	50	2	-	1	30	40	36	AM	62,326	62,326	56,560	1,796	3,970	-	30,236	56,583	56,560
- Torrance, Zion	BA191	4	4	30	-	-	1	22	26	42		58,229	58,229	56,924	1,180	125	-	20,398	58,758	56,924
24 Stayner, Jubilee	BA200	8	13	71	4	3	5	131	75	55	A	401,803	130,450	116,277	9,788	4,385	-	49,566	123,796	116,277
- Sunnidale Corners, Zion	BA201	4	-	15	-	-	-	21	12	7	A	36,234	36,234	30,557	3,438	2,239	-	11,573	33,903	30,557
25 Stroud	BA021	9	37	109	3	-	4	153	75	211		140,802	140,802	136,766	3,726	310	540	45,338	115,871	136,766
26 Uptergrove, Knox	BA220	4	-	30	-	-	-	33	15	28		46,669	46,669	45,959	710	-	-	15,040	44,853	45,959
- East Oro, Esson	BA221	5	3	54	-	-	2	52	22	25	A	46,523	36,023	32,091	3,932	-	3,308	15,041	35,344	32,091
- Jarratt, Willis	BA222	4	11	26	-	-	1	31	30	27		46,720	46,720	41,833	4,887	-	2,136	15,724	42,956	41,833
30 Vankoughnet, St. David's	BA240	5	-	40	-	-	6	32	25	24	A	31,952	31,822	27,820	2,500	1,502	3,131	-	28,618	27,820
31 Victoria Harbour, St. Paul's	BA230	6	-	17	-	2	-	17	20	3	A	27,560	27,407	26,972	435	-	-	-	25,309	26,972
32 Wasaga Beach, Wasaga Beach	BA270	12	11	96	3	11	5	93	80	82		119,984	119,984	112,270	3,943	3,771	-	41,162	83,762	112,270
Grand Total 2016		293	630	3,235	55	145	328	3,710	2,408	2,423	4	5,775,128	5,151,356	4,540,295	282,200	328,861	17,392	1,064,861	4,831,172	4,273,706
Grand Total 2015		295	643	3,266	31	129	178	3,973	2,533	2,442	7	5,568,904	5,240,179	4,662,378	297,589	280,212	17,912	1,087,906	5,349,539	4,243,330
Increase						24	16	150				206,224				48,649				30,376
Decrease			2	13	31				263	125	19	3		88,823	122,083	15,389		520	23,045	518,367

PASTORAL CHARGE	CONG ID	ELD	CH	HOU	BP	COMM ROLL			ATD	ADH	M	TOT REV	FROM CONG	CONG PURP	PRES-SHARE	OTH BEN	WMS/AMS	STPD	NORM EXP	\$ BASE
						AD	RE	MB												
1 Englehart, St. Paul's	TE020	6	7	27	-	3	4	27	23	17	AM	51,390	51,390	48,018	1,050	2,322	-	39,682	91,634	48,018
2 Tomstown	TE021	6	2	22	-	5	-	22	18	9	A	32,512	32,512	28,035	1,075	3,402	-	-	17,476	28,035

Synod of Central, Northeastern Ontario and Bermuda

Statistics and Finances for the Year Ended December 31, 2016

20. Presbytery of Temiskaming

PASTORAL CHARGE	CONG ID	ELD	CH	HOU	BP	COMM ROLL		ATD	ADH	M	TOT REV	FROM CONG	CONG PURP	PRES-SHARE	OTH BEN	WMS/AMS	STPD	NORM EXP	\$ BASE	
						AD	RE													MB
3 Kapuskasing, St. John's	TE030	4	-	16	-	-	15	26	11		123,072	37,958	33,891	3,000	1,067	-	21,907	38,571	33,891	
4 New Liskeard, St. Andrew's	TE050	10	14	78	-	2	70	42	66		96,517	96,517	83,186	6,770	6,561	-	33,600	93,623	83,186	
Grand Total 2016		26	23	143	-	8	6	134	109	103	2	303,491	218,377	193,130	11,895	13,352	-	95,189	241,304	193,130
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
Increase		2				5	3			1	74,210				640		41,766	44,931		
Decrease			1	5	2		20		13	19		10,904	9,906	1,638					9,906	

Synod of Central, Northeastern Ontario and Bermuda

Statistics and Finances for the Year Ended December 31, 2016

21. Presbytery of Algoma & North Bay

PASTORAL CHARGE	CONG ID	ELD	CH	HOU	BP	COMM ROLL		ATD	ADH	M	TOT REV	FROM CONG	CONG PURP	PRES-SHARE	OTH BEN	WMS/AMS	STPD	NORM EXP	\$ BASE	
						AD	RE													MB
1 Burk's Falls, St. Andrew's	AN080	8	-	16	-	1	22	23	-		45,852	45,852	44,896	616	340	-	15,970	44,192	44,896	
- Magnetawan, Knox	AN081	8	-	27	1	-	36	22	25		44,752	37,070	35,225	1,770	75	-	15,970	21,574	35,225	
- Sundridge, Knox	AN082	8	15	72	7	5	2	82	56	78	A	69,745	69,745	52,732	3,650	13,363	1,277	15,970	51,042	52,732
2 North Bay, Calvin	AN010	12	18	176	1	-	14	178	108	110	A	327,807	327,807	244,489	35,073	48,245	-	59,500	297,783	244,489
3 Sault Ste. Marie, St. Paul's	AN040	6	5	52	-	4	62	45	4	A	100,082	100,082	83,452	9,000	7,630	2,474	30,589	107,221	83,452	
- Victoria	AN041	6	8	35	-	2	28	20	31		44,333	44,333	42,488	1,305	540	411	22,507	38,622	42,488	
4 Sault Ste. Marie, Westminster	AN050	15	8	111	3	2	9	173	60	52	A	179,374	179,374	175,374	4,000	-	-	47,850	190,589	175,374
5 Sudbury, Calvin	AN060	13	10	112	1	-	1	73	75	77	AM	148,205	148,205	138,545	6,215	3,445	-	45,176	131,605	125,150
6 Sudbury, Knox	AN070	4	11	33	1	-	4	24	25	35	A	97,962	97,962	93,840	4,122	-	-	-	55,342	93,840
Grand Total 2016		80	75	634	14	7	37	678	434	412	1	1,058,112	1,050,430	911,041	65,751	73,638	4,162	253,532	937,970	897,646
Grand Total 2015		78	81	643	10	20	37	700	444	328	2	1,039,852	1,012,861	848,877	78,645	85,339	3,717	249,449	950,163	827,933
Increase		2			4					84	18,260	37,569	62,164			445	4,083		69,713	
Decrease			6	9		13		22	10	1					12,894	11,701			12,193	

Synod of Central, Northeastern Ontario and Bermuda

Statistics and Finances for the Year Ended December 31, 2016

22. Presbytery of Waterloo-Wellington

PASTORAL CHARGE	CONG ID	ELD	CH	HOU	BP	COMM ROLL		ATD	ADH	M	TOT REV	FROM CONG	CONG PURP	PRES-SHARE	OTH BEN	WMS/AMS	STPD	NORM EXP	\$ BASE	
						AD	RE													MB
1 Arthur, St. Andrew's	WW010	11	12	72	1	4	3	145	58	55	M	110,454	110,454	92,387	7,436	10,631	-	45,572	102,759	92,387
- Gordonville, St. Andrew's	WW011	9	23	48	3	6	-	89	34	23	M	27,607	27,607	26,155	1,352	100	-	10,969	24,074	26,155
2 Baden, Livingston Cambridge:	WW020	2	-	19	-	3	21	16	6	AM	35,818	35,818	34,128	1,690	-	285	-	10,822	34,212	32,128
3 Central	WW030	26	75	225	6	-	28	315	250	190		349,911	329,769	298,801	10,000	20,968	-	73,213	150,097	286,301
4 Knox's Galt	WW050	17	12	129	-	2	10	161	60	60	A	259,041	213,366	199,990	13,161	215	-	55,470	276,220	185,026
5 Knox Preston	WW040	16	9	104	1	2	9	110	62	4	M	165,391	165,391	157,914	5,664	1,813	-	54,703	171,589	142,480
6 Westside	WW060	13	12	145	5	10	6	75	73	63	AM	194,512	153,408	134,497	11,500	7,411	-	59,397	189,193	132,068
7 St. Andrew's Hespeler	WW070	12	69	123	3	10	4	252	89	338	A	397,328	262,626	230,245	16,395	15,986	3,214	55,204	218,104	227,745
8 Crief, Knox	WW241	7	3	46	-	27	59	28	17	A	80,653	80,653	73,690	6,422	541	-	-	75,496	73,690	
9 Elmira, Gale	WW090	10	29	173	5	2	5	277	95	70		281,054	237,217	196,541	9,024	31,652	-	50,000	350,921	121,044
10 Elora, Knox	WW100	13	7	91	-	3	2	106	60	35	M	112,146	112,146	104,486	5,965	1,695	-	44,241	115,112	104,486
- Alma, St. Andrew's	WW101	6	6	34	-	13	-	56	25	18	M	38,350	38,350	33,990	2,500	1,860	-	11,325	30,145	33,990
11 Fergus, St. Andrew's Guelph:	WW110	27	88	286	3	-	8	365	225	319	M	430,315	430,315	292,226	30,000	108,089	-	58,575	294,797	292,226
12 Knox	WW120	16	-	240	-	1	13	319	121	35	A	588,870	411,912	371,785	35,147	4,980	-	60,161	466,613	371,785
13 Kortright	WW150	10	83	121	-	-	41	144	220	150	A	516,753	516,753	455,813	6,000	54,940	-	54,900	352,366	441,168

PASTORAL CHARGE	CONG ID	ELD	CH	HOU	BP	COMM ROLL			ATD	ADH	M	TOT REV	FROM CONG	CONG PURP	PRES-SHARE	OTH BEN	WMS/AMS	STPD	NORM EXP	\$ BASE
						AD	RE	MB												
14 St. Andrew's	WW130	15	25	245	5	7	15	278	145	211		321,303	301,993	262,247	34,253	5,493	3,837	59,944	293,871	262,247
15 Westminster-St. Paul's	WW140	14	25	119	-	1	6	129	55	64	A	203,221	202,289	184,480	14,714	3,095	-	50,633	182,376	184,480
16 Harrison, Knox-Calvin Kitchener:	WW160	7	7	90	1	2	8	132	50	27	A	187,930	187,930	144,232	11,877	31,821	-	43,006	58,006	144,232
17 Calvin	WW170	14	41	135	2	16	20	214	90	60	A	273,894	273,894	245,804	15,000	13,090	-	52,200	242,092	244,804
18 Doon	WW180	9	54	160	2	5	7	161	81	181	A	202,458	178,783	160,296	-	18,487	-	43,694	179,979	160,296
19 Kitchener East	WW290	20	15	139	1	8	20	160	86	168		191,813	170,810	160,870	8,000	1,940	-	50,248	187,592	160,870
20 St. Andrew's	WW210	112	95	899	11	8	35	1,324	300	120		1,493,250	1,193,979	1,092,249	85,230	16,500	16,500	70,066	1,169,739	1,092,249
21 Mount Forest, St. Andrew's - Conn, Knox	WW220	9	6	30	2	1	4	(3)	45	16	M	91,082	90,996	84,327	6,669	-	566	24,650	98,954	84,327
22 Palmerston, Knox	WW221	8	6	30	-	1	-	53	25	20	M	30,995	30,995	24,756	2,515	3,724	655	10,800	27,059	24,756
23 Puslinch, Duff's	WW230	8	2	21	-	-	1	44	25	2	AM	56,544	56,544	52,024	1,500	3,020	-	6,250	45,200	52,024
24 Rockwood - Eden Mills	WW240	13	16	149	3	2	4	184	65	85		238,049	206,472	182,754	14,301	9,417	1,243	16,693	170,071	182,754
24 Rockwood - Eden Mills	WW250	4	9	45	-	1	1	36	27	38	A	51,798	47,471	43,211	2,100	2,160	-	20,619	49,139	43,211
24 Rockwood - Eden Mills	WW251	6	5	30	-	-	-	40	24	11	A	44,904	43,784	39,350	2,250	2,184	(300)	19,065	51,631	39,350
Waterloo:																				
25 Jooinn	WW300	3	47	81	9	11	16	139	160	3	A	266,180	244,395	226,279	7,235	10,881	-	43,695	144,559	206,279
26 Knox	WW260	15	170	394	3	3	9	532	300	900	A	1,042,246	1,017,246	834,097	45,000	138,149	341	87,870	1,001,328	476,016
Grand Total 2016		452	951	4,423	66	119	305	5,917	2,894	3,289	12	8,283,870	7,373,366	6,439,624	412,900	520,842	26,341	1,243,985	6,753,294	5,920,574
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
Increase											2	151,172	145,279	93,308		72,171	5,246	25,067		103,759
Decrease		31	56	237	33	22	169	306	40	49					20,200				222,014	

PASTORAL CHARGE	CONG ID	ELD	CH	HOU	BP	COMM ROLL			ATD	ADH	M	TOT REV	FROM CONG	CONG PURP	PRES-SHARE	OTH BEN	WMS/AMS	STPD	NORM EXP	\$ BASE
						AD	RE	MB												
1 Brantford, Korean	EH120	-	8	14	1	3	3	27	25	38		43,104	43,104	43,104	-	-	-	24,000	51,006	43,104
2 Chatham, Korean Chatham-Kent	EH150	-	-	-	-	-	-	-	-	-		-	-	-	-	-	-	-	-	-
3 King City, Hanwool	EH060	1	14	12	-	2	1	38	30	-		63,721	63,721	63,721	-	-	-	35,000	36,000	63,721
4 Kitchener-Waterloo, Korean	EH010	2	135	150	4	35	12	211	190	-		216,357	188,397	172,297	1,500	14,600	-	40,000	197,949	172,297
5 London, Korean Christian	EH020	5	170	295	13	66	43	452	519	319	A	636,476	627,803	485,697	12,000	130,106	-	48,369	414,296	485,697
6 Mississauga, We	EH280	2	5	20	6	66	13	95	39	7	A	130,068	121,395	(20,711)	12,000	130,106	-	29,400	155,058	(20,711)
7 Mississauga, Westside	EH030	6	300	400	33	65	47	703	900	860		1,588,829	1,097,381	926,288	-	171,093	-	52,950	1,502,626	567,888
8 Montreal, Seo Kwang	EH260	3	27	57	-	-	-	-	85	-		78,500	78,500	78,500	-	-	-	18,000	18,000	78,500
9 Niagara, Korean	EH050	-	19	21	2	-	2	(2)	63	-	M	97,700	97,700	97,700	-	-	-	-	93,687	97,700
10 Oshawa, Hebron	EH250	2	1	16	-	7	-	27	18	32	A	37,354	37,354	37,085	269	-	-	24,000	40,079	37,085
11 Thornhill, Vaughan Community Toronto:	EH080	14	365	800	42	165	53	1,265	1,380	45	A	2,439,035	1,952,919	1,683,934	25,000	243,985	-	45,100	2,109,120	1,223,626
12 Galilee	EH090	2	10	95	3	5	3	156	140	156	A	228,362	223,447	202,955	1,200	19,292	-	37,614	227,174	178,333
13 Korean Myung Sung	EH070	3	10	37	-	-	1	49	50	-	A	127,646	127,646	115,389	-	12,257	-	30,800	115,389	115,389
14 St. Timothy	EH100	15	115	301	5	16	15	451	390	196	A	534,165	475,740	372,832	2,719	100,189	-	54,663	410,837	329,140
15 Toronto Korean	EH110	5	200	530	14	70	31	840	615	112		1,118,344	1,118,344	827,764	21,032	269,548	-	43,871	799,870	817,123
16 Yae Dalm	EH160	-	3	20	-	3	16	36	28	-	A	88,793	88,793	88,793	-	-	-	24,693	87,743	88,793
Grand Total 2016		60	1,382	2,768	123	503	240	4,348	4,472	1,765	1	7,428,454	6,342,244	5,175,348	75,720	1,091,176	-	508,460	6,258,834	4,277,685
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
Increase			30	46	11	83		82				157,323	105,548	73,502	15,911	16,135				154,353
Decrease							95		64	1,045	1						925	17,889	116,334	

Synod of Southwestern Ontario

Statistics and Finances for the Year Ended December 31, 2016

24. Presbytery of Hamilton

PASTORAL CHARGE	CONG ID	ELD	CH	HOU	BP	COMM ROLL			ATD	ADH	M	TOT REV	FROM CONG	CONG PURP	PRES-SHARE	OTH BEN	WMS/AMS	STPD	NORM EXP	\$ BASE	
						AD	RE	MB													
1 Ancester, Alberton	HA011	9	8	52	-	-	60	36	3			47,883	47,883	42,790	3,467	1,626	-	18,720	44,443	42,790	
2 Ancester, Carluke, St. Paul's	HA020	9	14	58	2	-	3	104	61	38		102,096	93,202	82,942	10,400	220	1,664	28,289	92,239	82,942	
- Knox, Binbrook	HA021	5	11	21	1	-	1	31	33	38 AM		61,036	61,036	54,457	4,500	2,079	-	11,710	44,514	54,457	
3 Ancester, St. Andrew's Burlington:	HA010	6	15	73	-	2	2	120	62	37 A		710,577	150,775	128,090	15,143	7,542	-	40,043	389,039	128,090	
4 Brant Hills	HA040	16	36	119	3	20	5	135	95	62 M		201,816	201,816	174,068	15,743	12,005	-	50,415	145,635	174,068	
5 Burlington East	HA380	19	26	159	2	7	7	163	108	51 A		209,212	205,445	182,802	13,695	8,948	1,007	47,040	174,245	182,802	
6 Knox	HA050	20	20	257	6	6	30	256	120	4 AM		316,434	316,434	284,585	24,597	7,252	-	47,538	323,085	284,585	
7 St. Paul's	HA080	9	10	70	1	4	14	68	45	40 A		97,421	97,421	93,555	3,866	-	-	15,650	90,137	86,637	
8 Caledonia	HA090	5	10	61	1	1	27	84	50	89 A		191,204	191,204	184,222	6,162	820	-	48,000	190,350	176,222	
9 Dundas, Knox	HA100	17	15	111	-	-	11	148	70	39 AM		332,110	259,985	231,574	19,725	8,686	4,890	56,820	341,868	231,574	
10 Grimshy, St. John's	HA110	13	20	116	2	10	12	144	75	30 AM		190,416	186,116	171,392	8,000	6,724	-	39,375	177,124	171,392	
11 Hagersville, St. Andrew's Hamilton:	HA120	7	12	48	-	-	6	54	32	27 A		71,733	60,263	55,730	3,864	669	1,112	15,705	55,269	55,730	
12 Central	HA140	31	82	281	9	23	18	379	166	102 A		506,512	446,878	379,012	41,608	26,258	-	63,783	457,575	379,012	
13 Chalmers	HA150	7	4	69	3	2	4	83	42	31 A		151,065	109,417	102,329	6,513	575	-	49,000	147,517	102,329	
14 Chedoke	HA160	12	60	280	6	10	25	362	168	115		430,110	430,110	388,301	27,652	14,157	-	65,515	371,120	388,301	
15 Erskine	HA180	10	16	66	2	-	7	(7)	65	78 A		245,201	245,201	223,219	7,204	14,778	2,412	29,785	257,939	223,219	
16 John Calvin Hungarian	HA190	15	4	79	-	2	21	103	40	103 AM		88,561	80,561	78,561	1,000	-	-	-	65,246	78,561	
17 MacNab Street	HA200	16	7	186	-	31	11	248	125	35 A		339,978	319,378	286,341	18,000	15,037	-	53,532	318,921	286,341	
18 New Westminster	HA210	6	-	41	-	-	2	36	25	15 A		96,581	96,581	90,581	6,000	-	-	24,538	90,581	90,581	
19 Roxborough Park	HA220	4	4	15	-	-	3	23	28	15 AM		22,593	18,793	15,862	2,248	683	-	-	19,054	15,862	
20 St. Columba	HA240	5	10	43	-	1	3	64	35	20 A		58,958	58,958	51,210	5,208	2,540	2,593	-	52,643	51,210	
21 St. Cuthbert's	HA250	5	11	31	-	-	-	46	50	28		119,778	119,778	88,928	5,000	25,850	-	16,968	178,169	60,407	
22 St. David's	HA271	7	-	26	4	13	6	30	30	2		50,948	50,948	41,208	7,017	2,723	1,379	-	5,895	41,208	
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	20	7	69	-	3	10	100	47	15 A		147,530	147,530	133,184	14,146	200	3,505	26,642	122,144	133,184	
25 Trinity	HA300	9	-	97	-	9	4	83	58	69 M		152,151	152,151	144,373	6,919	859	-	-	91,119	144,373	
26 Jarvis, Knox	HA370	8	4	62	-	-	3	89	35	52 M		72,968	72,968	65,055	5,000	2,913	-	29,801	75,233	65,055	
- Walpole, Chalmers	HA301	7	12	25	-	2	-	53	30	20 M		45,479	45,479	41,483	3,451	545	-	19,867	38,243	41,483	
27 Kirkwall	HA310	7	12	76	-	-	21	97	40	30 M		117,315	117,315	106,283	7,500	3,532	1,949	-	12,179	82,061	106,283
28 Port Dover, Knox	HA320	6	2	74	-	-	10	55	55	36 A		88,909	80,308	75,631	2,527	2,150	-	13,041	56,785	75,631	
29 Stoney Creek, Cheyne	HA330	22	165	175	-	18	10	192	-	110		415,869	415,869	358,804	26,314	30,751	-	48,583	355,411	358,804	
30 Stoney Creek, Heritage Green	HA360	7	48	72	6	7	-	77	59	49 A		241,482	173,382	162,989	8,603	1,790	-	51,123	244,663	162,989	
31 Waterdown, Knox	HA340	6	30	170	7	13	9	219	130	158 A		468,874	457,812	382,986	23,973	50,853	-	54,255	310,835	382,986	
32 West Flamborough	HA350	6	17	65	1	1	2	85	62	52 AM		169,720	169,720	144,412	12,000	13,308	3,777	39,994	133,868	144,412	
Grand Total 2016		371	702	3,247	56	186	293	3,898	2,147	1,632	13	6,898,263	6,016,460	5,356,899	392,488	267,073	24,288	1,075,906	5,832,732	5,308,460	
Grand Total 2015		367	583	3,303	34	94	276	4,035	2,418	1,618	11	6,427,733	5,946,498	5,293,770	429,382	223,346	27,594	1,063,647	5,698,499	5,247,503	
Increase		4	119		22	92	17				2	470,530	69,962	63,129		43,727		12,259	134,233	60,957	
Decrease					56			137	271						36,894		3,306				

Synod of Southwestern Ontario

Statistics and Finances for the Year Ended December 31, 2016

25. Presbytery of Niagara

PASTORAL CHARGE	CONG ID	ELD	CH	HOU	BP	COMM ROLL			ATD	ADH	M	TOT REV	FROM CONG	CONG PURP	PRES-SHARE	OTH BEN	WMS/AMS	STPD	NORM EXP	\$ BASE
						AD	RE	MB												
1 Dunnville, Knox	NI020	11	5	70	1	3	4	98	42	41		133,718	133,718	121,546	12,172	-	-	46,000	141,670	121,151
2 Fonthill, Kirk-on-the-Hill	NI181	10	8	82	1	5	6	102	60	36 M		140,834	138,051	120,417	15,085	2,549	-	48,660	132,927	120,417

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
3 Fort Erie, St. Andrew's-Knox	NI030	8	5	44	1	6	15	72	35	13	A	322,360	88,311	81,081	5,923	1,307	-	-	70,897	81,081
4 Niagara Falls, Chippawa	NI040	8	56	210	9	7	11	177	101	165		269,896	269,796	244,957	15,647	9,192	194	51,777	262,635	163,886
5 Niagara Falls, Drummond Hill	NI050	10	10	100	-	2	2	147	92	33	AM	208,267	208,267	193,824	8,774	5,669	1,008	56,738	196,295	193,824
6 Niagara Falls, Stamford	NI060	10	17	89	1	9	5	111	71	29		169,473	165,634	149,517	11,704	4,413	1,350	46,000	143,617	149,517
7 Niagara-on-the-Lake, St. Andrew's	NI070	10	6	120	2	3	7	175	80	-	M	221,194	207,712	183,443	21,000	3,269	-	8,907	161,340	183,443
8 North Pelham, First	NI080	9	4	40	-	3	7	51	39	20	M	72,114	66,813	52,785	7,001	7,027	2,130	25,843	53,092	52,785
- Rockway	NI081	7	1	31	2	-	2	46	32	6		52,468	52,468	41,535	5,868	5,065	1,415	21,150	38,582	41,535
9 Port Colborne, First	NI090	12	6	86	1	-	9	110	55	26		138,203	137,958	130,018	4,523	3,417	-	43,000	129,530	130,018
St. Catharines:																				
10 Knox	NI100	17	18	189	-	17	9	251	150	42		412,126	412,126	345,560	30,318	36,248	-	65,000	323,642	345,560
11 Scottlea	NI111	7	3	56	-	-	11	46	30	28		109,977	109,977	98,033	9,000	2,944	1,450	18,274	88,821	98,033
12 St. Giles	NI120	18	25	176	-	7	15	197	123	116	AM	208,892	202,172	181,666	11,485	9,021	-	45,500	186,272	181,354
13 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
14 St. David's, First	NI140	**	-	-	-	-	-	-	-	-		-	-	-	-	-	-	-	-	-
- Smithville	NI011	4	9	22	1	-	5	14	16	28	A	33,102	33,102	30,102	3,000	-	-	-	23,671	30,102
15 Thorold, St. Andrew's	NI150	12	13	120	4	2	7	110	65	51	M	153,411	150,911	133,620	8,200	9,091	-	49,500	130,339	133,620
16 Welland, Knox	NI180	4	6	45	-	3	3	52	42	8		83,878	83,878	81,256	2,103	519	-	48,342	64,302	81,256
17 Welland, St. Andrew's	NI190	8	20	65	2	3	8	76	65	19	A	256,740	156,740	150,803	5,001	936	-	45,585	139,530	150,803
Grand Total 2016		170	223	1,598	26	75	131	1,894	1,140	701	7	3,063,577	2,689,558	2,405,448	183,443	100,667	7,547	644,276	2,354,721	2,323,670
Grand Total 2015		181	226	1,526	37	87	168	1,792	1,115	716	8	2,611,268	2,553,216	2,252,743	172,714	127,759	28,361	645,121	2,298,252	2,166,200
Increase				72				102	25			452,309	136,342	152,705	10,729				56,469	157,470
Decrease			11	3		11	12	37		15	1							27,092	20,814	845

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	3	4	60	-	8	9	83	35	16		336,865	115,120	97,446	6,500	11,174	-	-	104,391	97,446
2 Central	PA020	15	6	102	-	-	9	126	56	56		181,064	131,833	111,850	13,585	6,398	480	9,017	99,667	111,850
3 Greenbrier	PA030	10	-	81	1	1	3	86	47	-		90,925	90,925	79,569	11,356	-	-	21,466	90,186	79,569
4 Delhi, Calvin	PA060	5	-	17	-	-	8	28	16	4		33,952	33,952	33,952	-	-	-	-	25,676	33,952
5 Embro, Knox	PA070	6	9	42	3	1	2	54	35	18		70,608	57,919	53,495	2,500	1,924	-	9,566	69,893	53,495
6 Harrington, Knox	PA071	5	23	54	2	2	14	73	41	25		71,135	70,563	64,924	2,463	3,176	4,166	35,063	74,202	64,924
7 Ingersoll, St. Paul's	PA080	10	30	166	3	-	11	231	90	55		187,841	187,841	174,261	12,155	1,425	-	39,519	173,157	173,166
8 Innerkip	PA090	9	120	340	11	17	3	268	392	1,203		884,073	884,073	654,323	10,000	219,750	-	96,017	663,650	614,402
9 Mount Pleasant	PA041	7	21	80	1	-	7	72	82	69		126,214	126,214	117,128	5,532	3,554	-	44,023	120,636	117,128
10 Norwich, Knox	PA100	7	-	11	-	-	-	17	14	6		31,661	31,661	27,072	2,720	1,869	-	-	32,539	27,072
- Bookton	PA101	5	-	23	1	1	2	32	16	10	AM	27,607	27,607	25,008	1,899	700	-	9,200	28,163	25,008
11 Paris	PA110	12	83	258	8	11	1	292	240	-		501,424	427,347	393,579	18,075	15,693	-	16,683	400,690	393,579
12 Ratho	PA091	3	-	12	-	-	4	17	16	10	A	31,456	31,456	30,375	775	306	-	-	30,295	30,375
13 Simcoe, St. Paul's	PA120	17	40	181	1	2	13	188	99	140		233,874	201,824	170,034	22,329	9,461	785	16,577	174,218	170,034
14 Tillsonburg, St. Andrew's	PA130	6	6	56	-	2	1	78	50	38	AM	89,849	89,849	84,224	3,595	2,030	-	-	77,103	84,224
15 Woodstock, Knox	PA140	21	55	209	3	1	8	278	120	199		422,982	191,885	173,882	16,226	1,777	2,653	51,223	377,798	173,882
Grand Total 2016		141	397	1,692	34	46	95	1,923	1,349	1,849	2	3,321,530	2,700,069	2,291,122	129,710	279,237	8,084	348,354	2,542,264	2,250,106
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
Increase				9		5						116,588	55,427	46,119					43,663	217,919
Decrease			15		40		29	29	38	7	186								13,767	40,432

Synod of Southwestern Ontario

Statistics and Finances for the Year Ended December 31, 2016

27. Presbytery of London

PASTORAL CHARGE	CONG ID	ELD	CH	HOU	BP	COMM ROLL			ATD	ADH	M	TOT REV	FROM CONG	CONG PURP	PRES-SHARE	OTH BEN	WMS/AMS	STPD	NORM EXP	\$ BASE
						AD	RE	MB												
1 Appin	LO020	8	30	82	3	-	96	48	101	A	76,709	76,709	69,498	4,500	2,711	-	30,949	65,102	69,498	
- Melbourne, Guthrie	LO021	4	2	30	-	1	2	23	19	27	39,890	34,380	32,580	1,800	-	-	15,104	35,930	32,580	
2 Crinan, Argye	LO050	4	4	26	-	-	35	13	24	A	18,560	18,107	16,277	1,440	390	679	-	15,817	16,277	
- Largie, Duff	LO051	6	3	53	-	2	87	22	42	AM	39,465	39,465	38,215	1,250	-	3,417	-	26,226	38,215	
3 Dorchester	LO060	8	11	43	-	1	74	35	23		76,995	76,130	71,048	4,500	582	300	25,681	73,156	71,048	
- South Nissouri	LO061	5	2	31	-	-	45	18	13		40,823	37,360	34,479	2,881	-	-	17,217	46,644	34,479	
4 Dutton, Knox-St. Andrew's	LO070	9	23	70	1	8	3	102	78	40	A	113,366	113,366	106,434	5,235	1,697	-	41,443	115,979	106,434
5 Fingal, Knox	LO080	5	4	40	-	1	63	29	12		45,181	45,181	35,380	3,874	5,927	3,784	4,230	37,148	35,380	
6 Glencoe	LO090	11	40	92	-	2	111	53	98	M	92,164	91,684	79,732	8,297	3,655	-	46,335	84,001	79,732	
- Wardsville, St. John's	LO091	8	1	30	-	2	53	28	22		39,954	39,954	35,544	2,100	2,310	-	21,245	38,836	35,544	
London:																				
7 Almanarah	LO280	4	22	15	-	7	1	42	25	-	68,272	48,268	47,768	500	-	-	41,500	97,566	47,768	
8 Chalmers	LO120	18	26	165	1	6	12	214	120	76	299,091	273,429	231,563	20,994	20,872	-	59,827	214,083	231,563	
9 Elmwood Avenue	LO130	17	7	109	1	5	15	121	71	37	174,697	166,331	166,331	-	-	-	-	-	166,331	
10 New St. James	LO170	31	79	206	4	7	10	254	135	57	495,718	495,718	385,691	30,132	79,895	3,828	68,435	405,481	385,691	
11 Oakridge	LO180	20	114	439	8	34	55	494	414	313	472,906	953,399	799,678	49,219	104,502	-	70,037	796,063	665,683	
12 St. George's	LO190	13	8	114	1	4	4	152	90	22	154,323	154,323	136,733	10,000	7,590	-	51,350	134,680	136,733	
13 St. Lawrence	LO151	16	12	80	-	1	7	85	75	42	119,131	119,131	103,041	7,500	8,590	-	13,497	109,496	103,041	
14 Trinity Community	LO200	9	37	55	-	-	31	57	83	A	120,777	120,777	101,055	4,350	15,372	-	63,695	93,836	101,055	
15 Westmount	LO210	24	27	233	-	7	19	227	131	132	304,823	298,655	275,038	23,617	-	-	14,827	227,161	275,038	
16 Mosa, Burns	LO222	11	23	122	5	-	2	150	52	146	112,585	109,654	91,203	9,337	9,114	-	30,374	83,661	91,203	
17 North Caradoc-St. Andrew's	LO111	7	28	75	-	4	15	96	51	64	109,699	104,452	93,090	4,300	7,062	-	27,734	113,800	93,090	
- Komoka, Knox	LO110	4	-	23	-	-	3	15	12	22	41,328	41,328	30,657	2,000	8,671	8,617	9,237	39,570	30,657	
18 North Yarmouth, St. James	LO031	6	13	50	-	-	4	60	38	14	44,426	34,127	29,714	3,195	1,218	-	8,743	28,820	29,714	
19 Port Stanley, St. John's	LO081	9	7	48	-	8	-	70	44	36	65,263	54,477	51,685	2,500	292	-	21,895	62,156	51,685	
20 St. Thomas, Knox	LO240	33	60	533	2	14	14	404	225	214	656,761	291,153	240,861	27,208	23,084	4,320	54,045	360,800	240,861	
Grand Total 2016		290	583	2,764	26	115	174	3,104	1,883	1,660	4,322,907	3,837,558	3,303,295	230,729	303,534	24,945	717,400	3,306,012	3,169,300	
Grand Total 2015		305	730	2,794	42	137	290	3,167	1,900	1,795	3,443,395	3,665,856	3,242,963	246,953	175,940	37,386	708,375	3,517,511	3,064,373	
Increase											1	171,702	60,332		127,594		9,025		104,927	
Decrease			15	147	30	16	22	116	63	17	120,488			16,224		12,441		211,499		

Synod of Southwestern Ontario

Statistics and Finances for the Year Ended December 31, 2016

28. Presbytery of Essex-Kent

PASTORAL CHARGE	CONG ID	ELD	CH	HOU	BP	COMM ROLL			ATD	ADH	M	TOT REV	FROM CONG	CONG PURP	PRES-SHARE	OTH BEN	WMS/AMS	STPD	NORM EXP	\$ BASE
						AD	RE	MB												
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	10	30	295	1	2	46	235	184	198	363,147	331,589	305,247	20,000	6,342	-	-	53,820	297,533	282,746
3 Chatham, St. James	EK040	10	6	70	3	4	25	101	58	27	199,115	131,316	120,013	7,170	4,133	-	-	69,544	141,108	117,238
4 Dover, New St. Andrew's	EK041	10	18	33	2	-	-	110	38	-	50,644	50,304	46,304	4,000	-	-	-	21,600	41,374	46,304
- Valetta	EK110	5	4	23	1	-	5	25	21	10	36,822	36,822	31,716	5,106	-	1,649	-	24,322	37,371	31,716
5 Dresden, St. Andrew's	EK050	13	3	61	1	-	3	95	35	42	96,930	96,930	94,170	2,710	50	-	-	46,042	107,509	94,170
6 Dresden, Rutherford	EK051																			
7 Lakeshore St. Andrew's	EK080	8	232	1,115	11	12	18	552	658	1,478	1,499,160	1,499,160	1,453,532	-	45,628	-	-	60,567	1,551,213	1,453,532
8 Leamington, Knox	EK070	12	16	110	1	4	14	170	80	-	214,318	184,615	171,923	3,315	9,377	300	54,172	240,383	167,809	
9 Ridgetown, Mount Zion	EK090	5	-	62	-	-	1	73	27	34	68,195	65,195	62,695	2,500	-	-	-	64,616	62,695	
10 Wallaceburg, Knox	EK120	5	7	72	-	-	3	105	45	30	99,421	99,421	97,676	1,745	-	-	-	16,671	88,992	97,676

Synod of Southwestern Ontario

Statistics and Finances for the Year Ended December 31, 2016

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	\$ BASE
Windsor:																				
11 Chinese	EK200	2	-	8	-	-	2	12	15	-	A	7,331	7,331	3,993	538	2,800	-	-	7,105	3,993
12 First Hungarian	EK130	4	8	22	-	-	1	26	16	10		13,553	13,553	13,453	100	-	-	-	26,610	13,453
13 Paulin Memorial	EK150	24	-	259	2	4	18	310	125	91		255,685	255,685	210,912	27,000	17,773	-	24,375	227,855	195,794
14 University Community	EK210	8	21	136	1	63	1	100	80	115	A	688,470	230,145	223,212	500	6,433	-	45,512	501,921	223,212
Grand Total 2016		127	354	2,371	23	89	140	2,019	1,440	2,082	2	3,724,242	3,118,098	2,943,176	82,386	92,536	1,949	443,750	3,441,518	2,898,668
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
Increase					3	20						207,370							185,334	20,425
Decrease		3	59	60			69	159	126	374			332,343	291,498	9,840	31,005	795	45,377		

Synod of Southwestern Ontario

Statistics and Finances for the Year Ended December 31, 2016

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	\$ BASE
1 Alvinston, Guthrie	LW010	6	4	48	2	1	1	42	32	46	A	58,361	57,136	51,184	5,452	500	-	20,075	58,683	51,184
- Napier, St. Andrew's	LW012	3	6	25	1	1	-	11	17	16	A	12,812	12,812	12,412	400	-	-	9,723	14,161	12,412
2 Beechwood, St. Andrew's	LW020	10	19	92	1	2	1	77	50	250		63,549	63,419	56,495	6,924	-	-	21,847	59,320	56,495
3 Centre Road, Knox	LW022	3	-	32	-	-	2	43	17	9	A	33,386	26,115	23,030	2,985	100	3,325	4,792	22,951	23,030
4 Corunna, St. Andrew's	LW030	14	9	62	-	5	3	59	42	35		123,376	123,376	122,891	485	-	-	43,905	114,375	118,636
5 Forest, St. James	LW040																			
6 Moore, Knox	LW031	5	12	40	-	7	2	48	40	23	A	55,687	55,687	51,575	3,962	150	-	24,010	41,160	51,575
- Mooretown, St. Andrew's	LW032	9	14	57	1	-	-	64	50	2	A	67,069	67,069	58,259	6,125	2,685	1,876	21,175	53,881	58,259
7 Petrolia, St. Andrew's	LW050	12	21	83	1	2	3	92	42	32	A	129,177	129,177	119,983	3,500	5,694	1,941	38,229	138,433	119,983
- Dawn Township, Knox	LW051	5	-	15	-	-	1	20	8	16		26,956	26,956	25,161	500	1,295	-	5,461	17,543	25,161
8 Point Edward	LW060	10	6	63	1	1	1	103	58	95		82,147	74,532	66,794	5,000	2,738	-	22,713	75,838	66,794
Sarnia:																				
9 Laurel Lea-St. Matthew's	LW070	9	10	71	-	2	5	86	45	32		149,103	149,103	135,701	13,302	100	-	43,631	140,142	135,701
10 Paterson Memorial	LW080	10	17	91	2	2	6	99	65	-	A	219,322	168,501	149,926	16,153	2,422	-	43,695	167,068	149,926
11 St. Andrew's	LW090	13	7	135	1	7	9	168	125	41		222,771	192,014	162,890	22,087	7,037	5,958	47,919	325,446	162,265
12 St. Giles	LW100	16	30	120	1	3	11	165	85	115		235,808	206,616	169,968	16,000	20,648	-	47,953	243,406	169,968
13 Strathroy, St. Andrew's	LW110	10	22	90	-	5	14	102	69	80		229,868	223,000	194,383	16,327	12,290	-	44,568	200,932	194,383
14 Theford, Knox	LW120	14	41	158	3	12	1	168	125	93		219,357	172,644	151,809	11,750	9,085	-	65,900	167,020	151,809
15 Watford, St. Andrew's	LW122	6	3	36	-	-	2	48	20	7	A	56,062	56,062	45,732	3,430	6,900	-	-	28,360	45,732
Grand Total 2016		155	221	1,218	14	50	62	1,395	890	892	-	1,984,811	1,804,219	1,598,193	134,382	71,644	13,100	505,596	1,868,719	1,593,313
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
Increase					3	8														
Decrease		7	5	84			65	103	49	91	1	147,113	193,066	164,044	486	28,536	3,546	1,727	55,652	168,175

Synod of Southwestern Ontario

Statistics and Finances for the Year Ended December 31, 2016

30. Presbytery of Huron-Perth

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 Atwood	HP010	9	15	111	3	-	2	159	55	42		406,280	92,835	88,335	4,500	-	-	18,471	80,259	88,335
2 Avonton	HP020	6	10	100	-	1	23	225	37	30	M	132,557	132,557	125,677	5,500	1,380	5,320	38,337	109,810	125,677
- Motherwell-Avonbank	HP021	4	20	31	1	1	1	82	20	3	M	35,878	35,878	34,239	1,037	602	-	19,501	26,623	34,239
3 Bayfield, Knox	HP030	3	-	31	-	-	3	29	24	-		56,704	56,704	51,087	3,800	1,817	-	10,310	50,659	51,087

PASTORAL CHARGE	CONG ID	ELD	CH	HOU	BP	COMM ROLL			ATD	ADH	M	TOT REV	FROM CONG	CONG PURP	PRES-SHARE	OTH BEN	WMS/AMS	STPD	NORM EXP	\$ BASE
						AD	RE	MB												
4 Brussels, Melville	HP040	9	10	71	1	-	3	85	33	45	AM	64,268	64,268	61,468	1,000	1,800	6,000	21,171	55,161	61,468
- Molesworth, St. Andrew's	HP110	9	14	79	2	2	1	104	20	23	AM	84,120	78,308	45,885	4,831	27,592	938	-	52,946	45,885
5 Cranbrook, Knox	HP121	4	-	23	1	-	-	32	10	5		12,098	12,098	11,021	1,000	77	-	-	6,720	11,021
6 Cromarty	HP061	5	10	20	-	-	1	39	24	46		35,549	35,549	31,782	2,800	967	-	8,244	27,313	31,782
- Seaforth, First	HP140	7	9	56	-	-	4	73	35	25	AM	76,690	71,008	64,951	6,057	-	-	10,785	54,019	64,951
7 Goderich, Knox	HP070	18	20	300	-	1	6	298	150	100		379,531	379,531	283,995	25,611	69,925	-	59,489	245,579	283,995
8 Listowel, Knox	HP080	43	127	337	13	15	20	617	180	235	A	872,924	349,716	275,304	36,119	38,293	23,802	59,258	412,043	275,304
9 Milverton, Burns	HP090	8	24	109	1	4	2	174	54	20	M	87,884	85,861	80,556	3,600	1,705	-	2,214	67,288	80,556
- Monkton, Knox	HP120	7	-	41	-	1	5	161	30	31		225,764	66,849	62,787	2,992	1,070	880	22,143	108,768	62,787
10 Mitchell, Knox	HP100	16	30	155	1	6	2	316	75	70	M	172,146	137,237	114,413	9,237	13,587	3,433	51,214	157,205	113,751
- Exeter, Caven	HP060	5	6	39	-	-	3	62	20	15		29,708	29,708	26,708	3,000	-	-	15,451	43,343	26,708
11 North Easthope, Knox	HP151	3	5	41	-	-	1	62	25	11		57,997	57,997	52,348	5,579	70	1,781	7,103	33,563	52,348
12 St. Marys	HP130	17	20	150	5	7	5	237	100	110	M	248,118	248,118	221,411	12,095	14,612	2,332	45,228	161,449	197,411
13 Shakespear	HP150	7	12	100	-	-	5	121	60	12		124,695	124,695	110,640	7,500	6,555	-	43,006	121,700	110,640
14 Stratford, Knox	HP160	17	20	167	3	-	7	219	331	112		318,276	284,682	270,443	9,127	5,112	-	45,405	338,610	270,443
15 Stratford, St. Andrew's	HP170	19	20	145	-	-	46	199	83	39	M	334,275	260,522	218,245	18,473	23,804	2,600	36,695	198,881	216,646
Grand Total 2016		216	372	2,106	31	38	140	3,294	1,366	974	10	3,755,062	2,604,121	2,231,295	163,858	208,968	47,086	514,025	2,351,939	2,205,034
Grand Total 2015		231	386	2,154	34	71	169	3,410	1,129	805	9	3,284,842	2,672,579	2,278,690	187,899	205,990	56,893	539,524	2,506,392	2,277,046
Increase																				
Decrease		15	14	48	3	33	29	116					68,458	47,395	24,041		9,807	25,499	154,453	72,012

PASTORAL CHARGE	CONG ID	ELD	CH	HOU	BP	COMM ROLL			ATD	ADH	M	TOT REV	FROM CONG	CONG PURP	PRES-SHARE	OTH BEN	WMS/AMS	STPD	NORM EXP	\$ BASE
						AD	RE	MB												
1 Ashfield	BM010	6	8	43	1	-	-	43	10	20	A	16,031	16,031	14,532	500	-	-	-	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	-	-	-	81	23	7	A	43,086	43,086	34,360	5,770	2,956	-	-	25,813	34,360
3 Central Grey-Bruce Cooperative																				
- Chatsworth, St. Andrew's	BM030	5	11	37	-	1	-	48	32	13		43,372	43,372	38,309	4,063	1,000	-	10,928	21,336	38,309
- Chesley, Geneva	BM040	6	12	84	-	-	12	70	35	40		77,315	68,565	65,394	2,756	415	705	14,039	42,348	65,394
- Dornoch, Latona	BM031	6	7	39	-	-	-	39	40	36	A	126,020	42,823	18,553	3,770	20,500	-	18,929	43,243	18,553
- Southampton, St. Andrew's	BM160	6	13	57	-	-	9	49	25	35	A	108,516	99,766	93,137	4,028	2,601	2,831	13,998	97,553	81,935
4 Dromore, Amos	BM050	6	5	17	-	-	29	29	22	20	M	35,812	35,812	31,924	3,000	888	902	16,167	33,842	31,924
- Holstein, Knox	BM051	6	7	39	1	-	-	62	25	20	M	50,998	50,542	43,989	3,438	3,115	-	25,000	37,588	43,989
- Normanby, Knox	BM052	7	5	25	-	-	1	34	12	20	M	25,792	25,792	21,727	1,800	2,265	-	10,521	27,470	21,727
5 Dundalk, Erskine	BM060	2	2	19	-	-	2	14	10	6		44,466	44,466	33,299	5,000	6,167	-	-	36,398	33,299
- Swinton Park, St. Andrew's	BM061	4	15	25	-	2	1	41	25	45		40,908	40,908	38,840	1,068	1,000	389	-	21,611	38,840
6 Durham	BM070	12	33	146	3	-	2	180	86	144	M	136,267	135,510	128,479	7,031	-	-	54,015	130,487	128,479
7 Hanover, St. Andrew's	BM080	8	13	101	-	-	7	104	50	75	A	108,835	104,826	95,846	7,544	1,436	2,700	32,351	97,566	81,383
8 Kincardine, Knox	BM090	8	20	110	2	8	7	131	76	55	M	265,582	248,582	186,900	16,678	45,004	1,633	47,850	171,430	186,900
9 Lucknow	BM100	2	-	45	2	-	1	69	21	12	M	58,739	58,279	55,661	2,268	350	1,078	19,983	62,875	55,661
- South Kinloss	BM101	5	10	52	1	-	-	75	37	38	M	92,564	72,564	65,233	3,190	4,141	-	20,120	75,489	65,233
10 Markdale, Cooke's	BM110	7	14	36	2	-	-	39	40	34	M	46,153	46,153	42,224	3,354	575	-	-	47,196	42,224
- Feversham, Burns	BM111	3	-	14	-	-	1	10	17	16	M	45,964	27,497	26,205	472	820	-	16,120	39,633	26,205
11 Meaford, Knox	BM120	6	7	80	4	4	4	93	74	36		189,310	172,037	157,397	10,329	4,311	-	33,975	158,944	157,397
12 Owen Sound, St. Andrew's	BM130	12	12	340	1	2	37	327	132	458		336,848	316,925	209,160	35,000	72,765	555	64,877	262,493	209,160

Synod of Southwestern Ontario

Statistics and Finances for the Year Ended December 31, 2016

31. Presbytery of Grey-Bruce-Maitland

PASTORAL CHARGE	CONG ID	ELD	CH	HOU	BP	COMM ROLL			ATD	ADH	M	TOT REV	FROM CONG	CONG PURP	PRES-SHARE	OTH BEN	WMS/AMS	STPD	NORM EXP	\$ BASE
						AD	RE	MB												
13 Paisley, Westminster	BM140	7	1	27	-	-	1	42	20	5	A	31,930	31,930	29,476	2,454	-	-	-	36,932	29,476
- Glamis, St. Paul's	BM141	6	-	20	-	-	-	34	20	7	M	31,360	31,360	29,510	1,850	-	3,797	4,074	19,781	29,510
14 Port Elgin, Tolmie Memorial	BM150	9	10	106	1	1	7	122	47	28	M	99,480	90,400	83,657	4,365	2,378	758	26,623	87,545	83,657
- 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	-	-	-	30	25	15	A	26,369	26,369	25,869	500	-	-	-	22,861	25,869
16 Stokes Bay, Knox	BM240																			
17 Tara, Cornerstone	BM260	7	5	-	-	2	2	41	30	49	A	43,125	43,125	34,833	3,060	5,232	-	-	37,257	34,833
18 Teeswater, Knox	BM180	12	10	100	-	-	8	189	60	64	M	98,760	88,325	70,429	7,785	10,111	-	48,083	96,171	70,429
- Kinlough	BM181	5	2	15	-	1	1	30	16	2	A	26,491	26,071	23,049	2,367	655	-	-	23,862	23,049
19 Thornbury, St. Paul's	BM121	7	12	63	-	1	3	86	56	57	A	150,000	150,000	136,921	5,000	8,079	-	43,695	141,522	136,921
20 Tiverton, Knox	BM190	9	10	206	-	3	201	55	88	M	217,534	136,836	121,732	7,014	8,090	5,136	-	125,877	121,732	
21 Walkerton, Knox	BM200	12	5	80	1	6	-	99	70	38	AM	407,859	157,859	143,788	11,734	2,337	-	39,473	185,892	143,788
22 Whitechurch, Chalmers	BM210																			
23 Warton, St. Paul's	BM220	6	2	45	3	-	19	66	32	20		126,514	126,514	120,726	3,077	2,711	1,095	40,047	134,099	120,726
24 Wingham, St. Andrew's	BM230	14	28	150	5	1	9	193	-	121		154,803	175,552	175,552	-	-	-	-	-	175,552
Grand Total 2016		232	342	2,324	30	31	169	2,844	1,273	1,807	15	3,517,076	2,857,850	2,461,717	182,240	212,894	25,379	632,113	2,431,050	2,436,052
Grand Total 2015		254	396	2,324	38	95	175	2,970	1,447	1,597	18	3,405,249	2,860,032	2,530,522	191,326	138,184	24,866	646,770	2,584,024	2,522,085
Increase										210		111,827				74,710	513			
Decrease		22	54		8	64	6	126	174	3			2,182	68,805	9,086			14,657	152,974	86,033

Synod of Manitoba & North Western Ontario

Statistics and Finances for the Year Ended December 31, 2016

32. Presbytery of Superior

PASTORAL CHARGE	CONG ID	ELD	CH	HOU	BP	COMM ROLL			ATD	ADH	M	TOT REV	FROM CONG	CONG PURP	PRES-SHARE	OTH BEN	WMS/AMS	STPD	NORM EXP	\$ BASE
						AD	RE	MB												
1 Greenstone, St. Andrew's Thunder Bay:	SU010	6	4	33	-	-	3	26	12	17		36,503	36,503	32,903	3,000	600	-	-	37,248	32,903
2 Calvin	SU020	11	-	32	-	-	2	30	30	8	A	43,846	43,684	38,937	2,825	1,922	-	-	41,817	38,937
3 First	SU030	11	12	143	-	-	3	139	80	178	M	143,591	143,566	126,414	11,710	5,442	-	41,862	106,848	126,414
4 Lakeview	SU040	24	26	137	2	-	2	163	70	77	AM	160,621	160,621	136,073	16,306	8,242	1,030	46,065	140,421	136,073
5 St. Andrew's	SU050	18	25	316	1	-	12	309	89	340	A	292,417	252,642	227,478	18,201	6,963	-	42,751	263,884	219,306
Grand Total 2016		70	67	661	3	-	22	667	281	620	2	676,978	637,016	561,805	52,042	23,169	1,030	130,678	590,218	553,633
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
Increase			9												2,141		330			
Decrease		3		26	9	9	10	26	15	39		97,042	22,293	21,915		2,519		12,632	82,460	18,360

Synod of Manitoba & North Western Ontario

Statistics and Finances for the Year Ended December 31, 2016

33. Presbytery of Winnipeg

PASTORAL CHARGE	CONG ID	ELD	CH	HOU	BP	COMM ROLL			ATD	ADH	M	TOT REV	FROM CONG	CONG PURP	PRES-SHARE	OTH BEN	WMS/AMS	STPD	NORM EXP	\$ BASE
						AD	RE	MB												
1 Kenora, First	WI230	10	7	45	-	-	-	74	40	9	A	80,778	80,778	71,858	8,100	820	-	43,695	101,134	71,858
2 Lockport	WI090	6	-	18	-	-	-	29	20	16		27,824	27,824	18,824	6,500	2,500	-	-	19,510	18,824
3 Pinawa, Christian Fellowship	WI080	6	-	15	-	-	-	15	9	6	A	130,409	129,723	100,238	800	28,685	-	53,400	97,210	100,238
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	WI110	7	3	23	-	-	2	41	20	41		76,104	68,100	66,100	2,000	-	-	43,695	71,910	66,100

Synod of Manitoba & North Western Ontario

Statistics and Finances for the Year Ended December 31, 2016

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
Winnipeg:																				
6 Calvin	WI010	4	4	23	4	7	-	32	27	-		37,242	34,447	29,234	2,576	2,637	-	-	26,623	29,234
7 Filipino	WI270	4	-	5	-	1	-	24	22	23	M	29,171	25,046	24,946	-	100	-	18,000	47,031	24,946
8 First	WI020	19	23	123	2	2	11	187	87	81	M	264,588	264,588	238,974	12,478	13,136	-	30,000	262,283	237,022
9 Kildonan	WI061	5	8	76	4	1	1	59	59	60		159,216	159,216	141,308	14,000	3,908	-	20,833	138,433	141,308
10 Lighthouse Evangelical Arabic	WI310	2	45	60	5	57	-	57	70	200	A	134,669	88,669	83,669	5,000	-	-	37,098	116,085	83,669
11 Place of Hope	WI300	4	68	30	3	-	-	50	75	69	A	1,391	1,391	1,291	100	-	-	-	-	1,291
12 Prairie	WI290	8	19	61	-	-	7	86	65	64	A	189,748	178,617	173,035	2,000	3,582	-	48,199	169,647	173,035
13 St. John's	WI060	8	20	81	1	10	89	50	36			167,078	166,704	151,439	9,000	6,265	1,605	42,850	120,723	151,439
14 Westwood	WI070	9	21	162	1	-	1	172	125	125		279,330	269,495	200,467	20,000	49,028	-	54,572	207,513	200,467
15 Winnipeg Somang	WI280	-	-	-	-	-	-	-	-	-		-	-	-	-	-	-	-	-	-
Grand Total 2016		104	224	817	20	69	33	1,057	719	826	3	1,686,627	1,603,677	1,406,938	84,149	112,590	1,605	435,348	1,480,300	1,404,986
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
Increase		4	43	26	8			18	54	204	2	51,906	103,307	123,990	4,257			46,481	71,002	122,038
Decrease						7	15									2,940	280			

Synod of Manitoba & North Western Ontario

Statistics and Finances for the Year Ended December 31, 2016

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
Brandon:																				
1 Bellfield	BN091	-	-	-	1	-	-	-	15	-		6,184	884	839	45	-	-	370	490	839
2 First	BN010	14	18	160	2	-	12	225	75	65		238,155	238,155	224,092	8,235	5,828	-	51,297	297,456	224,092
3 St. Andrew's	BN020	5	7	80	-	-	4	60	23	50	A	104,693	104,693	99,153	5,540	-	-	43,695	91,508	99,153
4 Carberry, Knox-Zion	BN040	10	5	63	-	-	4	72	28	70	M	61,643	61,643	55,271	5,000	1,372	-	41,344	80,521	55,271
5 Melita	BN081	4	-	12	-	-	2	9	9	-		89,968	89,968	88,503	1,465	-	-	34,703	50,403	88,503
6 Neepawa, Knox	BN100	10	6	54	5	3	4	86	50	19		82,326	79,926	73,769	1,234	4,923	-	43,695	101,804	73,769
7 Ninga	BN093	3	5	17	-	-	-	7	29	28		44,152	44,152	43,652	500	-	-	10,204	42,153	43,652
8 Portage La Prairie, First	BN130	8	8	57	-	2	7	55	28	46		99,871	96,756	91,356	2,250	3,150	-	43,695	93,466	87,356
9 Winnipegosis, Knox	BN051	3	-	13	-	-	2	13	10	1		23,649	23,649	23,339	250	60	-	-	15,220	23,339
Grand Total 2016		57	49	456	8	5	35	527	267	279	1	750,641	739,826	699,974	24,519	15,333	-	269,003	773,021	695,974
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
Increase												33,400	85,659	86,210		1,175		11,234	45,126	86,210
Decrease		8	20	26	2	23	7	43	253	95	1				1,726					

Synod of Saskatchewan

Statistics and Finances for the Year Ended December 31, 2016

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	7	62	-	13	8	62	23	51	A	79,521	60,703	53,388	1,365	5,950	-	-	60,422	53,388
2 Kipling, Bekevar	AS030	4	-	21	-	-	4	100	12	30	A	17,057	17,057	14,105	600	2,352	-	-	14,413	14,105
3 Moose Jaw, St. Mark's	AS040	7	4	34	-	-	3	29	19	22	A	34,729	32,402	28,871	3,036	495	-	-	42,646	28,871
- Briercrest, Knox	AS041	6	21	19	-	-	-	35	12	32	A	25,559	25,559	20,519	2,725	2,315	-	-	17,587	20,519
4 Moosomin, St. Andrew's	AS050	9	-	23	-	-	2	34	10	40	A	34,737	34,737	32,897	225	1,615	-	-	14,981	32,897
5 Regina, First	AS060	13	18	160	-	-	10	158	90	80	A	303,173	245,734	202,973	24,495	18,266	-	25,812	340,600	202,973
6 Regina, Norman Kennedy	AS070	11	34	65	7	6	-	93	55	33	A	179,077	178,252	159,300	4,000	14,952	-	41,820	147,191	159,300

Synod of Saskatchewan

Statistics and Finances for the Year Ended December 31, 2016

35. Presbytery of Assiniboia

PASTORAL CHARGE	CONG ID	ELD	CH	HOU	BP	COMM ROLL			ATD	ADH	M	TOT REV	FROM CONG	CONG PURP	PRES-SHARE	OTH BEN	WMS/AMS	STPD	NORM EXP	\$ BASE
						AD	RE	MB												
7 Swift Current, St. Andrew's	AS090	6	15	17	-	-	-	29	35	7		58,622	58,622	58,222	-	400	-	37,125	72,655	58,222
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	7	14	54	-	-	22	32	20	20	A	48,210	48,210	44,338	968	2,904	-	19,777	55,572	44,338
10 Yorkton, Grace Yorkton	AS120	8	9	39	-	-	4	30	25	37	M	91,191	80,187	75,382	1,294	3,511	-	43,695	93,315	75,382
Grand Total 2016		82	134	528	7	19	56	648	317	375	3	1,278,868	899,401	805,154	40,020	54,227	-	189,321	990,307	805,154
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
Increase		7	10			10	25			8	2		45,677	36,653	2,200	6,824			132,887	36,653
Decrease				33	3			50	31			237,810					100	39,366		

Synod of Saskatchewan

Statistics and Finances for the Year Ended December 31, 2016

36. Presbytery of Northern Saskatchewan

PASTORAL CHARGE	CONG ID	ELD	CH	HOU	BP	COMM ROLL			ATD	ADH	M	TOT REV	FROM CONG	CONG PURP	PRES-SHARE	OTH BEN	WMS/AMS	STPD	NORM EXP	\$ BASE
						AD	RE	MB												
1 Melfort, St. James	NS050	6	2	53	1	1	44	30	22	A		60,046	60,046	56,260	2,500	1,286	-	22,348	57,425	56,260
- Tisdale, St. Andrew's	NS150	7	-	41	3	-	3	40	32	34	A	41,356	41,356	39,856	1,500	-	-	22,347	46,845	39,856
2 Mistawasis	NS060	4	20	50	-	-	1	12	11	-	A	3,706	3,706	3,506	200	-	-	-	8,060	3,506
3 North Battleford, St. Andrew's	NS070	5	4	21	-	-	-	24	23	7	A	49,546	49,546	45,172	1,500	2,874	-	-	51,849	45,172
4 Prince Albert, St. Paul's	NS090	8	10	64	1	2	13	61	30	25	A	44,279	44,279	42,636	1,273	370	370	33,681	84,422	42,636
5 Sandwith, St. Philip's	NS071	2	5	4	-	-	-	4	15	14	A	1,461	1,461	458	200	803	-	150	282	458
Saskatoon:																				
6 Calvin-Goforth	NS110	5	7	37	-	-	1	28	19	31	AM	62,849	62,849	52,466	5,900	4,483	-	-	54,537	52,466
7 St. Andrew's	NS130	19	42	160	2	2	9	207	110	125	A	338,650	272,658	215,316	24,677	32,665	2,441	49,050	261,707	215,218
8 Saskatoon Native Circle Ministry	NS160	-	-	40	-	-	-	-	25	200	M	189,607	97,603	97,553	50	-	-	48,333	215,564	97,553
9 Shipman, Knox	NS170																			
Grand Total 2016		56	90	470	7	5	28	420	295	458	2	791,500	633,504	553,223	37,800	42,481	2,811	175,909	780,691	553,125
Grand Total 2015		62	100	541	16	9	64	477	277	339	1	813,575	617,328	536,177	41,166	39,985	3,535	176,748	657,461	536,169
Increase												18	116,176	17,046		2,496			123,230	16,956
Decrease		6	10	71	9	4	36	57				22,075			3,366		724	839		

Synod of Alberta & The Northwest

Statistics and Finances for the Year Ended December 31, 2016

37. Presbytery of Peace River

PASTORAL CHARGE	CONG ID	ELD	CH	HOU	BP	COMM ROLL			ATD	ADH	M	TOT REV	FROM CONG	CONG PURP	PRES-SHARE	OTH BEN	WMS/AMS	STPD	NORM EXP	\$ BASE
						AD	RE	MB												
1 Chetwynd Shared Ministry	PR020	-	-	30	-	-	-	5	13	64	M	54,899	54,899	49,641	865	4,393	-	-	1,719	49,641
2 Dawson Creek, St. James	PR030	2	-	21	-	-	3	25	21	18	A	49,892	49,892	45,642	4,000	250	-	5,990	30,434	45,642
3 Dixonville, Strang	PR011	3	8	24	-	-	-	16	11	19	AM	20,858	20,858	18,910	1,200	748	-	-	20,062	18,910
4 Fort St. John, BC, Fort St. John	PR040	3	-	22	-	-	2	13	12	22	AM	57,592	57,592	47,691	715	9,186	-	6,396	47,691	47,691
5 Grande Prairie, Forbes	PR050	11	30	120	4	-	3	106	85	105	M	205,350	197,618	158,903	20,000	18,715	-	67,500	158,903	158,903
6 Hudson's Hope, St. Peters	PR100 *	-	-	-	-	-	-	5	-	-	AM	21,179	13,279	12,429	-	850	-	3,426	24,955	12,429
Grand Total 2016		19	38	217	4	-	8	170	142	228	5	409,770	394,138	333,216	26,780	34,142	-	83,312	283,764	333,216
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
Increase			4	20						65	1		11,310	10,629		4,181				31,637
Decrease		3			1	1	4	5	14			8,916			3,500			5,239	39,581	

Synod of Alberta & The Northwest

Statistics and Finances for the Year Ended December 31, 2016

38. Presbytery of Edmonton-Lakeland

PASTORAL CHARGE	CONG ID	ELD	CH	HOU	BP	COMM ROLL			ATD	ADH	M	TOT REV	FROM CONG	CONG PURP	PRES-SHARE	OTH BEN	WMS/AMS	STPD	NORM EXP	\$ BASE
						AD	RE	MB												
1 Chauvin, Westminster Edmonton:	ED010	4	6	15	-	-	-	21	14	11	A	39,455	39,455	36,827	2,160	468	-	2,026	26,816	36,827
2 Callingswood Road	ED091	8	15	61	-	-	2	54	55	51	A	136,878	136,878	135,938	20	920	-	53,225	141,319	135,938
3 Calvin Hungarian	ED020	4	13	20	-	-	2	31	20	25	AM	81,777	81,777	76,306	5,471	-	-	-	65,047	47,706
4 Dayspring	ED030	19	60	209	2	19	1	228	154	181	A	371,707	371,707	318,538	32,071	21,098	-	70,098	322,720	318,538
5 First	ED050	24	30	212	1	3	4	192	145	60		703,612	289,294	277,347	11,947	-	-	62,650	392,575	176,646
6 Mill Woods	ED060	13	33	136	2	5	3	130	74	117	A	188,710	172,962	134,851	12,000	26,111	-	51,600	158,275	134,851
7 St. Andrew's	ED070	5	10	33	-	4	2	49	35	17		129,215	72,880	69,670	2,600	610	-	21,848	88,041	69,670
8 Westmount	ED090	4	17	41	3	14	14	50	55	36		85,640	85,640	68,358	9,000	8,282	-	15,679	74,145	68,358
- St. Albert, Braeside	ED130	10	2	69	1	-	1	54	45	37		114,512	114,512	107,243	6,500	769	-	-	78,452	107,243
9 Fort McMurray, Faith	ED100	4	4	23	-	-	-	27	19	26	M	134,185	77,447	46,829	8,000	22,618	-	18,526	62,299	46,829
10 Lloydminster, Knox	ED120	8	7	38	-	-	1	29	26	23		104,988	97,733	92,187	2,760	2,786	-	48,615	116,165	92,187
- Ganton	ED140	1	3	10	-	-	-	7	10	14	A	10,995	10,995	9,995	600	400	-	6,600	11,372	9,995
11 Sherwood Park	ED180	4	-	24	-	-	5	27	20	5		76,842	76,842	68,170	2,000	6,672	-	-	85,943	68,170
Grand Total 2016		108	200	891	9	45	35	899	672	603	2	2,178,516	1,628,122	1,442,259	95,129	90,734	-	350,867	1,623,169	1,312,958
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
Increase		8		208			17	55	75	1			35,925		10,938				265,297	
Decrease			41		13		40			2		1,039,617		14,039				40,326		134,764

Synod of Alberta & The Northwest

Statistics and Finances for the Year Ended December 31, 2016

39. Presbytery of Central Alberta

PASTORAL CHARGE	CONG ID	ELD	CH	HOU	BP	COMM ROLL			ATD	ADH	M	TOT REV	FROM CONG	CONG PURP	PRES-SHARE	OTH BEN	WMS/AMS	STPD	NORM EXP	\$ BASE
						AD	RE	MB												
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	6	14	27	4	3	-	29	28	25	M	63,779	63,779	57,776	4,000	2,003	-	40,893	95,532	57,776
3 Olds, St. Andrew's	CA030	5	5	30	-	1	5	24	19	24	M	64,212	64,212	56,997	5,157	2,058	-	-	45,321	56,997
4 Orkney, St. Andrew's Red Deer:	CA081	2	-	8	-	-	-	27	12	-		12,156	12,156	11,856	300	-	-	8,900	12,405	11,856
5 Knox	CA040	7	10	130	2	9	34	106	50	77	A	185,151	185,151	165,802	19,349	-	-	47,460	179,226	165,802
6 West Park	CA050	2	8	15	-	-	2	11	12	13		23,062	23,062	22,562	500	-	-	-	22,328	22,562
7 Willow Valley	CA090	4	-	25	-	-	-	30	22	18	A	31,218	31,218	25,018	2,500	3,700	-	-	24,185	25,018
8 Rocky Mountain House, Memorial	CA060	10	20	98	4	-	-	106	69	81	A	153,648	153,648	134,005	8,917	10,726	-	40,512	132,188	134,005
9 Sylvan Lake, Memorial	CA070	6	15	175	10	6	4	113	95	210	A	169,307	165,307	148,258	15,343	1,706	-	47,061	177,673	148,258
Grand Total 2016		54	108	577	23	28	45	520	377	580	3	809,520	802,660	699,028	66,066	37,566	-	230,721	785,945	699,028
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
Increase				17	12	6	29			27	1			7,229				46,539	68,054	7,229
Decrease		2	1					14	5			10,643	13,205		16,551	3,883				

Synod of Alberta & The Northwest

Statistics and Finances for the Year Ended December 31, 2016

40. Presbytery of Calgary-MacLeod

PASTORAL CHARGE	CONG ID	ELD	CH	HOU	BP	COMM ROLL			ATD	ADH	M	TOT REV	FROM CONG	CONG PURP	PRES-SHARE	OTH BEN	WMS/AMS	STPD	NORM EXP	\$ BASE
						AD	RE	MB												
1 Banff, St. Paul's	CM010	5	12	40	-	-	1	31	40	49	M	95,874	95,874	83,822	7,000	5,052	-	49,345	133,226	83,822
2 Bassano, Knox	CM020	12	30	80	1	-	1	48	50	60	M	185,147	123,685	106,216	7,200	10,269	-	45,693	192,524	106,216
- Gem	CM021	3	-	21	-	-	-	23	10	31		15,812	15,811	14,911	900	-	-	200	13,778	14,911

Synod of Alberta & The Northwest

Statistics and Finances for the Year Ended December 31, 2016

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
Calgary:																				
3 Calvin Hungarian	CM030	10	34	101	2	3	3	104	55	93	M	105,825	105,825	95,495	4,000	6,330	-	43,695	107,424	95,495
4 Centennial	CM040	16	112	114	17	7	1	166	140	106	A	205,961	157,261	139,190	10,000	8,071	-	30,834	134,412	139,190
5 Grace	CM060	40	197	514	4	20	14	473	230	322	A	1,157,016	1,136,835	1,013,745	85,000	38,090	45,959	-	966,071	1,013,745
6 Knox	CM070	10	26	101	1	2	4	85	75	101		302,435	286,424	257,919	10,088	18,417	-	75,706	321,640	257,470
7 St. Andrew's	CM080	37	125	409	3	101	14	500	253	439		764,359	736,123	655,874	59,197	21,052	1,618	60,030	614,249	655,874
8 St. Giles	CM090	13	16	143	-	3	9	154	72	39	A	233,417	231,078	205,562	17,700	7,816	-	60,000	264,634	205,562
9 Valleyview	CM071	6	29	47	4	4	6	58	68	76		244,290	234,109	229,063	855	4,191	-	56,825	265,547	229,063
10 Varsity Acres	CM100	17	19	270	1	8	37	296	152	150	A	522,525	440,544	394,304	31,032	15,208	1,727	34,268	459,070	343,371
11 Westminster	CM101	15	85	222	6	2	5	240	154	266	A	353,064	347,044	274,156	30,000	42,888	1,287	73,440	316,843	259,915
12 Lethbridge, St. Andrew's	CM130	14	27	151	1	2	16	173	125	53	A	271,856	262,357	232,140	23,717	6,500	-	60,042	229,622	232,085
13 Medicine Hat, St. John's	CM150	10	18	128	1	3	6	152	70	96	A	352,575	256,595	222,419	18,000	16,176	-	60,780	274,504	222,419
Grand Total 2016		208	730	2,341	41	155	117	2,503	1,494	1,881	4	4,810,156	4,429,565	3,924,816	304,689	200,060	50,591	650,858	4,293,544	3,859,138
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
Increase							47				1									
Decrease		14	101	64	10		18	2	98	166		509,986	126,753	85,955	8,334	32,464	12,231	107,988	268,396	60,159

Synod of British Columbia

Statistics and Finances for the Year Ended December 31, 2016

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	KO020	7	28	79	-	-	25	76	97	87	A	211,015	211,015	188,001	15,000	8,014	-	23,333	167,168	142,149
2 Creston, St. Stephen's	KO030	7	10	43	-	6	2	31	40	38	A	179,647	82,643	73,652	4,500	4,491	-	62,736	105,021	73,652
3 Kimberley, St. Andrew's	KO040	4	3	33	-	-	5	20	32	26	M	63,393	63,393	57,135	6,258	-	-	8,519	14,362	57,135
4 Slocan, St. Andrew's	KO051	3	1	12	2	1	-	15	11	12		12,808	12,808	12,808	-	-	-	2,314	2,314	12,808
5 Trail, First	KO060	8	-	75	-	3	2	49	64	-	M	289,285	289,285	213,226	17,000	59,059	-	40,638	215,455	213,226
Grand Total 2016		29	42	242	2	10	34	191	244	163	2	756,148	659,144	544,822	42,758	71,564	-	137,540	504,320	498,970
Grand Total 2015		32	75	261	-	10	18	212	253	240	3	873,321	652,467	538,376	44,925	69,166	-	190,863	629,128	507,524
Increase					2		16					6,677	6,446		2,398					
Decrease		3	33	19				21	9	77	1	117,173			2,167			53,323	124,808	8,554

Synod of British Columbia

Statistics and Finances for the Year Ended December 31, 2016

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	5	52	125	-	1	2	83	145	240		295,161	75,873	56,600	5,271	14,002	-	48,064	252,877	56,600
2 Kamloops, St. Andrew's	KA020	8	11	69	2	13	69	58	47			169,835	168,085	145,436	16,600	6,049	3,858	-	123,847	145,436
3 Kelowna, St. David's	KA030	11	13	85	1	6	9	77	62	73		180,301	180,301	168,061	5,000	7,240	-	-	161,184	143,399
4 Kitimat	KA040	5	-	25	-	-	1	40	13	2		35,960	35,960	32,460	2,500	1,000	-	-	35,071	32,460
5 Penticton, St. Andrew's	KA050	9	6	73	-	1	7	43	65	56		150,759	150,211	129,710	3,000	17,501	-	48,000	135,132	129,710
6 Prince George, St. Giles	KA060	16	58	124	-	2	5	118	110	153		235,619	229,501	192,160	9,922	27,419	1,919	49,641	178,040	192,160
7 Prince Rupert, First	KA070	2	2	12	-	1	11	15	8	12		32,457	32,457	30,032	906	1,519	-	-	6,481	30,032
8 Salmon Arm, St. Andrew's	KA080	4	2	35	-	1	1	33	22	7		73,265	68,265	62,415	4,000	1,850	-	-	54,525	62,415
9 Vernon, Knox	KA011	7	3	150	4	8	14	133	75	50		164,821	164,821	142,689	14,060	8,072	-	47,780	142,743	142,689
Grand Total 2016		67	147	698	7	22	63	611	558	640	-	1,338,178	1,105,474	959,563	61,259	84,652	5,777	193,485	1,089,900	934,901
Grand Total 2015		61	162	734	8	21	67	645	588	843	-	1,285,589	1,062,304	923,602	60,747	77,955	6,234	302,187	1,163,537	904,982
Increase		6				1	36					52,589	43,170	35,961	512	6,697				29,919
Decrease			15	36	1			34	30	203							457	108,702	73,637	

Synod of British Columbia

Statistics and Finances for the Year Ended December 31, 2016

43. Presbytery of Westminister

PASTORAL CHARGE	CONG ID	ELD	CH	HOU	BP	COMM ROLL			ATD	ADH	M	TOT REV	FROM CONG	CONG PURP	PRES-SHARE	OTH BEN	WMS/AMS	STPD	NORM EXP	\$ BASE
						AD	RE	MB												
1 Abbotsford, Calvin	WE010	5	29	128	6	5	8	148	96	80		320,206	258,089	225,497	16,930	15,662	-	47,008	480,900	120,510
2 Bradner	WE261	6	6	40	-	-	2	39	41	28	A	57,904	54,936	46,512	2,000	6,424	-	-	47,595	46,512
Burnaby:																				
3 Brentwood	WE020	4	1	21	1	-	1	16	45	28	A	147,682	126,682	120,682	6,000	-	-	25,689	151,231	120,682
4 Burnaby Taiwanese	WE320	5	10	69	2	4	24	70	81	52		108,770	108,770	80,011	5,000	23,759	-	20,076	77,114	80,011
5 Gordon	WE030	12	4	95	2	5	1	82	51	44	A	201,172	190,975	169,182	12,556	9,237	-	47,728	163,158	169,182
6 Chilliwack, Cooke's	WE050	7	5	51	-	6	19	59	42	32		135,074	135,074	134,414	660	-	-	49,742	146,623	134,074
7 Coquitlam	WE240	14	90	242	1	5	3	219	234	247	A	606,434	476,431	402,754	20,000	53,677	-	56,400	418,646	402,754
8 Langley	WE250	8	17	80	2	-	1	63	60	45		140,288	140,288	124,428	8,000	7,860	-	21,357	124,243	124,428
9 Maple Ridge, Haney	WE060	13	24	158	1	3	11	166	132	116		284,445	277,886	248,337	20,000	9,549	-	54,684	248,415	248,337
10 Mission, St. Paul's	WE260	7	20	52	-	-	1	40	45	53	M	131,080	131,080	119,083	4,000	7,997	-	44,583	103,156	119,083
New Westminster:																				
11 First	WE070	3	11	42	6	7	6	1	63	-		111,779	110,999	99,420	2,077	9,502	-	13,891	56,017	99,420
12 Knox	WE080	8	11	53	5	7	9	96	48	36		144,672	144,672	137,963	4,333	2,376	-	43,775	137,993	137,963
13 St. Aidan's	WE090	10	7	57	-	-	3	67	40	39	AM	128,064	128,064	116,151	9,000	2,913	-	-	123,204	114,951
14 North Vancouver, St. Andrew's & St. Stephen's	WE100	13	50	200	1	-	9	250	220	180	A	452,462	448,714	330,754	31,936	86,024	-	58,700	413,918	330,754
15 Richmond	WE110	12	30	127	1	16	8	144	116	70	M	423,369	423,369	386,636	22,000	14,733	-	59,583	364,951	386,636
Surrey:																				
16 City Centre	WE120	9	15	63	3	2	6	78	75	12		211,042	211,042	188,907	10,000	12,135	-	56,272	205,910	188,907
17 St. Andrew's-Newton	WE270	8	33	103	-	-	5	113	125	83	AM	218,771	190,749	164,563	16,620	9,566	-	56,163	164,513	164,563
Vancouver:																				
18 Central	WE140	10	11	75	-	4	2	65	49	37	A	243,180	93,180	87,900	5,280	-	-	47,647	72,496	87,900
19 Chinese	WE150	15	-	122	-	4	6	126	120	-		904,750	348,179	316,551	31,628	-	-	53,516	377,999	316,551
20 Fairview	WE160	12	34	90	-	-	7	94	95	58	A	269,666	269,666	229,561	23,000	17,105	-	37,500	305,246	229,561
21 First Hungarian	WE130	9	25	43	3	1	1	61	56	161	A	105,772	85,084	78,558	1,300	5,226	-	60,499	105,729	78,558
22 Kerrisdale	WE170	6	20	63	-	-	2	81	90	20	M	207,214	207,214	174,667	15,309	17,238	-	47,463	157,036	174,667
23 St. Columba	WE200	6	2	19	-	-	3	21	16	11	A	73,236	73,236	60,291	6,000	6,945	-	4,005	75,401	60,291
24 Vancouver Taiwanese	WE300	4	7	70	-	4	5	103	90	30	A	201,032	200,332	166,958	10,400	22,974	-	46,690	165,515	166,958
25 West Point Grey	WE210	4	-	22	-	1	2	32	20	8	A	104,244	104,244	93,784	5,880	4,580	-	-	92,996	93,784
26 West Vancouver	WE220	9	7	72	1	1	8	84	58	25	A	211,999	211,999	178,784	14,882	18,333	-	36,674	187,751	178,784
27 White Rock, St. John's	WE230	17	4	150	-	3	13	126	86	88		327,380	327,380	298,405	10,000	18,975	6,188	61,823	308,969	298,405
Grand Total 2016		236	473	2,307	35	78	166	2,444	2,194	1,583	5	6,471,687	5,478,334	4,780,753	314,791	382,790	6,188	1,051,468	5,276,695	4,674,226
Grand Total 2015		241	594	2,467	42	129	197	2,671	2,207	1,800	5	6,590,360	5,282,769	4,559,060	334,779	388,930	12,029	899,607	4,442,043	4,556,493
Increase												155,565	221,693					151,861	834,652	117,733
Decrease			5	121	160	7	51	31	227	13	217	118,673			19,988	6,140	5,841			

Synod of British Columbia

Statistics and Finances for the Year Ended December 31, 2016

44. Presbytery of Vancouver Island

PASTORAL CHARGE	CONG ID	ELD	CH	HOU	BP	COMM ROLL			ATD	ADH	M	TOT REV	FROM CONG	CONG PURP	PRES-SHARE	OTH BEN	WMS/AMS	STPD	NORM EXP	\$ BASE
						AD	RE	MB												
1 Campbell River, Trinity	VI010	9	22	86	-	-	1	86	80	65	A	161,344	161,344	144,782	10,688	5,874	-	51,550	153,098	107,451
2 Comox, Comox Valley	VI120	14	2	112	-	8	4	114	81	39		140,147	140,147	112,579	12,906	14,662	-	43,123	73,324	112,579
3 Duncan, St. Andrew's	VI020	15	25	167	2	6	12	166	159	49	A	368,679	270,917	233,414	18,500	19,003	-	32,765	338,919	208,770
4 Nanaimo, St. Andrew's	VI030	6	29	129	1	3	5	128	78	111		200,837	200,837	160,492	12,000	28,345	-	35,005	150,058	160,492
5 North Saanich, Saanich Peninsula	VI110	7	3	128	-	1	2	105	80	78		224,331	193,513	159,707	10,000	23,806	-	52,144	170,971	159,707

Synod of British Columbia

Statistics and Finances for the Year Ended December 31, 2016

44. Presbytery of Vancouver Island

PASTORAL CHARGE	CONG ID	ELD	CH	HOU	BP	COMM ROLL			ATD	ADH	M	TOT REV	FROM CONG	CONG PURP	PRES-SHARE	OTH BEN	WMS/AMS	STPD	NORM EXP	\$ BASE
						AD	RE	MB												
6 Parksville, St. Columba	VI040	15	-	129	-	3	15	151	104	31	A	202,593	199,491	163,951	15,000	20,540	-	42,933	171,712	163,951
7 Sooke, Knox	VI060	7	-	37	-	-	1	32	32	19	A	114,615	114,615	112,761	905	949	-	54,025	108,957	112,761
Victoria:																				
8 Chinese	VI070	3	8	38	-	-	19	41	35	23		53,306	53,306	42,611	6,000	4,695	-	19,000	72,568	42,611
9 Knox	VI080	13	4	65	-	4	85	55	11			237,861	174,934	147,949	13,500	13,485	-	49,464	228,460	146,949
10 St. Andrew's	VI090	23	38	197	-	4	12	184	145	127	A	329,827	329,827	287,667	24,000	18,160	-	48,300	317,419	287,667
11 Trinity	VI100	7	6	69	3	11	6	66	55	26	AM	171,742	139,172	123,789	7,000	8,383	-	43,746	148,282	123,789
Grand Total 2016		119	137	1,157	6	36	81	1,158	904	579	2	2,205,282	1,978,103	1,689,702	130,499	157,902	-	472,055	1,933,768	1,626,727
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
Increase		2	14	4			6				1	48,306	7,164	13,845	2,196			9,520	168,214	57,516
Decrease							28		34	83	334						8,877			

Synod of British Columbia

Statistics and Finances for the Year Ended December 31, 2016

45. Presbytery of Western Han-CA

PASTORAL CHARGE	CONG ID	ELD	CH	HOU	BP	COMM ROLL			ATD	ADH	M	TOT REV	FROM CONG	CONG PURP	PRES-SHARE	OTH BEN	WMS/AMS	STPD	NORM EXP	\$ BASE
						AD	RE	MB												
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
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	7	135	126	18	34	54	203	250	89		402,373	385,059	320,570	6,000	58,489	-	48,361	342,107	318,369
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	5	12	-	4	23	27	24			64,888	64,888	59,298	1,000	4,590	-	61,380	63,680	56,998
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 2016		46	884	1,254	99	284	205	2,072	2,340	2,128	3	3,488,018	3,262,571	2,849,834	47,000	365,737	-	445,309	2,995,312	2,692,924
Grand Total 2015		42	900	1,269	106	306	208	2,096	2,367	2,230	3	3,576,708	3,299,929	2,913,361	41,000	345,568	530	442,654	3,089,926	2,759,752
Increase		4													6,000	20,169		2,655		
Decrease			16	15	7	22	3	24	27	102		88,690	37,358	63,527			530		94,614	66,828

**1 . SYNOD OF ATLANTIC PROVINCES - DETAILS BY PRESBYTERIES
STATISTICAL AND FINANCIAL RETURNS FOR THE YEAR ENDED DECEMBER 31st 2016**

	MIN ROLL	CONGREGATIONS		ELD	CH	HOU	BP	COMM ROLL			ATD	ADH	M
		CONG	POINTS					AD	RE	MB			
1 Cape Breton	12	20	13	198	100	1,344	21	19	56	1,675	795	1,008	7
2 Newfoundland	4	3	3	42	98	438	13	-	19	463	170	174	-
3 Pictou	23	35	20	298	252	2,398	39	39	111	3,074	1,100	1,005	15
4 Halifax & Lunenburg	25	17	13	158	345	1,490	17	16	58	1,956	780	1,226	-
5 New Brunswick	26	37	20	195	356	1,404	21	30	78	2,001	1,436	996	18
6 Prince Edward Island	32	25	15	195	518	2,013	40	57	121	2,465	1,754	1,625	11
Grand Total 2016	122	137	84	1,086	1,669	9,087	151	161	443	11,634	6,035	6,034	51
Grand Total 2015	121	143	86	1,140	1,624	9,087	182	158	404	11,895	6,316	6,297	46
Increase	1				45			3	39				5
Decrease		6	2	54			31			261	281	263	

	TOT REV	FROM CONG	CONG PURP	PRES-SHARE	OTH BEN	WMS/AMS	STPD	NORM EXP	\$ BASE
2 Newfoundland	591,890	547,164	463,700	25,354	58,110	12,324	62,704	447,413	460,339
3 Pictou	2,135,583	1,861,434	1,665,296	144,669	51,469	19,850	488,036	1,888,206	1,651,794
4 Halifax & Lunenburg	1,969,161	1,780,416	1,379,795	163,605	237,016	8,710	453,352	1,646,282	1,321,488
5 New Brunswick	3,059,016	2,186,798	1,944,630	125,862	116,306	21,835	637,842	2,208,090	1,904,204
6 Prince Edward Island	3,145,235	2,533,824	2,338,676	98,674	96,474	8,848	532,183	2,733,152	2,031,113
Grand Total 2016	12,311,612	10,137,493	8,907,945	632,732	596,816	81,894	2,563,361	10,213,417	8,477,486
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
Increase	268,645				31,007			155,310	
Decrease		53,154	66,052	18,109		33,380	190,574		371,542

**2 . SYNOD OF QUEBEC & EASTERN ONTARIO - DETAILS BY PRESBYTERIES
STATISTICAL AND FINANCIAL RETURNS FOR THE YEAR ENDED DECEMBER 31st 2016**

	MIN ROLL	CONGREGATIONS		ELD	CH	HOU	BP	COMM ROLL			ATD	ADH	M
		CONG	POINTS					AD	RE	MB			
7 Quebec	6	7	7	28	14	173	4	4	11	176	145	68	2
8 Montreal	44	33	32	286	792	2,682	63	118	201	2,680	1,990	1,306	9
9 Seaway-Glengarry	25	27	13	197	414	1,685	24	38	117	2,208	900	1,065	5
10 Ottawa	42	20	21	261	704	2,332	44	70	159	2,576	1,662	1,893	2
11 Lanark & Renfrew	23	19	15	127	95	1,017	26	25	106	1,406	670	542	5
Grand Total 2016	140	106	88	899	2,019	7,889	161	255	594	9,046	5,367	4,874	23
Grand Total 2015	134	108	89	926	1,885	7,764	181	268	414	9,446	5,650	5,178	20
Increase	6				134	125			180				3
Decrease		2	1	27			20	13		400	283	304	

**2. SYNOD OF QUEBEC & EASTERN ONTARIO - DETAILS BY PRESBYTERIES
STATISTICAL AND FINANCIAL RETURNS FOR THE YEAR ENDED DECEMBER 31st 2016**

	TOT REV	FROM CONG	CONG PURP	PRES- SHARE	OTH BEN	WMS/ AMS	STPD	NORM EXP	\$ BASE
7 Quebec	713,474	434,708	413,548	13,420	7,740	-	152,247	398,624	413,548
8 Montreal	4,594,278	4,264,761	3,909,813	205,257	149,691	6,376	568,435	4,251,826	3,741,187
9 Seaway-Glengarry	2,487,861	1,989,630	1,815,817	95,564	78,249	12,649	598,159	2,132,398	1,799,994
10 Ottawa	5,567,579	4,532,735	3,905,324	308,739	318,672	3,661	660,200	4,640,701	3,830,122
11 Lanark & Renfrew	1,582,845	1,498,914	1,295,349	84,956	118,609	15,884	376,303	1,339,439	1,295,349
Grand Total 2016	14,946,037	12,720,748	11,339,851	707,936	672,961	38,570	2,355,344	12,762,988	11,080,200
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
Increase		243,631	192,125		92,973	8,646			352,768
Decrease	887,233			41,467			269,612	430,477	

**3. SYNOD OF CENTRAL, NORTHEASTERN ONTARIO AND BERMUDA - DETAILS BY PRESBYTERIES
STATISTICAL AND FINANCIAL RETURNS FOR THE YEAR ENDED DECEMBER 31st 2016**

	MIN ROLL	CONGREGATIONS		ELD	CH	HOU	BP	COMM ROLL			ATD	ADH	M
		CONG	POINTS					AD	RE	MB			
12 Kingston	28	16	14	109	104	924	6	35	134	1,044	670	446	5
13 Lindsay-Peterborough	35	28	20	209	259	1,742	27	45	143	2,176	1,142	891	7
14 Pickering	55	25	24	272	643	2,792	55	113	183	3,113	2,500	2,661	4
15 East Toronto	74	21	19	276	503	2,430	53	109	320	2,720	1,734	1,415	2
16 West Toronto	34	22	22	203	613	2,038	33	136	107	2,259	1,961	989	7
17 Brampton	58	34	31	312	812	3,317	77	92	272	4,239	2,055	2,341	10
18 Oak Ridges	42	22	22	199	606	2,187	52	96	150	2,674	2,107	1,706	10
19 Barrie	54	35	29	293	630	3,235	55	145	328	3,710	2,408	2,423	4
20 Temiskaming	3	4	4	26	23	143	-	8	6	134	109	103	1
21 Algoma & North Bay	12	9	6	80	75	634	14	7	37	678	434	412	1
22 Waterloo-Wellington	55	31	27	452	951	4,423	66	119	305	5,917	2,894	3,289	11
23 Eastern Han-Ca	55	16	16	60	1,383	2,784	123	507	243	4,368	4,497	1,770	1
Grand Total 2016	505	263	234	2,491	6,602	26,649	561	1,412	2,228	33,032	22,511	18,446	63
Grand Total 2015	506	266	237	2,585	6,582	27,109	555	1,408	2,384	34,333	23,177	19,815	75
Increase					20		6		4				
Decrease	1	3	3	94		460				156	1,301	666	1,369

**3. SYNOD OF CENTRAL, NORTHEASTERN ONTARIO AND BERMUDA - DETAILS BY PRESBYTERIES
STATISTICAL AND FINANCIAL RETURNS FOR THE YEAR ENDED DECEMBER 31st 2016**

	TOT REV	FROM CONG	CONG PURP	PRES- SHARE	OTH BEN	WMS/ AMS	STPD	NORM EXP	\$ BASE
12 Kingston	2,024,832	1,814,667	1,675,764	86,491	52,412	11,614	466,671	1,686,460	1,650,353
13 Lindsay-Peterborough	3,060,243	2,737,583	2,499,187	135,199	103,197	22,557	685,679	2,871,595	2,240,872
14 Pickering	7,066,284	5,843,134	5,128,893	310,076	404,165	12,737	1,079,803	5,389,517	5,066,083
15 East Toronto	10,704,748	9,177,506	7,600,370	416,762	1,160,374	2,210	923,602	8,375,340	7,569,067
16 West Toronto	5,383,761	4,954,711	4,618,245	200,645	135,821	14,654	835,115	4,763,777	4,248,582
17 Brampton	5,767,268	5,596,438	5,106,888	315,724	173,826	3,501	1,072,035	5,064,627	5,010,723
18 Oak Ridges	5,255,008	4,910,799	4,435,249	236,383	239,167	1,975	844,094	4,555,695	4,219,153
19 Barrie	5,775,128	5,151,356	4,540,295	282,200	328,861	17,392	1,064,861	4,831,172	4,273,706
20 Temiskaming	303,491	218,377	193,130	11,895	13,352	-	95,189	241,304	193,130
21 Algoma & North Bay	1,058,112	1,050,430	911,041	65,751	73,638	4,162	253,532	937,970	897,646
22 Waterloo-Wellington	8,283,870	7,373,366	6,439,624	412,900	520,842	26,341	1,243,985	6,753,294	5,920,574
23 Eastern Han-Ca	7,548,689	6,383,513	5,210,349	78,120	1,095,044	925	531,273	6,367,596	4,312,686
Grand Total 2016	62,231,434	55,211,880	48,359,035	2,552,146	4,300,699	118,068	9,095,839	51,838,347	45,602,575
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
Increase		436,825	501,886		49,002		78,888		1,183,686
Decrease	667,505			114,063		1,649		2,463,267	

**4. SYNOD OF SOUTHWESTERN ONTARIO - DETAILS BY PRESBYTERIES
STATISTICAL AND FINANCIAL RETURNS FOR THE YEAR ENDED DECEMBER 31st 2016**

	MIN ROLL	CONGREGATIONS		ELD	CH	HOU	BP	COMM ROLL			ATD	ADH	M
		CONG	POINTS					AD	RE	MB			
24 Hamilton	64	34	32	371	702	3,247	56	186	293	3,898	2,147	1,632	13
25 Niagara	42	19	18	175	228	1,626	26	75	134	1,929	1,170	713	6
26 Paris	28	16	15	141	397	1,692	34	46	95	1,923	1,349	1,849	2
27 London	47	25	20	290	583	2,764	26	115	174	3,104	1,883	1,660	4
28 Essex-Kent	19	14	13	127	354	2,371	23	89	140	2,019	1,440	2,082	1
29 Lambton-West Middlesex	20	18	15	155	221	1,218	14	50	62	1,395	890	892	-
30 Huron-Perth	29	20	15	216	372	2,106	31	38	140	3,294	1,366	974	9
31 Grey-Bruce-Maitland	39	35	24	232	342	2,324	30	31	169	2,844	1,273	1,807	14
Grand Total 2016	288	181	152	1,707	3,199	17,348	240	630	1,207	20,406	11,518	11,609	49
Grand Total 2015	284	186	157	1,786	3,348	17,566	245	670	1,538	21,011	11,870	12,005	55
Increase	4												
Decrease		5	5	79	149	218	5	40	331	605	352	396	6

**4. SYNOD OF SOUTHWESTERN ONTARIO - DETAILS BY PRESBYTERIES
STATISTICAL AND FINANCIAL RETURNS FOR THE YEAR ENDED DECEMBER 31st 2016**

	TOT REV	FROM CONG	CONG PURP	PRES- SHARE	OTH BEN	WMS/ AMS	STPD	NORM EXP	\$ BASE
24 Hamilton	6,898,263	6,016,460	5,356,899	392,488	267,073	24,288	1,075,906	5,832,732	5,308,460
25 Niagara	3,131,635	2,757,616	2,464,413	190,068	103,135	9,214	667,705	2,411,425	2,382,635
26 Paris	3,321,530	2,700,069	2,291,122	129,710	279,237	8,084	348,354	2,542,264	2,250,106
27 London	4,322,907	3,837,558	3,303,295	230,729	303,534	24,945	717,400	3,306,012	3,169,300
28 Essex-Kent	3,724,242	3,118,098	2,943,176	82,386	92,536	1,949	443,750	3,441,518	2,898,668
29 Lambton-West Middlesex	1,984,811	1,804,219	1,598,193	134,382	71,644	13,100	505,596	1,868,719	1,593,313
30 Huron-Perth	3,755,062	2,604,121	2,231,295	163,858	208,968	47,086	514,025	2,351,939	2,205,034
31 Grey-Bruce-Maitland	3,517,076	2,857,850	2,461,717	182,240	212,894	25,379	632,113	2,431,050	2,436,052
Grand Total 2016	30,655,526	25,695,991	22,650,110	1,505,861	1,539,021	154,045	4,904,849	24,185,659	22,243,568
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
Increase	1,629,301				187,919		271		294,443
Decrease		94,558	190,492	92,984		51,784		182,270	

**5. SYNOD OF MANITOBA & NORTH WESTERN ONTARIO - DETAILS BY PRESBYTERIES
STATISTICAL AND FINANCIAL RETURNS FOR THE YEAR ENDED DECEMBER 31st 2016**

	MIN ROLL	CONGREGATIONS		ELD	CH	HOU	BP	COMM ROLL			ATD	ADH	M
		CONG	POINTS					AD	RE	MB			
32 Superior	4	5	5	70	67	661	3	-	22	667	281	620	2
33 Winnipeg	22	15	15	104	224	817	20	69	33	1,057	719	826	2
34 Brandon	9	9	9	57	49	456	8	5	35	527	267	279	1
Grand Total 2016	35	29	29	231	340	1,934	31	74	90	2,251	1,267	1,725	5
Grand Total 2015	39	27	27	238	308	1,960	34	113	122	2,302	1,481	1,655	5
Increase		2	2		32								70
Decrease	4			7		26	3	39	32	51	214		

	TOT REV	FROM CONG	CONG PURP	PRES- SHARE	OTH BEN	WMS/ AMS	STPD	NORM EXP	\$ BASE
32 Superior	676,978	637,016	561,805	52,042	23,169	1,030	130,678	590,218	553,633
33 Winnipeg	1,686,627	1,603,677	1,406,938	84,149	112,590	1,605	435,348	1,480,300	1,404,986
34 Brandon	750,641	739,826	699,974	24,519	15,333	-	269,003	773,021	695,974
Grand Total 2016	3,114,246	2,980,519	2,668,717	160,710	151,092	2,635	835,029	2,843,539	2,654,593
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
Increase		166,673	188,285	4,672		50	45,083	33,668	189,888
Decrease	11,736				26,284				

**6. SYNOD OF SASKATCHEWAN - DETAILS BY PRESBYTERIES
STATISTICAL AND FINANCIAL RETURNS FOR THE YEAR ENDED DECEMBER 31st 2016**

	MIN ROLL	CONGREGATIONS CONG POINTS		ELD	CH	HOU	BP	COMM ROLL			ATD	ADH	M
								AD	RE	MB			
35 Assiniboia	7	11	10	82	134	528	7	19	56	648	317	375	2
36 Northern Saskatchewan	17	8	7	56	90	470	7	5	28	420	295	458	2
Grand Total 2016	24	19	17	138	224	998	14	24	84	1,068	612	833	4
Grand Total 2015	25	21	18	137	224	1,102	26	18	95	1,175	625	706	2
Increase				1				6				127	2
Decrease	1	2	1			104	12		11	107	13		
	TOT REV	FROM CONG	CONG PURP	PRES- SHARE	OTH BEN	WMS/ AMS	STPD	NORM EXP		\$ BASE			
35 Assiniboia	1,278,868	899,401	805,154	40,020	54,227	-	189,321	990,307	805,154				
36 Northern Saskatchewan	791,500	633,504	553,223	37,800	42,481	2,811	175,909	780,691	553,125				
Grand Total 2016	2,070,368	1,532,905	1,358,377	77,820	96,708	2,811	365,230	1,770,998	1,358,279				
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				
Increase		61,853	53,699		9,320			256,117	53,609				
Decrease	259,885				1,166		824	40,205					

**7. SYNOD OF ALBERTA & THE NORTHWEST - DETAILS BY PRESBYTERIES
STATISTICAL AND FINANCIAL RETURNS FOR THE YEAR ENDED DECEMBER 31st 2015**

	MIN ROLL	CONGREGATIONS CONG POINTS		ELD	CH	HOU	BP	COMM ROLL			ATD	ADH	M
								AD	RE	MB			
37 Peace River	2	6	6	19	38	217	4	-	8	170	142	228	5
38 Edmonton-Lakeland	26	13	12	108	200	891	9	45	35	899	672	603	2
39 Central Alberta	10	9	9	54	108	577	23	28	45	520	377	580	3
40 Calgary-Macleod	37	14	13	208	730	2,341	41	155	117	2,503	1,494	1,881	3
Grand Total 2016	75	42	40	389	1,076	4,026	77	228	205	4,092	2,685	3,292	13
Grand Total 2015	78	43	41	400	1,215	3,845	89	159	238	4,058	2,727	3,368	10
Increase						181		69		34			3
Decrease	3	1	1	11	139		12		33		42	76	
	TOT REV	FROM CONG	CONG PURP	PRES- SHARE	OTH BEN	WMS/ AMS	STPD	NORM EXP		\$ BASE			
37 Peace River	409,770	394,138	333,216	26,780	34,142	-	83,312	283,764	333,216				
38 Edmonton-Lakeland	2,178,516	1,628,122	1,442,259	95,129	90,734	-	350,867	1,623,169	1,312,958				
39 Central Alberta	809,520	802,660	699,028	66,066	37,566	-	230,721	785,945	699,028				
40 Calgary-Macleod	4,810,156	4,429,565	3,924,816	304,689	200,060	50,591	650,858	4,293,544	3,859,138				
Grand Total 2016	8,207,962	7,254,485	6,399,319	492,664	362,502	50,591	1,315,758	6,986,422	6,204,340				
Grand Total 2015	9,777,124	7,347,208	6,481,455	510,111	355,642	62,822	1,422,772	6,961,048	6,360,397				
Increase					6,860			25,374					
Decrease	1,569,162	92,723	82,136		17,447		12,231	107,014	156,057				

**8. SYNOD OF BRITISH COLUMBIA - DETAILS BY PRESBYTERIES
STATISTICAL AND FINANCIAL RETURNS FOR THE YEAR ENDED DECEMBER 31st 2015**

	MIN ROLL	CONGREGATIONS CONG POINTS		ELD	CH	HOU	BP	COMM ROLL			ATD	ADH	M
								AD	RE	MB			
41 Kootenay	6	5	5	29	42	242	2	10	34	191	244	163	2
42 Kamloops	20	9	9	67	147	698	7	22	63	611	558	640	-
43 Westminster	81	27	27	236	473	2,307	35	78	166	2,444	2,194	1,583	5
44 Vancouver Island	36	11	11	119	137	1,157	6	36	81	1,158	904	579	1
45 Western Han-Ca	34	13	13	46	884	1,254	99	284	205	2,072	2,340	2,128	3
Grand Total 2016	177	65	65	497	1,683	5,658	149	430	549	6,476	6,240	5,093	11
Grand Total 2015	172	66	65	493	1,854	5,884	162	530	525	6,816	6,402	6,026	12
Increase	5			4					24				
Decrease		1			171	226	13	100		340	162	933	1

	TOT REV	FROM CONG	CONG PURP	PRES- SHARE	OTH BEN	WMS/ AMS	STPD	NORM EXP	\$ BASE
41 Kootenay	756,148	659,144	544,822	42,758	71,564	-	137,540	504,320	498,970
42 Kamloops	1,338,178	1,105,474	959,563	61,259	84,652	5,777	193,485	1,089,900	934,901
43 Westminster	6,471,687	5,478,334	4,780,753	314,791	382,790	6,188	1,051,468	5,276,695	4,674,226
44 Vancouver Island	2,205,282	1,978,103	1,689,702	130,499	157,902	-	472,055	1,933,768	1,626,727
45 Western Han-Ca	3,488,018	3,262,571	2,849,834	47,000	365,737	-	445,309	2,995,312	2,692,924
Grand Total 2016	14,259,313	12,483,626	10,824,674	596,307	1,062,645	11,965	2,299,857	11,799,995	10,427,748
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
Increase		215,218	214,418		14,247		2,011	709,807	129,786
Decrease	223,641				13,447	6,828			

GENERAL SUMMARY BY SYNODS
STATISTICAL AND FINANCIAL RETURNS FOR THE YEAR ENDED DECEMBER 31st 2016

	MIN ROLL	CONGREGATIONS		ELD	CH	HOU	BP	COMM ROLL			ATD	ADH	M
		CONG	POINTS					AD	RE	MB			
1 Atlantic Provinces	122	137	84	1,086	1,669	9,087	151	161	443	11,634	6,035	6,034	51
2 Quebec & Eastern Ontario	140	106	88	899	2,019	7,889	161	255	594	9,046	5,367	4,874	23
3 Central, Northeastern Ontario and Bermuda	505	263	234	2,491	6,602	26,649	561	1,412	2,228	33,032	22,511	18,446	63
4 Southwestern Ontario	288	181	152	1,707	3,199	17,348	240	630	1,207	20,406	11,518	11,609	49
5 Manitoba & North Western Ontario	35	29	29	231	340	1,934	31	74	90	2,251	1,267	1,725	5
6 Saskatchewan	24	19	17	138	224	998	14	24	84	1,068	612	833	4
7 Alberta & The Northwest	75	42	40	389	1,076	4,026	77	228	205	4,092	2,685	3,292	13
8 British Columbia	177	65	65	497	1,683	5,658	149	430	549	6,476	6,240	5,093	11
Grand Total 2016	1,366	842	709	7,438	16,812	73,589	1,384	3,214	5,400	88,005	56,235	51,906	219
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
Increase	7												
Decrease		18	11	267	228	728	90	110	320	3,031	2,013	3,144	6

	TOT REV	FROM CONG	CONG PURP	PRES- SHARE	OTH BEN	WMS/ AMS	STPD	NORM EXP	\$ BASE
1 Atlantic Provinces	12,311,612	10,137,493	8,907,945	632,732	596,816	81,894	2,563,361	10,213,417	8,477,486
2 Quebec & Eastern Ontario	14,946,037	12,720,748	11,339,851	707,936	672,961	38,570	2,355,344	12,762,988	11,080,200
3 Central, Northeastern Ontario and Bermuda	62,231,434	55,211,880	48,359,035	2,552,146	4,300,699	118,068	9,095,839	51,838,347	45,602,575
4 Southwestern Ontario	30,655,526	25,695,991	22,650,110	1,505,861	1,539,021	154,045	4,904,849	24,185,659	22,243,568
5 Manitoba & North Western Ontario	3,114,246	2,980,519	2,668,717	160,710	151,092	2,635	835,029	2,843,539	2,654,593
6 Saskatchewan	2,070,368	1,532,905	1,358,377	77,820	96,708	2,811	365,230	1,770,998	1,358,279
7 Alberta & The Northwest	8,207,962	7,254,485	6,399,319	492,664	362,502	50,591	1,315,758	6,986,422	6,204,340
8 British Columbia	14,259,313	12,483,626	10,824,674	596,307	1,062,645	11,965	2,299,857	11,799,995	10,427,748
Grand Total 2016	147,796,498	128,017,647	112,508,028	6,726,176	8,782,444	460,579	23,735,267	122,401,365	108,048,789
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
Increase		883,765	811,733		365,044				1,676,581
Decrease	1,721,216			294,011	98,000	481,152	1,895,738		

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		No. Presbytery	
1	Cape Breton	23	Eastern Han-Ca
2	Newfoundland	24	Hamilton
3	Pictou	25	Niagara
4	Halifax & Lunenburg	26	Paris
5	New Brunswick	27	London
6	Prince Edward Island	28	Essex-Kent
7	Quebec	29	Lambton-West Middlesex
8	Montreal	30	Huron-Perth
9	Seaway-Glengarry	31	Grey-Bruce-Maitland
10	Ottawa	32	Superior
11	Lanark & Renfrew	33	Winnipeg
12	Kingston	34	Brandon
13	Lindsay-Peterborough	35	Assiniboia
14	Pickering	36	Northern Saskatchewan
15	East Toronto	37	Peace River
16	West Toronto	38	Edmonton-Lakeland
17	Brampton	39	Central Alberta
18	Oak Ridges	40	Calgary-Macleod
19	Barrie	41	Kootenay
20	Temiskaming	42	Kamloops
21	Algoma & North Bay	43	Westminster
22	Waterloo-Wellington	44	Vancouver Island
		45	Western Han-Ca

Congregation	Presbytery	Congregation	Presbytery
A			
Abbotsford:		Ashburn, Burns	14
Calvin	43	Ashfield	31
Korean	45	Ripley, Knox	
Acton (ON), Knox	17	Athelstan	8
Acton (NB) (see Harvey Station)	5	Atwood	30
Agincourt, Knox (Toronto)	14	Aurora, St. Andrew's	18
Ajax:		Avonmore St. Andrew's	9
St. Andrew's	14	Finch, St. Luke's-Knox	
St. Timothy's	14	Gravel Hill, St. James-St. Andrew's	
Alberton, (Ancaster)	24	Avonton	30
Alliston, Knox	19	Motherwell-Avonbank	
Mansfield, St. Andrew's		B	
Alma, St. Andrew's (see Elora)	22	Baddeck, Knox	1
Almonte	11	St. Ann's, Ephriam Scott	
Carleton Place, St. Andrew's		Baden, Livingston	22
Alvinston, Guthrie	29	Ballyduff	13
Napier, St. Andrew's		Banff, St. Paul's	40
Amherst Island, St. Paul's	12	Barney's River-Marshy Hope	3
Amherstburg, St. Andrew's	28	Barnesville (see Hampton)	5
Amherstview, Trinity	12	Barrie:	
Ancaster:		Essa Road	19
Alberton	24	St. Andrew's	19
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 (see Northern New Brunswick Regional Ministry).....	5	Burk's Falls, St. Andrew's	21
Baxter, Living Faith Community	19	Magnetawan, Knox	
Bayfield, Knox	30	Sundridge, Knox	
Beaconsfield, Briarwood	8	Burlington:	
Beauharnois, St. Edward's	8	Brant Hills	24
Beaverton, Beacan	13	Burlington East	24
Gamebridge, Knox		Knox	24
Beechwood, St. Andrew's	29	St. Paul's	24
Beersville, St. James (see Bass River)	5	Burnaby:	
Beeton, St. Andrew's	18	Brentwood	43
Belfast:		Burnaby Yulbahng	45
St. John's	6	Gordon	43
Wood Islands		Taiwanese	43
Bellafield, Knox	34	Bumbrae, St. Andrew's (see Campbellford)	13
Belleville:		C	
St. Andrew's	12	Caintown, St. Paul's	9
St. Columba	12	Lansdowne, Church of the Covenant	
Belmore, Knox	31	Caledonia	24
Bermuda, Hamilton, St. Andrew's	16	Calgary:	
Big Bras d'Or, St. James (see Boularderie)...	1	Calvin, Hungarian	40
Binbrook, Knox (see Carluke)	24	Centennial	40
Black River Bridge, St. Paul's		Grace	40
(see Miramichi, Chatham)	5	Knox	40
Blue Mountain, Knox	3	Korean	45
East River St. Mary's, Zion		St. Andrew's	40
Garden of Eden, Blair		St. Giles	40
Bobcaygeon, Knox	13	Valleyview Community	40
Bolsover, St. Andrew's	13	Varsity Acres	40
Woodville Community		Westminster	40
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		Campbell River, Trinity	44
Bowmanville, St. Andrew's	13	Campbellford, St. Andrew's	13
Bracebridge, Knox	19	Bumbrae, St. Andrew's	
Bradford, St. John's	18	Campbellton, Knox (see Northern New Brunswick Regional Ministry)	5
Bradner	43	Campbellville, St. David's	17
Bramalea, St. Paul's	17	Canoe Cove (see Central Parish)	6
Brampton:		Carberry, Knox-Zion	34
Bramalea North	17	Cardigan, St. Andrew's (see Montague)	6
Heart Lake	17	Cariboo Region, Cariboo	42
St. Andrew's	17	Carleton Place, St. Andrew's (see Almonte) .	11
Brandon:		Carp, Trinity	10
First	34	Carluke, St. Paul's	24
St. Andrew's	34	Binbrook, Knox	
Brantford:		Catalone, St. James (see Louisburg-Catalone Charge)	1
Alexandra	26	Central Grey-Bruce Cooperative Ministry ...	31
Central	26	Chatsworth, St. Andrew's	
Greenbrier	26	Chesley, Geneva	
Korean	23	Dornoch, Latona	
Briercrest, Knox (see Moose Jaw)	35	Southampton, St. Andrew's	
Bristol Memorial (see Fort Coulonge)	11	Central Parish Pastoral Charge	6
Brockville, First	9	Canoe Cove	
Brookfield Pastoral Charge	6	Clyde River, Burnside	
Brookfield		Centre Road, Knox	29
Glasgow Road		Charlotte County Pastoral Charge	5
Hunter River		St. Andrew's, Greenock	
Brussels, Melville	30	St. Stephen, St. Stephen's	
Molesworth, St. Andrew's		St. George, The Kirk	
Burgoyne (see Port Elgin)	31	Pennfield, The Kirk	

Congregation	Presbytery	Congregation	Presbytery
Charlottetown:		Deseronto, Church of the Redeemer	12
St. James	6	Dixonville, Strang	37
St. Mark's	6	Doon (Kitchener)	22
Marshfield, St. Columba's		Dorchester	27
Zion	6	South Nissouri	
Chateauguay, Maplewood	8	Dornoch, Latona (see Central Grey-Bruce	
Chatham:		Cooperative Ministry)	31
First	28	Dover, New St. Andrew's	28
Korean Church of Chatham-Kent	23	Valetta	
St. James	28	Dresden, St. Andrew's	28
Chatsworth, St. Andrew's (see Grey-Bruce		Dromore, Amos	31
Cooperative Ministry)	31	Holstein, Knox	
Chauvin, Westminster	38	Normanby, Knox	
Chesley, Geneva (see Central Grey-Bruce		Dublin Shore, Knox (see New Dublin-	
Cooperative Ministry)	31	Conquerall)	4
Chesterville, St. Andrew's	9	Duncan, St. Andrew's	44
Morewood		Dundas, Knox	24
Winchester, St. Paul's		Dundalk, Erskine	31
Chetwynd, Shared Ministry	37	Swinton Park, St. Andrew's	
Chilliwack, Cooke's	43	Dunedin, Knox	19
Chinese		Dunnville, Knox	25
Markham	18	Dunvegan, Kenyon	9
Mississauga	17	Kirk Hill, St. Columba	
Montreal	8	Durham (ON)	31
Toronto	15	Durham (NS) (see West River)	3
Vancouver	43	Dutton, Knox-St. Andrew's	27
Victoria	44	Duvernay, St. John's (see Laval)	8
Windsor	28		
Clairville, St. Andrew's (see Bass River)	5	E	
Claude	17	East Oro, Essen (see Uptergrove)	19
Clyde River, Burnside (see Central Parish)	6	East River Pastoral Charge	3
Cobden, St. Andrew's	11	St. Paul's	
Cobourg, St. Andrew's	13	Springville	
Colborne, Old St. Andrew's	13	Sunnybrae, Calvin	
Coldwater, St. Andrew's	19	East River St. Mary's, Zion	
Collingwood, First	19	(see Blue Mountain)	3
Comox, Comox Valley	44	Eckville, St. Paul's	39
Conn, Knox (see Mount Forest)	22	Eden Mills (see Rockwood)	22
Coquitlam	43	Edmonton:	
Cornwall, St. John's	9	Antioch	45
Corunna, St. Andrew's	29	Callingwood Road	38
Côte des Neiges (Montreal)	8	Calvin Hungarian	38
Cranbrook (BC), Knox	41	Dayspring	38
Cranbrook (ON), Knox	30	First	38
Creemore, St. Andrew's Maple Cross	19	Korean	45
Cresswell, St. John's	13	Mill Woods	38
Creston, St. Stephen's	41	St. Andrew's	38
Crieff, Knox	22	Westmount	38
Crinan, Argyle	27	Braeside, St. Albert	
Largie, Duff's		Elmira, Gale	22
Cromarty	30	Elmsdale, St. Matthew's	4
Seaforth, First		Hardwood Lands	
D		Elmvale	19
Dalhousie, St. John's (see Northern New		Flos, Knox	
Brunswick Regional Ministry)	5	Elora, Knox	22
Dartmouth:		Alma, St. Andrew's	
Iona	4	Elphin (see McDonald's Corner)	11
St. Andrew's	4	Embros, Knox	26
Dawn Township, Knox (see Petrolia)	29	Englehart:	
Dawson Creek, St. James	37	St. Paul's	20
Dean, Sharon	4	Erin, Burns	17
Delhi, Calvin	26	Osprings, Knox	
Derby, Ferguson (see Ferguson, Grace		Exeter, Caven (see Mitchell)	30
and St. James Pastoral Charge)	5		

Congregation	Presbytery
F	
Fenelon Falls, St. Andrew's	13
Glenarm, Knox	
Fergus, St. Andrew's	22
Ferguson, Grace and St. James	
Pastoral Charge	5
Derby, Ferguson	
Millerton, Grace	
Miramichi, St. James	
Feversham, Burns (see Markdale)	31
Finch, St. Luke's-Knox (see Avonmore)	9
Fingal, Knox	27
Flos, Knox (see Elmvale)	19
Fonthill, Kirk on the Hill	25
Forest, St. James	29
Formosan, Toronto	15
Fort Coulonge, St. Andrew's	11
Bristol Memorial	
Fort Erie, St. Andrew's-Knox	25
Fort McMurray, Faith	38
Fort St. John, St. John	37
Framboise, St. Andrew's (see Grand River) ..	1
Fredericton, St. Andrew's	5
Freeland (see Richmond Bay).....	6
G	
Gairloch, St. Andrew's	
(see Hopewell)	3
Galt, Knox's (Cambridge)	22
Gamebridge, Knox (see Beaverton)	13
Gananoque, St. Andrew's	12
Ganton (see Lloydminster)	38
Garden of Eden, Blair	
(see Blue Mountain)	3
Gatineau, St. Andrew's (Aylmer)	10
Gem (see Bassano)	40
Georgetown:	
Knox	17
Limehouse	
Union	17
Geraldton, St. Andrew's	32
Glace Bay, St. Paul's	1
Glamis (see Paisley)	31
Glasgow Road	
(see Brookfield Pastoral Charge)	6
Glenarm, Knox (see Fenelon Falls)	13
Glencoe	27
Wardsville, St. John's	
Glenelg	3
Goderich, Knox	30
Gordonville, St. Andrew's (see Arthur)	22
Grand Falls/Windsor, St. Matthew's	2
Grand River	1
Framboise, St. Andrew's	
Loch Lomond, Calvin	
Grand Valley, Knox	17
Grande Prairie, Forbes	37
Gravel Hill, St. James-St. Andrew's	
(see Avonmore)	9
Gravenhurst, Knox	19
Greenhill, Salem (see West River)	3
Greenock, St. Andrew's	5
Grenfell, Trinity	35
Grimsby, St. John's	24

Congregation	Presbytery
Guelph:	
Knox	22
Kortright	22
St. Andrew's	22
Westminster-St. Paul's	22
H	
Hagersville, St. Andrew's	24
Halifax:	
Calvin	4
Church of St. David	4
Halton Hills:	
Acton, Knox	17
Georgetown, Knox	17
Limehouse	
Hamilton:	
Central	24
Chalmers	24
Chedoke	24
Erskine	24
John Calvin Hungarian	24
MacNab Street	24
New Westminster	24
Roxborough Park	24
St. Columba	24
St. Cuthbert's	24
St. David	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
Harriston, Knox-Calvin	22
Hartsville	6
Harvey Station, Knox	5
Acton (NB)	
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
Hungarian Mission Preaching Point	
(Kitchener)	22
John Calvin (Hamilton)	24

Congregation	Presbytery
Hunter River (see Brookfield Pastoral Charge)	6
Huntingdon, St. Andrew's	8
Huntsville, St. Andrew's	19
I	
Ingersoll, St. Paul's	26
Ingleside, St. Matthew's (see Morrisburg) ...	9
Innerkip	26
Innisfail, St. Andrew's	39
Inverness, St. Andrew's	7
Iroquois, Riverview	9
Ivy	19
J	
Jarratt, Willis, (see Uptergrove)	19
Jarvis, Knox	24
Walpole, Chalmers	
K	
Kamloops, St. Andrew's	42
Kanata, Trinity (see Carp).....	10
Kapuskasing, St. John's	20
Kars, St. Andrew's	10
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)	
Korean:	
Abbotsford	45
Brantford	23
Burnaby Yulbahng	45
Calgary	45
Chatham, Church of Chatham-Kent	23

Congregation	Presbytery
Korean (cont'd):	
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
Oshawa, Hebron	23
Port Coquitlam, Soojung	45
Surrey:	
Korean	45
Saem Mool	45
Thornhill, Vaughan Community	23
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
Kouchibouquac, Knox (see Miramichi, Chatham)	5
L	
Lachute, Margaret Rodger Memorial	8
Lake Ainslie (see Middle River)	1
Lake Dore	11
Lakefield, St. Andrew's	13
Lakehurst, Knox	
Lakehurst, Knox (see Lakefield)	13
Lakeshore, St. Andrew's	28
Lancaster, St. Andrew's	9
Martintown, St. Andrew's	
Langley	43
Lansdowne, Church of the Covenant (see Caintown)	9
Largie, Duff (see Crinan)	27
Laval (Duvernay), St. John's	8
Leamington, Knox	28
Leaskdale, St. Paul's	14
Leggatt's Point	7
Lethbridge, St. Andrew's	40
Limehouse (see Georgetown)	17
Lindsay, St. Andrew's	13
Listowel, Knox	30
Little Harbour	3
Pictou Landing, Bethel	
Little Narrows	1
Whycocomagh, St. Andrew's	
Lloydminster, Knox	38
Ganton	
Loch Lomond, Calvin (see Grand River)	1
Lochwinnoch	11
Lockport Community	33

Congregation	Presbytery	Congregation	Presbytery
London:		Milton:	
Almanarah	27	Boston	17
Chalmers	27	Omagh	
Elmwood Avenue	27	Knox	17
Korean	23	Milverton, Burns	30
New St. James	27	Monkton, Knox	
Oakridge	27	Mira Pastoral Charge	1
St. George's	27	Marion Bridge, St. Columba	
St. Lawrence	27	Mira Ferry, Union	
Trinity Community	27	Miramichi (Chatham), Calvin	5
Westmount	27	Black River Bridge, St. Paul's	
Lost River	8	Kouchibouquac, Knox	
Lot 14 (see Richmond Bay)	6	Miramichi, St. James (see Grace, Ferguson	
Louisbourg-Catalone Pastoral Charge	1	and St. James Pastoral Charge)	5
Catalone, St. James		Mississauga:	
Louisbourg, Zion		Almanarah	17
Lower Sackville, First Sackville	4	Chinese	17
Lucknow	31	Clarkson Road	17
South Kinloss		Dixie	17
Lunenburg, St. Andrew's	4	Erindale	17
Rose Bay, St. Andrew's		Glenbrook	17
M		St. Andrew's (Port Credit)	17
MacLennan's Mountain, St. John's	3	St. Andrew's (Streetsville)	17
McClure's Mills, St. Paul's		We	23
(see Truro, St. James)	4	Westside	23
McDonalds Corners, Knox	11	White Oak	17
Elphin		Mission, St. Paul's	43
Snow Road		Mistawasis	36
Madoc, St. Peter's	12	Mitchell, Knox	30
Magnetawan, Knox (see Burk's Falls)	21	Exeter, Caven	
Maisonneuve (Montreal)	8	Molesworth, St. Andrew's (see Brussels)	30
Malton, St. Mark's	17	Moncton, St. Andrew's	5
Manotick, Knox	10	Monkton, Knox (see Milverton)	30
Mansfield (see Alliston)	19	Montague:	
Maple, St. Andrew's	18	St. Andrew's	6
Maple Ridge, Haney	43	Cardigan, St. Andrew's	
Marion Bridge, St. Columba (see Mira		Wellspring	6
Pastoral Charge)	1	Montreal:	
Markdale Cooke's	31	Arabic	8
Feversham		Chinese	8
Markham:		Côte des Neiges	8
Celebration	18	Eglise St. Luc	8
Chapel Place	18	Ghanaian	8
Chinese	18	Hungarian	8
St. Andrew's	18	Kensington	8
Marshfield (see Charlottetown, St. Mark's) ...	6	La Communauté chrétienne Siloé Canada	8
Martintown, St. Andrew's (see Lancaster)	9	Livingstone	8
Maxville, St. Andrew's	9	Maisonneuve	8
Moose Creek, Knox		Snowdon	8
Meaford, Knox	31	St. Andrew and St. Paul	8
Medicine Hat, St. John's	40	Seo Kwang	23
Melbourne:		Taiwanese Robert Campbell	8
Guthrie (see Appin)	27	Westminster (Pierrefonds)	8
St. Andrew's (Quebec)	7	Montreal West	8
Melfort, St. James	36	Moore Knox	29
Tisdale, St. Andrew's		Mooretown, St. Andrew's	29
Melita	34	Moose Creek, Knox (see Maxville)	9
Merigomish, St. Paul's (see Westville)	3	Moose Jaw, St. Mark's	35
Middle River, Farquharson	1	Briercrest, Knox	
Lake Ainslie		Moosomin, St. Andrew's	35
Midland, Knox	19	Morewood (see Chesterville)	9
Millerton, Grace (see Ferguson, Grace and		Morrisburg, Knox	9
St. James Pastoral Charge	5	Ingleside, St. Matthew's	
Mille Isles	8	Mosa, Burns	27
		Moser River, St. Giles	3

Congregation	Presbytery	Congregation	Presbytery
Motherwell, Avonbank (see Avonton)	30	Nottawa, Emmanuel	19
Mountain, Knox (see Kemptville)	9	O	
Mount Forest, St. Andrew's	22	Oakville:	
Conn, Knox		Hopedale	17
Mount Pleasant	26	Knox	17
Mount Royal, Town of	8	Knox Sixteen	17
N		Trafalgar	17
Nanaimo:		O'Leary, West Point	6
Korean	45	Olds, St. Andrew's	39
St. Andrew's	44	Omagh (see Boston)	17
Napier, St. Andrew's (see Alvinston)	29	Orangeville, Tweedsmuir Memorial	17
Nassagaweya	17	Orillia:	
Neepawa, Knox	34	St. Andrew's	19
New Carlisle, Knox (see Northern New Brunswick Regional Ministry).....	5	St. Mark's	19
New Dublin-Conquerall	4	Orkney	39
Dublin Shore, Knox		Orleans, Grace	10
West Dublin, St. Matthew's		Oshawa:	
New Glasgow:		Knox	14
First	3	Hebron	23
St. Andrew's	3	St. Luke's	14
New Jersey, Zion (see Tabusintac)	5	St. James	
New Liskeard, St. Andrew's	20	St. Paul's	14
New London, St. John's (see Kensington) ...	6	Ospringle, Knox (see Erin)	17
New Minas, Kings	4	Ottawa:	
New Westminster:		Barhaven	10
First	43	Calvin Hungarian	10
Knox	43	Gloucester	10
St. Aidan's	43	Knox	10
Newmarket, St. Andrew's	18	Parkwood	10
Niagara Falls:		St. Andrew's	10
Chippawa	25	St. David & St. Martin	10
Drummond Hill	25	St. Giles	10
Korean	23	St. Paul's	10
Stamford	25	St. Stephen's	10
Niagara-on-the-Lake, St. Andrew's	25	St. Timothy's	10
Ninga	34	Trinity (Carp)	10
Nine Mile Creek	6	Westminster	10
Nobleton, St. Paul's	18	Owen Sound, St. Andrew's	31
Noel Road, St. James	4	Oxford-Riverview Pastoral Charge	3
Normanby, Knox (see Dromore)	31	Oxford, St. James	
North Bay, Calvin	21	Riverview, St. Andrew's	
North Battleford, St. Andrew's	36	P	
North Caradoc-St. Andrew's.....	27	Paisley, Westminster	31
Komoka, Knox		Glammis, St. Paul's	
North Easthope, Knox	30	Palmerston, Knox	22
North Pelham, First	25	Paris	26
Rockway		Parry Sound, St. Andrew's	19
North River and North Shore, St. Andrew's ..	1	Parksville, St. Columba	44
North Saanich, Saanich Peninsula	44	Pembroke, First	11
North Sydney, St. Giles	1	Penetanguishene, First	19
North Tryon	6	Pennfield, The Kirk (see Charlotte County Pastoral Charge)	5
North Vancouver, St. Andrew's & St. Stephen's	43	Penticton, St. Andrew's	42
North Yarmouth, St. James	27	Perth, St. Andrew's	11
Northern New Brunswick Regional Ministry	5	Petawawa	11
Bathurst, St. Luke		Peterborough:	
Campbellton, Knox		St. Giles	13
Dalhousie, St. John's		South Monaghan, Centreville	
New Carlisle, Knox		St. Paul's	13
Norval	17	St. Stephen's	13
Norwich, Knox	26	Petrolia, St. Andrew's	29
Bookton		Dawn Township, Knox	
Norwood, St. Andrew's	13	Pickering, Amberlea.....	14
Havelock, Knox		Picton, St. Andrew's	12

Congregation	Presbytery	Congregation	Presbytery
Pictou:		Rockwood	22
First	3	Eden Mills	
St. Andrew's	3	Rocky Mountain House, Memorial	39
Pictou Landing, Bethel (see Little Harbour)	3	Rose Bay, St. Andrew's (see Lunenburg)	4
Pierrefonds, Westminster (Montreal)	8	Roslin, St. Andrew's (see Tweed)	12
Pinawa, Pinawa Christian Fellowship	33	Ross Ferry, Knox (see Bourlarderie)	1
Pincourt, Ile Perrot	8		
Pittsburgh, St. John's (see Kingston)	12	S	
Sandhill		St. Albert, Braeside (see Edmonton,	
Point Edward	29	Westmount).....	38
Pointe Claire, St. Columba by the Lake	8	St. Andrew's East	8
Port Carling, Knox	19	St. Andrew's, Greenock (see Charlotte County	
Torrance, Zion		Pastoral Charge)	5
Port Colborne, First	25	St. Ann's, Ephraim Scott (see Baddeck)	1
Port Coquitlam, Soojung	45	St. Catharines:	
Port Credit, St. Andrew's (Mississauga)	17	Knox	25
Port Dover, Knox	24	St. Giles	25
Port Elgin, Tolmie Memorial (ON)	31	Scottlea	25
Burgoyne, Knox		West St. Andrew's	25
Port Hope, St. Paul's	13	St. Davids, First	25
Port Perry, St. John's	13	St. George, The Kirk (see Charlotte County	
Port Stanley, St. John's	27	Pastoral Charge)	5
Portage la Prairie, First	34	St. John's:	
Prescott, St. Andrew's	9	St. Andrew's	2
Spencerville, St. Andrew's-Knox		St. David's	2
Priceville, St. Andrew's	31	St. Lambert, St. Andrew's	8
Prince George, St. Giles	42	St. Marys	30
Prince Rupert, First	42	St. Paul's (see East River)	3
Puslinch, Duff's	22	St. Stephen, St. Stephen's (see Charlotte County	
		Pastoral Charge)	5
Q		St. Thomas, Knox	27
Quebec City, St. Andrew's	7	St. Urbain, Beechridge (see Riverfield)	8
		Sackville, St. Andrew's	5
R		Saint John:	
Ratho	26	Saint Columba	5
Red Deer:		Grace	5
Knox	39	Salmon Arm, St. Andrew's	42
West Park	39	Saltsprings, St. Luke's (see West River)	3
Willow Valley	39	Sand Hill (see St. John's, Kingston)	12
Regina:		Sandwith, St. Philip's	36
First	35	Sarnia:	
Norman Kennedy	35	Laurel-Lea-St. Matthew's	29
Renfrew	11	Paterson Memorial	29
Richmond (BC)	43	St. Andrew's	29
Richmond, St. Andrew's (ON)	10	St. Giles	29
Richmond Bay Pastoral Charge	6	Saskatoon:	
Freeland		Calvin Goforth	36
Lot 14		Saskatoon Native Circle Ministry	36
Tyne Valley		St. Andrew's	36
Victoria West		Sauble Beach, Huron Feathers	31
Richmond Hill	18	Sault Ste. Marie:	
Ridgetown, Mount Zion	28	St. Paul's	21
Ripley, Knox (see Ashfield)	31	Victoria	
River John, St. George's	3	Westminster	21
Toney River, St. David's		Schomberg, Emmanuel	18
Riverfield	8	Scotsburn, Bethel	3
St. Urbain, Beechridge		West Branch, Burns Memorial	
Riverview:		Scotstown, St. Paul's	7
St. Andrew's (see Oxford-Riverview		Seaforth, First (see Cromarty)	30
Charge, NS)	3	Selkirk, Knox	33
Bethel (NB)	5	Shakespeare	30
Rockburn	8	Sherbrooke, St. Andrew's	7
Rockland, The Upper Room	10	Sherwood Park	38
Rocklin, Middle River (see Hopewell)	3	Shipman, Knox	36
Rockway (see North Pelham)	25	Simcoe, St. Paul's	26
		Slocan, St. Andrew's	41

Congregation	Presbytery	Congregation	Presbytery
Smiths Falls, Westminster	11	Thorburn, Union	3
Smithville	25	Sutherland's River	
Snow Road (see McDonald's Corners)	11	Thornbury, St. Paul's	31
Sooke, Knox	44	Thornhill:	
South Kinloss (see Lucknow)	31	Thornhill	18
South Monaghan, Centreville (see		Vaughan Community	23
Peterborough, St. Giles)	13	Thorold, St. Andrew's	25
South Nissouri (see Dorchester)	27	Thunder Bay:	
Southampton, St. Andrew's (see		Calvin	32
Grey-Bruce Cooperative Ministry	31	First	32
Spencerville, St. Andrew's-Knox (see		Lakeview	32
Prescott).....	9	St. Andrew's	32
Springville (see East River)	3	Tillsonburg, St. Andrew's	26
Stanley, St. Peter's	5	Tisdale, St. Andrew's (see Melfort)	36
Stayner, Jubilee	19	Tiverton, Knox	31
Sunnidale Corners, Zion		Tomstown	20
Stellarton, First	3	Toney River, St. David's (see River John) ...	3
Stirling, St. Andrew's	12	Toronto:	
Stittsville, St. Andrew's	10	Armour Heights	15
Stokes Bay, Knox	31	Beaches	15
Stoney Creek:		Bonar-Parkdale	16
Cheyne	24	Bridlewood	14
Heritage Green	24	Calvin	15
Stouffville, St. James	18	Celebration	16
Stratford:		Clairlea Park	14
Knox	30	Faith Community (see Westview)	15
St. Andrew's	30	Fallingbrook	14
Strathroy, St. Andrew's	29	Fellowship	16
Streetsville, St. Andrew's (Mississauga)	17	First Hungarian	16
Stroud	19	Galilee	23
Sudbury:		Ghanaian	16
Calvin	21	Glenview	15
Knox	21	Grace (West Hill)	14
Summerside	6	Graceview	16
Sunderland, Wick	13	Guildwood Community	14
Sundridge, Knox (see Burk's Falls)	21	Iona	15
Sunnidale, Zion (see Stayner)	19	Knox (Agincourt)	14
Sunny Corner, St. Stephen's	5	Knox	15
Warwick, St. Paul's		Korean:	
Sunnybrae, Calvin (see East River)	3	Galilee	23
Surrey:		Korean Myung Sung	23
City Centre	43	St. Timothy	23
Korean	45	Toronto	23
Saem Mool	45	Yae Dalm	23
St. Andrew's, Newton	43	Leaside	15
Sutherland's River (see Thorburn)	3	Malvern	14
Sutton West, St. Andrew's	18	Melville	14
Swift Current, St. Andrew's	35	Mimico	16
Swinton Park, St. Andrew's		Morningside High Park	16
(see Dundalk)	31	Myung Sung	23
Sydney, Bethel	1	Nigerian	16
Sydney Mines, St. Andrew's	1	North Park	16
Sylvan Lake, Memorial	39	Portuguese Speaking	16
		Queen Street East	15
T		Rexdale	16
Tabusintac, St. John's	5	Riverdale	15
Bartibog Bridge, St. Matthew's		Westminster	
New Jersey, Zion		Rosedale	15
Tara, Cornerstone	31	Runnymede	16
Tatamagouche, Sedgewick Memorial		St. Andrew's (Humber Heights)	16
Wallace, St. Matthew's	3	St. Andrew's (Islington)	16
Teeswater, Knox	31	St. Andrew's (Scarborough)	14
Kinlough		St. Andrew's	15
Theford, Knox	29	St. David's	14
Thompson, St. Andrew's	33	St. Giles, Kingsway	16
		St. John's	15

Congregation	Presbytery	Congregation	Presbytery
Toronto (cont'd):		Victoria:	
St. John's (Milliken)	14	Chinese	44
St. Mark's	15	Knox	44
St. Stephen's	14	St. Andrew's	44
St. Stephen's (Weston)	16	Trinity	44
St. Timothy	23	Victoria (see Sault Ste. Marie, St. Paul's)	21
Toronto Chinese	15	Victoria Harbour, St. Paul's	19
Toronto Formosan	15	Victoria West (see Richmond Bay)	6
Toronto Korean	23		
Trinity Mandarin	15	W	
Trinity (York Mills)	15	Walkerton, Knox	31
University	16	Wallace, St. Matthew's (see Tatamagouche)	3
Vaughan Community (Thornhill)	23	Wallaceburg, Knox	28
Westminster (Scarborough)	14	Walpole, Chalmers (see Jarvis)	24
Westminster (see Riverdale)	15	Wardville, St. John's (see Glencoe)	27
Weston	16	Warkworth, St. Andrew's	13
Westview	15	Warwick, St. Paul's (see Sunny Corner)	5
Faith Community		Wasaga, Wasaga Beach Community	19
Wexford	14	Waterdown, Knox	24
Willowdale	15	Waterloo:	
Wychwood-Davenport	16	Joonim	22
Yae Dalm	23	Kitchener-Waterloo Korean	23
York Memorial	16	Knox	22
Torrance, Zion (see Port Carling)	19	Watford, St. Andrew's	29
Tottenham, Fraser	18	Welland:	
Town of Mount Royal	8	Knox	25
Trail, First	41	St. Andrew's	25
Trenton, St. Andrew's	12	West Branch, Zion (see Bass River)	5
Truro, St. James'	4	West Branch, Burn's Memorial	
McClure's Mills, St. Paul's		(see Scotsburn)	3
Tweed, St. Andrew's	12	West Dublin, St. Matthew's	
Roslin, St. Andrew's	12	(see New Dublin-Conquerall)	4
Tyne Valley (see Richmond Bay)	6	West Flamborough	24
U		West Point	6
Unionville	18	West River Pastoral Charge	3
Uptergrove, Knox	19	Durham, West River	
East Oro, Essen		Greenhill, Salem	
Jarratt Willis		Saltsprings, St. Luke's	
Uxbridge, St. Andrew's-Chalmers	14	West Vancouver	43
V		Westport, Knox	11
Valcartier, St. Andrew's	7	Westville, St. Andrew's	3
Valetta (see Dover)	28	Merigomish, St. Paul's	
Vancouver:		Weyburn, Knox	35
Central	43	Whitby, St. Andrew's	14
Chinese	43	White Rock, St. John's	43
Fairview	43	Whitechurch, Chalmers	31
First Hungarian	43	Whitewood, Knox	35
Galilee	45	Whycocomag St. Andrew's	
Irae	45	(see Little Narrows)	1
Kerrisdale	43	Winton, St. Paul's	31
Korean	45	Winchester, St. Paul's (see Chesterville)	9
St. Andrew's and St. Stephen's (North		Windsor:	
Vancouver)	43	Chinese	28
St. Columba	43	First Hungarian	28
Taiwanese	43	Paulin Memorial	28
West Point Grey	43	St. John's (NS)	4
West Vancouver	43	St. Matthew's (NF)	2
Vankleek Hill, Knox	9	University Community	28
Hawkesbury, St. Paul's		Wingham, St. Andrew's	31
Vankoughnet, St. David's	19	Winnipeg:	
Vaughan, St. Paul's	18	Calvin	33
Vernon:		Filipino	33
Osgoode (ON) (see Kars)	10	First	33
Knox (BC)	42	Kildonan Community	33
		Lighthouse	33
		Manitoba Korean	45

Congregation	Presbytery
Winnipeg (cont;d):	
Place of Hope	33
Prairie	33
St. John's	33
Westwood	33
Winnipeg Somang	33
Winnipegosis, Knox	34
Woodbridge:	
Cornerstone Community (Kleinburg) ...	18
St. Paul's (Vaughan)	18

Congregation	Presbytery
Wood Islands (see Belfast)	6
Woodstock:	
Knox (ON)	26
St. Paul's (NB)	5
Woodville (see Bolsover)	13
Y	
Yorkton, Grace	35

ADDRESS LIST OF PROFESSIONAL CHURCH WORKERS

This list of addresses is copyrighted and is intended for exclusive use within The Presbyterian Church in Canada and by its members only. Use of the list, or any part thereof, for any other purpose is prohibited.

It is requested that any omission or inaccuracy be reported to the Clerks of Assembly, so that corrections may be made to the records at the national office.

The following contains addresses as of July 2017 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	638	Cape Breton	23	698	Eastern Han-Ca
2	640	Newfoundland	24	701	Hamilton
3	641	Pictou	25	705	Niagara
4	644	Halifax & Lunenburg	26	708	Paris
5	646	New Brunswick	27	710	London
6	650	Prince Edward Island	28	713	Essex-Kent
7	653	Quebec	29	715	Lambton-West Middlesex
8	654	Montreal	30	717	Huron-Perth
9	659	Seaway-Glengarry	31	720	Grey-Bruce-Maitland
10	661	Ottawa	32	724	Superior
11	664	Lanark & Renfrew	33	724	Winnipeg
12	667	Kingston	34	726	Brandon
13	669	Lindsay-Peterborough	35	728	Assiniboia
14	672	Pickering	36	729	Northern Saskatchewan
15	675	East Toronto	37	730	Peace River
16	679	West Toronto	38	731	Edmonton-Lakeland
17	682	Brampton	39	733	Central Alberta
18	686	Oak Ridges	40	734	Calgary-Macleod
19	689	Barrie	41	737	Kootenay
20	693	Temiskaming	42	737	Kamloops
21	693	Algoma & North Bay	43	739	Westminster
22	694	Waterloo-Wellington	44	743	Vancouver Island
			45	745	Western Han-Ca

A

- A 8 **Abbott, Chen Chen**, (B.Sc, Ph.D., B.Th. (Hons.), M.Div.) 9, av. de l'Eglise, Pointe Claire, QC, H9S 5J1
 16 **Abekah, Raymond**, (B.A.) 51 High Meadow Pl., Toronto, ON, M9L 2Z5
 A 22 **Aboukeer, Samir**, 84 Milfoil Cres., Kitchener, ON, N2E 3L3
 A 4 **Adam-Murphy, Judith**, (B.N., M.Div.) 6281 Liverpool St., Halifax, NS, B3L 1X9
 30 **Adams, Robert L.**, (B.A., B.Ed., M.Div.) Box 235, Mitchell, ON, N0K 1N0
 A 42 **Adams, Wendy**, (B.A. (Hons.), M.Div.) 2540 Colony St., Armstrong, BC, V0E 1B2
 DA 16 **Adamson, Brenda**, (Dip.C.E.) 902-299 Mill Rd., Toronto, ON, M9C 4V9
 DA 3 **Adamson, Ina**, (B.Sc., B.Ed., M.R.E.) RR 2, 368 Heathbell Rd., Scotsburn, NS, B0K 1R0
 A 16 **Adamson, William J.**, (B.A., B.D., D.D.) 902-299 Mill Rd., Toronto, ON, M9C 4V9
 26 **Adlam, Dean**, (B.B.A., M.Div.) 715 Mount Pleasant Rd., Mount Pleasant, ON, N0E 1K0
 8 **Afoakwah, Sampson**, 160 Ballantyne Ave. N., Montreal West, QC, H4X 2C1
 8 **Agbanou, Eloi**, 1348 Boul. Perrot, Notre-Dame-de-l'Île-Perrot, QC, J7V 7P2
 A 23 **Ahn, Hyung Jun**, (B.A., M.Div.) 33 Golds Cres., Barrie, ON, L4N 8R5
 A 23 **Ahn, Samuel**, (B.A., M.Div.) address unknown
 A 43 **Aicken, Allen J.**, (B.A., B.D., D.Min.) 19A Hemlock Cres., SW., Calgary, AB, T3E 2Z2
 28 **Aide, Lisa**, (B.A., B.Th., M.Div.) 3200 Woodland Ave., Windsor, ON, N9E 1Z5
 A 35 **Akunor, Teteh**, 827 N. McCarthy Blvd., Regina, SK, S4X 2Y1
 43 **Alexander, Bartholomew**, (M.Div.) 6137 Cambie St., Vancouver, BC, V5Z 3B2

- A 44 **Allan, John F.**, (B.A., B.D., D.D.) 5839 Quarry Cres., Nanaimo, BC, V9T 6H9
 A 22 **Allen, Wayne C.**, (B.A., M.Div., M.Th.) Box 389, Rockwood, ON, N0B 2K0
 10 **Allen-Macartney, Denise**, (B.J. (Hons.), M.Div.) 91 Pike St., Ottawa, ON, K1T 3J6
 14 **Allison, Andrew J.**, (B.Sc., B.Ed., M.Div.) 13 Harrison Dr., Leaskdale, ON, L0C 1C0
 A 43 **Allison, Robert L.**, (B.A., B.D., M.Div.) 347 West 16th St., North Vancouver, BC, V7M 1T9
 34 **Alston, Barbara J.**, (B.A., B.Th., M.Div.) Box 273, Hartney, MB, R0M 0X0
 30 **Ament, Gwen M.**, (B.A., M.Div.) PO Box 647, 161 Widder St. E., St. Marys, ON, N4X 1B4
 A 26 **Amiro, Larry**, (M.Div.) 36 Huff Ave., Brantford, ON, N3R 2A3
 A 16 **An, Sang Jin**, (B.A., M.Div.) 521-2431 Finch Ave. W., Toronto, ON, M9M 2E4
 DA 5 **Anderson, Catherine**, (B.Ed., Dip.C.E.) 40 Brandy Point Rd., Grand Bay-Westfield, NB, E5K 2W6
 A 24 **Anderson, George E.C.**, (B.Sc., B.Th.) 153 Kinsman Dr., Binbrook, ON, L0R 1C0
 A 34 **Anderson, Gladys**, (B.Sc., M.Div.) 6 Village Drive, Neepawa, MB, R0J 1H0
 A 14 **Anderson, Priscilla M.**, (M.Div.) 614-20 Aurora Court, Toronto, ON, M1W 2M2
 A 14 **Anderson, Robert K.**, (B.A., B.D., M.Th., M.A., D.Min.) 614-20 Aurora Court, Toronto, ON, M1W 2M2
 A 27 **Appel, Hugh**, (M.Th., L.Th.) 601-800 Wonderland Rd. S., London, ON, N6K 4L8
 9 **Apps-Douglas, Julia**, (M.Div.) 142 Home Ave., PO Box 422, Vankleek Hill, ON, K0B 1R0
 A 24 **Archer, Ronald C.**, (B.A., M.Div., D.Min.) 211 Taylor Rd., Ancaster, ON, L9G 1P4
 A 24 **Archer Green, Judith**, (B.Math., M.Div.) 21 Lilac Court, Ancaster, ON, L9G 4E3
 A 10 **Archibald, John L. (Jack)**, (B.A., M.Div.) 1403-2871 Richmond Rd., Ottawa, ON, K2B 8M5
 4 **Archibald, Timothy F.**, (B.A. (Hons.), M.A., M.Div., D.Min.) 5563 Prospect Rd., New Minas, NS, B4N 3K8
 A 8 **Armour, J.S.S.**, (B.A., B.D., S.T.M., M.A., D.D.) 101 Creswell Dr., Beaconsfield, QC, H9W 1E1
 A 18 **Armstrong, Jean S.**, (M.A.) 1025-18 Harding Blvd., Richmond Hill, ON, L4C 0T3
 22 **Ashfield, E. Brooke**, (B.A., B.D., M.Div.) 50 Erb St. W., Waterloo, ON, N2L 1T1
 22 **Ashfield, Linda J.**, (B.A., B.D., M.Div.) 50 Erb St. W., Waterloo, ON, N2L 1T1
 A 27 **Ashley, Joan**, (Dip. C.E., B.A.) 599 Thornwood Court, London, ON, N6H 5J5
 14 **Astop, Sean**, (B.A., M.Div.) 40B Toronto St. S., Uxbridge, ON, L9P 1G9
 15 **Athanasiadis, Harris**, (B.A., B.Th., M.Div., Ph.D.) 105 Wilson Ave., Toronto, ON, M5M 2Z9
 15 **Athanasiadis, Nicholas**, (B.A., B.Th., M.Div., Ph.D.) 670 Eglinton Ave. E., Toronto, ON, M4G 2K4
 A 6 **Atkinson, Lonnie S.**, (B.Com., M.Div., D.Min.) 3404 Cape Bear Rd., RR 1, Murray Harbour, PE, C0A 1V0
 A 6 **Auret, Adrian**, (B.A. (Hons.), B.D., D.Th.) 520 Appin Rd., Bonshaw, PE C0A 1C0
 8 **Azudem, Stephen**, 1345 Lapointe Rd., St. Laurent, QC, H4L 1K5

B

- 24 **Bablitz, Curtis G.**, (B.A., M.Div.) 2138 Brant St., Burlington, ON, L7P 3W5
 A 12 **Bach, Karen S.**, (B.A., M.A., M.Div., D.D.) 2797 MacGillivray Lane, RR 1, Perth Road, ON, K0H 2L0
 23 **Bae, Joseph**, (B.Ed., M.Div.) 200 Racco Parkway, Thornhill, ON, L4R 8X9
 40 **Baek, Peter**, (Seok Ho), (B.A., M.Div.) Box 1037, Bassano, AB, T0J 0B0
 A 43 **Bailey, Harry F.**, (B.A., M.Div.) 64-13499 92nd Ave., Surrey, BC, V3V 8B7
 A 9 **Bain, Carol**, (B.Th., M.Div.) 578 Louise St., Box 1046, Winchester, ON, K0C 2K0
 13 **Baird, Jonathan G.W.**, (B.A., M.Div.) 120 Murray St., Peterborough, ON, K9H 2S5
 A 13 **Baird, William W.H.**, (M.Div.) 68 Lang Rd., Keene, ON, K0L 2G0
 35 **Bak, Ryan**, (M.Div.) 610 19th Ave NE, Swift Current, SK, S9H 2Y5
 A 31 **Baker, John E.**, 49 Inverlyn Cres. S., Kincardine, ON, N2Z 1L1
 A 25 **Baker, Robert E.**, (C.D., B.A., M.Div.) 44 Kintyre Trail, Welland, ON, L3B 0B6
 24 **Baldry, Steven**, (B.Th., M.Div.) 116 MacNab St. S., Hamilton, ON L8P 3C3
 DA 10 **Ball, Christina A.**, (B.A., Dip.C.E.) 81 McLennan Way, Ottawa, ON, K2L 2T3
 19 **Ball, Corey**, (M.Div.) 15 Hulst Dr., Bradford, ON, L3Z 2T3
 34 **Ball, R. Glenn**, (B.A., M.Div., D.Min.) 361 Russell St., Brandon, MB, R7A 5H6
 10 **Ball, William J.**, (B.A., B.Th., M.Div.) 470 Roosevelt Ave., Ottawa, ON, K2A 1Z6
 DA 18 **Ballard, Marion**, 54 Captain Rolph Blvd., Markham, ON, L3P 2P8
 A 18 **Baldson, J.N.**, (B.A., M.Div.) 356 Dennie Ave., Newmarket, ON, L3Y 4M7
 27 **Bannerman, John R.**, (B.A., B.Th.) 342 Pond Mills Rd., London, ON, N5Z 3X5
 1 **Barclay MacKay, Marion R.**, (Dip.C.E., B.A., M.Div., M.A., D.D.) 63 King St., North Sydney, NS, B2A 2T2
 4 **Barlow, Kimberly**, (B.A., M.Div.) 6 Maple St., Box 121, Greenwood, NS, B0P 1N0
 A 19 **Barnes, Michael**, (B.A., B.A.S., M.Div., Th.M.) 1375 Ziska Rd., RR 1, Bracebridge, ON, P1L 1W8
 A 31 **Barr, Alan**, (B.Th., M.Div.) Box 59, Stokes Bay, ON, N0H 2M0
 DA 10 **Barron, Emma**, 1102-1203 Maritime Way, Kanata, ON, K2K 0H5
 A 25 **Barron, S. Murray**, (B.A., B.D., B.D., Th.D.) 32 Harvest Oak Blvd., Welland, ON, L3C 6Z1
 A 17 **Barrow, Peter**, (B.D., B.D.) 28 Church St., Georgetown, ON, L7G 2A7
 25 **Bartha, Adam A.**, (B.Th., M.Th.) 176 Elm St., Port Colborne, ON, L3K 4N6
 A 17 **Baswick, Wayne J.**, (B.A., M.Div.) 36 Campbell Drive, Brampton, ON, L6X 2H7
 43 **Baxter, Martin**, (B.Eng., M.Div.) 2641 Chesterfield Ave., North Vancouver, BC, V7N 3M3
 A 40 **Beach, Diane V.**, (Reg. N., M. Div.) 21 Terrace Dr. NE, Medicine Hat, AB, T1C 1Z8
 A 24 **Beals, George W.**, (B.Tech. M.Div.) 1088 Garth St., Hamilton, ON, L9C 7T6

- A 28 **Beaton, Alan M.**, (B.A.) 454 Poplar St., Harrow, ON, N0R 1G0
A 13 **Beaton, David A. (Sandy)**, (B.A., M.Div.) 61 Sarah Cres., Omemee, ON, K0L 2W0
A 18 **Beaton, Gordon A.**, (B.A., B.D.) 33 Queen's Plate Dr., Markham, ON, L6C 2A9
A 18 **Beggs, Eric A.**, (B.A., M.A., B.D., D.Min., D.D.) 204-20 Baif Blvd., Richmond Hill, ON, L4C 8T1
A 29 **Bell, George R.**, (B.A.) 202-198 Beckwith St., RR 1, Corunna, ON, N0N 1B0
A 22 **Bell, Linda J.**, (B.A., M.Div., D.Min., D.D.) 96 White Bark Way, Belwood, ON, N0B 1J0
A 29 **Bell, Margaret**, (B.E.Sc., B.Ed., M.Div.) 396 Nash Dr., Corunna, ON, N0N 1G0
44 **Bellsmith, Jeremy**, (B.A., M.Div.) 680 Courtney St., Victoria, BC, V8W 1C1
42 **Bell-Wyominga, Shannon K.**, (B.A., M.Div.) 9709 Nazko Rd., Nazko, BC, V2J 3H9
31 **Benson, Dana**, (B.A., M.C.S., M.Div.) 865 2nd Ave. W., Owen Sound, ON, N4K 4M6
31 **Benson, Randall**, (B.S., M.Div., M.Th., D.Min.) 943 4th Ave. W., Owen Sound, ON, N4K 4V7
A 6 **Berdan, Linda R.**, (B.A., B.Th., M.Div.) 8 George Adams Rd., Kensington, PE, C0B 1M0
24 **Bereczki-Farkas, Monika**, c/o 1901-8 Concession W, RR 1, Cambridge, ON, N1R 5S2
A 8 **Bergeron, Maurice**, (S.T.M., B.Th., MSc.D., Ph.D.) 202-52 rue St-Pierre, Saint-Constant, QC, J5A 0E9
12 **Berkers, David**, 175 Stone St. S., Gananoque, ON, K7G 2A2
A 24 **Bernhardt, Robert J.**, (B.A., M.Div., D.Min.) 54 Callie Rd., Hamilton, ON, L9A 2A1
A 43 **Bertrand, Blair**, (B.A. (Hons.), M.A., M.Div., Ph.D.) 4356 Callaghan Cr., Abbotsford, BC, V3G 2Z1
A 22 **Bethune, Arnold A.**, (B.A., B.D., D.Min.) 49 White Pine Way, Guelph, ON, N1G 4X7
A 15 **Bettridge, Robert S.**, (B.A., M.Div.) address unknown
A 25 **Beverly, Larry**, (B.D., M.Div.) Box 847, Crystal Beach, ON, L0S 1B0
A 19 **Bigelow, J. Cameron**, (B.A., B.D., M.Th.) 3 Lindsay Cres., Orillia, ON, L3V 7G3
DA 19 **Bigelow, Linda**, (Dip.C.E.) 3 Lindsay Cres., Orillia, ON, L3V 7G3
A 15 **Biggs, James F.**, (B.A., M.Div.) 55 Westacott Cres., Ajax, ON, L1T 4H8
A 14 **Bigham, John**, (B.Sc. (Hons.), M.Div.) 63 Calverley Trail, West Hill, ON, M1C 3S5
17 **Billard, Thomas**, (B.Sc., Ph.D., M.Div.) 925 North Park Dr., Brampton, ON, L6S 5R8
15 **Bisset, Emily**, (B.A., M.Div., Th.D.) 26 Delisle Ave., Toronto, ON, M4V 1S5
15 **Bisset, W. Alexander**, (B.A. (Hons.), M.A., M.Div.) 662 Pape Ave., Toronto, ON, M4K 3S5
DA 30 **Bisset, Mary Jane**, (Dip.C.E.) PO Box 202, Goderich, ON, N7A 3Z2
A 19 **Bist, Candice J.**, (B.A.) RR 4, Shelbourne, ON, L0N 1S8
6 **Blaikie, Bradford E.**, (B.A. (Hons.), M.Div.) 130 Victoria Rd., Summerside, PE, C1N 2G5
A 5 **Blaikie, Douglas E.**, (B.A., M.Div.) 35 Crown Ave., New Maryland NB E3C 1E1
13 **Blane, L. Ann**, (Dip.C.E., B.A.) 6 Joseph St., Box 646, Bobcaygeon, ON, K0M 1A0
A 9 **Blatch, Gregory W.**, (B.A., M.Div.) 25 Quabbin Rd., PO Box 171, Mallorytown, ON, K0E 1R0
A 6 **Bloxland, Daphne A.**, (B.A., B.Th., M.Div.) Box 28, Montague, PE, C0A 1R0
A 12 **Blue, John D.**, (B.A., M.Div., C.D.) 106 Columbia House, G.B. 14, RR 5, Madoc, ON, K0K 2K0
40 **Bocskorás, Bertalan**, (M.Th.) 101-14 Ave. SW, Calgary, AB, T2R 0L8
8 **Bonetto, Richard**, (B.A., M.Div.) 7920 Trémolières, Anjou, QC, H1K 1C7
A 10 **Boonstra, Tony**, (B.Ed., B.Th., M.Div.) 515 Brunton Side Rd., RR 3, Ashton, ON, K0A 1B0
17 **Boose, Steven A.**, (B.A., M.Div.) 116 Main St. S., Georgetown, ON, L7G 3E6
A 43 **Booy, Gerard**, (B.A., B.D., D.D.) 11495 Dartford St., Maple Ridge, BC, V2X 1V9
A 40 **Borden, W. Kendrick**, (B.Sc., M.Div.) 128 Sunvista Close SE, Calgary, AB, T2X 2S2
22 **Borthwick, John C.**, (B.A., M.Div.) 161 Norfolk St., Guelph, ON, N1H 4J8
L 35 **Bosch, Ronda**, 5303 Sherwood Dr., Regina, SK, S4R 7E7
22 **Botha, Aubrey J.**, (B.A., B.D., Th.D.) 7 Queen's Square, Cambridge, ON, N1S 1H4
5 **Boudreau, Anne J.**, 2412 Route 3, Harvey, NB, E6K 1P4
A 9 **Bourgon, Mark R.J.**, (B.A., M.Div.) 52 Hickory Ave., Box 704, Ingleside, ON, K0C 1M0
33 **Bouw, Anthon**, (B.A., M.Div.) 279 Eveline St., Selkirk, MB, R1A 1M5
A 14 **Bowes, Mary E.**, (R.N., B.G.S., M.Div.) 710-739 Birchmount Rd., Toronto, ON, M1K 1R6
A 24 **Boyce, Douglas C.**, (B.Comm., B.A., M.A., M.Div., C.A.) 164 Hoover Cres., Hamilton, ON, L9A 3H3
A 18 **Boyd, Charles**, 17019 Woodbine Ave., Newmarket, ON, L3Y 4W1
A 19 **Boyer, Keith E.**, (B.A., B.D.) 294 St. Vincent St., Barrie, ON, L4M 4A1
19 **Boyer, Tobey N.**, (M.Div.) 160 King St. S., Alliston, ON, L9R 1B9
14 **Bradley, Harry J.**, (B.A., M.Div.) 4156 Sheppard Ave E., Toronto, ON, M1S 1T3
A 40 **Breich, Frank D.**, (B.A., B.D., Th.M., D.Min.) 431 Oakside Circle SW, Calgary, AB, T2V 4V3
A 12 **Brennan, Jay**, (B.A., M.Div., M.Th.) 2369 Kingston Rd., Box 28071, Toronto, ON, M1N 1V1
A 1 **Brett, G. Cameron**, (B.A., B.D., D.D.) 38D Macleod St., PO Box 744, Baddeck, NS, B0E 1B0
36 **Bretzlaff, Katherine**, c/o Norma Johnston, Box 431, Leask, SK, S0J 1M0
A 14 **Briard, Everett J.**, (B.A., D.Min., D.D.) 255 Wright Cres., Ajax, ON, L1S 5S5
33 **Brough, Matthew**, (B.Sc., M.Div.) 10 Cadiz Bay, Winnipeg, MB, R3R 2M7
26 **Brouwer, Allan**, 56 Thames St. S., Ingersoll, ON, N5C 2S9
A 22 **Brown, Calvin B.**, (B.A., M.Div.) 640 Raglan St., PO Box 1225, Palmerston, ON, N0G 2P0
A 27 **Brown, Charlotte L.**, (Dip.C.E., M.Div.) 604-744 Wonderland Rd W., London, ON, N6K 4K3
13 **Brown, Douglas G.**, (B.A., M.A., M.T.S., D.Ed.) 131 Walton St., Port Hope, ON, L1A 1N4
41 **Brown, Gwen D.T.**, (B.A., M.Div.) Box 255, Creston, BC, V0B 1G0
A 5 **Brown, Paul A.**, (A.B., M.Div., D.Min.) 39 Saunders Dr., Quispamsis, NB, E2E 1J4
16 **Brown, Paulette M.**, (B.A., M.Div.) 1579 Royal York Rd., Toronto, ON, M9P 3C5
A 25 **Brown, Raye A.**, (B.A., M.Div.) 207-7 Gale Cres., St. Catharines, ON, L2R 7M8

- 12 **Brown, Stephen T.**, (B.A., M.Div.) Box 435, Tweed, ON, K0K 3J0
A 15 **Brownlee, Kathy J.**, (B.A., M.Div., Th.M., M.Ed.) 1004-55 Huntingdale Blvd., Toronto, ON, M1W 2N9
A 40 **Brownlee, Thomas C.**, (B.A., B.Th., S.T.M., M.Div.) 12 Scenic Rise NW, Calgary, AB, T3L 1A8
16 **Bruneau, Timothy D.**, (B.A., M.Div.) 15 Lambeth Rd., Toronto, ON, M9A 2Y6
A 15 **Bryan, John C.**, (B.A., B.D., S.T.M., D.Min.) 236-21 Dale Ave., Toronto, ON, M4W 1K3
A 17 **Bryant, Lincoln G.**, (B.A., M.Div.) 2705-4205 Shipp Dr., Mississauga, ON, L4Z 2Y9
A 38 **Bryden, Jean E.**, (B.A., B.Th., Dip.C.E., M.Div.) 59-10453-20 Ave., Edmonton, AB, T6J 5H1
6 **Buell, Mark W.**, (B.B.A., B.Th., M.Div.) 16 Margaret Lane, Wood Islands, Belle River, PE, C0A 1B0
5 **Burdett, Kent E.**, (B.A., M.Div.) 101 Dutch Point Rd., Hampton, NB, E5N 5Z2
7 **Burgess, Katherine** (B.A., B.A.Ed., M.Ed., Dip.F.A., B.Th., M.Div.), 2 Chemin du Lac, PO Box 657, Saint-Gabriel-de-Valcartier, QC, G0A 4S9
A 6 **Burke, M. Wayne**, (B.R.E., M.A.T.S., Dip. in Min.) 60 Trails End Rd., Hampton, PE, C0A 1J0
A 28 **Burkhart, John W.**, (B.A.) 74 Maple Ave., Amherstburg, ON, N9V 1B6
A 39 **Burnand, Andrew S.**, (B.A., M.Div.) 244-3535 55 Ave., Red Deer, AB, T4N 0W5
22 **Burns, Michael**, (B.A. (Hons.), M.Div.) 196 Birmingham East, Mt. Forest, ON, N0G 2L2
33 **Bush, Peter G.**, (B.A., M.A., M.Div., M.T.S.) 197 Browning Blvd., Winnipeg, MB, R3K 0L1
27 **Butterfield-Kocis, Michelle**, (B.A., M.Div.) 8503 Scotchmere Dr., RR 1, Strathroy, ON, N7G 3H3
A 14 **Bylaard, Gerard J.V.**, (B.A., M.Div., S.T.M., D.Min.) 42 Dabb's Way, Whitby, ON, L1R 2V2
22 **Bynum, William**, (B.A., M.Div.) 132 Argyle St. N., Cambridge, ON, N3H 1P6

C

- 43 **Cairnie, S. Bruce**, (B.Sc., M.Div.) 21640 93 Ave., Langley, BC, V1M 4E1
A 38 **Calder, Robert J.**, (B.A., M.Div.) 3524 - 11th Ave. NW., Edmonton, AB, T6L 3L2
30 **Calkin, Catherine**, (B.A., M.A., M.Div.) 3403 Perth Rd. 130, RR 2, St. Pauls, ON, N0K 1V0
A 24 **Calvert-Koyzis, Nancy**, (B.A., M.Div., Ph.D.) 100 Inverness Crt., Hamilton, ON, L9C 1A5
8 **Cameron, Andrew**, (B.A., B.Th., M.Div.) 271 rue Montcalm, St-Jean-sur-Richelieu, QC, J3B 3N9
DA 6 **Cameron, Anne**, 3 Ferguson Dr., Stratford, PE, C1B 1B6
14 **Cameron, C. Duncan**, (B.Sc., M.Div.) 115 St. Andrew's Rd., Toronto, ON, M1P 4N2
A 28 **Cameron, Douglas M.**, (B.A., M.Div., M.R.E.) 128 Water St., Wallaceburg, ON, N8A 2G2
12 **Cameron, Jennifer L.**, (B.A., M.Div.) 520 Bridge St. E., Belleville, ON, K8N 1R6
A 6 **Cameron, John R.**, (B.A., B.D., D.D.) 3 Ferguson Dr., Stratford, PE, C1B 1B6
A 44 **Campbell, Amy E.H.**, (B.A., Dip.C.E., B.Ed., M.Div.) 1231 Lockley Rd., Victoria, BC, V9A 4S9
4 **Campbell, Andrew G.**, (B.A., M.Div.) 150 Colville Rd., Springvale, PE, C0A 1Y0
DA 10 **Campbell, Mary**, 2 Valley Steam Dr., Room 432, Ottawa, ON, K2H 0A5
17 **Campbell, Mary B.**, (B.A., M.Div.) 15175 Hurontario St., Caledon, ON, L7C 2E3
A 15 **Campbell, Mary F.**, (B.A., M.Div.) 171 St. Germain Ave., Toronto, ON, M5M 1W2
A 18 **Campbell, William J.**, (B.S.A., M.Div.) 1210-8111 Yonge St., Thornhill, ON, L3T 4V9
A 25 **Campion, Catherine J.**, (M.Div.) 4 Westlea Dr., Smithville, ON, L0R 2A0
A 6 **Carpenter, Evelyn M.L.**, (B.A., B.Ed., B.D., Th.M.) 25 Pitt Island Rd., Alberton, PE, C0B 1B0
11 **Carr, Barry**, 111 Church St., Box 1073, Almonte, ON, K0A 1A0
A 38 **Carr, John C.**, (B.A., B.D., Th.M., Ph.D., D.D., R.Psych.) 9668 - 77 St., Edmonton, AB, T6C 2M7
A 27 **Carrothers, Dennis I.**, (B.A., M.Div.) 1209-50 Capulet Lane, London, ON, N6H 0B1
19 **Carter, Christopher**, (B.A., M.Div.) 58 Seguin St., Parry Sound, ON, P2A 1B6
A 8 **Carter, L. Blake**, (B.A., M.Div., M.A.) 65 Beaconsfield Crt., Beaconsfield, QC, H9W 5G5
14 **Carter-Jackson, Donna M.**, (M.Div.) 410 Goldhawk Trail, Toronto, ON, M1V 4E7
A 27 **Cassidy, Deane G.**, (B.A., B.D.) 36-1199 Reardon Blvd., London, ON, N6M 1H7
DA 27 **Cassidy, Jean**, 36-1199 Reardon Blvd., London, ON, N6M 1H7
43 **Cawsey, Emery J.**, (B.A., M.Div.) 13062 - 104th Ave., Surrey, BC, V3T 1T7
A 23 **Chae, Hyeok-Su**, 8 Bilbrough St., Aurora, ON, L4G 7W3
A 14 **Chalin, Catherine**, (B.Sc.(N), M.A., M.Div., Ph.D.) PH15-20 Guildwood Parkway, Scarborough, ON, M1E 5B6
9 **Chamas, Feras**, 10 First St., Box 1042, Morrisburg, ON, K0C 1X0
A 9 **Chambers, Paul E.M.**, (B.A., M.Ed., M.Div.) 311 Hyndman Rd., RR 1, South Mountain, ON, K0E 1W0
A 8 **Chan, Cirric**, (M.Div., B.R.E.) 5-7075 Du Chardonneret St., Brossard, QC, J4Z 0A2
10 **Chan, Elizabeth**, Box 219, Kars, ON, K0A 2E0
31 **Chang, Euikyun David**, 75 Main St., Box 35, Tiverton, ON, N0G 2T0
26 **Chang, Keesung**, 11 Whiteoak Ave., Brantford, ON, N3R 5N8
A 43 **Chang, Sidney**, (B.A., B.D., S.T.M.) 21253 - 83 Ave., Langley, BC, V2Y 0C2
15 **Chang, Wes**, (B.A., M.T.S., M.Div.) 1080 Finch Ave. E., Toronto, ON, M2J 2X2
22 **Charlton, Edward**, (B.A., M.Div.) Box 159, Arthur, ON, N0G 1A0
42 **Charlton, Teresa**, (B.A., M.Div., D.Min.) 3701 - 32nd Ave., Vernon, BC, V1T 2N2
A 43 **Cheema, Bushra**, (B.A., B.Ed., M.Div.) 14496 - 74 Ave., Surrey, BC, V3S 0N1
A 43 **Cheema, Emmanuel**, (B.A., B.Th., M.Div.) 14496 - 74 Ave., Surrey, BC, V3S 0N1
A 15 **Chen, Hansel**, 504 Van Horne Ave., North York, ON, M2J 2V2
A 15 **Chen, Stephen Y.**, (B.Th., M.Div., D.Min.) 7 Hillbeck Cres., Toronto, ON, M1B 2M8
4 **Chenard, Cynthia J.**, (B.A., B.Ed., B.Th., M.Div., D.Min.) 90 Lucien Dr., Dartmouth, NS, B2W 2J3

- 8 **Chestnutt, Glenn**, 3415 Redpath St., Montreal, QC, H3G 2G2
- 17 **Chew, Phye-Huat (Pye)** (LLB, Dip C.S., M.Div., M.T.S), 295 Queen St. E., Mississauga, ON, L5G 2T5
- 38 **Chiang, Mark**, (B.A., M.Div.), 8715 - 118 Ave., Edmonton, AB, T5B 0T2
- 43 **Childs, Bradley**, (B.A., M.Div.) 2725 Fir St., Vancouver, BC, V6J 3C2
- 16 **Cho, Daniel**, (B.A., M.Div.) 2314 Islington Ave., Toronto, ON, M9W 5W9
- 22 **Cho, Ji Hoon (Chris)**, (B.A., M.Div., M.A., Th.M.) c/o Emmanuel United Church, 22 Bridgeport Rd. W., Waterloo, ON, N2L 2Y3
- A 23 **Cho, Kyung Won**, (B.A., M.Div.) 76 Gannett Dr., Richmond Hill, ON, L4E 0G2
- A 23 **Cho, Kyungmann**, (B.A., M.Div.) 12 Aneta Cir., Toronto, ON, M2M 3J2
- A 5 **Cho, Steven C.H.**, (B.D., M.Div., M.Th., D.D.) 11 Vista Ridge Cres., Saint John, NB, E2J 4K4
- A 23 **Cho, Sung Bin Enoch**, 3-1250 Mississauga Valley Blvd., Mississauga, ON, L5A 3R6
- 44 **Cho, Yong Wan (Joey)**, (B.Th., M.Ed., M.Div.) 3265 Cowichan Valley Hwy., Duncan, BC, V9L 5Z4
- 45 **Cho, Yongwan**, (Th.B., M.Ed., M.Div.) 1634 Dougall Ave., Victoria, BC, V8N 2L9
- A 17 **Cho, Young Suk**, 30-649F Warden Ave., Scarborough, ON, M1L 0E7
- A 45 **Cho, Young-Taik**, (M.A., M.Div., M.Th., D.Min.) 559-8258 207A St., Langley, BC, V2Y 0N4
- A 23 **Cho, Yun Sook**, (B.Sc., M.Div.) in Korea
- 45 **Choi, Chang Sun**, (B.Sc., M.Div., D.Min.) 5548 Dalhousie Dr. NW, Calgary, AB, T3A 1P9
- A 23 **Choi, Dave Won**, (B.A., M.Div.) in Nicaragua
- A 43 **Choi, Jin Woo**, 678 W 71st Ave., Vancouver, BC, V6P 3A1
- 14 **Choi, Joseph**, (B.A., M.Div.) 2501 Warden Ave., Toronto, ON, M1W 2L6
- A 23 **Choi, Kyu Young**, in Japan
- A 23 **Choi, Samuel**, 1103-201 Van Horne Ave, North York, ON, M2J 2T7
- A 43 **Choi, Soo Hyun (Clara) Kim**, (B.A., M.Div., Th.M.) 17-7374 194th St., Surrey, BC, V4N 6P8
- 45 **Choi, Sungill Tim**, 8715-118 Ave. NW, Edmonton, AB, T5B 0T2
- 17 **Choi, Susie (Soo-Yeon)**, (B.A., M.Div.) 5230 River Forest Cr., Mississauga, ON, L5V 2C6
- 44 **Chudley, Reid**, (B.A., B.Th., M.Div.) 2964 Tillicum Rd., Victoria, BC, V9A 2A8
- 14 **Chung, David**, 97 Burcher Rd., Ajax, ON, L1S 2R3
- 23 **Chung, Soo Jin**, (B.A., M.Div.) 106 Ravencrest Dr., Toronto, ON, M9B 5N3
- A 16 **Cieli, Giovanna**, (B.Sc., M.Div.) B2-2686 Bloor St. W., Toronto, ON, M8X 1A5
- A 43 **Clare, Roberta**, (B.A., M.Div., S.T.M., Ed.D.) 26524 - 100 Ave., Maple Ridge, BC, V2W 1J9
- A 17 **Clark, David**, (B.A., B.Th., M.Div.) 672 Edwards Ave., Milton, ON, L9T 6B3
- A 14 **Clark, Ian A.**, (M.A., B.D., M.Th., D.Min.) PH15-20 Guildwood Parkway, Scarborough, ON, M1E 5B6
- 27 **Clark, James**, 910 Huron St., London, ON, N5Y 4K4
- 44 **Clarke, Christopher**, 531 Herbert St., Duncan, BC, V9L 1T2
- 22 **Clarke, Darrell R.**, (B.A. (Hons.), B.Ed., M.Div.) 35 Roos St., Kitchener, ON, N2P 2B9
- 22 **Clarke, Susan V.**, (B.A., Dip.C.E.) 51 Church St. E, Elora, ON, N0B 1S0
- A 38 **Cleaver, Richard**, (B.Th., Dip.Min.) Huam-dong, 409-140, 2nd Floor, Yong Sangu, Seoul, Korea
- A 43 **Cleland, Sylvia D.P.**, (B.Ed., Dip.C.S., M.Div., D.Min.) 2990 Plymouth Dr., North Vancouver, BC, V7H 1C7
- A 27 **Clements, David D.**, (B.A., M.Div.) Box 689, West Lorne, ON, N0L 2P0
- 40 **Clendening, Bruce J.**, (B.A., M.Div.) 192 Rockyspring Grove NW., Calgary, AB, T3G 0A9
- A 13 **Clifton, Lloyd M.**, (B.A., M.Div., Th.M., Th.D.) 4608 4th Line, Tottenham, ON, L0G 1W0
- 15 **Cluney, Angela J.**, (B.A., M.Div., M.R.E.) 670 Eglinton Ave. E., Toronto, ON, M4G 2K4
- A 42 **Cochrane, Shirley**, (M.Div.) 890 4th Ave. SE, Salmon Arm, BC, V1E 4C8
- A 40 **Cocks, Nancy L.**, (B.A., M.Div., Th.D.) 135 Third St. NE., Medicine Hat, AB, T1A 5M2
- DA 14 **Coltman, Marie M.**, (B.A., Dip.C.E., M.Div.) 115 Oakley Blvd., Toronto, ON, M1P 3P8
- A 28 **Congram, Charles N.**, (B.R.E., B.A., M.Div., D.D.) 393 Pinehurst Drive, RR 4., Belle River, ON, NOR 1A0
- A 25 **Congram, John D.**, (B.A., B.D., D.D.) 17-122 Lakeshore Rd., St. Catharines, ON, L2N 6N6
- 30 **Congram, Robbin D.**, (B.A., M.Div.) 95 Matilda St., Stratford, ON, N5A 6R9
- 5 **Cook, Charles S.**, (B.A., M.Div.) 600 Coverdale Rd., Riverview, NB, E1B 3K6
- A 26 **Cook, Dennis J.**, (B.S.W., M.Div.) 45 Elm St., Aylmer, ON, N5H 2M6
- DA 18 **Cook, Jean**, 29 Sharon Lee Dr., Markham, ON, L6C 2K2
- A 24 **Cook, W. Craig**, (B.A., M.Ed., M.A., M.Div.) 13 Essex Trail, Hamilton, ON, L9B 0B7
- A 13 **Cooper, David G.**, (B.A., M.Div.) 20 Chatham St., Belleville, ON, K8N 3S3
- A 19 **Cooper, James W.A.**, (B.Th., M.Div., D.Min.) 19 Wasaga Sands Dr., Wasaga Beach, ON, L9Z 1J6
- A 43 **Cooper, Thomas J.**, (B.A., M.Div., D.Min.) 2nd Flr., 107 E. 3rd Ave., Vancouver, BC, V5T 1C7
- 24 **Copland, Sandra**, (B.A., M.Div.) 1025 King St. E., Hamilton, ON, L8M 1C9
- 8 **Coppieters, Joel**, (B.Th. (Hons.), M.Div.) 3435 Cote Ste. Catherine Rd., Montreal, QC, H3T 1C7
- DA 43 **Corbett, Tamiko**, (B.A., Dip.C.E., D.D.) 110-2803 W. 41st Ave., Vancouver, BC, V6N 4B4
- 28 **Cornell, Andrew**, (B.A., M.Div.) Box 93, Dresden, ON, N0P 1M0
- A 28 **Coughlin, Olwyn M.**, (B.A., B.R.E., M.Div.) 4 Sandwich St. S., Amherstburg, ON, N9V 1Z4
- 25 **Cousineau, Benoit G.**, 29 Bald St., Welland, ON L3C 5B7
- 40 **Coutts, Peter D.**, (B.Sc., M.Div., D.Min.) 23 Woodfield Cres. SW., Calgary, AB, T2W 3W2
- A 26 **Cox, J. Stanley**, (B.A., B.D., M.Div., D.Min.) 65 Tan Ave., Waterford, ON, NOE 1Y0
- DA 4 **Craig, Margaret**, (R.N., B.N., Dip.C.E., M.Ed.) 609-112 Greenpark Close, Halifax, NS, B3S 0H2

- A 27 **Crawford, Courtney M.**, (B.E.S., M.Arch., M.Div.) 41 Rosel Cres., London, ON, N6C 5Z4
 27 **Crawford, Jeffrey R.**, (B.A., M.Div., D.Min.) 521 Village Green Ave., London, ON, N6K 1G3
 5 **Crawford, John J.**, (B.A., M.Div., M.Sc., D.Min.) 90 Douglas Ave., Saint John, NB, E2K 1E4
 A 31 **Green, Edward J.**, (B.A., M.Div., D.Min.) 510 26th St. West, Owen Sound, ON, N4K 4J3
 A 43 **Crichton, Calvin**, (B.A., M.Div.) 2911 Ontario St., Vancouver, BC, V5T 2Y5
 19 **Crocker, H. Douglas L.**, (B.A., M.Div.) Box 54, 2180 Victoria St. E., Stroud, ON, L0L 2M0
 17 **Croll, Shawn D.**, (B.A., M.Div.) 373 Wilson Dr., Milton, ON, L9T 3E9
 A 44 **Crosby, Brian J.**, (B.A., B.D.) 91B Market St., St. Andrew's, Scotland, KY16 9NX
 42 **Cross, Colin J.**, (B.Ed., M.C.S., Dip.C.S., M.Div.) 157 Wade Ave. W., Penticton, BC, V2A 1T7
 A 43 **Crowell, Philip D.**, (B.A. (Hons.), M.A., M.Div., Ph.D.) 4480 Oak St., Vancouver, BC, V6H 3V4
 A 29 **Cruickshank, John W.**, (B.Sc., B.D.) 636 Bentinck Dr., Corunna, ON, N0N 1G0
 A 40 **Cruickshank, Robert W.**, (B.A., B.D., D.D.) 51-1600 Strachan Rd. SE., Medicine Hat, AB, T1B 4M3
 44 **Cunningham, Irwin B.**, (B.A., M.Div.) 9296 East Saanich Rd., North Saanich, BC, V8L 1H8
 13 **Cunningham, Thomas T.**, (B.A., M.Div.) 785 Park St. S., Peterborough, ON, K9J 3T6
 35 **Currie, Amanda**, (B.A.Sc., M.Div.) 2170 Albert St., Regina, SK, S4P 2T9
 38 **Currie, Harry**, (B.Sc., B.Ed., M.Div.) 10025 - 105 St., Edmonton, AB, T5J 1C8
 27 **Currie, Mavis A.**, (B.A. (Hons.), M.Div.) 55 Hincks St., St. Thomas, ON, N5R 3N9
 A 33 **Currie, Roy D.**, 437 Burrin Ave., Winnipeg, MB, R2V 1G3
 A 15 **Czegledi, James F.**, (B.A., M.Div., D.Min.) 81 Thursfield Cres., Toronto, ON, M4G 2N4

D

- 24 **Davidson, J. Gregory**, (B.Sc., B.Ed., M.Phil., M.Div., Ph.D.) 165 Charlton Ave. W., Hamilton, ON, L8P 2C8
 A 7 **Davidson, J. Ross H.**, (B.A., B.D.) 702, rue Lafontaine, Thetford Mines, QC, G6G 3J6
 31 **Davidson, M. Mark**, (B.A., B.Ed., M.Div.) 553 Gould Street, Box 118, Wiarton, ON, N0H 2T0
 A 43 **Davis, H. Glen**, (B.A., B.D., M.Th., D.D.) 202-5683 Hampton Place, Vancouver, BC, V6T 2H3
 A 43 **Davis, Joyce L.**, (B.A., M.Ed., Dip.C.E.) 202-5683 Hampton Place, Vancouver, BC, V6T 2H3
 A 22 **Dawes, Wayne**, (B.D., M.A., Ph.D., D.Min.) 563 Grand Ridge Dr., Cambridge, ON, N1S 5A4
 24 **Dawson, Robert C.**, (M.Div.) 12 St. Andrew St., Port Dover, ON, N0A 1N1
 A 39 **de Bruijn, Bert**, (B.A., B.Th., M.Div., B.Ed., M.A.) 5329 52nd Ave., Lacombe, AB, T4L 1J7
 A 12 **Dean, Noble B.H.**, (B.Sc., M.Div., M.S.W.) 85 Water St., Trenton, ON, K8V 4M2
 A 6 **Dean, William F.**, (B.A., M.Div.) 1556 Pt. Prim Rd., Belfast, PE, C0A 1A0
 A 16 **Decker, Karsten**, Belfairs, 40 Mill Shares Rd., Pembroke HM05, Bermuda
 26 **DeGier VanderSpek, Joyce**, (B.A., M.Div.) 64 Blandford St., PO Box 99, Innerkip, ON, N0J 1M0
 29 **Dekker, Janine**, (B.A., M.Div.) 837 Exmouth St., Sarnia, ON, N7T 5R1
 40 **Delport, Dewald**, (B.Sc. (Hons.), B.Th., M.Div.) 1102 - 23 Ave. NW, Calgary, AB, T2M 1T7
 18 **Dennis, Jonathan**, (B.A., M.Div.) Box 495, 70 Queen St. S., Tottenham, ON, L0G 1W0
 A 15 **Dent, Jonathan**, (B.A., Dip.C.S., M.T.S., S.T.M., Cert.Min., Ph.D.) 2 Sweetbriar Ct., North York, ON, M4A 2G5
 15 **Denyer, J. Wesley**, (B.A., M.Div.) 129 Mount Pleasant Rd., Toronto, ON, M4W 2S3
 5 **Deogratias, Charles R.**, (B.A., M.Div.) 4 Rankine Crt., Oromocto, NB, E2V 0H2
 A 22 **Desmond, Cathy J.**, (A.O.C.A., B.A., M.Div.) 28-210 Fourth Ave., Kitchener, ON, N2C 1P2
 D 15 **DeVenne, Nita**, (Dip.C.E.) 310-392 Sherbourne St., Toronto, ON, M4X 1K3
 A 25 **De Vries, Frank M.**, (B.A., B.D.) 4511 Ivy Gardens Crt., Beamsville, ON, L0R 1B5
 8 **De Vries, Roland**, (B.A., S.T.M., M.Div., Ph.D.) 3495 University St., Montreal, QC, H4A 2A8
 15 **DeWolfe, D. Laurence**, (B.A., M.Div., D.Min.) 1 Glenview Ave., Toronto, ON, M4R 1P5
 A 15 **DeWolfe, Janet A.**, (B.A., M.Div.) 708-123 Eglinton Ave E., Toronto, ON, M4P 1J2
 A 5 **Dewar, David A.**, (C.D., B.Th.) 314-10 Barton Cres., Fredericton, NB, E3A 5S3
 A 22 **Deyarmond, John A.**, (B.A., M.Div.) 200 Cedarbrae Ave., Waterloo, ON, N2L 4S5
 A 38 **Dezse, Gabor**, (B.Ed.) 12937 - 86 St., Edmonton, AB, T5E 3A9
 A 43 **Dick, Derrick J.**, (B.A., M.Div.) 2091 Riesling Dr., Abbotsford, BC, V4X 0A6
 A 24 **Dickey, James R.**, (B.A., B.D., D.D.) 6-31 Moss Blvd., Dundas, ON, L9H 7A6
 A 3 **Dickson, Gregory**, (M.B.A., M.Div.) 3-558 High St., New Glasgow, NS, B2H 0G3
 10 **Dimock, Karen**, (B.Sc., Ph.D., M.Div.) 82 Kent St., Ottawa, ON, K1P 5N9
 8 **Diviney, Kay**, (B.A., M.A., Ph.D., M.Div.) 3415 Redpath St., Montreal, QC, H3G 2G2
 A 24 **Docherty, Robert R.**, (M.Div.) 15 Cherryhill Dr., Grimsby, ON, L3M 3B3
 27 **Dolbear-Van Bilsen, Deborah E.**, (B.A., M.Div.) 180 Victoria St., Box 733, Glencoe, ON, N0L 1M0
 A 24 **Donaghey, Donald A.**, (B.A., M.Div., D.Min.) 803-1968 Main St. W., Hamilton, ON, L8S 1J7
 19 **Doner, Barry**, (B.R.E., M.Div.) 208 Mosley St., Wasaga Beach, ON, L9Z 2K1
 14 **Donnelly, T. Hugh**, (B.A., M.Div.) 140 Guildwood Parkway, Toronto, ON, M1E 1P4
 12 **Donovan, D. Lynne**, (B.A., B.Th., M.Div.) 31 King St., Picton, ON, K0K 2T0
 A 17 **Doran, Gerald E.**, (B.A., B.Sc., B.D., M.A.) 1005-7930 McLaughlin Rd. S., Brampton, ON, L6Y 5V7
 A 17 **Doran, Rosemary**, (B.A., M.A., HBA, Dip.Min.) 1005-7930 McLaughlin Rd. S., Brampton, ON, L6Y 5A7
 24 **Dore, Kyle**, 10 Mountain St., Grimsby, ON, L3M 3J8
 16 **Dos Santos, Carluci**, (M.A., M.Div., Ph.D.) 500 Coldstream Ave., Toronto, ON, M6B 2K6
 24 **Douglas, Alex**, (M.Div.) 360 Isaac Brock Dr., Stoney Creek, ON, L8J 2R2
 A 28 **Douglas, H. Lane**, (B.A., B.D.) 9 Myrtle St., Ridgetown, ON, N0P 2C0

- 9 **Douglas, James F.**, (B.A., B.Th., M.Div.) 142 Home Ave., PO Box 422, Vankleek Hill, ON, K0B 1R0
 26 **Dowber, Alan**, (B.A., M.Div.) 67 Main St. W., Box 758, Norwich, ON, N0J 1P0
 38 **Dowds, John F.K.**, (B.A., M.Div.) 12324 51 Ave. NW, Edmonton, AB, T6H 0M5
 A 9 **Driffin, Ruth Y.**, (B.Th., M.Div.) 765 Champlain Dr., Cornwall, ON, K6H 6P4
 A 21 **Drayer, Leslie H.**, (B.A., M.Div.) 124 Carlo Cres., North Bay, ON, P1B 8B1
 A 44 **Duckworth, N. Jack**, (B.Music, M.Div., D.Min.) 1135 Thunderbird Dr., Nanaimo, BC, V9S 2P1
 A 24 **Duff, John C.**, (B.A., B.D., Th.M.) 5-105 Wilson St. W., Ancaster, ON, L9G 1N4
 A 12 **Duffy, William F.**, (M.P.S., B.A.Sc., B.D.) 334-471 Cataraqui Woods Dr., Kingston, ON, K7P 0E6
 18 **Duggan, Laura J.**, (B.A., B.Ed., M.Div.) 484 Water St., Newmarket, ON, L3Y 1M5
 14 **Duguid, Barbara**, (M.Div.) 1301 Neilson Rd., Toronto, ON, M1B 3C2
 24 **Duncan, Emma**, (B.A. (Hons.), M.A., M.Div.) 461 Elizabeth St., Burlington, ON, L7R 4B1
 A 22 **Duncanson, Robert T.**, (B.A., B.D.) 19 Claycroft Cres., Kitchener, ON, N2N 2R5
 11 **Dunkin, Stephen**, (B.Com., M.Div.) PO Box 161, Perth, ON, K7H 3E3
 A 30 **Dunn, C.A. (Zander)**, (B.A., M.A., B.D., M.Th. D.D.) 10-59 Eagle Dr., Stratford, ON, N5A 7Z1
 A 13 **Dunnett, Blaine W.**, (B.A. (Hons.), M.Div.) 45 Nevlin Ave., Peterborough, ON, K9J 6E7
 41 **du Plessis, Jan-Hendrik**, 2100 3rd St. S., Cranbrook, BC, V1C 1G2
 43 **Dutcher-Walls, Patricia**, (B.A., M.Div., Th.D.) VST, 6015 Walter Gage Rd., Vancouver, BC, V6T 1Z1

E

- 43 **Eastwood, Janet (Paddy)**, (Dip.C.E., B.A., M.Div., Th.M.) 11858 216th St., Maple Ridge, BC, V2X 5H8
 A 9 **Eenkhorn, Johan (Joop) A.**, (Ph.D., B.Th.) 2310 Emily Cr., Cornwall, ON, K6H 7H5
 A 27 **Elder, Joyce E.C.**, (B.A., M.Ed., M.Div.) 568 Thistlewood Dr., London, ON, N5X 4N6
 24 **Eldridge, Victoria**, (B.A. (Hons.), M.Div., D.Min.) 200 Mountain Park Ave., Hamilton, ON, L8V 1A2
 A 11 **Elford, Patricia**, (B.A., M.Div.) 614 Airport Rd., Pembroke, ON, K8A 6W7
 A 11 **Elford, Robert J.**, (B.A., Mus.G.Paed., A.Mus., M.Div.) RR 6, Airport Rd., Pembroke, ON, K8A 6W7
 A 14 **Elliott, Scott A.**, (B.A., M.Div.) 87 Westcroft Dr., Toronto, ON, M1E 3A4
 A 15 **Elliott, William A.**, (B.A., M.Div.) 15B-66 Collier St., Toronto, ON, M4W 1L9
 13 **Ellis, Neil**, (M.Div.) 200 King Street W., Cobourg, ON, K9A 2N1
 9 **Emig Carr, Marianne G.** (B.A., J.D., M.Div.) 10 Church St., PO Box 885, Brockville, ON, K6V 5W1
 A 15 **Emms, Pamela**, (M.Div.) 239 Boston Ave., Toronto, ON, M4M 2V1
 15 **Eng, Thomas W.**, (B.Sc., S.T.M., M.Div., D.Min.) 39 Halstead Dr., Markham, ON, L3R 7Z3
 25 **Ervine, W.J. Clyde**, (M.Th., Ph.D.) 53 Church St., St. Catharines, ON, L2R 3C3
 A 23 **Eun, Young Ki**, (B.A., M.A., M.Div.) 3715 - 27th St., Apt. 3D, Long Island City, New York, USA, 11101
 A 10 **Ewing, Robert**, (B.A., B.Th., M.Div.) 52 Banchory Cres., Kanata, ON, K2K 2V2

F

- A 10 **Fair, John C.**, (B.Th., M.Div.) 99 Stoneway Dr., Ottawa, ON, K2G 6P2
 A 8 **Fantechi, Giancarlo**, (B.A., B.Th., M.Div.) 2-7801 Solomon Marion, Montreal, QC, H1E 4X7
 A 43 **Faris, Donald L.**, (B.A., B.D., Ph.D.) 1965 Cedar Village Cres., North Vancouver, BC, V7J 3P5
 15 **Faris, Robert N.**, (B.A., M.Div., M.Th., Ph.D.) 73 Simcoe St., Toronto, ON, M5J 1W9
 29 **Farris, Allan P.**, (B.A., B.Th., M.Div.) 804 Prestwick Cr., Sarnia, ON, N7S 4J7
 A 16 **Farris, Stephen C.**, (B.A., D.Min., Th.M., Ph.D.) 2505 - 15 Legion Rd., Etobicoke, ON, M8V 0A9
 A 6 **Farris, W. James S.**, (B.A., M.A., Ph.D.) 10 Haviland St., Charlottetown, PE, C1A 3S6
 A 5 **Fawcett, Melvin G.**, (B.A., B.Th., Dip.Th.) 170 Manchester Ave., Saint John, NB, E2M 4H2
 A 15 **Fee, Richard W.**, (B.A., M.Div., D.D.) 345 Berkeley St., Toronto, ON, M5A 2X6
 15 **Fensham, Charles J.**, (B.Th. (Hon.), M.Th., M.Th., Th.D.) 59 St. George St., Toronto, ON, M5S 2E6
 A 40 **Ferguson, Rod A.**, (B.F.A., B.Th., M.Div.) 51 - 7205 4th St. NE, Calgary, AB, T2K 5S3
 9 **Ferrier, James D.**, (B.A., B.Th., M.Div.) 26 Main St. S., PO Box 131, Maxville, ON, K0C 1T0
 A 35 **Ferrier, John C.**, (B.A., M.Div.) 428 Assiniboia St., Weyburn, SK, S4H 0R6
 31 **Ferrier, Timothy**, (B.A., M.Div.) Box 609, Chesley, ON, N0G 1L1
 A 27 **Files, Leslie R.**, (B.A., B.D., Th.M., Ph.D.) 820 Headley Dr., London, ON, N6H 3V8
 42 **Filyk, Steven A.**, (B.A. (Hons.), B.Th., M.Div.) 1136 - 6th Ave., Kamloops, BC, V2C 3S1
 A 19 **Fink, Sheila**, (B.A., M.Div.) Leisureworld, 200 Kelly Dr., Gravenhurst, ON, P1P 1P3
 A 40 **Firth, Gordon**, (B.A., B.Th., M.Div.) 26 Main St. S., PO Box 131, Maxville, ON, K0C 1T0
 13 **Firth, Kathryn**, (B.A., B.Ed., M.Sc.Ed., M.Div.) 319 Queen St., Box 1135, Port Perry, ON, L9L 1A9
 33 **Fischer, Ronald**, (M.Div.) 2373 Main St., Winnipeg, MB, R2V 4T6
 A 29 **Fleischer, Jeanette G.**, (B.A., M.Div.) 301-5700 Blackwell Side Rd., Sarnia, ON, N7W 1B7
 A 13 **Flindall, Robert F.**, (B.A. (Hon.), M.Div.) 825 Crowley Cres., Peterborough, ON, K9J 6P5
 A 33 **Fluit, Ralph**, (B.A., M.Div.) 18 Maple Pl., PO Box 194, Emo, ON, P0W 1E0
 A 36 **Folster, R. Stewart**, (D.D.) 530 Sherry Place, Saskatoon, SK, S7M 5S3
 43 **Fontaine, Mary**, (M.Div.) 7151 No. 2 Rd., Richmond, BC, V7C 3L7
 A 25 **Ford, Gordon**, (B.A. M.Div.) 225 Anne St., Box 681, Niagara-on-the-Lake, ON, L0S 1J0
 A 44 **Ford, Iris M.**, (B.A., M.Div.) 314-211 Moilliet St., Parksville, BC, V9P 1N8
 12 **Forget, Daniel H.**, (B.Th., M.Th.) 363 Ellesmeer Ave., Kingston, ON, K7P 3J7
 A 44 **Forrester, Elizabeth A.M.**, (B.Sc., M.A., M.Div.) 2408 Glenayr Dr., Nanaimo, BC, V9S 3R7

- A 7 **Forsyth, John Barry**, (B.A., B.Ed., B.D.) 72 Rue Academy., Sherbrooke, QC, J1M 1R4
A 3 **Fortier, D. John**, (B.A.) 3180, RR 1, Port Howe, NS, B0K 1K0
17 **Foster, Sean J.**, (B.A., M.Div.) 156 Third Line, Oakville, ON, L6L 3Z8
7 **Fotheringham, Barbara J.**, (B.Math., M.Div.) 48 rue Mitchell, Thetford Mines, QC, G6G 3L8
A 41 **Foubister, D. Ron**, (B.Sc., M.Div., Ph.D.) 204 - 12th St. S., Cranbrook, BC, V1C 1V7
17 **Foxall, Jacquelyn**, (B.A., M.Div.) 89 Dunn St., Oakville, ON, L6J 3C8
39 **Franklin-Law, Sandra**, (B.A., B.R.E., M.Div.) Box 248, Eckville, AB, T0M 0X0
A 33 **Fraser, Brenda J.**, (B.H.Ec., M.Div.) 19 Saul Miller Dr., Winnipeg, MB, R2V 3V9
43 **Fraser, Brian J.**, (M.A., M.Div., Ph.D.) 211-2020 Cedar Village Cres., North Vancouver, BC, V7J 3P5
31 **Fraser, Katherine A. (Kathy)**, (B.A., Dip.C.E., M.Div.) 345 Durham St., Kincardine, ON, N2Z 1Y6
A 8 **Fraser, Ian D.**, (B.A., B.Th., M.Div.) 8 Brunet, Pointe Claire, QC, H9S 4T2
A 16 **Fraser, John A.**, (B.A., B.Th.) 4072 River Crest Cir., Leesburg, FL, USA, 34748
30 **Fraser, Marc W.**, (B.Sc., B.Th., M.Div.) 66 Main St. N., Box 655, Milverton, ON, N0K 1M0
A 11 **Fraser, Milton A.**, (B.A., M.Div.) 205 Mill Ridge Rd., Arnprior, ON, K7S 3G8
A 13 **Freeman, Donald A.**, (B.A., M.A., B.D., M.Th., Th.D.) 272 Lily Lake Rd., Selwyn, ON, K9J 6X3
A 13 **Freeman, G. Dennis**, (B.A., M.Div.) 4 Saturn Lane, Box 16, Kirkfield, ON, K0M 2B0
A 16 **French, W. George**, (B.Sc., M.Div.) 930 Lexicon Dr., Mississauga, ON, L4Y 2P8
A 17 **Fryfogel, Sandy D.**, (B.A., M.Div.) 361 Fiona Terrace, Mississauga, ON, L5A 3E5
27 **Fullerton, J. Andrew**, (B.A., M.Div., Ph.D.) 111 Elmwood Ave. E., London, ON, N6C 1J4

G

- DA 24 **Gadsby, Ruth**, (B.A., Dip.C.E., B.Ed.) RR 3, Langton, ON, N0E 1G0
A 22 **Gale, Herbert F.**, (B.A., M.Th., D.Min.) 93 Pinnacle Cres., Guelph, ON, N1K 1P5
A 22 **Gale, Shirley J.**, (B.Th., Dip.Min., D.Min.) 93 Pinnacle Cres., Guelph, ON, N1K 1P5
A 42 **Gamble, Ivan S.**, (B.A., M.Div.) 107-3200 Lakeshore Rd., Kelowna, BC, V1W 3T2
DA 31 **Gamble, Louise**, 910 - 10th St. W., Owen Sound, ON, N4K 5R9
17 **Garas, Sheriff**, (B.Sc., M.Div.) 255 Export Blvd., Mississauga, ON, L5S 1Y4
24 **Garrison, Penny**, (B.J. (Hons.), Dip.C.S., M.Div.) 23 Melville St., Dundas, ON, L9H 1Z7
A 44 **Gartshore, Ian E.**, (B.A., Dip.C.E., M.Div., M.Th.) 353 Seventh St., Nanaimo, BC, V9R 1E3
A 43 **Garvin, Robert C.**, (B.A., M.Div.) 12225 Senda Crt., Mission, BC, V4S 1B8
22 **Gaskin, Mark B.**, (B.A., M.Div.) 130 Victoria Ave., Cambridge, ON, N1S 1Y2
9 **Gaver, Cheryl**, (B.A., M.Div. M.A., Ph.D.) 751 James St W., PO Box 276, Prescott, ON, K0E 1T0
A 8 **Gavino, Victor**, (B.Sc., M.Sc., Ph.D., B.Th., M.Div.) 1060 Ave. Ste-Croix, St-Laurent, QC, H4L 3Z1
30 **Gedcke, Mark W.**, (B.A., M.Div.) 142 Ontario St., Stratford, ON, N5A 3H2
24 **Geddes, Jennifer L.**, (B.A. (Hons.), M.Div.) 725 Aspen Rd., Comox, BC, V9M 4E9
A 24 **Geddes, Robert S.**, (B.A., M.Div.) 12 Skylark Dr., Hamilton, ON, L9A 4Y2
40 **Genis, Kobus**, (B.A., B.Th.) 290 Edgepark Blvd. NW, Calgary, AB, T3A 4H4
A 15 **Gibson, A. Ross**, (B.A., B.D.) 83 Kent Rd., Toronto, ON, M4L 2X5
A 33 **Gillanders, Richard J.**, (B.A.) 308-140 Ferry Rd., Winnipeg, MB, R3J 1V7
A 30 **Gillanders-Adams, Colleen J.**, (B.A., M.Div.) Box 535, Mitchell, ON, N0K 1N0
28 **Giurin, John**, (B.A., M.Div.) 310 McNaughton Ave. W., Chatham, ON, N7L 1R9
A 6 **Glass, Ian C.**, (B.A., B.D.) 15 Messer Dr., Charlottetown, PE, C1A 6N5
A 38 **Glen, Raymond E.**, (B.A., M.Div.) 234-949 Rutherford Rd SW, Edmonton, AB, T6W 0E5
A 27 **Godfrey, Thomas**, (B.A., M.Div.) 8908 Currie Rd., RR 1, Wallacetown, ON, N0L 2M0
A 22 **Godin, Mark**, (B.A., M.A., M.Div., Ph.D.) 80 Cindy Ave., Cambridge, ON, N3C 3J2
A 40 **Godollei, Karoly**, 2501-155 Silverado Skies Link SW, Calgary, AB, T2X 0K8
A 17 **Goggin, Helen L.**, (B.A., B.D., M.A., Ed.D.) 301-2185 Marine Dr., Oakville, ON, L6L 5L6
18 **Goh, Alan**, (B.A., M.Div.) 2800 John St., Unit 14, Markham, ON, L3R 0E2
A 35 **Golaiy, Ina**, (B.A., M.Div.) Box 91, Riceton, SK, S0G 4E0
A 25 **Goldsmith, James A.**, (B.A., B.D.) 3030-1505 Lookout St., Fonthill, ON, L0S 1E5
DA 15 **Gollan, Agnes**, 1101-1000 Broadview Ave., Toronto, ON, M4K 2R7
A 10 **Gondocz, Kalman**, (D.R.S.) 12 Stowgrass Cres., Stittsville, ON, K2S 1Z9
13 **Gordon, J. Dorcas**, (B.A., M.Div., M.Th., D.Th.) 59 St. George St., Toronto, ON, M5S 2E6
A 5 **Gordon, J. Douglas**, (B.A.) 215-81 Duncan Lane, Fredericton, NB, E3B 9T1
12 **Gordon, James J.**, (B.A., B.D., Dip.Th., Ph.D.) Box 23001, 4499 Bath Rd., Amherstview, ON, K7N 1Y2
A 13 **Gordon, Noel C.**, (B.A., B.D.) 18 Darcy St., Newcastle, ON, L1B 1L9
A 8 **Gourlay, Bruce W.**, (B.A., M.Div.) Address unknown
A 13 **Grace, Byron**, 500 Riverdale Rd., Beaverton, ON, L0K 1A0
A 10 **Graham, Kelly R.**, (B.A., B.Th., M.Div.) 183 Mancini Way, Nepean, ON, K2J 5X4
A 19 **Graham, Robert J.**, (B.Th., S.T.M., M.Div.) 996035 Mulmur Tonsorontio Townline, Rosemont, ON, L0N 1R0
3 **Grant, Mary Anne**, (B.H.Ec., B.Ed., M.Ed., M.Div.) 47 Eaton Dr., Valley, NS, B6L 3J8
A 40 **Gray, Ian A.**, (B.A., M.Div., D.Min.) 57 MacEwan Ridge Circle NW, Calgary, AB, T3K 3W4
14 **Gray, Joseph A.**, (B.A., M.Div.) 447 Port Union Rd., Toronto, ON, M1C 2L6
A 4 **Gray, L. Dale**, (B.A., B.Th., M.Div.) 7 Winter St., Bridgewater, NS, B4V 4B6
44 **Green, John**, (B.A., M.Div.) 145 Simms Rd., Campbell River, BC, V9W 1N9
A 25 **Greyling, Pieter H.**, (B.A., B.D., Dip.Th., D.Th.) 3087 St. Paul Ave., Niagara Falls, ON, L2J 2L8

- 6 **Griffiths, Dawn B.**, (B.Sc.N., M.Div.) 109 Carriage Lane, Charlottetown, PE, C1A 9R6
 6 **Griffiths, Torrey**, (B.A., B.A.Ed., M.Div.) PO Box 213, Kensington, PE, C0B 1M0
 38 **Grosskopf, O. Heinrich**, (B.A., B.D., M.Th., Ph.D.) 11445 40th Ave., Edmonton, AB, T6J 0R4
 40 **Gunnink, Grant**, (B.A., M.Div.) 7655 – 26th Ave. SW, Calgary, AB, T3H 3X2
 17 **Gushue, Pat**, (M.Div.) 1150 Dundas St. W., Oakville, ON, L6H 7C9

H

- 45 **Ha, Tae Sic**, (B.A., M.Div.) 2 Wren Cres., Sherwood Park, AB, T8A 0G5
 DA 19 **Hagan, Clare**, Box 5059, Huntsville, ON, P1H 2K5
 A 36 **Hagen, Donna**, (B.A., M.Div.) 35 Spinks Dr., Saskatoon, SK, S7H 3W9
 L 37 **Hagen, Terry**, c/o 9907-98 St., Fort St. John, BC, V1J 3T9
 L 32 **Haggerty, Ken**, 123 Norah St. S., Thunder Bay, ON, P7E 1N4
 DA 10 **Ham, Janet**, (Dip.C.E.) 81 McLennan Way, Ottawa, ON, K2L 2T3
 A 22 **Hamalainen, Janice**, (B.A. (Hons.), M.Div.) 95 Brentwood Ave., Kitchener, ON, N2H 2C9
 A 30 **Hamilton, Carol**, (B.Sc.N., M.Div.) 250 Glendon Rd., Stratford, ON, N5A 5B7
 6 **Hamilton, Michael J.**, (B.R.E., B.A., M.Div.) 35 Gardiner Rd., Summerside, PE, C1N 4J9
 6 **Hamilton, Paula E.**, (B.A., M.Div.) 161 Colonsay Lane, Belfast, PE, C0A 1A0
 D 15 **Hamilton, Terrie-Lee**, (B.A., Dip.C.E.) 50 Wynford Dr., Toronto, ON, M3C 1J7
 6 **Hamilton, Thomas J.**, (B.A., M.Div., M.A., Ph.D.) 161 Colonsay Lane, Belfast, PE, C0A 1A0
 45 **Han, Heung Ryeol**, (B.A., M.Div.) 8711 – 82 Ave., Edmonton, AB, T6C 0Y9
 A 23 **Han, Kyung Kook**, In Korea
 23 **Han, Peter S.**, (B.A., M.Div.) 200 Racco Parkway, Thornhill, ON, L4J 8X9
 A 23 **Han, Theresa**, (B.A., M.Div.) 54 Seurat Place, Thornhill, ON, L4J 9B9
 A 12 **Hancock, Nancy A.**, (M.Div.) 381 Conlon Crt., Kingston, ON, K7M 8K5
 A 26 **Hancock, Wayne R.**, (B.A., M.Div., D.Min.) 62 Gillin Rd., Brantford, ON, N3P 1X2
 A 15 **Hanna, J. Patricia**, (B.A., M.A., M.Div.) 338-10 William Morgan Dr., Toronto, ON, M4H 1E7
 A 15 **Hanna, Sameh**, Kasr El Dobara Evangelical Church, 7 El Shikh Rihany St., Cairo, Egypt
 A 44 **Hargrove, Laura**, (B.H.Ec., M.Div.) 2454 14th Ave., Port Alberni, BC, V9Y 2Y2
 A 13 **Hartai, Helen W.**, (R.N., M.Div.) 20020 St. Christopher's Beach Rd., Nestleton, ON, L0B 1L0
 A 20 **Hartford, Arlene**, (B.A., M.Div.) 189268 Hughes Rd., RR 2, Englehart, ON, P0J 1H0
 A 25 **Hastings, Gordon G.**, (C.D., B.A.) 202-5100 Dorchester Rd., Niagara Falls, ON, L2E 7H4
 A 30 **Hastings, Terry V.**, (B.A., M.Div., D.Min.) 40 Strachan St., Stratford, ON, N5A 2B1
 38 **Haughland, Stephen P.**, (B.A., M.Div.) Box 663, Killam, AB, T0B 2L0
 24 **Havemann, Garfield G.**, (B.A., B.D., Th.M., Th.D.) 865 Mohawk Ave. W., Hamilton, ON, L9C 7B9
 A 10 **Hayes, Stephen A.**, (B.A., B.D., S.T.M., D.D.) 2198 Emard Cres., Ottawa, ON, K1J 6K6
 42 **Haynes, Gordon R.**, (B.A., M.Div.) 308-1965 Durmin Dr., Kelowna, BC, V1X 7K6
 40 **Hazlett, Janice**, (B.Sc., B.Ed., M.Div.) 703 Heritage Dr. SW, Calgary, AB, T2V 2W4
 A 13 **Head, Virginia P.**, (B.A., M.Ed., M.Div.) 115 Morrow St., Peterborough, ON, K9J 1X4
 A 42 **Heath, David S.**, (B.A., M.Div.) 41 1020 Lanfranco Rd., Kelowna, BC, V1W 3W7
 25 **Heidebrecht-Archilbald, Trish**, 203 Highland Ave., Fort Erie, ON, L2A 2X8
 DA 30 **Henderson, Dorothy**, (B.A., A.R.C.T., Dip.C.E., M.A., M.R.E.) Box 824, 308 Andrew St. S., Exeter, ON, N0M 1S6
 A 17 **Henderson, John B.**, (B.Sc., M.Div., M.Th.) 116 Thomas St., Oakville, ON, L6J 3A8
 A 30 **Henderson, John C.**, (B.A., B.D., M.Th.) Box 824, 308 Andrew St. S., Exeter, ON, N0M 1S6
 4 **Henderson, Michael W.A.**, (B.A., B.Th., M.Div.) PO Box 86, Upper Musquodoboit, NS, B0N 2M0
 6 **Henderson-Bolton, Amanda J.**, (B.A. (Hons.), M.Div., M.A.) 35 Fitzroy St., Charlottetown, PE, C1A 1R2
 A 23 **Henry, Dale**, 331 Dickson Park Cres., Mississauga, ON, L5B 1Y5
 A 12 **Henry, Douglas N.**, 207-4567 Bath Rd., Amherstview, ON, K7N 1A8
 DA 10 **Herbert, Dorothy**, (Dip.C.E., B.Sc. (Eng.)) 171 chemin du Lac Cayamant, RR3, Gracefield, QC, J0X 1W0
 A 26 **Herman, John**, (B.Th.) RR 3, Embro, ON, N0J 1J0
 A 19 **Heron, Kenneth A.**, (B.A., B.D., M.S.W.) Box 1866, Bracebridge, ON, P1L 1V8
 A 43 **Hibbert, Terrence P.**, (B.A., B.Th., M.Min., D.Min., D.D.) 1906-2979 Glen Dr., Coquitlam, BC, V3B 0B2
 A 24 **Hibbs, John J.**, (B.A., B.D., M.Th., M.Ed.) 35 Giffin Road, Dundas, ON, L9H 7N5
 A 24 **Hibbs, M. Anne Yee**, (B.A., B.Th.) 35 Giffin Rd., Dundas, ON, L9H 7N5
 A 44 **Hicks, Edward (Ted) C.**, (B.A., M.Div.) 89-2001 Blue Jay Place, Courtney, BC, V9N 4A8
 A 17 **Hieminga, Jan**, (B.Sc., M.Div.) 268 Balsam Dr., Oakville, ON, L6J 3X6
 A 34 **Hildebrandt, Henry L.**, (B.A., B.Th., D.D.) 746 8th St., Brandon, MB, R7A 3Y2
 42 **Hilder, Herbert E.**, (B.A., M.A., M.Div.) 1500 Edmonton St., Box 12068, Prince George, BC, V2L 0A8
 28 **Hill, Donald C.**, (B.Sc., M.Div., M.Th.) Box 1148, Ridgetown, ON, N0P 2C0
 A 11 **Hill, Robert**, PO Box 7, Combermere, ON, K0J 1L0
 A 42 **Hillian, Lorna G.**, (B.A., M.Div., D.Min.) 305-1500 Lansdowne St., Peterborough, ON, K9J 2A2
 11 **Hincke, Karen A.**, (B.A., S.T.M.) Box 12, 14170 Road 38, Sharbot Lake, ON, K0H 2P0
 8 **Ho, Jonah (Chung Lok)**, (B.Th., M.A., M.Div.) 5560 Hutchison St., Montreal, QC, H2V 4B6
 27 **Hoekstra, Ed P.**, (B.A., M.Div.) 970 Oxford St. W., London, ON, N6H 1V4
 A 22 **Hogerwaard, John**, (B.A., M.Div.) PO Box 95, St. Jacobs, ON, N0B 2N0

- 24 **Hogewoning, Pamela**, 101 Chapman St W., Box 1258, Port Dover, ON, N0A 1N0
 DA 18 **Holoohan, June**, 103 Lakeside Vista Way, Markham, ON, L6E 0B6
 A 6 **Homes, Vicki L.**, (M.Div.) Apt 4002, 20 MacKenzie Dr., Summerside, PE, C1N 4J8
 18 **Hong, John**, (B.A.Sc., M.A.Sc., M.Div.) 128 Main Street W., Box 164, Beeton, ON, L0G 1A0
 45 **Hong, Sung Deuk**, (B.A., M.Div.) 15964 - 88th Ave., Surrey, BC, V4N 1H5
 25 **Hong, Wally (Won-Hong)**, (B.Sc., B.Th., S.T.M., M.Div.) 6136 Lundy's Lane, Niagara Falls, ON, L2G 1T1
 11 **Hooper, David W.**, (B.A., B.Ed., M.Div.) 80 Daniel St. N., Arnprior, ON, K7S 2K8
 13 **Horne, Cheryl L.**, (B.Sc., B.A. (Hons.), M.Div., M.R.E.) 45 King St., Box 328, Colborne, ON, K0K 1S0
 DA 27 **Horne, Jessie**, (B.A., M.Ed., Dip.C.E.) 57 Fitzwilliam Blvd., London, ON, N6H 5H6
 19 **Horst, H.D. Rick**, (B.A., M.Div., D.Min.) 47 Owen St., Barrie, ON, L4M 3G9
 16 **Horst, Karen R.**, (B.A., M.R.E., M.Div.) 99 Peter St. N., Orillia, ON, L3V 4Z3
 A 14 **Horvath, Leonard**, 24 Dorlan Ave., Toronto, ON, M9B 5B1
 A 14 **Hoskin, Annetta**, (M.Div.) 203-130 Old Kingston Rd., Ajax, ON, L1T 3Z2
 25 **Houthy, Ruth**, (B.Th., M.Div.) 42 Pelham Rd., St. Catharines, ON, L2S 1R4
 DA 15 **How, Leone**, 9 Stirling Crt., Yellowknife, NT, X1A 0B2
 16 **Howard, D. Sean**, (B.A., B.Ed., M.Div.) 3819 Bloor St. W., Toronto, ON, M9B 1K7
 43 **Howard, Dennis**, (M.Div.) 20867 - 44th Ave., Langley, BC, V3A 5A9
 9 **Howard, Geoffrey P.**, (B.A., B.Th., M.Div.) 38 Elizabeth Dr., Box 440, Iroquois, ON, K0E 1K0
 A 13 **Howard, John Desmond**, (B.A.) 290 Dutch Line Rd., RR 1, Kinnmount, ON, K0M 2A0
 A 13 **Howson, J. Donald L.**, 548 Aylmer St. N., Peterborough, ON, K9H 3W7
 43 **Hsieh, Ta-Li**, 2733 W. 41st Ave., Vancouver, BC, V6N 3C5
 13 **Huberts, Henry W.**, (B.R.E., M.Div.) Box 741, 413 Simcoe St., Beaverton, ON, L0K 1A0
 A 11 **Hughes, Leo E.**, (B.A., D.M.) 144 John St. S., Arnprior, ON, K7S 2P9
 5 **Hughes, M.E. (Lyn)**, 21 English Settlement Rd., Stanley, NB, E6B 2C7
 17 **Human, Andrew**, (B.A., M.Div., D.Min.) 24 Stavebank Rd. N., Mississauga, ON, L5G 2T5
 A 3 **Humphrey, Keith P.**, (B.A., M.Div.) 251 Brookside Ave., New Glasgow, NS, B2H 3E4
 32 **Hunt, Harold**, (B.A., M.Div.) 278 Camelot St., Thunder Bay, ON, P7A 4B4
 A 21 **Hunter, George**, (B.A., L.Th.) 1032 Atlee Ave., Sudbury, ON, P3A 3J2
 10 **Hurd, James T.**, (B.A., M.Div.) 10 Chesterton Dr., Ottawa, ON, K2E 5S9
 A 6 **Hutchinson, Andrew**, (B.Sc., M.C.S., Dip.Min.) 18 Edgehill Terrace, Stratford, PE, C1B 2V4
 A 23 **Hwang, Joseph**, (B.Th., M.Div., S.T.M.) in Korea
 23 **Hwang, Timothy**, (B.Th., M.Div.) 4520 Plamondon Ave., Montreal, QC, H3S 1M2

I

- A 8 **Iarrera, Alice E.**, (B.A., B.Th., M.Div.) 7881 de la Seine Ave., Anjou, QC, H1K 1T8
 A 43 **Illman, Graeme M.**, (B.A., M.Div.) 2954 Keets Dr., Coquitlam, BC, V3C 4R6
 43 **Inglis, Glenn E.**, (B.A., M.A., M.Div., D.D.) 6559 Bjorn Pl., Sechelt, BC, V0N 3A8
 A 19 **Inglis, Elizabeth**, 24 Wellington St. W., Creemore, ON, L0M 1G0
 A 19 **Inglis, Jeff G.**, (B.A., B.Th., M.A., M.Div.) 24 Wellington St. W., Creemore, ON, L0M 1G0
 13 **Ingram, Sabrina E.**, (B.A., M.Div.) 1140 St. Paul's St., Peterborough, ON, K9H 7C3
 13 **Ingram, Terrence D.**, (B.A., B.Th., Dip.Min., M.A., D.Min.) 31 Bridge St., Box 1316, Lakefield, ON, K0L 2H0
 15 **Ingram, William G.**, (B.A., M.Div., Th.M., D.Min.) 73 Simcoe St., Toronto, ON, M6J 1W9
 25 **Inksetter, Cherie A.**, (B.A., M.Div.) 205 Linwell Rd., St. Catharines, ON, L2N 1S1
 30 **Ireland, Chamila**, Box 239, Brussels, ON, N0G 1H0
 A 24 **Irvine, Andrew**, (B.A., M.Div., Ph.D.) Address unknown

J

- A 21 **Jack, David T.**, (B.A., M.Div.) 243 Birchwood Dr., Sault Ste. Marie., ON, P6A 6K1
 40 **Jack, Hugh N.**, (B.A., M.Div.) 1818-5 Ave. S., Lethbridge, AB, T1J 0W6
 A 43 **Jackson, I. Larry**, (B.A., M.Div.) 318-8860 No. 1 Rd., Richmond, BC, V7C 4C2
 A 8 **Jackson-Bissonnette, Coralie**, (B.A., B.Th., M.Div.) 65 Portway Crt., Pointe Claire, QC, H9R 5E7
 A 21 **Jacques, Drew D.**, (B.A., M.Div.) 697 Latchford St., Box 1013, Haileybury, ON, P0J 1K0
 23 **Jang, Sung Hoon**, (B.A., Th.M., M.Div.) 67 Scarsdale Rd., Toronto, ON, M3B 2R2
 23 **Jang, Sung Hwan**, (B.A., M.Div.) 530 Topping Lane, London, ON, N6J 3M7
 43 **Jay, Geoffrey B.**, (B.A., M.Div.) 7147-124th St., Surrey, BC, V3W 3W8
 A 31 **Jeffery, Shirley M.**, (B.A., B.D.) 59 Main St., Box 246, Drayton, ON, N0G 1P0
 L 27 **Jeffery, Tom**, 5669 Parkhouse Dr., RR 4, Appin, ON, N0L 2A0
 18 **Jeffery, Duncan J.**, (M.A., Dip.Ed., M.A., M.Div.) 10066 Yonge St., Richmond Hill, ON, L4C 1T8
 A 11 **Jensen, Lori**, (B.A., B.Ed., M.Div.) 901 River Rd., PO Box 149, Braeside, ON, K0A 1G0
 24 **Jenvey, Stephen**, (B.Sc., M.Div.) 262 Middletown Rd., Dundas, ON, L9H 5E2
 A 23 **Jeon, Seung-Doek**, (B.A., M.Div.) 14-1100 Oxford St., Oshawa, ON, L1J 6G4
 A 23 **Jeong, Nam Heon**, 904-6000 Yonge St., Toronto, ON, M2M 3W1
 A 23 **Jeong, Seong Ho (Joshua)**, in Montreal
 A 14 **Jess, Marshall S.**, (B.A., M.Div.) 632 Dundas St. W., Box 300, Whitby, ON, L1N 5S3

- A 13 **Jobb, Elizabeth**, (B.A., M.Div.) 314-61 Clarington Ave., Bowmanville, ON, L1C 0H6
 A 41 **Johns, Douglas R.**, (B.A., M.Div.) address unknown
 31 **Johnson, F. James**, (B.A., M.Div.) 376 Lambton St. W., Durham, ON, N0G 1R0
 3 **Johnson-Murdock, Gail**, (B.A., M.Div.) Box 61, 2264 Shore Rd., Merigomish, NS, B0K 1G0
 12 **Johnston, Andrew J.R.**, (B.A., B.Th., M.Div., D.D.) 130 Clergy St. E., Kingston, ON, K7K 3S3
 A 18 **Johnston, Carey Jo**, (B.A., M.A., M.Div.) 879 Bur Oak Ave., Markham, ON, L6E 1W8
 DA 27 **Johnston, Elizabeth**, (C.E., B.A.) 905-110 Cherryhill Circle, London, ON, N6H 2L9
 A 25 **Johnston, Geoffrey D.**, (B.A., B.D., M.Th., D.Th.) 649 Sandy Bay Rd., RR 7, Dunnville, ON, N1A 2W6
 9 **Johnston, Ian K.**, (Dip.Th., B.Th., C.D., Th.M.) 28-2 St E., Cornwall, ON, K6H 1Y3
 A 9 **Johnston, Marion**, (B.A., M.Div.) 1813 County Rd 2 E., RR 1, Brockville, ON, K6V 5T1
 DA 38 **Johnston, Marion (Mickey)**, 132-5020 - 52 Ave., Beaumont, AB, T4X 1P3
 18 **Johnston, Paul D.**, (B.S., M.R.E., M.Div.) 2250 Denison St., Markham, ON, L3S 1E9
 A 17 **Johnston, W. Grant**, (B.Eng., B.Th., M.Div.) 48 Lamont Place, Brampton, ON, L6S 2S1
 A 4 **Johnston, William G.**, (B.A., B.Ed., B.Th.) 211 Hirandale Cr., Dartmouth, NS, B2M 6H2
 31 **Jones, Anne-Marie**, (B.Sc., M.Div.) 197797 Grey Rd. 7, RR 4, Meaford, ON, N4L 1W7
 A 27 **Jones, Evan H.**, (B.A., L.Th., C.D.) 600 Longworth Rd., Suite 209, London, ON, N6K 4X9
 A 18 **Jones, Heather L.**, (B.A., B.Ed., M.Div.) 27 Kitsilano Cres., Richmond Hill, ON, L4C 5A4
 A 30 **Jones, Hugh C.**, (B.A., M.A., M.Div., D.Min.) 1190 Tecumseh Park Dr., Mississauga, ON, L5H 2W1
 A 9 **Jones, James Peter**, (B.A., B.D.) 401 Pearl St. W., Brockville, ON, K6V 6Z9
 A 12 **Jones, Robert C.**, (B.A., B.D.) 519 Island Rd., RR 1, Picton, ON, K0K 2T0
 A 45 **Joo, Hyo Young**, (B.A., M.Div., D.Min.) in Korea
 23 **Joo, Kyo Don**, 67 Scarsdale Rd., Toronto, ON, M3B 2R2
 A 43 **Jordan, Katherine**, (B.A., B.Th., M.Div.) 64-34250 Hazelwood Ave., Abbotsford, BC, V2S 7L4
 A 36 **Jorna, J. Christopher**, (B.Sc., M.Div.) PO Box 977, 444 6th St., Duck Lake, SK, S0K 1J0

K

- 36 **Kahumbu, Charles**, (Dip.Th., B.Th., Dip.Min.) 901 Fraser Pl., Prince Albert, SK, S6V 2T6
 A 8 **Kam, Hye-Sook**, (M.Div.) 214 Sommerset St., Dollard-des-Ormeaux, QC, H9G 2G8
 9 **Kandalaft, Samer**, (B.Th., C.E.) 319 Prescott St., Kemptville, ON, K0G 1J0
 10 **Kandalaft, Shahrzad**, c/o 10 Chesterton Dr., Ottawa, ON, K2E 5S9
 A 45 **Kang, Hi-Won**, (B.A., M.Div.) 149-15353 - 105th Ave., Surrey, BC, V3R 0J1
 A 28 **Kang, Joshua (Jin Soo)**, (B.A., M.A., M.Div.) address unknown
 18 **Kang, Paul**, (B.Comm., M.Div.) 32 Mosley St., Aurora, ON, L4G 1G9
 A 24 **Kantor, Paul**, (B.A., B.D., M.Div.) 70 Leesboro Trail, Thorndale, ON, N0M 2P0
 44 **Kavanagh, Laura Todd**, (B.Ed., M.Div.) 2964 Richmond Rd., Victoria, BC, V8R 4V1
 A 28 **Kay, Catherine M.**, (B.A., M.Div.) 81 Marlborough St. W., Leamington, ON, N8H 1W2
 A 42 **Kay, J. Beverley**, 11-2180 Fletcher Ave., Armstrong, BC, V0E 1B1
 A 28 **Kay, Thomas J.**, (B.A., B.D.) 81 Marlborough St. W., Leamington, ON, N8H 1W2
 A 6 **Keizer, W. Stirling**, (B.A., M.A., B.Th., M.Div.) 3 Malahu Dr., Charlottetown, PE, C1A 8A5
 9 **Kemp, Bruce W.**, (B.A., S.T.M.) 82 McNally's Lane, RR 2, Westport, ON, K0G 1X0
 10 **Kendall, Douglas R.**, (B.A., M.Div.) 2 Mulkins St., Stittsville, ON, K2S 1A6
 A 12 **Kendall, F. Ralph**, (B.A., B.D., D.D.) 1253 Andersen Dr., Kingston, ON, K7P 0A2
 15 **Kendall, Stephen**, (B.Eng., M.Div.) 50 Wynford Dr., Toronto, ON, M3C 1J7
 DA 14 **Kenn, Elizabeth**, (Dip.C.E.) 70 Peace Dr., Toronto, ON, M1G 2V4
 A 25 **Kennedy, R.J. Graham**, (B.A., B.D., M.Th.) 42 Forest Hill Rd., St. Catharines, ON, L2R 3T9
 14 **Kennedy, Robert**, (B.A. (Hons.), M.Div., D.Min.) 765 Myrtle Rd W., Ashburn, ON, L0B 1A0
 A 21 **Kennedy, Shelley C.**, (B.A., M.Div.) 1126 McAllister Ave., Sudbury, ON, P3A 2Y8
 A 42 **Kerr, Nancy**, (B.A., M.A., M.Div.) 405-1870 Gorse St., Prince George, BC, V2L 1G6
 A 44 **Kerr, Robert H.**, (B.D.) 1192 Lee Rd., Parksville, BC, V9P 2L2
 A 24 **Kerr, Susan K.**, (B.A., B.Ed., M.Div.) 36 Pentland Rd., Waterdown, ON, L0R 2H5
 A 16 **Keshwah, Kendrick**, 68 Trellanock Ave., Toronto, ON, M1G 5B7
 A 10 **Kettle, David C.**, (B.A., M.Div., D.D.) 167 Granite Court, Kanata, ON, K2M 0A3
 27 **Khalil, William**, (B.Comm., B.Th.) 1194 Darnley Blvd., London, ON, N6M 1J4
 23 **Khang, Jinsook**, (B.Sc., M.Div.) 200 Racco Parkway, Thornhill, ON, L4J 8X9
 A 25 **Kidnew, Elizabeth S.**, (B.A., M.Div.) 83610 Old River Rd., RR 3, Wellandport, ON, L0R 2J0
 A 43 **Kim, B. Joanne**, (M.Div.) PH1, 98 10th St., New Westminster, BC, V3M 6L8
 23 **Kim, Byung-Keuk**, 1 Greenland Rd., Toronto, ON, M3C 1N1
 13 **Kim, Caleb**, (B.A., M.A., B.Th., M.Div.) PO Box 867, 89 Colborne St., Fenelon Falls, ON, KOM 1N0
 A 23 **Kim, Chang Il** (B.Mus., M.Div., M.T.S.) 2 Elderbrook Cres., Concord, ON, L4K 5M3
 A 34 **Kim, Dong-Ha**, (B.Sc., M.Div., Th.D.) 59 St. George St., Toronto, ON, M5S 2E6
 A 45 **Kim, Doo Je**, (B.A., M.Div., Th.M.) 6135 164 St., Surrey, BC, V3S 3V9
 45 **Kim, Eui Jong**, (B.A., M.Div., Th.M.) 2597 Bourquin Cr. E., Abbotsford, BC V2S 1Y6
 31 **Kim, Eun Ho (Owen)**, (B.A., M.Div.) Box 399, Teeswater, ON, N0G 2S0
 A 45 **Kim, Gyeong-Jin**, (B.Sc., M.Div., Th.M.) in the United States
 A 17 **Kim, Hong Bum (David)**, address unknown
 A 23 **Kim, Hyung-Ick**, (B.A., M.Div.) 24 Carolinian Pl., Chatham, ON, N7L 5M7
 23 **Kim, In Kee**, (B.A., M.Div.) 106 Ravenscrest Dr., Etobicoke, ON, M9B 5N3

- A 45 **Kim, Jang Ho**, (B.A., M.Div., S.T.M., D.Min.) 11089 - 154th St., Surrey, BC, V3R 6V7
 11 **Kim, James Daehyon**, 24 Ethel St., Petawawa, ON, K8H 2C1
 16 **Kim, Jin-Hyuk (Thomas)**, (B.A., M.Div.) 1830 Finch Ave. W., Toronto, ON, M3N 1M8
 39 **Kim, Jin Woo**, (B.Sc., M.C.S., M.Div., Th.M.) 5020 - 48 St., Sylvan Lake, AB, T4S 1C6
 A 23 **Kim, Jong-Hwan (John)** 298 Rudar Rd., Mississauga, ON, L5A 1S3
 45 **Kim, Jong Woog**, 7457 Edmonds St., Burnaby, BC, V3N 1B3
 3 **Kim, Joon Ki**, (Th.M., Th.M., M.Div., Ph.D.) 37 Mountain Rd., New Glasgow, NS, B2H 3W4
 A 10 **Kim, Justin K.W.**, (B.A., M.A., M.Div.) 10 Chesterton Dr., Ottawa, ON, K2E 5S9
 A 8 **Kim, Kwang Oh**, 765 av. Mont-Royal est, Montreal, QC, H2J 1W8
 A 45 **Kim, Kyoung Dae**, 3516 Rosser Ave., Brandon, MB, R7B 2Z6
 A 23 **Kim, Kyu Gon**, (B.A., M.Div.) in Korea
 A 23 **Kim, Myung Chun M.**, (B.A., M.Div.) 3 Hastings Dr., Markham, ON, L3R 4Y5
 A 15 **Kim, Nak-Joong**, (B.A., B.Th., Th.M.) 78 Hillcrest Ave., Willowdale, ON, M2N 3N7
 10 **Kim, Phillip**, (B.Sc., M.Div.) Box 609, Manotick, ON, K4M 1A6
 A 23 **Kim, Robert H.Y.**, (B.A., M.T.S., M.Div.) in Korea
 A 45 **Kim, Sang Hwan**, (B.A., M.Div., Th.M.) Korean Christian Building, Suite 910, Yeonji-Dong, Chongro-ku, Seoul, Korea
 23 **Kim, Sarah Yong Mi**, (B.A., M.Div.) 50 Wynford Dr., Toronto, ON, M3C 1J7
 A 11 **Kim, Sean Seongik**, (B.A., Dip.C.S., M.Div., D.Th.) 326 Coutts Bay Rd., Perth, ON, K7H 3C7
 23 **Kim, Seong-Keun**, 1560 Dundas St. W., Mississauga, ON, L5C 1E5
 A 11 **Kim, Seung-Rhyon**, (B.Mus., M.Div.) 50 Golden Meadow Rd., Barrie, ON, L4N 7G5
 A 23 **Kim, Shin Ki**, address unknown
 A 45 **Kim, Tae Hong**, (B.A., M.Div.) address unknown
 43 **Kim, Victor (Sung Jae)**, (B.A., M.Div.) 7111 No 2 Rd., Richmond, BC, V7C 3L7
 A 32 **Kim, Yeon Wha**, (B.A., M.Div.) address unknown
 A 45 **Kim, Yon Jae**, (B.A., M.Div.) 8754 - 5th Ave., Edmonton, AB, T6X 1E2
 45 **Kim, Yong Kyoon Philip**, (B.A., M.Div.) 20867 44 Ave., Langley, BC, V3A 5A9
 A 44 **Kinnon, R. Noel**, 4192 Kandu Place, Victoria, BC, V8X 4P1
 A 31 **Kinsman, Mary Margaret**, (B.Sc.N., M.Div.) 53 Carling Terr., Box 1276, Wingham, ON, N0G 2W0
 31 **Kipfer, Peggy**, (M.Div.) Box 1056, Thornbury, ON, N0H 2P0
 A 25 **Kirkland, Margaret L.**, (B.S., M.Ed., M.Div.) 24 Adelaide St., Fort Erie, ON, L2A 5K5
 A 14 **Kitson, James R.**, (B.A., M.Div.) 42-120 Nonquon Rd., Oshawa, ON, L1G 7E6
 A 12 **Klassen, Harry J.**, (B.A., B.D., M.Th.) 1110 Horseshoe Lane, RR 2, Arden, ON, K0H 1B0
 A 44 **Kleinsteuber, R. Wayne**, (B.A.) 6654 Everest Dr., Nanaimo, BC, V9T 6H6
 DA 15 **Knight, Dorothy**, 49 Kings Park Blvd., Toronto, ON, M4B 3M3
 A 30 **Knight, Kenneth G.**, (B.A.) Unit 242, Box 369, Queensway, Hensall, ON, N0M 1X0
 17 **Knott, James**, (M.Theol., M.Div.) PO Box 696, 155 Main St., Erin, ON, N0B 1T0
 20 **Ko, Byung Yun James**, (B.Th., M.Div.) 1 Corona Ave., Kapuskasing, ON, P5N 1P5
 15 **Ko, Erin Chong-Sun**, 1 Greenland Rd., Toronto, ON, M3C 1N1
 A 23 **Kong, In Soo**, (B.A., M.Div., M.R.E.) 5 cc Aview, 13C Nguyen Van Linh, Phong Phu, Binh Chanh, Ho Chi Minh City, Vietnam
 4 **Koslowski, Michael A.**, (B.A., M.Div.) 3311 Ashburn Ave., Halifax, NS, B3L 4C3
 44 **Kouwenberg, Gordon A.**, (B.A., M.Div., Ph.D.) 2110 Church Rd., Sooke, BC, V9Z 0W7
 A 9 **Kouwenberg, Harold H.A.**, (B.A., M.Div.) 38 Wales Dr., PO Box 670, Ingleside, ON, K0C 1M0
 A 43 **Kouwenberg, J.H. (Hans)**, (B.A. (Hons.), M.Div., M.A., D.Min., D.D.) 31490 Southern Dr., Abbotsford, BC, V2T 5P1
 5 **Kraglund, Erik W.**, 1454 Manawagonish Rd., Saint John, NB, E2M 3Y3
 5 **Kreplin, J. Martin R.**, (B.A., M.Div., D.Min.) 77 Hildegard Dr., Moncton, NB, E1G 0Z6
 DA 8 **Kristensen, D. Joan**, 169 Ashton St., St. Laurent, QC, H4N 1B5
 2 **Krunys, Derek**, (B.Eng., M.Div) 126 Elizabeth Ave., St. John's, NL, A1B 1S3
 40 **Kuhn, Clayton M.**, (B.S.Ed., M.Div.) Box 1264, Banff, AB, T1L 1B3
 A 26 **Kukkola, Glenn T.**, (B.Arch., M.Div.) c/o Kafkas Sitesi, 2481 Sokak, No. 14, Umitkoy, Ankara, Turkey 06810
 33 **Kuntel, Murat**, (Dip.C.S., B.A., M.B.A., M.Div.) Box 1102, Thompson, MB, R8N 1N9
 A 8 **Kuntz, Harry**, (B.A., B.D., S.T.M., Ph.D.) 92 Rockwyn Ave., Pointe Claire, QC, H9R 1W2
 A 33 **Kunzelman, Richard C.**, (B.A., B.Th., M.Div.) 12-375 Wellington Cres., Winnipeg, MB, R3M 0A1
 A 15 **Kuo, Andy**, (B.Sc., M.Sc., M.Div.) 1407-35 Charles St., Toronto, ON, M4Y 1R6
 A 25 **Kurtz, John E.**, (B.A., B.D., M.A.) 101-61 Pafford St., SSI, Niagara-on-the-Lake, ON, L0S 1J0
 23 **Kwon, Stephen**, 3637 Garnd Park Dr., Mississauga, ON, L5B 4L6

L

- 3 **Lackie, Jeffrey R.**, (B.A., M.Div.) Box 12, Thorburn, NS, B0K 1W0
 A 25 **Lallouet, Maria**, (B.A., M.Div., D.Min.) 32 Magnolia Lane, Welland, ON, L3B 6H9
 A 44 **Lam, Gwendolin Sui Lai**, (B.A., M.A., M.Div.) 3517 Sunheights Dr., Victoria, BC, V9C 3T7
 A 23 **Lamb, Roderick B.**, (B.A., M.Div.) PO Box 810, Keewatin, ON, P0X 1C0
 A 25 **Lampman, Wendy**, (M.Div.) 400 Buffalo Rd., Fort Erie, ON, L2A 5G5
 14 **Larmour, Linda**, (B.A., B.Th., M.Div.) 22 Stellarton Rd., Toronto, ON, MIL 3C9

- 17 **Lau, Hugo King-Wah**, (B.R.E., M.Div.) 5230 River Forest Crt., Mississauga, ON, L5V 2C6
A 15 **Lauber, Annalise**, (M.Div., C.E., E.C.E.) 24 Irvington Cres., Toronto, ON, M2N 2Z1
A 6 **Lawson, Susan M.**, (B.A., Dip.Soc.Sci.) 84 Beaumaris Dr., Brackley Beach, PE, C1E 0Z9
45 **Lee, Alfred Heung Soo**, (B.A., M.Div., D.Min.) 19558 Hoffmann Way, Pitt Meadows, BC, V3Y 2W8
A 38 **Lee, Connie**, (B.A., M.Div.) 401-17519 98A Ave N., Edmonton, AB, T5T 6A2
A 45 **Lee, Gap Lae**, (B.A., M.Div.) in Korea
DA 15 **Lee, Hye-Ok**, (Dip. C.E.) 203 Borrows St., Thornhill, ON, L4J 2W5
A 18 **Lee, Isaac (Euisuk)**, 123-170 Dudley Ave., Thornhill, ON, L3T 2E7
25 **Lee, Jacob**, (B.A., M.Div.) 515 Scott St., St. Catharines, ON, L2M 3X3
34 **Lee, Jeanie**, (B.R.E., M.Div.) Box 445, Neepawa, MB, R0J 1H0
39 **Lee, Joo An (Joanne)**, (B.A., M.Div.) 4716 - 50 Ave., Innisfail, AB, T4G 1N1
A 23 **Lee, Jung Hoon**, 601-255 Simcoe St N., Oshawa, ON, L4G 4T4
16 **Lee, Kevin**, (B.Sc., M.Div.) 138 Golden Gate Cir, Woodbridge ON L4H 1N6
45 **Lee, Ki Tae**, (B.E., M.C.C., M.Div.) 1700 Mountain Highway, North Vancouver, BC, V7J 3S2
35 **Lee, Lip Boon**, 716 Main St., Box 814, Moosomin, SK, S0G 3N0
A 23 **Lee, Nelson Imsung**, Address unknown
A 5 **Lee, Philip J.**, (B.Sc., S.T.B., D.D., LL.D., D.Litt.) 311 Bay Crescent Dr., Saint John, NB, E2M 6M1
33 **Lee, Saehoon**, (B.A., M.Div.) 1802-605 River Ave., Winnipeg, MB, R3L 0E7
A 45 **Lee, Samuel Sung Hoon**, (B.A., M.Div.) 5-21017 76 Ave., Langley, BC, V2Y 0P9
A 36 **Lee, Sui-Man**, (B.D.) 21 Lynedock Cres., Toronto, ON, M3A 2A7
23 **Lee, Suk Ho**, (B.A., M.Div.) 214-323 Parkland Dr., Halifax, NS, B3S 1L6
A 45 **Lee, Sung Hwan Lee**, (B.Sc., M.Div., M.P.S.) address unknown
A 43 **Lee, Young Hwa**, 301-10499 134th St., Surrey, BC, V3T 0A4
A 31 **Leggatt, J. David**, (B.A., M.Div.) 447 Isaac St., Box 1433, Wiarton, ON, N0H 2T0
A 43 **Lemen, Wiloughby**, (B.A., M.A., B.D., Th.M., D.Min.) 303-9260 No. 2 Rd., Richmond, BC, V7E 2C8
A 31 **Lennox, Douglas E.W.**, (B.A.) 611 Third Ave. S., Sauble Beach, ON, N0H 2G0
18 **Leung, Koon Kau (Lawrence)**, (M.Div., D.Min.) 20 Marion Cres., Markham, ON, L3P 6E7
25 **Lewis, Calvin**, (B.A., M.Div.) 1344 Haist St., PO Box 1302, Fonthill, ON L0S 1E0
22 **Lewis, J. Mark**, (B.A., M.Div., D.D.) 54 Queen St. N., Kitchener, ON, N2H 2H2
A 17 **Lewis, Trevor J.**, 3403 Ash Row Cres., Mississauga, ON, L5L 1K3
A 26 **Lewis, W. Rod**, (B.A., B.D.) 245 Memorial Dr., Brantford, ON, N3R 5T2
45 **Lim, Jae Taek**, (B.A., M.Div.) 9920-67 St., Edmonton, AB, T6A 2R2
A 18 **Lim, Lordwin**, (LL.B., M.Div., Th.M., M.A., Th.M.) 36 Spruce Ave., Richmond Hill, ON, L4C 6W1
23 **Lim, So Taeg**, (B.A., M.Div.) 1183 Davenport Rd., Toronto, ON, M6H 2S7
43 **Lin, Jonah Ching-His**, 1600 Delta Ave., Burnaby, BC, V5B 3G2
A 43 **Lin, Larry K.**, (B.A., M.Div., M.A., Ph.D.) 4263 Hazelwood Cr., Burnaby, BC, V5G 2R3
A 41 **Lindsay, Donald K.**, (B.A., M.Div.) 609 Bayview Rd., Nakusp, BC, V0G 1R0
24 **Lindsay, Stephen R.**, (B.A., M.Div., Dip.Th.) 7 King St. W., Stoney Creek, ON, L8G 1G7
24 **Lingard, Matthew**, 720 Ninth Ave., Hamilton, ON, L8T 2A3
26 **Little, Christopher Wm.**, (B.A., B.D., M.Div.) 64 Blandford St., PO Box 99, Innerkip, ON, N0J 1M0
A 26 **Little, Robert**, (M.A., B.D.) 53 Heron's Landing, Unit 32, Woodstock, ON, N4T 1V2
A 30 **Little, Wallace I.**, (B.A., B.D., Th.M.) 25-59 Eagle Dr., Stratford, ON, N5A 7Z1
15 **Livingston, J. Kevin**, (B.A., M.Div., Ph.D.) 164 Banff Rd., Toronto, ON, M4P 2R1
A 10 **Livingstone, Samuel J.**, (B.A., B.D., Dip.Ed., B.Ed.) 609 Crozier Rd., Oxford Mills, ON, K0G 1S0
18 **Loach, Jeffrey F.**, (B.A., M.Div., D.Min., Th.M.) 5750 King Rd., Nobleton, ON, L0G 1N0
43 **Lockhart, Ross**, (M.Div., D.Min.) 6040 Iona Dr., Vancouver, BC, V6T 2E8
A 15 **Loudon, Carol H.**, (B.A., M.Div., D.Min.) 32 Hillside Dr., Toronto, ON, M4K 2M2
33 **Lowlace, Germaine**, (B.A., M.Div.) 200 Fifth Ave. S., Kenora, ON, P9N 2A4
A 5 **Lowery, Basil C.**, (B.A., B.D., D.D.) 433-65 Lian St., Fredericton, NB, E3C 0C2
18 **Lowther, Jeremy**, (B.A., M.Div.) 110 King St. W., Bolton, ON, L7E 1A2
A 40 **Luxon, Barry**, (B.A., M.Div.) 6113-70 Panamound Dr NW., Calgary, AB, T3K 6G7
1 **Lyle, Robert**, (B.A., M.Div.) 12 Lorway Ave., Sydney, NS, B1O 4Z2
A 19 **Lyons, Lois J.**, (M.Div.) 24 John St., PO Box 2076, Elmvalde, ON, L0L 1P0

Mac

- 4 **MacAulay, Jean K.**, (B.A., M.Div.) 60 Beaver Bank Rd., Lower Sackville, NS, B4E 1G6
1 **MacDonald, Andrew S.**, (B.A., B.Th., M.Div.) Box 164, Whycocomagh, NS, B0E 3M0
A 3 **MacDonald, D. Ross**, (B.A., M.Div.) Box 34, Thorburn, NS, B0K 1W0
A 25 **MacDonald, Freda M.**, (Dip.) 1505 Lookout St., Suit 1001, Fonthill, ON, L0S 1E5
17 **Macdonald, Gale**, (B.A. (Hons.), M.Ed., M.Div.) 1338 Clarkson Rd. N., Mississauga, ON, L5J 2W5
A 22 **MacDonald, Grant R.**, (B.A., B.D., D.D.) 226 The Lion's Gate, Waterloo, ON, N2L 6M5
A 4 **MacDonald, Jennifer**, (B.A., Dip. C.S. M.Div.) c/o 63 Lucien Dr., Dartmouth, NS, B2W 2J4
33 **MacDonald, Kevin V.**, (B.A., B.E.D.S., B.Th., M.Div., M.A.) 61 Picardy Pl., Winnipeg, MB, R3G 0X6
1 **MacDonald, Peter D.**, (B.A., B.Th., M.Div.) 1829 Old Route 5, Big Bras d'Or, NS, B1X 1A5
17 **Macdonald, Stuart**, (B.A., M.A., M.Div., Ph.D.) 59 St. George St., Toronto, ON, M5S 2E6
A 25 **MacDonald, Wm. Graham**, (B.A., B.Ed., M.Ed.) 1505 Lookout St., Suit 1001, Fonthill, ON, L0S 1E5
5 **MacFadyen, Cheryl G.**, (Dip.C.E., B.A.) 35 Main St., St. Stephen, NB, E3L 1Z3

- 31 **MacInnes, Janice**, (B.A., Dip.C.E.) General Delivery, Holstein, ON, N0G 2A1
 DA 43 **MacKay, Zena**, 204-7216 Mary Ave., Burnaby, BC, V5E 3K5
 10 **MacKinnon, Daniel**, (B.A., M.Div., D.Min.) 1220 Old Tenth Line Rd., Orleans, ON, K1E 3W7
 1 **MacKinnon, Lydia E.**, (B.A., B.Ed., M.Div.) 2556 Hillside Rd., Marion Bridge, NS, B1K 1C6
 9 **MacLean, C. Ian**, (B.A., B.Th., M.A.) Box 94, Prescott, ON, K0E 1T0
 A 4 **MacLean, E.M. Iona**, (B.A., M.Div., A.R.C.T.) 210-60 Walter Havill Dr., Halifax, NS, B3N 0A9
 A 10 **MacLean, Robert A.B.**, (CD, B.A., B.D., M.R.E.) 2332 Briar Hill Dr., Ottawa, ON, K1H 7A8
 A 31 **MacLean, Ruth M.**, (B.A., M.Div.) 763 Old Victoria St., Kincardine, ON, N2Z 2B1
 A 10 **MacLellan, William C.**, (B.Sc. (Agr.), B.D.) 41 Fairlop Way, Ottawa, ON, K2J 5B8
 A 12 **MacLeod, A. Donald**, (B.A., M.A., B.D., D.D., D.D.) Box 609, Brighton, ON, K0K 1H0
 22 **MacLeod, Alex**, (B.A., M.Div.) 55 Devere Dr., Guelph, ON, N1G 2T3
 A 18 **MacLeod, Allyson A.**, (B.A., M.Div.) 23449 Woodbine Ave., Keswick, ON, L4P 3E9
 1 **MacLeod, Brian D.**, (M.Div.) Box 184, Grant St., Baddeck, NS, B0E 1B0
 A 4 **MacLeod, G. Clair**, (B.A., M.A.) 3 Chelsea Crt., Truro, NS, B2N 0A3
 A 1 **MacLeod, Ian G.**, (B.A., B.D., D.D.) 54 Harvey Dr., Box 813, Baddeck, NS, B0E 1B0
 3 **MacLeod, J. Kenneth**, (B.A., B.D., D.Min.) 208 MacLean St., New Glasgow, NS, B2H 4M9
 18 **MacLeod, Kirk D.**, (B.A., M.Div.) 23449 Woodbine Ave., Keswick, ON, L4P 3E9
 3 **MacLeod, Lorne A.**, (B.Sc., M.Div.) 4442 Little Harbour Rd., RR 1, New Glasgow, NS, B2H 5C4
 43 **MacLeod, Malcolm I.**, (B.A., M.Ed., M.Div.) 7457 Edmonds St., Burnaby, BC, V3N 1B3
 DA 1 **MacLeod, Margaret A.**, (Dip.C.E., R.N., M.Div.) 37 Topshee Dr., Sydney, NS, B1S 2L1
 27 **MacMillan, Amanda**, (B.A., M.Div.) 3449 Buttonwood Dr., RR 6, Alvinston, ON, N0N 1A0
 9 **MacMillan, Ian C.**, (B.A., B.Th.) 5652 Norwest Court, RR 1, Williamstown, ON, K0C 2J0
 29 **MacOdrum, Joanne R.**, (B.A. (Hons.), M.Div.) 21 Main St. N., Forest, ON, N0N 1J0
 6 **MacPhee, Roger W.**, (B.A., B.R.E., M.Div.) Belfast Post Office, Belfast, PE, C0A 1A0
 A 26 **MacPherson, W. Ian**, (B.A., M.Div.) 264 Union St., Simcoe, ON, N3Y 2B6
 25 **MacQuarrie, Kenneth**, (B.A., B.Th., M.Div.) 24 Clairmont St., Thorold, ON, L2V 1R3
 A 6 **MacRae, Karen G.**, (B.P.E., B.C.S., M.R.E., M.Div., D.Min.) 4-18 Waterview Heights, Charlottetown, PE, C1A 9J5
 38 **MacRae, Kenneth W.**, (B.A., M.Div.) 24 Attwood Dr., St. Albert, AB, T8N 2T6
 5 **MacWilliams, Wendy L.**, (B.Comm., M.Div.) 1991 Highway 640, Hanwell, NB, E3C 1Z5
 A 8 **MacWillie, Gordon J.**, (B.A., B.D., M.A., Ph.D.) 202-131 Chemin Bates, Mont-Royal, QC, H2V 1B1

Mc

- 28 **McAllister, Scott**, (B.A., M.Div.) 2320 Wyandotte St. W., Windsor, ON, N9B 1K4
 22 **McAndless, W. Scott**, (B.A., B.Th., M.Div.) 73 Queen St. E., Cambridge, ON, N3C 2A9
 A 43 **McAndless-Davis, Karen**, (B.A., M.Div.) 2313 Marine Dr., New Westminster, BC, V3M 2H6
 24 **McAnsh, Bruce W.**, (M.Div.) 505 Walkers Line, Burlington, ON, L7N 2E3
 A 15 **McAvoy, Carolyn B.**, (B.A., M.Div.) 6801 Mondavir Crt., Mississauga, ON, L5W 1H7
 A 13 **McBride, David J.**, (B.A., M.Div.) 256 Walton St., Cobourg, ON, K9A 3W8
 14 **McCaffrey, Bethany**, (B.Sc., M.Div.) 70 Old Kingston Rd., Toronto, ON, M1E 3J5
 30 **McCallum, Donald P.J.**, (B.A., M.Div., M.A.) 220 Livingstone Ave. N., Listowel, ON, N4W 1P9
 15 **McCarroll, Pamela**, (B.A., M.Div., Ph.D.) Emmanuel College, 75 Queen's Park Cres., Toronto, ON, M5S 1K7
 15 **McCloskey, Katherine E.**, (B.A., M.Div.) 65 Glen Manor Dr., Toronto, ON, M4E 3V3
 14 **McClure, Monica**, (B.A., B.Ed., M.Div.) 115 St. Andrew's Rd., Toronto, ON, M1P 4N2
 A 14 **McClure, W. James S.**, (B.A., B.Ed., M.Div.) 360 Watson St. W., Suite 709, Whitby, ON, L1N 9G2
 A 31 **McCombie, Alex M.**, (B.A., B.D., D.Min.) RR 3, Chesley, ON, N0G 1L0
 DA 44 **McCowan, Ruth**, (Dip.C.E.) 1099 Nicholson St., Victoria, BC, V8X 3L3
 A 15 **McCullough, Glenn**, (B.A.Sc. (Hon.), M.Div.) 2015-30 Charles St. W., Toronto, ON, M4Y 1R5
 A 15 **McCutcheon, M. Beth**, (B.Sc., B.Ed., M.Div., Th.M.) 72 Caithness Ave., Toronto, ON, M4J 3X8
 A 15 **McDonald, Morag**, (B.A. (Hons.), M.B.A., M.Div.) 215-35 Church St., Toronto, ON, M5E 1T3
 4 **McDonald, P.A. (Sandy)**, (B.A., B.D., D.D.) 4 Pinehill Rd., Dartmouth, NS, B3A 2E6
 A 4 **McDonald, W.G. Sydney**, (B.A., D.D.) 89 Clayton Park Dr., Halifax, NS, B3M 1M1
 30 **McDonald-Lee, Theresa**, (B.A., M.Div.) Box 153, Goderich, ON, N7A 3X2
 38 **McEachern, Rodger D.**, (B.Sc., B.Ed., M.Div., D.Min.) 6015-184 St., Edmonton, AB, T6M 1T8
 DA 15 **McElcheran, Susan**, 25 Aziel St., Toronto, ON, M6P 2N8
 25 **McGale, J. Bernard**, (B.A., M.Div.) 335 Fitch St., Welland, ON, L3C 4W7
 A 22 **McGillivray, Angus D.**, (B.A., B.D.) 101-23 Woodlawn Rd. E., Guelph, ON, N1H 7G6
 DA 36 **McGowan, Merle**, (B.A., Dip.C.E.) 1108-514 23rd St. E., Saskatoon, SK, S7K 0J8
 A 22 **McGurrin, John**, (B.A., B.Th.) 18 Creighton Ave., Guelph, ON, N1G 0B8
 DA 9 **McIvven, Donna**, (Dip.C.E.) 1711 County Rd. 2, Johnstown, ON, K0E 1T1
 A 24 **McInnis, David L.**, (B.A., M.A., M.Div.) 539 Ontario St., Ancaster, ON, L9G 3E1
 A 22 **McInnis, Donald G.I.**, (B.A., M.Div.) 21 Graystone Ave., Kitchener, ON, N2M 4T2
 A 27 **McInnis, J. Daniel**, (B.A., M.Div.) 603-665 Windermere Rd., London, ON, N5X 2Y6
 A 27 **McIntyre, Jan E.**, (B.A., M.Div., D.Min.) Box 24166, 301 Oxford St. W., London, ON, N6H 5C4
 A 44 **McIntyre, Kerry J.**, (B.Th., B.A., M.Div.) 10885 Sea Vista Rd., Ladysmith, BC, V9G 1Z8
 A 38 **McKague, Peter D.**, (B.A., B.D.) 321 8311 142 St. NW, Edmonton, AB, T5R 5Y5

- A 36 **McKay, James A.**, (B.A., M.Div.) 28-605 Pehudoff Cres., Saskatoon, SK, S7N 4N7
 43 **McKay-Deacon, Laurie K.**, (B.A., M.Div.) 8807 Gay St., Fort Langley, BC, V1M 2S2
 27 **McKee, Keith A.**, (B.A., M.Div.) 1475 Dundas St., London, ON, N5W 3B8
 A 43 **McLagan, Elizabeth**, (B.Th., M.Div.) 214-22015 48th Ave., Langley, BC, V3A 8L3
 A 8 **McLauchlan, Sam A.**, (B.Sc., M.Div.) 130 Arrowhead Cr., Pointe Claire, QC, H9R 3V5
 15 **McLean, Paul D.**, (B.Math., M.Div., M.Th., Th.D.) 76 Dallimore Circle, Toronto, ON, M3C 4C5
 A 22 **McLean, Walter F.**, (B.A., M.Div., LL.D., D.D.) 424-139 Father David Bauer Dr., Waterloo, ON, N2L 6L1
 26 **McLennan, Mark R.**, (B.A., B.Th., M.Div.) 59 Riddell St., Woodstock, ON, N4S 6M2
 A 19 **McMillan, Reg J.**, (B.Sc., M.Div.) 3591 Highway 118 Royal, Bracebridge, ON, P1L 1X1
 A 44 **McNabb, Harold A.**, (B.A., M.Div., D.Min.) 14-486 Royal Bay Dr., Victoria, BC, V9C 4L6
 38 **McNeil, Charles R.**, (B.A., M.Div.) 5115-49th St., Lloydminster, AB, T9V 0K3
 10 **McPhee, Floyd R.**, (B.A., M.P.S., M.A., M.Div., D.Min., D.D.) 22 Donna St., Ottawa, ON, K2G 2V4
 A 24 **McPhee, E. Ian**, (B.A., M.A., B.Th., Ph.D.) 348 Aberdeen Ave., Hamilton, ON, L8R 2R5
 A 24 **McPherson, Alan M.**, (M.A., B.D., Th.M., D.D.) 135 Daffodil Cres., Ancaster, ON, L9K 1E3
 3 **McPherson, Charles E.**, (B.Sc., B.Th., M.Div.) Box 132, Stellarton, NS, B0K 1S0
 11 **McQuaig, Douglas S.**, (B.A., M.Div., D.Min.) 244 Islandview Dr., Perth, ON, K7H 3C8
 A 19 **McVeigh, James T.**, (B.A. (Hons.), M.A., M.Div.) 119-60 Mulligan Lane, Wasaga Beach, ON, L9Z 0C5
 A 19 **McVeigh, Michelle**, (B.A., M.Div.) 119-60 Mulligan Lane, Wasaga Beach, ON, L9Z 0C5
 17 **McWhinnie, Ian B.**, (B.A., M.Div., Th.M.) 3535 South Common Crt., Mississauga, ON, L5L 2B3
 A 24 **McWilliams, A. Harry W.**, (B.A., M.Div.) 137 Thoroughbred Blvd., Ancaster, ON, L9K 1N2

M

- 18 **Ma, Peter T.**, (B.A.Sc., M.Div.) 143 Main St. N., Markham, ON, L3P 1Y2
 8 **Mack, D. Barry**, (B.A., M.A., M.Div., Ph.D.) 496 Birch Ave., St. Lambert, QC, J4P 2M8
 A 13 **Madole, Donald A.**, (B.Sc. (Math), M.Div.) 244 Nickerson Dr., Coburg, ON, K9A 1A5
 A 8 **Mahabir, Ronald**, (B.A. (Hons.), M.A., M.Ed, M.Div.) 127 Royal St., Chateauguay, QC, J6J 3T6
 A 43 **Makar, Mokbel**, 2008 Parkway Blvd., Coquitlam, BC, V3E 3N2
 A 14 **Makari, Emmanuel**, c/o Mrs. P. Shokry, 26 Chapelown Cres., Agincourt, ON, M1W 3A7
 A 14 **Malcolm, George A.**, (B.A., B.D., M.Th., D.D.) 1109-1200 The Esplanade N., Pickering, ON, L1V 6V3
 37 **Malcolm, George S.**, (B.A., M.Div.) 10015-88th Ave., Grande Prairie, AB, T8V 0C5
 19 **Malnick, Heather J.**, (B.R.E., M.Div.) 206 Murphy Rd., Baxter, ON, L0M 1B1
 18 **Manafa, Richard**, (A.R.C.T., M.Div.) 180 Nashville Rd., Box 272, Kleinburg, ON, L0J 1C0
 A 24 **Mansour, Amin**, 489 Taylor Cres., Burlington, ON, L7L 6G2
 29 **Marnoch, A. Ian**, (B.A., M.Div.) 309 Oakdale Crt., Corunna, ON, N0N 1G0
 28 **Maroney, Michael**, (M.Div.) 60 Fifth St., Chatham, ON, N7M 4V7
 A 40 **Marple, D. Murdo**, (B.Sc., B.D.) 727 Strathcona Dr. SW, Calgary, AB, T3H 1P2
 A 38 **Marsh, M.E. (Betty)**, (B.S.W., M.Th., M.Div.) 408-8715 82 Ave. N.W., Edmonton, AB, T6C 4R6
 A 22 **Martin, Brice L.**, (B.A., M.Div., Th.M., Ph.D.) 211-141 Father Daivd Bauer Dr., Waterloo, ON, N2L 6N9
 DA 43 **Martin, Jennifer**, (Dip. C.E.) 105-2150 West 39th Ave., Vancouver, BC, V6M 1T5
 14 **Martin, Linda J.M.**, (B.A., M.Div.) 841 Birchmount Rd., Toronto, ON, M1K 1R8
 A 9 **Martin, Robert**, (M.A.) 1610 Borris Rd., Vankleek Hill, ON, K0B 1R0
 8 **Mason, Bonita** (B.A., B.Th., M.Div.) 235-4300 De Maisonneuve West, Montreal, QC, H3Z 1K8
 18 **Masterton, Joan** (B.A., B.Ed., M.A., M.Div.) 6432 Main St., Stouffville, ON, L4A 1G3
 18 **Mathers, A.R. Neal**, (B.A., B.D., D.Min.) 765 Sutherland Ave., Newmarket, ON, L3Y 1E9
 A 3 **Matheson, Glen**, (B.A., M.Div., D.D.) 512 Carmichael St., New Glasgow, NS, B2H 5T9
 A 6 **Matheson, Gordon J.**, (B.Th., B.R.E., D.D.) 202-516 North River Rd., Charlottetown, PE, C1E 3H4
 4 **Mattinson, Beth M.**, (B.A., M.Div.) 143 Highway 214, Elmsdale, NS, B2S 1G7
 32 **Mattinson, Susan S.**, (B.A., M.Div.) 639 Grey St., Thunder Bay, ON, P7E 2E4
 4 **Mawhinney, D. Laurence**, (B.A., B.D., D.D.) Box 1972, Lunenburg, NS, B0J 2C0
 A 8 **Maxham, Patrick A.**, (B.A., M.L.S., M.Div.) 905-2525 Cavendish Blvd., Montreal, QC, H4B 2Y6
 A 39 **Maxwell, Douglas W.**, (B.A., M.Div.) 1231 2395 Eversyde Ave. SW., Calgary, AB, T2Y 0B5
 19 **May, Darren K.**, (B.A., M.Div.) 732 Highway 26, Box 26, Stayner, ON, L0M 1S0
 10 **Menard, Wayne L.**, (B.A., S.T.M.) 3529 McBean St., Box 910, Richmond, ON, K0A 2Z0
 A 4 **Mews, Donald**, (B.A., M.Div.) 14 J-Cor Court, Bayside, NS, B3Z 0H3
 8 **Meyer, Sarina**, 70 Beaconsfield Blvd., Beaconsfield, QC, H9W 3Z3
 A 42 **Michie, Katharine J.**, (B.A., B.Ed., M.Div.) 3259 Monahan Cres., Prince George, BC, V2N 4E5
 A 15 **Middleton, William J.**, (M.A., B.D.) 46 Glengarry Ave., Toronto, ON, M5M 1C9
 A 23 **Miles, Bruce A.**, (B.A., D.D., D.D.) 1256-20 Fort St., Winnipeg, MB, R3C 4L3
 A 29 **Miles, Douglas W.**, (B.A., B.Ed.) 9 Parkview Dr., Strathroy, ON, N7G 4A1
 13 **Millar, Roger S.J.**, (B.A., M.Div.) Box 586, 15 Flora St., Norwood, ON, K0L 2V0
 40 **Miller, Jared**, (B.A., M.A., M.Div.) 703 Heritage Dr. SW., Calgary, AB, T2V 2W4
 A 42 **Millin, Edward F.**, (B.A., M.Div., D.Min.) 7605 Cactus Dr., Vernon, BC, V1B 2A6
 23 **Min, Kyung Seuk**, (B.A., M.Div.) 2183 King Rd., King City, ON, L7B 1G3
 A 10 **Mitchell, Alex M.**, (B.Sc., M.Div.) 107 Chartwell Ave., Ottawa, ON, K2G 4C6
 12 **Mitchell, C. Morley**, (B.A., M.Div., D.Min.) 24 Sherwood Cres., Belleville, ON, K8P 5G2
 16 **Mitchell, Rebekah**, (B.A., M.Div.) 588 Renforth Dr., Toronto, ON, M9C 2N5

- A 30 **Moffatt, Linda G.**, (R.N., B.A., M.Div.) 125 Lighthouse St., Goderich, ON, N7A 2J6
 A 15 **Mok, Joseph**, (B.A., M.Div.) 48-25 Pebble Byway, Willowdale, ON, M2H 3J6
 17 **Molengraaf, Barbara**, (Dip. C.E., B.A.) 723 Balmoral Dr., Bramalea, ON, L6T 1X5
 18 **Molengraaf, Marty J.**, (B.A., M.Div.) 600 Village Parkway, Unionville, ON, L3R 6C2
 24 **Moody, David**, (B.Sc. (Hons.), M.Div.) 360 Isaac Brock Dr., Stoney Creek, ON, L8J 2R2
 31 **Moon, Chuck**, (B.A., M.Div.) 699 Goderich St., Box 1239, Port Elgin, ON, N0H 2C0
 23 **Moon, Eun Sung**, 70 Hilda Ave., Toronto, ON, M2M 1V5
 A 23 **Moon, Sung Il**, 1515-35 Charles St. W., Toronto, ON, M4Y 1R6
 A 26 **Moore, Donald S.**, (Dip. Ed., B.A., B.Ed., M.Div., M.Th.) 460 Ojibway St., Woodstock, ON, N4T 1C5
 A 30 **Moore, Susan**, (B.A., M.Div.) 33 Lakeside Circle, Box 87, Grand Bend, ON, N0M 1T0
 A 16 **Moorehead, W.J.**, (B.A., B.D.) 212 Pacific Ave., Toronto, ON, M6P 2P9
 16 **Morales, Elias**, (B.A., M.Th., M.Div.) 3887 Brandon Gate Dr., Mississauga, ON, L4T 3N7
 A 27 **Morden, Julia**, (B.A. (Hons.) 813 Princess Ave., London, ON, N5W 3M5
 22 **Morden, Kathleen D.**, (B.A.(Hons.), M.Div.) 135 Elora Street S., PO Box 689, Harriston, ON N0G 1Z0
 40 **Morris, M. Jean**, (B.A., M.Div. Th.M., D.D.) 1009 15th Ave SW., Calgary, AB, T2R 0S5
 14 **Morrison, J.P. (Ian)**, (B.A., B.D., D.D.) 17 Earswick Dr., Toronto, ON, M1E 1C7
 A 16 **Morrow, Richey**, (B.A., M.Div.) 227 Briarhill Ave., Toronto, ON, M4R 1J1
 A 12 **Morton, D. Garry**, (B.A.) 20-104A Thousand Island Pky., Gananoque, ON, K7G 0A4
 8 **Mosley, Sybil**, (B.Ed., M.Th., M.Div.) 7110 de l'Epee Ave., Montreal, QC, H3N 2E1
 A 23 **Muhn, Ka Ja (Kim)**, (B.A., M.Div.) 2534 Oak Row Cr., Mississauga, ON, L5L 1P6
 15 **Muir, Donald G.A.**, (B.A., M.Div.) 50 Wynford Dr., Toronto, ON, M3C 1J7
 A 31 **Mulchey, Ronald D.**, (B.A., M.Div.) 211 Beacon Lane, Southampton, ON, N0H 2L0
 A 12 **Mulder, Nicolaas F.S.**, (B.A., B.D., Ph.D., MACP) 151 Cannifton Rd. N., Box 22, Cannifton, ON, K0K 1K0
 33 **Mullin, Margaret**, (N.Dip., B.Sc.N., M.Div., M.C.S.) 437 Burrin Ave., Winnipeg, MB, R2V 1G3
 29 **Murdock, Lloyd A.**, (B.A., M.Div.) 914-1275 Sandy Lane, Sarnia, ON, N7V 4H5
 29 **Murdock, Shirley F.**, (Dip.C.E., M.Div.) 914-1275 Sandy Lane, Sarnia, ON, N7V 4H5
 A 14 **Murphy, David A.**, (B.A., B.D., M.Th.) 50 Exeter Rd., Apt. 1064, Ajax, ON, L1S 2K1
 5 **Murray, Jeffrey M.**, (B.Hum. (Hons.), M.Div.) 13 West Ave., Sackville, NB, E4L 4P2
 33 **Murray, Robert J.**, (M.Div., B.A., A.O.C.A.) Box 582, Pinawa, MB, R0E 1L0
 A 14 **Murray, Victoria**, (B.Sc. (Hons.), Th.M., M.Div.) V. Carolina Farm, RR 2, Rodney, ON, N0L 2C0
 A 13 **Musson, Edward W.**, (M.Div.) 13 Village Cres., Peterborough, ON, K9J 8S7
 17 **Mutavdzija, Stephen**, (B.A. (Hons.), Th.M., M.Div.) Box 16, Hillsburgh, ON, N0B 1Z0
 A 24 **Muth, Malcolm E.**, (B.A.) Box 853, Port Dover, ON, N0A 1N0
 A 43 **Myers, Paul**, (M.C.S., M.Div.) 679 Henry Rd., Gibson, BC, V0N 1V2

N

- A 15 **Nagy, N. Elaine**, (B.Mus.A., M.Div.) Spiritual Care, Princess Margaret Cancer Centre, 610 University Ave., Toronto, ON, M5G 2M9
 A 40 **Napoleon, Che**, 27 Whitlock Close NE., Calgary, AB, T1Y 4X2
 A 30 **Naylor, Ernie A.**, (M.Div.) 140 Monument St., Box 179, Atwood, ON, N0G 1B0
 DA 17 **Near, Margaret**, Allandale Lodge, 185 Ontario St. S., Room 215, Milton, ON, L9T 2M4
 A 25 **Neil, John St. C.**, (B.A., M.Div., D.Min.) 35 Bartok Cres., Port Colborne, ON, L3K 6B5
 14 **Nel, Jacques V.R.**, (B.A., B.Th., M.Th.) 1300 Danforth Rd., Toronto, ON, M1J 1E8
 30 **Nelson, Dwight**, (B.A., M.Div.) 14 Sarnia St., Bayfield, ON, N0M 1G0
 A 30 **Nelson, Edwin G.**, 103-45 Charles St., RR 1, Clinton, ON, N0M 1L0
 17 **Nelson, Todd**, (B.A., M.T.S., M.Div.) 44 Main St. N., Acton, ON, L7J 1W2
 A 19 **Newman, Winston A.**, (B.A., B.Th., B.D.) 396 Anne St. N., Barrie, ON, L4N 7A4
 A 43 **Ng, Andrew M.L.**, (L.Th.) 6080 Manitoba St., Vancouver, BC, V5Y 3T4
 A 27 **Nichol, Brian D.**, (B.A., M.Div.) 783 Victoria St., London, ON, N5Y 4C9
 A 30 **Nichol, Lynn A.**, (B.A., M.Div.) 1 Fawn Creek Lane, Bayfield, ON, N0M 1G0
 A 31 **Nicholson, David R.**, (B.A., B.Th., B.D., M.Th.) 176 Cross St., Box 146, Durham, ON, N0G 1R0
 A 17 **Nicol, Iain G.**, (M.A., B.D., Ph.D.) 907-965 Inverhouse Dr., Mississauga, ON, L5J 4B4
 DA 15 **Nutt, May**, 521-10 William Morgan Dr, Toronto, ON, M4H 1E7

O

- A 44 **Oakes, Kenneth**, (R.T.(R), (N.M.), M.Div., D.Min.) 3675 Seaview Cres., Ladysmith, BC, V9G 1Z8
 17 **O'Brien, Kristine E.**, (B.A., M.Div.) 354 Upper Middle Rd. E., Oakville, ON, L6H 7H4
 16 **Odland, Lance T.**, (B.A. (Hons.), M.A., Ph.D., M.Div.) 11 Cross St., Toronto, ON, M9N 2B8
 A 43 **Ogdon, Bobby J.**, (B.A., B.D., D.Min.) 41-15868-85th Ave., Surrey, BC, V3S 1H9
 A 45 **Oh, Brian Eung-Kee**, (B.A., B.Th., M.Div.) address unknown
 A 23 **Oh, Wan Tae**, (B.A., B.Th., M.Div.) Address unknow.
 A 23 **Ohm, Young Huem**, (B.Sc., M.Div.) 14 Welwyn Ave., Pinelands, Cape Town, Republic of South Africa
 16 **Oku, Augustus**, (B.A. (Hons.), M.Th.), 3615 Weston Rd., Unit 8, Toronto, ON, M9L 1V8
 22 **Olivier, Johannes**, (B.A., B.D.) 20 Quebec St., Guelph, ON, N1H 2T4
 40 **Ollerenshaw, M. Dianne**, (B.Sc., M.Div.) 51 Hobart Rd. SW, Calgary, AB, T2V 3K2

- A 18 **Olson, Theodore W.**, (A.B., B.D., Ph.D.) 244 Harrygan Cres., Richmond Hill, ON, L4C 4J1
 29 **O'Reilly, H. Christine**, (B.A., M.Div., D.Min.) 7745 Alfred St., Port Franks, ON, N0M 2L0
 29 **Osborne, Harvey**, (B.A., M.Div.) 521 Wellington St., Petrolia, ON, N0N 1R0
 A 17 **Owen, J. Glyn**, (B.A., B.D., D.D.) 910-1240 Marlborough Crt., Oakville, ON, L6H 3K7

P

- 44 **Paeng, John J.**, (B.SMus., M.Mus., M.Div.) 921 Wembley Rd., Parksville, BC, V9P 2E6
 A 45 **Paik, In Sub**, (B.A., M.Div.) 17433 103B Ave., Surrey, BC, V4N 5R4
 A 31 **Paisley, J. Allan**, (B.D.) 38 Webster St., Box 155, Tiverton, ON, N0G 2T0
 38 **Paizs, Joseph**, 1170 - 86 St., Edmonton, AB, T5B 3J7
 A 33 **Palmer, Florence C.**, (B.Th.) 1284 Valleyview Dr., Kenora, ON, P9N 2W9
 A 15 **Pan, David**, 68 Revlis Cres., Toronto, ON, M1V 1E9
 M 16 **Pandy-Szekeres, David**, Hunyadi Janos utca 128, 3950 Sarospatak, Hungary
 A 22 **Paquette, Linda**, (B.A., Dip. Min., M.Div.) PO Box 474, Grand Valley, ON, L9W 7G1
 23 **Park, Billy**, (B.Sc., M.Div.) 1110-800 Wonderland Rd., S., London, ON, N6K 4L8
 45 **Park, Cheol Soon**, (B.A., M.Div., D.D.) 205 W 10th Ave., Vancouver, BC, V5Y 1R9
 A 45 **Park, Hee Tae**, (B.A., M.Div., Th.M.) 13-8675 Walnut Grove Dr., Langley, BC, V1M 2N6
 23 **Park, Hun Seung**, (B.A., M.Div.) 5078 Park Place Circle, Mississauga, ON, L5V 2M1
 45 **Park, Hyo Jin**, (B.A., B.A., M.Div., M.Th.) 15964-88th Ave., Surrey, BC, V4N 1H5
 A 23 **Park, Hyung Soon**, (B.A., M.Div.) in Korea
 45 **Park, In Kyu**, (B.Th., M.Div.) 621 Oxford St., Winnipeg, MB, R3M 3J3
 27 **Park, John Hyunjoon**, (B.Med.Sc. (Hons.), M.Div.) 970 Oxford St. W., London, ON, N6H 1V4
 A 14 **Park, Kenneth Kyung-Seo**, 14 Cartier Cr., Toronto, ON, M1G 1R2
 13 **Park, Linda**, (B.A., B.Th., M.Div.) 40 William St. N., Lindsay, ON, K9V 4A1
 23 **Park, Sey Jong**, (M.Div., Th.M., D.Th.) 28 Fairlawn Ave., Toronto, ON, M5M 1S7
 A 30 **Pasmore, Linda**, 7669 Road 169, RR 2, Listowel, ON, N4W 3G7
 14 **Paterson, Douglas**, (B.A., B.Ed., M.Div.) 7 Elinor Ave., Toronto, ON, M1R 3H1
 A 28 **Paterson, Wendy**, (B.A., M.Div.) 3170 Massey Court., Windsor, ON, N9E 2Z5
 27 **Paton, Heather**, (B.A., M.Div., M.R.E.) 136 McNay St., London, ON, N5Y 1K9
 35 **Pattmore, Devon L.**, (B.A., B.Th., M.Div.) 66 Park St., Yorkton, SK, S3N 0T3
 A 27 **Patterson, James M.**, (B.A., B.Th., M.Div.) 147 Main St., West Lorne, ON, N0L 2P0
 A 10 **Pattison, Arthur M.**, (B.Sc.) 75 Downsview Cr., Ottawa, ON, K2G 0A4
 19 **Patton-Cowie, Linda**, (B.A. (Hons.), M.S.W., M.Div.) Box 2592, 429 Jamieson Dr., Orillia, ON, L3V 7C1
 A 11 **Paul, Larry R.**, (B.A., B.D., S.T.M., M.A.) 17 McLean Blvd., Perth, ON, K7H 2Z2
 43 **Paul, Robert S.**, (B.A., M.Div., D. Min., Ph.D.) 6040 Iona Dr. Vancouver, BC, V6T 2E8
 22 **Pavel, Nicolae (Nick)**, Box 652, Palmerston, ON, N0G 2P0
 A 30 **Peck, Marlene**, (M.T.S.) 127 Warren St., Goderich, ON, N7A 3W5
 A 27 **Perrie, G. James**, (B.A.) 27787 Kerwood Rd., General Delivery, Kerwood, ON, N0M 2B0
 L 43 **Perrett, Andrea**, 4397 W. 12th Ave., Vancouver, BC, V6R 2P9
 10 **Peter, Laszlo (Leslie) M.**, 384 Frank St., Ottawa, ON, K2P 0Y1
 10 **Pettigrew, Cedric C.**, (B.A., B.D., M.A., D.D) 340 Claridge Dr., Ottawa, ON, K2J 5C2
 A 33 **Phills, Neville W.B.**, (B.A., M.Div., Th.M.) 21 Valleyview Dr., Winnipeg, MB, R2Y 0R5
 33 **Pilozow, Barbara**, (M.Div.) 251 Bannerman Ave., Winnipeg, MB, R2W 0T8
 A 33 **Plafford, Joye**, (B.Ed., B.Th., M.Div.) Box 653, Pinawa, MB, R0E 1L0
 A 11 **Poff, J. Garth**, (B.A., B.L.S., M.Div.) 363-18333 Lessard Rd NW., Edmonton, AB, T6M 2Y5
 A 15 **Pollock, Donald**, (B.A., M.Div.) 404-3130 Yonge St., Toronto, ON, M4N 2K6
 DA 27 **Pollock, Joyce**, (B.A.) 212-665 Windermere Rd., London, ON, N5X 2Y6
 A 8 **Porret, Jean Frederic**, (M.A., D.E.C., L.I.C.) 2302 Goyer St., Montreal, QC, H3S 1G9
 10 **Pot, James E.**, (B.A., M.Div.) 120 Lisgar St., Ottawa, ON, K2P 0C2
 A 24 **Pottinger, Willard K.**, (B.A., M.A., M.Div.) 49 Skyland Dr., Hamilton, ON, L9A 3B9
 17 **Pozios, Karen**, (B.A. (Hons.), M.Div.) 3065 Cawthra Rd., Mississauga, ON, L5A 2X4
 A 18 **Priestley, Jr., Samuel M.**, (B.A., M.Div., Th.M.) 19 Elm Lea St., Markham, ON, L3P 3M8
 A 38 **Pungur, Joseph**, (M.Th., Ph.D., D.Mus.) 410-10636-120 St., Edmonton, AB, T5H 4L5
 31 **Purdy, Megan**, Box 1632, 208 Cayley St., Walkerton, ON, N0G 2V0
 15 **Purvis, Timothy R.**, (B.A., M.Div., Th.M.) 233 Westview Blvd., Toronto, ON, M4B 3J7

Q

- 13 **Quick, Robert**, (B.A., M.Div.) 40 William St. N., Lindsay, ON, K9V 4A1

R

- 19 **Raeburn-Gibson, Timothy**, (B.A., M.Div.) 200 Maple St., Collingwood, ON, L9Y 2R2
 A 31 **Rahn, Robert O.**, (B.A., M.Div.) RR 1, Elmwood, ON, N0G 1S0
 14 **Rajack-Sankaralal, Shalini**, (B.Sc., M.R.E., M.Div.) 35 Church St. N., Ajax, ON, L1T 2W4
 15 **Rapport, Deborah**, (Th.M.) 106 Banff Rd., Toronto, ON, M4P 2P5

- 12 **Raynard, Marian E.**, (B.R.E., M.Div.) 2360 Middle Rd., Kingston, ON, K7L 4V3
A 24 **Read, G. Walter**, (B.A., M.Div.) 2301 Cavendish Dr., Unit 25, Burlington, ON, L7P 3M3
24 **Read, John T.**, (B.A., M.Div.) 31 Sulphur Springs Rd., Ancaster, ON, L9G 1L7
DA 24 **Read, Margaret**, (Dip.C.E.) 2301 Cavendish Dr., Unit 25, Burlington, ON, L7P 3M3
A 27 **Redpath, James H.L.**, (B.A., M.Div.) 82 Chalfont Cres., London, ON, N6H 4X9
A 14 **Reed, Fred J.**, 521-60 Bond St. E., Oshawa, ON, L1G 8C9
8 **Reed, Joseph W.**, (B.A., M.A., M.Div., D.D.) 97 chemin du Lac-Croche, Saint-Hippolyte, QC, J8A 3K9
A 24 **Reeve, Ferne**, (M.Div.) 76 Holkham Ave., Ancaster, ON, L9K 1N9
21 **Reeves, Daniel J.**, (B.A., M.Div.) 1114 Auger Ave., Sudbury, ON, P3A 4B2
27 **Reid, Andrew D.M.**, (M.A., B.D.) 280 Oxford St. E., London, ON, N6A 1V4
A 24 **Reid, C. Gordon D.**, (B.Sc., M.Div., B.Ed.) 1102-155 Park St. S., Hamilton, ON, L8P 3E7
DA 19 **Reid, Diane**, (Dip.C.E.) Box 173, Baysville, ON, P0B 1A0
A 14 **Reid, Lynda R.**, (Dip.C.E., D.D.) 25 Cumberland Lane, Apt. 814, Ajax, ON, L1S 7K1
15 **Reid, Robert**, (M.Div.) 1080 Finch Ave. E., Toronto, ON, M2 2X2
39 **Reid, Wayne**, (B.A. (Hons.) 4718 Ross St., Red Deer, AB, T4N 1X2
9 **Reinders, Philip**, (B.A., M.Th. D.Min.) 630 Spadina Ave., Toronto, ON, M5S 2H4
A 5 **Rennie, Fred H.**, (B.A., B.D., M.Th., D.D.) 109 Jarvis St., Cornwall, ON, K6H 5J1
A 17 **Rennie, Gerald**, (B.A.) 50 Somerville Rd., Acton, ON, L7J 2Z9
A 25 **Rescorl, Susanne M.**, (B.A., M.Div.) 183½ Ontario St., St. Catharines, ON, L2R 5K8
16 **Resende, Lincoln**, (B.Th., M.S.Sc. & Rel.) 100 Hepbourne St., Toronto, ON, M6H 1K5
A 39 **Rhoad, John C.**, (B.A., B.D.) 304 Jenner Cres., Red Deer, AB, T4P 0B3
22 **Richardson, Mark S.**, (B.A., M.Div., D. Min.) 10 Zeller Dr., Kitchener, ON, N2A 4A8
A 40 **Riddell, Joseph E.**, (B.A.) 157 Royal Crest View NW, Calgary, AB, T3G 5W4
DA 40 **Riddell, Pat**, 157 Royal Crest View NW, Calgary, AB, T3G 5W4
A 25 **Riseborough, Donna J.**, (B.A., M.Div.) 202-2 Ferndale Ave., St. Catharines, ON, L2P 3X8
DA 15 **Roberts, Dorothy**, 66 Cottonwood Dr., Toronto, ON, M3C 2B4
A 15 **Roberts, Earle F.**, (B.A., D.D.) 66 Cottonwood Dr., Toronto, ON, M3C 2B4
A 4 **Roberts, Gwendolyn**, (B.R.E., M.Div.) 1 Bernard St., Bedford, NS, B4B 1K9
41 **Robertson, Gavin L.**, (B.Sc., M.Div., C.D.) 1112 Shutek Dr., Trail, BC, V1R 4R2
A 4 **Robertson, J. Bruce**, (B.A., B.Comm., B.D., S.T.M., D.D.) 96 Shaunslieve Dr., Unit 101, Halifax, NS, B3M 3N3
24 **Robertson, J. George**, (B.A., M.Div., Dip.C.S.) Box 221, 80 Mill St. N., Waterdown, ON, L0R 2H0
A 19 **Robertson, Margaret A.**, (Dip.C.E.) 4 Deanlea Blvd., Tiny, ON, L0L 2T0
41 **Robertson, Meridyth**, (B.A., Dip.C.E., M.Div.) 1112 Shutek Dr., Trail, BC, V1R 4R2
A 10 **Robillard, Phillip J.**, (B.Th., B.Th., M.A.) 50 Magnolia Ave., Toronto, ON, M1K 3K4
8 **Robinson, Douglas**, (B.A., M.Div., Th.D.) 648 Rue Principale, Lachute, QC, J8H 1Z1
A 19 **Robinson, Gary R.R.**, (B.A., M.Div.) 4 Bayview Rd., Parry Sound, ON, P2A 1A8
A 10 **Robinson, Linda E.**, (C.S.W., B.Th., M.S.W.) 24B rue Papineau, Gatineau, QC, J8X 1T6
A 8 **Robinson, Linda N.**, (Dip.C.E.) 648 Main St., Lachute, QC, J8H 1Z1
1 **Robinson, R. Ritchie**, (B.A., B.Th., M.Div.) 24-80 Regent St., North Sydney, NS, B2A 2G2
A 27 **Robinson, Robert R.**, (B.A., M.Div., Th.M., D.Min.) 1140 Quinton Rd., London, ON, N6H 4R1
A 29 **Rodger, Thomas A.**, (B.A., M.Div.) 505-166 Beckwith St., Corunna, ON, N0N 1G0
6 **Rollwage, Douglas H.**, (B.Th., M.T.S., M.Div.) Box 103, Charlottetown, PE, C1A 7K2
8 **Rombeek, Peter**, (B.Mus., B.Ed., M.Div.) 6225 Godfrey Ave., Montreal, QC, H4B 1K3
A 3 **Rose, Patricia A.**, (B.N.Sc., M.Th., M.Div.) 181 Norma St., New Glasgow, NS, B2H 3N5
A 19 **Ross, A. Alan**, (B.A.) RR 3, Bracebridge, ON, P1L 1X1
A 25 **Ross, Brian R.**, (B.A., B.D., M.Th., Th.D.) 2 Evangelista Crt., St. Catharines, ON, L2N 7C3
17 **Ross, Geoffrey M.**, (B.A., M.A., M.Div.) 44 Church St. E., Brampton, ON, L6G 1G3
A 43 **Ross, Robin D.**, (B.A., B.D.) 8264 McIntyre St., Mission, BC, V2V 6T3
15 **Ross-McDonald, Ian A.**, (B.A., M.Div.) 50 Wynford Dr., Toronto, ON, M3C 1J7
29 **Roushorne, Daniel**, (B.A., M.Div.) 437 Colborne St., Box 1381, Corunna, ON, N0N 1G0
A 29 **Roushorne-Lau, Rebecca**, 3160 Brookside Cres., Bright's Grove, ON, N0N 1C0
18 **Royal, Robert T.**, (B.A., M.Div.) 9860 Keele St., Maple, ON, L6A 3Y4
A 19 **Ruddell, Peter D.**, (B.A., M.A., B.D.) 302-20 Simcoe St., Orillia, ON, L3V 1G4
19 **Ruff, Alton**, (B.A., B.R.S., M.Div.) 539 Hugel Ave., Midland, ON, L4R 1W1
A 24 **Ruiter, Hank**, (B.A., M.Div.) 151 Robinson St., Hamilton, ON, L8P 1Z6
12 **Rundle, Michael**, (B.A., B.Th., M.Div.) 212 Kildare Ave., Amherstview, ON, K7N 0B5
DA 22 **Runhart, Marnie**, 28 Pondview Cres., Guelph, ON, N0E 3K1
L 8 **Ruscito, Paolo**, 2960 Blvd. de la Concorde, Duvernay, Laval, QC, H7E 2B6
19 **Ruttan, Matthew E.**, (M.Div.) 170 Steel St., Barrie, ON, L4M 2G4
45 **Ryu, Munhyun**, (B.A., M.Div.) 200-761 Cardero St., Vancouver, BC, V6G 2G3
A 45 **Ryu, Pok Young (Paul)**, (B.A., M.A., B.L.S., M.Div.) 216 Humberstone Ave., Toronto, ON, M6P 1K8
16 **Ryu-Chan, Janet**, (B.A. (Hons.), B.Ed., M.Div.) 4 Morningside Ave., Toronto, ON, M6S 1C2

S

- A 31 **St. Louis, Nan L.**, (B.P.H.E., M.Div.) 246 Lambton St. E., Durham, ON, N0G 1R0
17 **St. Louis, Reuben A.**, (B.A., M.Div.) 3097-15 Sideroad, Campbellville, ON, L0P 1B0

- 18 **Said, Nagi M.T.**, (Th.B.) 8 Chapel Place, Markham, ON, L3R 9C4
 8 **Said, Samy**, (B.A., B.Th.) 2771 rue Fregault, Chomedey, Laval, QC, H7T 0C4
 19 **Sakosov, Paul**, (B.Sc., Dip.Min., M.Div.) 22 Queen St. E., Elmvale, ON, L0L 1P0
 18 **Saleh, Freddie**, 8 Chapel Place, Markham, ON, L3R 9C4
 A 14 **Saliba, Issa A.**, (B.A., M.A., M.Div., M.Th.) 1496 O'Hara Crt., Oshawa, ON, L1J 8A3
 5 **Sampson, M. Glen**, (B.Sc., B.Sc., M.Div.) 395 Murray Ave., Bathurst, NB, E2A 1T4
 14 **Sams, Matthew**, (B.Sc., M.Div.) 333 Rossland Rd. W., Oshawa, ON, L1J 3G6
 A 31 **Samuel, Susan**, (M.Div.) 2195 Bruce Rd. 9, Box 931, Lions Head, ON, N0H 1W0
 A 31 **Samuel, Terrance G.**, (Mus.Bac., M.Div.) 2195 Bruce Rd. 9, Box 931, Lions Head, ON, N0H 1W0
 A 3 **Sand, Richard E.**, (B.A., M.Div., M.Th.) 5731 Nickerson Rd., Sechelt, BC, V0N 3A7
 19 **Sanderson, Jeremy**, (B.A., M.Div.) 3521 County Rd. 124, Box 12, Nottawa, ON, L0M 1P0
 A 9 **Sarcen, Gerald E.**, (B.A., B.D.) 480 North St., PO Box 542, Winchester, ON, K0C 2K0
 A 11 **Savage, Marilyn**, (B.Mus., M.T.S., M.Div.) 48 Tower Rd., Lombardy, ON, K0G 1L0
 21 **Savill, Frances A.E.**, (C.P.H.I.(C), B.A., M.Div.) 401 First Ave. W., North Bay, ON, P1B 3C5
 A 17 **Schaffer, Marion F.**, (B.A., A.R.C.T., M.Div.) 702-1903 Pilgrims Way., Oakville, ON, L6M 2X1
 8 **Scholey, Lara**, (B.Sc. (Hons.), M.Div.) 11 Rodney Ave., Pointe Claire, QC, H9R 4L8
 A 19 **Scholten-Dallimore, Lori**, (B.A., M.Div.) 3 McDougall Dr., Barrie, ON, L4N 7J1
 26 **Schomburg, Mikal**, 85 Lot St., Simcoe, ON, N3Y 1S4
 25 **Schonberg, Douglas U.**, (B.A., M.Div.) 8280 Willoughby Dr., Niagara Falls, ON, L2G 6X2
 A 6 **Schulze, Christine**, (B.Ed., M.Div.) 11869 Rte. 6, Margate, PE, C0B 1M0
 A 5 **Scobie, Charles H.H.**, (M.A., B.D., S.T.M., Ph.D., D.D.) 227 Main St., Sackville, NB, E4L 3A7
 A 44 **Scott, Charles A.**, (B.A., B.D., M.Th.) 1010 Sand Pines Cres., Comox, BC, V9M 3V2
 18 **Scott, Daniel D.**, (B.A., M.C.S., M.Div., D.Min.) 2940 10th Sideroad, Box 286, Bradford, ON, L3Z 2A8
 A 26 **Scott, Douglas**, (B.A., B.D., M.Th.) 47 Edwin Cres., Tillsonburg, ON, N4G 5H5
 A 12 **Scott, Paul D.**, (B.A., B.D., D.D.) RR 1, Mountain Grove, ON, K0H 2E0
 10 **Scott, R.M.A. (Sandy)**, (B.A., M.Div., D.Min.) 101 Colonel By Dr., Ottawa, ON, K1A 0K2
 14 **Scrivens, Mona**, (B.A., M.T.S., M.Div., D.Min.) 1820 White's Rd., Pickering, ON, L1V 1R8
 10 **Seaman, W.L. Shaun**, (B.A., B.P.E., M.A., M.Div.) 1817 Richardson Side Rd., Carp, ON, K0A 1L0
 24 **Sebestyen, Charmain**, (B.A., B.Ed., M.Div.) 120 Clarendon Ave., Hamilton, ON, L9A 3A5
 A 15 **Sedra, Magdy**, (B.A., M.Div.) 1208-1202 York Mills Rd., Toronto, ON, M3A 1Y2
 A 17 **Self, A. Harvey**, (B.A., M.Div.) 2 York St., Orangeville, ON, L9W 1L6
 24 **Shaffer, Frederick W.**, (B.Sc., Th.M., M.Div., D.Th.) 70 James St. S., Hamilton, ON, L8P 2Y8
 24 **Shaffer, Susan**, (B.Sc., M.R.E., M.Div.) 50 Wynford Dr., Toronto, ON, M3C 1J7
 A 11 **Sharpe, Alison**, (B.A., S.T.M.) 460 Raglan St. S., Renfrew, ON, K7V 1R8
 A 11 **Sharpe, Brian**, (B.A. (Hons.), B.Th., M.Div.) 460 Raglan St. S., Renfrew, ON, K7V 1R8
 A 28 **Sharpe, Ronald D.**, (B.A., M.Div.) 2770 Jamaica Cres., Windsor, ON, N9E 2Z2
 A 27 **Shaver, K. Patricia**, (B.A., B.D., M.A., M.A.) 797 Grenfell Dr., London, ON, N5X 2C4
 DA 33 **Shaw, Christine**, (Dip.C.E.) 126 Tait Ave., Winnipeg, MB, R2V 0J9
 A 26 **Shaw, R. Ian**, (B.Sc., M.Div.) 78 Lynndale Rd., Simcoe, ON, N3Y 1Z9
 A 27 **Shaw, Robert M.**, (B.A., M.Div.) 53 Bridle Path, Strathroy, ON, N7G 4K4
 A 43 **Shepansky, Beverley**, (B.Ed., M.Div.) 16415 104A Ave. Surrey, BC, V4N 5S6
 A 5 **Shephard, Donald M.**, (M.Div.) 1121 Red Head Rd., St. John, NB, E2P 1J9
 A 18 **Shepherd, Victor**, (B.A., M.A., B.D., Th.D., S.T.D.) 91 Swanhurst Blvd., Mississauga, ON, L5N 1B8
 26 **Sherbino, David E.**, (B.A., B.Th., M.P.S., S.T.M., D.Min., C.S.D.) 107 Savannah Ridge Dr., Paris, ON, N3L 0A5
 26 **Sherbino, Joel**, (B.A., M.T.S., M.Div.) 164 Grand River St. N., Paris, ON, N3L 2M6
 A 17 **Sheridan, Susan**, (M.Div.) 574 Wellington Cres., Oakville, ON, L6L 4X5
 A 10 **Shields, R. MacArthur**, (B.A., M.A.) 145 Pineridge Rd., Carp, ON, K0A 1L0
 DA 36 **Shih, Bernice**, (Dip.C.E.) 403-541 - 5th Ave. N., Saskatoon, SK, S7K 5Z9
 45 **Shin, Hyun Sook (Noblina)**, 8711-82 Ave., Edmonton, AB, T6C 0Y9
 A 23 **Shin, Joong Hyun**, (B.Mus., M.Div.) address unknown
 A 25 **Shobridge, L. Paul**, (B.A., M.Div.) 2 Oak Dr., PO Box 1955, Niagara-on-the-Lake, ON, L0S 1J0
 17 **Shoemaker, Brad**, (B.B.A. (Hons.), M.Div.) 5198 Forest Ridge Dr., Mississauga, ON, L5M 5B3
 8 **Shute, Daniel J.**, (B.A., M.Div., L.M.S., Ph.D.) 2140 Pheasant, Dorval QC, H9P 1S6
 A — **Siao, Susanna**, (B.Sc., M.Ed., M.Div., Th.M.) address unknown
 24 **Sim, Robert B.**, (B.A., B.Th., M.Div.) 2600 Headon Forest Dr., Burlington, ON, L7M 4G2
 A 8 **Simms, John A.**, (B.A., B.D., D.D.) 457 Brock Ave. N., Montreal West, QC, H4X 2G6
 A 18 **Simpson, Clive W.**, (B.A., M.Div.) 23 Yongeview Ave., Richmond Hill, ON, L4C 7A3
 A 31 **Simpson, Creola**, (B.A., B.Ed., M.Ed., Ed.D.) 304-35 Bredin Parkway, Orangeville, ON, L9W 3X1
 43 **Simpson, Rebecca**, (B.Ed., M.Div.) 8469 Cedar St., Mission, BC, V4S 1A1
 A 26 **Sinasac, Robert**, (B.A., B.Sc., M.Div.) 37 Church St. E., Burgessville, ON, N0J 1C0
 A 43 **Sinclair, Guy**, (B.A., M.A., M.Rel.) 5249 Chambers St., Vancouver, BC, V5R 3M2
 17 **Sinclair, Janet**, (B.Sc. (Hons.), M.Th., M.Div.) 2 Water St., Grand Valley, ON, L9W 5X5
 22 **Sinclair, Scott**, (B.Sc., B.Ed., M.Div.) 10 Barnswallow Dr., Elmira, ON, N3B 0A8
 13 **Sipos, Anita**, (B.A.) 47 Temperance St., Bowmanville, ON, L1C 3A7
 A 19 **Sitler, James A.**, (B.A., M.Div., M.Th., D.Min.) 1003 Cherish Creek Lane, RR 3, Bracebridge, ON, P1L 1X1

- A 43 **Siverns, L.E. (Ted)**, (B.A., B.D., M.Th., Ph.D.) 306-5419 - 201A St., Langley, BC, V3A 1S7
 43 **Skelding, Bernard (Bernie)**, (B.Sc. (Kin.), B.Sc. (PT), M.Div.) 948 Como Lake Ave., Coquitlam, BC V3J 7P9
- A 1 **Skinner, James D.**, (B.A., M.Div.) 6 Rosary Lane, Enfield, NS, B2T 0K7
 31 **Skinner, Larry**, Box 115, Wingham, ON, N0G 2W0
 21 **Slabbert, Deon L.**, (B.A., B.Th., M.Th.) 136 Cathcart St., Sault Ste. Marie, ON, P6A 1E3
 16 **Smit, John-Peter C.**, (B.A., M.Div., D.Min.) 56 Thirty Third St., Toronto, ON, M8W 3H3
- D 16 **Smit, Tori**, (B.A., Dip.C.E., D.Ed.Min.) 56 Thirty Third St., Toronto, ON, M8W 3H3
- A 3 **Smith, A. Gordon**, (B.A., M.Div.) 26 Beverley Ter., Cullercoats, Tyne & Wear, Newcastle, UK, NE30 4NT
- A 4 **Smith, Anna**, (M.Div.) 6171 Murray Place, Halifax, NS, B3H 1R9
 A 3 **Smith, Carol**, (M.Div.) 10 Bennett St., Sackville, NB, E4L 3M6
- A 24 **Smith, Colleen L.**, (Reg.N., B.A., Dip.C.E.) 719-614 Lake St., St. Catharines, ON, L2N 6P6
 A 44 **Smith, David A.**, (B.A.) 912 St. Andrew's Lane, Parksville, BC, V9P 2M5
 A 17 **Smith, Donald C.**, (B.A., B.D., Ph.D.) 810-6521 Glen Erin, Mississauga, ON, L5N 2X2
 22 **Smith, Greg**, (B.A., M.T.S., M.Div.) 54 Queen St. N., Kitchener, ON, N2H 2H2
- A 5 **Smith, J. Gillis**, (B.A. (Hons.), M.Div.) 535 King George Highway, Miramichi, NB, E1V 1N2
 43 **Smith, James G.**, (B.A., M.Div., Th.M.) 200-761 Cardero St., Vancouver, BC, V6G 2G3
- A 22 **Smith, Jeffrey E.**, (M.Div.) 611-215 Victoria St. S., Kitchener, ON, N2G 4Z7
 A 14 **Smith, M. Helen**, (B.A., M.Div.) 32-371 Orton Park Rd., Scarborough, ON, M1G 3V1
 A 14 **Smith, Robert H.**, (B.Sc., M.Div., Th.M., D.Min.) 32-371 Orton Park Rd., Scarborough, ON, M1G 3V1
 A 19 **Smith, Steven K.**, (B.A., M.A., M.Div.) Box 283, 93 Joseph St., Port Carling, ON, P0B 1J0
- A 7 **Smith, Susan M.**, (M.Div.) 48 rue Mitchell, Thetford Mines, QC, G6G 3L8
 A 44 **Smyth, Wm. Campbell**, (B.Th.) 775 Matheson Ave., Victoria, BC, V9A 6E4
 38 **Snyman, Gabriel**, (B.A.Th., B.A.Th. (Hons), M.Div., M.Th., M.A.) 255 Cornwall Dr., Fort McMurray, AB, T9K 1G7
- 22 **Soderholm, Glen C.**, (B.A., M.Div.) 106 Cardigan St., Guelph, ON, N1H 0A4
 A 23 **Soh, Chang-Gil**, (B.A., M.Div.) 1-7 Dervock Cr., Toronto, ON, M2K 1A5
- A 23 **Sohn, Mee Ja**, 2104-6061 Yonge St., Toronto, ON, M2M 3W4
 17 **Sokolowsky, Jennifer**, (B.A., M.Div.) 1560 Dundas St. W., Mississauga, ON, L5C 1E5
- A 23 **Son, Donghwi David**, In Europe
 23 **Son, Myung Soo**, (B.A., M.Div., Th.M.) 67 Scarsdale Rd., Toronto, ON, M3B 2R2
 22 **Song, Angie**, (B.F.A. (Hons.), B.Ed., M.Div) 200 Racco Parkway, Thornhill, ON, L4J 8X9
- A 22 **Song, Apack (Andrew R.)**, (B.A., M.Div.) 130 Wheatfield Cres., Kitchener, ON, N2P 1P7
 35 **Song, Jay**, (M.Div.) 136 Second St NE., Weyburn, SK, S4H 0T8
- DA 15 **Sonnenfeld, Jean**, 111 Avenue Rd., Apt. 407, Toronto, ON, M5R 3J8
- A 43 **Sosnowsky, Woldemar**, (B.A., B.Ed., M.Div.) 1005 172 Victory Ship Way, North Vancouver, BC, V7L 0B5
- A 44 **Sparks, Robert H.**, (B.Sc., M.Sc., M.Div.C.D.) Box 127, Quathiaski Cove, BC, V0P 1N0
 A 42 **Speckeen, Frederick J.**, (B.A., B.D., Ph.D.) 116-1156 Sunset Dr., Kelowna, BC, V1Y 9R7
- A 22 **Spencer, Robert C.**, (B.A., B.D., D.Min.) 412-106 Bard Blvd., Guelph, ON, N1L 0L8
 A 42 **Statham, James H.W.**, (B.A., M.Div.) 5914 Ehlers Rd., Peachland, BC, V0H 1X4
 6 **Stead, Steven**, (B.A., M.R.E., M.Div.) 746 Clyde River Rd., Clyde River, PE, C0A 1H1
 24 **Stewart, Catherine**, (B.A., M.Div.) 2-68 Blake St., Hamilton, ON, L8M 2S6
- A 27 **Stewart, David**, (B.A., B.A. (Hons.), M.A.) 36985 Scotch Line, RR 1, Port Stanley, ON, N5L 1J1
 38 **Stewart, David A.**, (B.A., B.Th., M.Div.) 616 Maple St., PO Box 4601 Stn Forces, Cold Lake, AB, T9M 2C2
- A 44 **Stewart, David W.**, (B.A., B.D.) 8071 Queen St., Crofton, BC, V0R 1R0
 DA 3 **Stewart, Debbie R.**, (Dip.C.E.) 104A North Food St., New Glasgow, NS, B2H 5G7
- 13 **Stewart, Fred**, (B.A., M.T.S., M.Div.) 7-24 Laguna Parkway, Brechin, ON, L0K 1B0
 A 6 **Stewart, H. Alan**, (B.A., B.Mus., M.Div.) 9 Duncan Heights, Charlottetown, PE, C1A 6L8
 A 30 **Stewart, James K.**, (M.Div., D.Min.) 7-55 Main St. S., Box 665, Milverton, ON, N0K 1M0
- A 40 **Stewart, Samuel J.**, (B.A., M.A., M.Div.) 337-6868 Sierra Morena Blvd. SW., Calgary, AB, T3H 3R6
 1 **Stewart, W. Corrie**, (B.B.A., M.B.A., M.Div.) 20 Meadowbrook Dr., Sydney Mines, NS, B1V 3E7
- A 37 **Stinson, Fraser J.**, (B.A., M.Div.) 10317 110th Ave., Peace River, AB, T8S 1K6
 A 27 **Stol, Michael J.**, (B.A., M.Div.) 1205 Guildwood Blvd., London, ON, N6H 4G8
 A 24 **Strachan, Kathryn A.**, (M.Div.) 353 Isaac Brock Dr., Stoney Creek, ON, N8J 2J3
 A 44 **Stretch, Wayne H.**, (B.A., M.Div.) 601-1420 Beach Dr., Victoria, BC, V8S 2N8
 4 **Stright, H. Kenneth**, (B.A., M.Div.) 411 West Petpeswick Rd., Musquodoboit Harbour, NS, B0J 2L0
- A 24 **Strung, D. Patricia**, (B.Sc., M.Div., Reg.N.) 178 Central Dr., Ancaster, ON, L9G 2A4
 A 15 **Stuart, Charlotte M.**, (D.D.) 1101-1000 Broadview Ave., Toronto, ON, M4K 2R7
 2 **Sturtevant, David T.**, (B.A., B.Th., M.Div.) 98 Elizabeth Ave., St. John's, NL, A1B 1R8
 39 **Sugirtharaj, Devadosan (Deva)**, Box 1027, Rocky Mountain House, AB, T4T 1A7
- DA 17 **Sullivan, Frances**, (Dip.C.E., B.A.) 377 Wilson Dr., Milton, ON, L9T 3E9
 17 **Sullivan, Howard T.**, (B.A., B.Th., M.Div.) 170 Main St. E., Milton, ON, L9T 1N8
- DA 19 **Summers, Dorothyann**, (B.A.) 401-94 Dean Ave., Barmie, ON, L4N 0M3
 15 **Summers, Kirk T.**, (B.A., M.Div. M.Phil.) 2737 Bayview Ave., Toronto, ON, M2L 1C5

- A 19 **Summers, Malcolm D.**, (B.A., M.S.W.) 401-94 Dean Ave., Barnie, ON, L4N 0M3
 5 **Sutherland, Alexander D.**, (B.A., B.Th., M.Div.) 3279 Route 465, Beersville, NB, E4T 2P1
 A 22 **Sutherland, Angus J.**, (B.A., M.Div.) 75 Grand Ave. N., Cambridge, ON, N1S 2L1
 A 31 **Sutherland, Bonnie**, (M.Div. (Hons.)) Box 20004, Hanover, ON, N4N 3T1
 A 4 **Sutherland, David W.K.**, (B.Comm., M.Div., M.Th., D.Min.) 22 Dorset Dr., Bible Hill, NS, B6L 3H8
 A 42 **Swanson, Douglas G.**, (B.A., M.Div.) 4520 13th St. NE, Salmon Arm, BC, V1E 1E3
 A 40 **Swanson, Fiona M.**, (B.A., M.Div.) 31 Hooke Rd. SW, Calgary, AB, T2V 3K6
 22 **Swatridge, Jane E.**, (B.A., M.Div.) 319 Brock Rd S., Guelph, ON, N1H 6H9
 29 **Symington, Jo-Anne E.**, (B.A., B.Th., M.Div., B.R.E.) 4902 Forest Rd., RR 3, Watford, ON, N0M 2S0
 8 **Szabo, Peter M.**, (B.A., B.D.) 385 Deguire Blvd., Apt. 606., Montreal, QC, H4N 0A7
 A 43 **Szamoskozi, Laszlo**, 23-19752 55A Ave., Langley, BC, V3A 3X2
 22 **Szatmari, Ferenc (Frank)**, (Dip.Th., M.Div., M.Th., D.Phy) 248 Westmount Rd., Kitchener, ON, N2M 4Z1
 43 **Szigeti, Miklos**, (B.A., M.Div.) 2791 E. 27th Ave., Vancouver, BC, V5R 1N4

T

- A 36 **Tai, Michael**, (B.D., M.C.S., M.A., Ph.D.) 163 Chein-kuo S Rd., Section 1, 3F, Taichung, Taiwan, 402
 14 **Tait, Jonathan W.**, (B.A., B.A., M.Div.) 209 Cochrane St., Whitby, ON, L1N 5H9
 A 36 **Tait-Katerberg, Diane**, (Dip.C.E.) 436 Spadina Cres E., Saskatoon, SK, S7K 3G6
 A 15 **Talbot, C. Rodger**, (B.A.) 4 Teddington Pk. Ave., Toronto, ON, M4C 2C3
 44 **Tan, Vincent**, 816 North Park St., Victoria, BC, V8W 1T1
 A 25 **Tattrie, George A.**, (B.A., B.Ed., B.D., Th.M., Ph.D.) 20-174 Martindale Rd., St. Catharines, ON, L2S 3Z9
 38 **Taylor, Janet**, 13820 - 109A Ave., Edmonton, AB, T5M 2K1
 A 16 **Taylor, R. Campbell**, (B.A., B.D.) 1211-475 The West Mall, Toronto, ON, M9C 4Z3
 A 28 **Templer, Mary**, (B.A. (Hons.), Dipl. M/C., B.S.W., M.A., M.Div.) 1464 Victoria Ave., Windsor, ON, N8X 1P3
 A 25 **Theijsmeyer, Tijs**, (B.A., M.Div.) 21 Gormley Crescent., St. Catharines, ON, L2M 5Y3
 27 **Thompson, Andrew P.**, (B.A., B.Th., M.Div.) 162 Nancy St., Dutton, ON, N0L 1J0
 A 26 **Thompson, David S.**, (B.A. M.Div. Ph.D.) 200 Albert St., Ingersoll, ON, N5C 2Y6
 A 3 **Thompson, Gerald E.**, (B.A., B.Ed., M.Div.) PO Box 811, Station Main, New Glasgow, NS, B2H 5K7
 A 12 **Thompson, N.E. (Ted)**, (B.A., B.Th., M.Div.) 25 Morris Dr., Belleville, ON, K8P 5B3
 A 27 **Thompson, Sarah M.**, (B.A., B.Th., M.Div.) 231 Nancy St., Dutton, ON, N0L 1J0
 6 **Thompson, Stephen**, (B.A., M.Div.) Box 1625, Montague, PE, C0A 1R0
 A 19 **Thomson, James A.**, (B.A., B.D., M.Th., D.D.) 2-177 Quebec St., Bracebridge, ON, P1L 1E3
 A 43 **Tiessen, Ronald**, (M.Div.) 10-7475 Garnet Dr., Chilliwack, BC, V2R 5W7
 A 19 **Timbers, Gordon E.**, (M.Div., B.A., B.Ed., Th.M.) 142-580 West St. S., Orillia, ON, L3V 6L8
 43 **Topping, Richard R.**, (B.A., M.A., Ph.D.) 6015 Walter Gage Rd., Vancouver, BC, V6T 1Z1
 A 26 **Tozer, Vernon W.**, (B.A., M.Div., D.D.) 21 McCormack Way, Brantford, ON, N3V 1E6
 A 17 **Travis, Sarah**, (B.A., M.Div., Th.D.) 260 Glenashton Dr., Oakville, ON, L6H 6H5
 40 **Tremblay, Mark A.**, (B.A., M.Div., M.A., M.Phil.) 3704-37 St. SW, Calgary, AB, T3E 3C3
 A 5 **Trites, Terrance R.**, (B.A., M.Div.) 114 Pasadena Dr., Moncton, NB, E1G 1H5
 A 30 **Tubb, Mervyn E.**, 204-66 Church St., St. Marys, ON, N4X 1C8
 A 26 **Tully, Milton D.**, (B.A., M.Div.) RR 3, Princeton, ON, N0J 1V0
 A 19 **Turnbull, J. Andrew**, (M.Div.) Box 278, 10 Duncan Dr., Moonstone, ON, L0K 1N0
 11 **Turnbull, Jill M.**, 11 Church St. W., Smiths Falls, ON, K7A 1P6
 A 13 **Turner, George A.**, (M.A., B.D., M.Th.) 1494 Glencairn Ave., Peterborough, ON, K9J 6S3
 27 **Turner, Mark**, (B.A., M.Div.) 590 Gainsborough St., London, ON, N6G 4S1

U

- A 15 **Ufkes, John**, (B.R.Z., B.A., M.Div.) address unknown

V

- A 19 **Vais, George C.**, (B.A., B.D., D.D.) 3359 Hwy. 118 East, RR 3, Bracebridge, ON, P1L 1X1
 18 **Vais, Heather J.**, (B.A., M.Div., D.Min.) 271 Centre St., Thornhill, ON, L4J 1G5
 18 **Vais, Thomas G.**, (B.A., M.Div.) 271 Centre St., Thornhill, ON, L4J 1G5
 16 **VanAuken, Ronald E.**, (B.A., M.Div., D.Min.) 80 Thistle Down Blvd., Toronto, ON, M9V 1J2
 A 29 **Van Dusen, Barry E.**, (B.A., M.Div.) 1973 Winslow Close, Box 155, Brights Grove, ON, N0N 1C0
 DA 36 **Van Duyvendyk, Adriana**, (Dip.C.E., Dip.Rec.Tec.) 1605 Laura Ave., Saskatoon, SK, S7N 2J2
 19 **Van Essen, H. Martyn**, (B.A., M.Div.) 59 Essa Rd., Barrie, ON, L4N 3K4
 11 **Van Gelder, Patricia L.**, (B.A., S.T.M.) Box 258, Cobden, ON, K0J 1K0
 29 **Van Harten, Pieter**, (B.A., M.Div.) 303-60 Capulet Lane, London, ON, N6H 0B2
 A 12 **van Hartingsveldt, Job**, (B.Th., M.Div.) 3565 Battersea Rd., Inverary, ON, K0H 1X0
 25 **Van Nest, Anita**, (M.Div.) 3121 St. Paul Ave., Niagara Falls, ON, L2J 2L8
 A 31 **Vancook, Hilbertus (Bert)**, (B.A., M.Div.) 81 Eagle Rd., Tobermory, ON, N0H 2R0
 12 **Vanderkamp, Luke**, (B.A., M.Div.) 16 Marmora St., Trenton, ON, K8V 2H5

- A 22 **Vandermeij, Kees**, 7806 Wellington Rd. 45, RR 2, Wallenstein, ON, N0B 2S0
A 30 **Vandermeij, Nicholas**, (B.A., B.D., M.Th.) 84 East William St., Box 593, Seaforth, ON, N0K 1W0
27 **Vanderstelt, Heather**, (B.A. (Hons.), M.Div.) 1 Lockey Cr., Ingersoll, ON, N5C 4H4
30 **Vanderstelt, William W.T.**, (B.A., M.Div.) 9 Victoria St. N., Goderich, ON, N7A 2R4
DA 26 **Vanderweerde, Margaret**, (Dip.C.E.) 9 Jones Cres., Tillsonburg, ON, N4G 5X5
43 **Van de Wall, Willem**, (B.A., B.Th.) 45825 Wellington Ave., Chilliwack, BC, V2P 2E1
27 **Van Den Berg, Jon**, (M.Div.) 35596 Fingal Line, Fingal, ON, N0L 1K0
43 **Van der Westhuizen, Willem**, (B.A., B.Th.) 1480 George St., White Rock, BC, V4B 4A3
A 40 **Van Zoeren, Fennegina**, (B.A., M.Div.) 413 Sagewood Dr. SW, Airdrie, AB, T4B 3N3
25 **Vasarhelyi, Pearl**, (M.Div.) 602 Metler Rd., RR 3, Fenwick, ON, L0S 1C0
16 **Vass, Zoltan**, (M.Div., M.Th.) 439 Vaughan Rd., Toronto, ON, M6C 2P1
11 **Vaudry, John P.**, (B.A., S.T.M.) 257 Pembroke St. W., Pembroke, ON, K8A 5N3
A 16 **Vaughan, Isabel**, 119 Wimbleton Rd., Toronto, ON, M9A 3S4
7 **Vaus, Victor**, 256 Queen St., Sherbrooke, QC, J1M 1K6
4 **Veenema, Michael**, (B.A., M.A., M.Div.) Box 42, Canning, NS, B0P 1H0
A 44 **Victor, Cathy**, (M.Div.) 409-1501 Richmond Ave., Victoria, BC, V8R 4P7
A 10 **Vincent, David B.**, (B.A., M.A., M.Div., D.Min.) 1184 Whitmore Ave., Ottawa, ON, K2C 2N8
14 **Visser, Grant**, (B.A., M.Div.) 12251 Regional Rd. No 1, PO Box 104, Leaskdale, ON, L0C 1C0
18 **Visser, John A.**, (B.A., M.Div., Th.M., Th.D., D.D.) 59 St. George St., Toronto, ON, M5S 2E6
14 **Visser, Konnie**, (B.A., M.Div.) 12251 Regional Rd. No 1, PO Box 104, Leaskdale, ON, L0C 1C0
A 15 **Voelkel, John W.**, (B.A., M.A., M.Div.) Seminario Biblico de Colombia, Apartado Aereo 1141, Medellin, Columbia, S. America
A 19 **Voo, Allyson**, (M.Div.) 68 Snowy Owl Cres., Barrie, ON, L4M 6P5

W

- A 14 **Wahby, Ibrahim**, (B.V.M., M.Div.) 17 Tiger Lily St., Richmond Hill, ON, L4E 5B2
A 19 **Walker, Blake W.**, (M.A., B.D.) Unit 11-26 Herman Ave., Huntsville, ON, P1H 1J7
A 22 **Walker, Leslie L.**, (B.A., M.Div.) 700 Salzburg Dr., Waterloo, ON, N2V 2N7
A 38 **Wallace, Annabelle**, (B.A., M.Div.) 411-10530 56th Ave. NW., Edmonton, AB, T6H 0X7
A 13 **Wallace, Ronald**, (B.A., M.A., M.Th., M.Div., Ph.D.) 7 Denfield Rd., Lindsay, ON, K9V 0B4
A 24 **Walter, JoAnne**, (M.Div.) A204-12 Clendenan Ave., Toronto, ON, M6P 4C8
15 **Walter, Maureen**, (B.A., M.Div.) 415 Broadview Ave., Toronto, ON, M4K 2M9
A 15 **Walters, Stanley D.**, (B.A., B.D., Th.M., Ph.D.) 102-115 Aerodrome Cr., Toronto, ON, M4G 4J4
A 43 **Wang, Chin-Chai (Peter)**, (M.Div., S.T.M., D.Min.) 5370 Gilpin St., Burnaby, BC, V5G 2H6
A 33 **Wang, Ying**, (B.A., M.A., B.B.A., M.Div.) 3315-1154 Munroe Ave., Winnipeg, MB, R2K 3V6
A 10 **Ward, Mark A.**, (B.A., B.D., M.Th., D.Min.) 123 Briar Glen Cr., Dunnville, ON, N1A 3H3
A 17 **Wardell, Wayne J.**, (B.A., B.Th., M.A., M.Div.) 7485 Bybrook Dr., Mississauga, ON, L4T 3R4
24 **Warne, Richard B.**, (M.Div.) Box 9, Jarvis, ON, N0A 1J0
A 38 **Wasilow, Ariane**, (B.A. (Hons.), M.A., M.Div.) 12 Fir Court, Cold Lake, AB, T9M 0A8
28 **Watson, Bradley J.**, (B.R.E., B.Th., M.Div.) 235 Amy Croft Dr., Tecumseh, ON, N9K 1C8
43 **Watson, Richard**, (B.Eng., M.Eng., M.Div.) 403 East Columbia St., New Westminster, BC, V3L 3X2
19 **Webb, Steven W.**, (B.A., M.Div.) 315 Muskoka Rd. N., Gravenhurst, ON, P1P 1G4
A 42 **Webber, David V.**, (M.Div.) 3460 Dunsmuir Rd., Lac La Hache, BC, V0K 1T1
25 **Wehrmann, Martin A.**, (B.A., M.Div.) 7 Dwyer St., St Catharines, ON, L2M 7E9
A 31 **Weir, James R.**, (B.A., M.Div.) 213 Birchwood Ave., RR 2, Tiverton, ON, N0G 2T0
A 3 **Welch, Larry A.**, (B.Th.) 59 Willow Lane, Ponds, RR 1, Merigomish, NS, B0K 1G0
A 2 **Wessel, Cassandra H.J.**, (B.A., M.Div.) 1110 Lake Lucy Rd., Tionesta, Pennsylvania, USA, 16554
16 **West, Dan L.**, (M. Div) 680 Annette St., Toronto, ON, M6S 2C8
A 38 **Wheaton, Kenneth M.L.**, (B.A., M.Div.) 201-100 Foxhaven Dr., Sherwood Park, AB, T8A 6B6
22 **Whitecross, David J.**, (B.Sc., M.Div.) 325 St. George St. W., Fergus, ON, N1M 1J4
A 10 **Whitehead, David A.**, (B.A., M.Div.) 92 rue Denise Friend, Aylmer, QC, J9H 3B5
A 10 **Whitehead, Linda L.**, (B.A., M.Div.) 92 rue Denise Friend, Aylmer, QC, J9H 3B5
A 21 **Whitehead, Robert R.**, (B.A.Sc.) Address Unknown
A 22 **Whitson, Mary I.**, (M.Div., A.L.C.M.) 106-10 Westwood Dr., Kitchener, ON, N2M 5P2
DA 33 **Whittaker, Warren**, (B.A., Dip.C.E.) 323 Oakland Ave., Winnipeg, MB, R2G 0B2
14 **Whitwell, Lois E.**, (B.A., M.Div.) c/o 32 Wilson Rd. N., Oshawa, ON, L1G 6C8
A 14 **Whyte, Wallace E.**, (B.A., B.D., D.Min.) 20 Guildwood Parkway, Ste. 1104, Toronto, ON, M1E 5B6
22 **Wickenheiser, Amanda**, (B.A., M.Div.) 50 Pleasant Rd., Guelph, ON, N1E 3Z4
A 42 **Wiest, Harold M.**, (B.S., M.Div.) 851 Sicamore Dr., Kamloops, BC, V2B 6S1
L 42 **Wilcox, Bruce**, Box 156, Lac La Hache, BC, V0K 1T0
A 25 **Wiley, J. Edward R.**, (B.Sc., M.Div.) 15 Trent Cr., St. Catharines, ON, L2S 0A7
DA 40 **Wilkins, Lyla**, (Dip.C.E., B.P.E.) 404-1235 - 17th Ave. SW, Calgary, AB, T2T 0C2
A 17 **Will, Bruce V.**, (B.A., B.D.) 418 Main St., Shelburne, ON, L0N 1S2
15 **Williams, Glynis R.**, (B.Sc.N., B.Th., M.Div., D.D.) 50 Wynford Dr., Toronto, ON, M3C 1J7
A 10 **Williams, Gordon E.**, (B.A., B.D.) 6598 Windsong Ave., Orleans, ON, K1C 6M9
A 16 **Williams, Joseph E.**, (M.Div.) 30 Midholm Dr., Toronto, ON, M1K 3B1
14 **Wilson, Alexander**, (B.A., M.Div.) 3817 Lawrence Ave. E., Toronto, ON, M1G 1R2

- 21 **Wilson, Charlene E.**, (B.A., B.Th., M.Div., D.Min.) 134 Brock St., Sault Ste. Marie, ON, P6A 3B5
 12 **Wilson, Curtis**, 244 McMahon Ave., Kingston, ON, K7M 3H2
 A 34 **Wilson, David S.**, (B.A., B.Ed., B.D.) 22 Linden Blvd., Brandon, MB, R7B 1B9
 DA 25 **Wilson, Dorothy**, 304-3940 Dorchester Rd., Niagara Falls, ON, L2J 4J1
 12 **Wilson, Elaine**, 244 McMahon Ave., Kingston, ON, K7M 3H2
 10 **Wilson, G. Grant**, (B.A., M.Div.) 971 Woodroffe Ave., Ottawa, ON, K2A 3G9
 21 **Wilson, John R.**, (B.A., M.Div.) 134 Brock St., Sault Ste. Marie, ON, P6A 3B5
 A 24 **Wilson, Philip M.**, (B.A., M.Div., D.Min.) 237 Annabelle St., Hamilton, ON, L9C 3T8
 A 35 **Wilson, Robert D.**, (B.Comm., B.D., M.Div.) 2242 Goff Place, Regina, SK, S4V 2T7
 29 **Wilson, Robert H.**, (B.A., B.Th., M.Div.) 152 Alb ert St., Strathroy, ON, N7G 1V5
 A 28 **Wilton, Lillian J.**, (R.N., B.A., M.Div.) 31 Jane St., Ridgetown, ON, N0P 2C0
 2 **Wishart, Ian S.**, (C.D., B.A., B.D., M.Th., D.D.) 5 Chestnut Place, St. John's, NL, A1B 2T1
 30 **Wolfe, Mark**, (B.A. (Hons.), M.Div.) 25 St. Andrew St., Startford, ON, N5A 1A2
 23 **Won, Inseob David**, (B.A., M.Div.), 332 Maurepas Cres., Winnipeg, MB, R3N 0L3
 43 **Wong, Morgan T.S.**, (B.Th., B.A., B.Th., M.Div., D.Min.) 6137 Cambie St., Vancouver, BC, V5Z 3B2
 8 **Woods, Dale S.**, (B.A., M.Div., M.C.S., D.Min.) c/o 3495 University St., Montreal, QC, H3A 2A8
 25 **Wright, Dennis**, (M.Div.) 223 Lock St W, Box 84, Dunnville, ON, N1A 2X1
 A 6 **Wright-MacKenzie, Barbara**, (Dip.Min.) 207 Lower Montague Rd., Montague, PE, C0A 1R0
 A 15 **Wu, John**, (Th.D., Th.M., M.Div., Th.D.) 2606-155 Beecroft Rd., Toronto, ON, M2N 7C6
 8 **Wu, Paul**, (M.Div.) 2225 Regent Ave., Montreal, QC, H4A 2R2
 22 **Wübbenhorst, Karla**, (B.A., M.Div.) 206 Victoria Rd. N., Guelph, ON, N1E 5H8
 A 43 **Wyber, J. Robert**, (B.A., B.D.) 2015 McLallen Court, North Vancouver, BC, V7P 3H6
 31 **Wyllie, James J.**, (B.A., M.Div.) Box 248, Markdale, ON, N0C 1H0
 42 **Wyminga, Jon P.**, (B.A., M.Div.) 9709 Nazko Rd., Nazko, BC, V2J 3H9
 3 **Wynn, Bonnie M.G.**, (B.A., B.Th., M.Div.) 2011 Church St., Box 1078, Westville, NS, B0K 2A0

Y

- DA 36 **Yando, Beth Anne**, (B.A., Dip.C.E., M.R.E.) 1824-1st Ave. E., Prince Albert, SK, S6V 2B4
 A 36 **Yando, George P.**, (B.A., M.Div.) 1824-1st Ave. E., Prince Albert, SK, S6V 2B4
 32 **Yanishewski, Joyce A.**, (M.Div.) 207 S. Brodie St., Thunder Bay, ON, P7E 1C1
 L 12 **Yarrow, Karen**, PO Box 443, Madoc, ON, K0K 2K0
 A 42 **Ye, Allen**, (B.A., M.Div.) 6232 Tasa Place, Prince George, BC, V2K 4J3
 34 **Yoo, Minho**, (B.A., M.Div.) Box 429, Carberry, MB, R0K 0H0
 A 23 **Yoo, Young Sik**, (M.Div., M.L.S.) 900 Dundas St. W., Unit 21, Mississauga, ON, L5C 3B3
 22 **Yoon, Mi Hoa Michelle**, 7156 Concession 1, RR 2, Puslinch, ON, N0B 2J0
 A 23 **Yoon, Jane Ji Young**, (M.Div.) address unknown
 A 39 **Yoos, John D.**, (B.A.) 5023 47A Ave., Sylvan Lake, AB, T4S 1G8
 A 15 **Yorkden, Patricia**, (B.A., M.Ed., M.Div.) 180 Lippincott St., Toronto, ON, M5S 2P1
 A 40 **You, Hounsek (Joel)**, 2121 Edenwold Hts. NW., Calgary, AB, T3A 3Y2
 A 44 **Young, Barbara A.**, (M.Div.) 4-2235 Harbour Rd., Sidney, BC, V8L 2P7
 A 38 **Young, D. Allan**, 408-2 Trinity St., Lacombe, AB, T4L 0J2
 A 26 **Young, Donald N.**, (B.A., M.Div.) 95 Forest Rd., Brantford, ON, N3S 7L5
 A 19 **Young, James A.**, (M.Div., Th.M.) 113 Letitia St., Barrie, ON, L4N 1P4
 19 **Young, John P.**, (B.A., M.Div.) 120 Taylor Rd., Bracebridge, ON, P1L 1J2
 23 **Yun, Young Do (Moses)**, (B.Th., M.Div., Th.M.) 130 Duke St. E., Kitchener, ON, N2H 1A7

Z

- L 33 **Zabaneh, Ibrahim**, 10-2307 St. Mary's Rd., Winnipeg, MB, R2N 0E4
 DA 22 **Zimmer, Denise**, 78 William St., Guelph, ON, N1E 5E6
 10 **Zimmerman, George L.**, (B.Sc., M.Div., C.D.) 444 St. Laurent Blvd., Ottawa, ON, K1K 2Z6
 DA 38 **Ziniewicz, Jill**, Box 139, Myrnam, AB, T0B 3K0
 34 **Zondag, John M.**, (B.Sc., M.Div.) 511 St. George Ave., Portage la Prairie, MB, R1N 0T4
 A 42 **Zook, Elizabeth M.**, (B.A., B.R.E., M.A., M.Div.) 6364 Cornell Pl., Prince George, BC, V2N 2N7
 A 10 **Zugor, Ernest J.**, (B.A., B.Th.) 432-200 Clearview Ave., Ottawa, ON, K1Z 8M2

INDEX

A

Acolatse, the Rev. Dr. Esther, Knox College faculty appointment	564,21
Additional Motions, 2016:	
Assembly Council – Agencies, committee and colleges report only every two or three years	220–21,14
Clerks of Assembly – Assign time allotments for report presenters at Assembly	274–75,15
Additional Motions, 2017:	
Moderator correspondence – Prime Minister re Human Rights Tribunal order compliance	47
Pension and Benefits Board – Minute of Appreciation, Ms. Judy Haas	24
Presbyterian Record, Inc. – Call for financial statements (year ending December 31, 2016)	19
Report on Sexuality Overtures – biblical reflection referred to courts and colleges	38
Report on Sexuality Overtures – Korean translation of Rec. Nos. 4 and 5 documents	38
Report on Sexuality Overtures – “Where from Here” – Option D (defeated)	28
Special Committee – LGBTQI people and the denomination, letter of repentance	46
Addresses:	
Camps, synod and presbytery, contact information	636–637
Church Archives	Title Page
Clerks of presbytery, names and contact information	638–746
Clerks of session and congregational address	638–746
Clerks of synod, names and contact information	633
Congregations, listed by presbytery	638–746
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	783–816
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:	
2016–2017 Committee, report of	200–01,12
2017–2018 Committee, named	19
Appreciation to the Rev. Douglas H. Rollwage	200–01,12
Nomination and election of the Rev. Peter G. Bush	201,10–11
Regulation re voting	201
Thanks to individuals and bodies	200–01,12
Visits made by Moderator	200–01,11–12,22
Agencies, Boards, Committees, Standing, membership of, 2017–2018:	
Assembly Council	30–31
Church Doctrine, Committee on	31–32
Ecumenical and Interfaith Relations, Committee on	32
History, Committee on	32
International Affairs, Committee on	33
Knox College, Governing Board	35
Life and Mission Agency Committee	33
Maclean Estate Committee (Crieff Hills Community)	33
Nominate Standing Committees, Committee to	34
Pension and Benefits Board	34
St. Andrew’s Hall, Board of	35–36
The Presbyterian College, Board of Governors	35
Trustee Board	34
Amalgamated Congregations, Commission on Assets of Dissolved and	211
Architecture, Committee on Church	210
Archives and Records Management	205–08,296
Arms Trade Treaty	309,20
Assembly Council:	
Report of	201–33,14–15,27
Membership	30–31
Additional Motion, 2016 – Standing committees reporting to the General Assembly	220–21,14
Appreciation to retiring members	223
Committees and Commissions of Council:	
Archives and Records Committee	205–08
Audit Committee	213,14
Benevolence Committee:	
Benevolent Funds	208

Bursary Funds	208–09
Fund for Ministerial Assistance	209–10,14
Church Architecture Committee	210
Commission on Assets of Dissolved and Amalgamated Congregations	211
Employee Assistance Program Funding	223
Executive	204–05
Finance Committee	211–16,224–33,14,27
2018 Budget	213–15,27,226–27
2018 Budget Working Group	213
2019–2021 Forecast	215,27,227
Mileage rate increase	215–16
Narratives –Financial Results for 2016:	
Audit Committee – 2016 Audited Financial Statements	213
Bequests	211
Interfund Transfers	212
Pension Fund 2016	212–13
<i>Presbyterians Sharing</i>	212
Statement of Financial Position	211–16
Statement of Revenues and Expenses for Operating Fund	212
Statements:	
Colleges: Knox, Presbyterian and St. Andrew's Hall	232
Financial Position as at December 31, 2016	228
J.B. Maclean Bequest Fund	230
Pension Fund	231
Presbyterian Record Inc.	232
Receipts and Expenditures for the year ending December 31, 2016, Budget 2018	226–27
Receipts and Expenditures, Forecast for the period 2019–2021	227
Revenues and Expenses and Changes in Fund Balances, December 31, 2016	229
Women's Missionary Society	233
Management Team	216
Minimum Stipend and Allowance Schedule for 2018	222,224–25
General Assembly 2017, revised dates	221–22
General Assembly, 2018–2020, location	221,14
General Assembly, referrals:	
Additional Motion, 2016 – Standing committees reporting to the General Assembly	220–21,14
Overtures:	
Nos. 13, 22 and 36, 2015 – Establishing a Native Ministries Endowment Fund	217–19,14–15
No. 9, 2016 – Utilize and develop resources re passive energy	219
No. 18, 2016 – Research reasons for declining membership	219
No. 3, 2017 – Formula for synod directors and officers insurance	219–20,15
No. 8, 2017 – Housing allowance benefits for non-ordained church workers	220,14
Strategic Planning	216–17
Indian Residential Schools Settlement Agreement	222–23
Life and Mission Agency, collaboration and joint meeting	223
Minimum Stipend and Allowance	
Narrative	222
Schedule, 2018	224–25
National Office, location	222
Native Ministries Endowment Fund, establishing a	217–19,14–15
Overtures:	
Nos. 13, 22 and 36, 2015 – Establishing a Native Ministries Endowment Fund	217–19,14–15
No. 9, 2016 – Utilize and develop resources re passive energy	219
No. 18, 2016 – Research reasons for declining membership	219
No. 3, 2017 – Formula for synod directors and officers insurance	219–20,15
No. 8, 2017 – Housing allowance benefits for non-ordained church workers	220,14
Pension Solvency, Special Committee	223
Passive energy, utilize and develop resources re	219
Plomp, the Rev. Dr. Tony, Memorial Minute	203–04,14
Strategic Plan, The Presbyterian Church in Canada	203,216–17
Terms of Reference, Assembly Council, membership	221
Atlantic Mission Society:	
Report of	234,16,22
Annual meeting, the 140th	234
Banners for Malawi prison	234
Mission Awareness Sunday theme "Disciples in Christ"	234
Mission projects	234
Purpose	234

Strategic Plan, implementation	234
<i>The Presbyterian Message</i>	234
B	
Barrier Act, remitted by the 2016 Assembly, replies from presbyteries:	
Remit A, Book of Forms 65–80.2 – overtures and petitions	472–74,45
Benevolence Committee:	
Benevolent Funds	208
Bursary Funds	208–09
Fund for Ministerial Assistance	209–10,14
Bereavement leave policy, Overture No. 17, 2018	404–06,21
Bible Today, Understanding and Interpreting the	240,25
Bills and Overtures, Committee on	236,11,234–35,14,23,45
Blackstock, Dr. Cindy, 2017 E.H. Johnson Award recipient	360,18
Book of Forms, changes to legislation:	
Appendices A–29 and A–30 – amended	276–77,30
Appendix A–7 – overture and petition templates – added	284
Section 176.1.7 – Declaratory Act – adopted	5,279–80,15
Section 176.1.7 – Declaratory Act (A&P 1988, p. 394, 21) – rescinded	279–80,15
Sections 65–80.2 – overtures and petitions – replaced	472–74,45
Budget 2018	213–15,27,226–27
Business, Committee on:	
First report	235–39,11
Membership	236,11
Additional motions and amendments	236,11
Agenda documentation	237,11
Agenda for the first and second sederunts	236,11
Announcements in writing	236,11
Circulation of materials	238,11
Committees of 2017 Assembly, membership of	236–37,11
Conveners of committees and staff, permission to speak	237,11
Leave to sit	237,11
Overtures, referred and unreferred	238–39
Memorials, Petitions, References, Corrective Cases and Appeals	239
Notices of Motion	239,11
Registration	235,11
Revised dates for the 2017 General Assembly	236,11
Sederunt, times	236,11
Young Adult and Student Representatives, permission to speak and advisory vote	237–38,11
Subsequent reports	13,15,20,22,26,29,43,49
C	
Calls to Action, Truth and Reconciliation Commission	367–69,371–72
Camps, synod and presbytery, contact information	636–637
Canada Youth – CY2016 and CY2018	316,322–24
Canadian Christian-Jewish Consultation (CCJC)	288
Canadian Council for International Cooperation (CCIC)	441
Canadian Council for Refugees (CCR)	442
Canadian Council of Churches (CCC)	286–88
Canadian Ecumenical Justice Initiatives (KAİROS)	371–72,440–41
Canadian Ministries, report of	318–49,26
Advisory Committee	331
Appointments, list of	329–30
Congregations and Ministries, Empowering:	
Building Relational Connections:	
Congregational Development Conferences	325
Empowering Resources:	
Bulletins	324
These Days	324
Worship Resources	324
Ecumenical Shared Ministry	330–31
Educating for Discipleship:	
Building Relational Connections:	
Association of Presbyterian Church Educators (APCE)	322
Camping	322
Canada Youth (CY)	322–24

Empowering Resources:	
Book studies	322
Children at Worship	321
Curriculum Comparison Guide and Christian Education resources	321
Opening Doors to Discipleship	321
Reading lists	321
Take it Up Tuesdays	322
Webinars	320
Grants and Funds:	
Capital Funds:	
Chisholm Fund	328
Growing Churches Fund	328–29
McBain/Barker Small Community	328
New Congregational Development	328
Renewing Ministries	329
Special Projects Fund	328
Grants Committee	325
Operating Grant Categories:	
New congregation development	325–26
Renewing ministries	326
Specialized ministries	326
Sustaining ministries	326
Program and Leadership Funds:	
Avondbloem Experimental Fund	326
Conference Support Fund	327
Creative Ministry with Children and Youth Fund	327
Lay Bursary Fund	327
Lorraine Major Fund	327
Rural and Remote Ministry Fund	327–28
Worship and Liturgy Trust Fund	327
Mandate	318–19
Mission reports – Canadian Ministries:	
The Atlantic Provinces:	
Knox Church, Campbellton and St. Luke's Church, Bathurst, NB	334
St. Matthew's Church, Grand Falls, NL	333–34
Quebec and Eastern Ontario:	
Action Réfugiés, Montréal, QC	334–35
Église St-Luc, Montreal, QC	336–37
La Communauté Chrétienne Siloé, Montreal, QC	337
Tyndale-St. Georges Community Centre, Montreal, QC	335–36
Central, Northeastern Ontario and Bermuda:	
ARISE Ministry, Toronto, ON	337–38
Two Rivers Church, Guelph, ON	338–39
Southwestern Ontario:	
Central, Grey-Bruce Cooperative Ministry, ON	340
Heritage Green Church, Stoney Creek, ON	339–40
Manitoba and Northwestern Ontario:	
Anamiewigummig (Kenora Fellowship Centre), Kenora, ON	341
Lighthouse Evangelical Arabic Church, Winnipeg, MB	342
St. Andrew's Church, Thompson, MB	342–43
Winnipeg Inner City Missions, MB	341–42
Saskatchewan:	
Saskatoon Native Circle Ministry, Saskatoon, SK	343–44
St. Andrew's Church, Swift Current, SK	344–45
British Columbia:	
Cariboo House Church Mission, Cariboo Region, BC	346–47
Edmonton Urban Native Ministry, Edmonton, AB (Western Han-Ca)	345
Hummingbird Ministries, Richmond, BC	348
Nazko and Area Dakelh Outreach, Nazko, BC	347–48
St. Stephen's Church, Creston, BC	345–46
Vancouver Hanmaum Church, Langley, BC	349
National Native Ministries Council (NNMC)	331
Overture No. 18, 2016 – Research reasons for declining membership	331–33,36
Properties, list of	330
Visionary Leadership, supporting:	
Building Relational Connections:	
Evangelism resources	319–20

Social Mentor Network	320
Empowering Resources:	
Equipping for	319
Presbyterians are Talking about	319
Canadian Overseas Development Assistance	311
Candidacy process of preparation and discernment for ministry, review of	392–400,21
Carbon Footprint, General Assembly 2016	387–88
Changes affecting students, professional church workers, congregations	605–23
Chanie Wenjack, remembering	370
Chaplaincies, Interfaith Committee on Canadian Military	411–12
Church Architecture Committee	210
Church Council on Justice and Corrections	373
Church Doctrine, Committee on:	
Report of	239–73,25
(see also: Sexuality Overtures: 474–78,478–542,13–14,17–18,24,27–28,38)	
Membership	31–32
Living in God's Mission Today	240–41
Overture No. 11, 2016 – Develop a Reformed confessional hermeneutic	240,25
Physician Assisted Suicide	241–73,25
Understanding and Interpreting the Bible Today	240,25
Clerks and conveners of presbytery and synod standing committees	634–35
Clerks of Assembly:	
Report of	274–85,15,30
Additional Motion (A&P 2016, p. 41) – Time allotments for report presenters	274–75,15
Book of Forms proposals:	
Sections 252, 367, 373, 374, 374.1 – Censure definitions	281–84,30
Book of Forms amendment:	
Appendices A–29 and A–30 – amended	276–77,30
Appendix A–7 – overture and petition templates – added	284
Declaratory Act re Book of Forms section 176.1.7 – adopted	279–80,15,2
Declaratory Act (A&P 1988, p. 394) – rescinded	279–80,15
Clerks' Corner, presbytery and synod clerks resource	285
Commission re Matters Left Uncared for or Omitted, 2016–2017, report of	285,17
Consultations	284
<i>Eldership, Equipping For</i>	285
Orientation for commissioners and Young Adult Representatives	284
Overtures:	
Nos. 19 and 20, 2016 – Congregational vote re sexual orientation and process for leaving the denomination	275–76,30
No. 1, 2017 – Clarifying vacation accumulation for clergy	581–82,276–77,30
No. 2, 2017 – Policy for congregation wishing to leave the denomination	582,277,30,39–42,45
No. 4, 2017 – Provision for “equalizing ministers” at presbytery	583,278–79,30
No. 5, 2017 – Revise Book of Forms – institutional chaplains	583–84,279–80,15
No. 9, 2017 – Review length of term service for elders	586,281,15
Plomp, the Rev. Dr. Tony	274
Responsibilities and service	284–85
Strategic Plan implementation	274
Support to sessions, presbyteries and synods	285
Clerks of Assembly, historical list of	3–4
Clerks of presbytery, names and contact information	638–746
Clerks of session and congregational mailing address	638–746
Clerks of synod, names and contact information	633
Climate Change	306–09,20,379–82,36
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 on Assets of Dissolved and Amalgamated Congregations	211
Commission re Matters Left Uncared for or Omitted, 2016–2017, report of	285,17
Commission re Matters Left Uncared For or Omitted, 2017–2018, established	49
Commissioner orientation	284,13
Commissioners to 143rd General Assembly, roll of	6–10
Committee, Special – LGBTQI people and The Presbyterian Church in Canada:	
Membership	46
Appointed	28

Terms of Reference	45–46
Committee, Special – Overtures and petitions re congregations considering leaving the denomination:	
Report of	39–42
Appointed	14
Membership	19
Committee, Special – Pension Solvency Funding	554–55,223,24
Committee to Advise with the Moderator, 2016–2017	200–01,12
Committee to Advise with the Moderator, 2017–2018, named	19
Committee to Nominate	(see Nominate Standing Committees, Committee to)
Committees of 2017 Assembly:	
Bills and Overtures, Committee on	236,11,234–35,14,23,45
Business, Committee on	236,11,235–39,11,13,15,20,22,26,29,43,49
Confer with the Moderator, Committee to	236,11,19,46
Courtesies and Loyal Addresses, Committee on	236,11,47–49
Examine Records of Assembly, Synods, Assembly Council, Committee on	237,11,12,46–47
Remits, Committee on	237,11,472–74,45
Roll and Leave to Withdraw, Committee on	237,13,16,20,23,26,30
Terms of Reference	237,11,45–46
Communications, report of	349–53,27
Advisory Committee	353
Resource Production:	
General Assembly, live video feed	352–53
Online forms	352
Parasource: Resource Marketing and Distribution	351
PCC Style Guide and Web Standards	353
PCCConnect, e-newsletter	352
PCCPak	352
<i>Presbyterian Connection</i> , denominational newspaper	352,27
Style Guide	353
Website Standards	353
Social Media:	
Facebook	351
Twitter	351
Strategic Plan implementation	353
Website Operations:	
Online Donations	351
PCCWeb	350
Presbyterian.ca	350
Regional News	550–01
Workshops	350
Confer with the Moderator, Committee to	236,11,19,46
Congregational greening initiatives, Delighting in God's Garden	389
Congregations:	
Alphabetical list, by municipality	783–93
Changes affecting students, professional church workers, congregations	605–23
Listed by presbytery	638–746
Statistical and financial information	748–82
Continuing Education Committee	404
Corporations, related to the General Assembly	4
Courtesies and Loyal Addresses, Committee on	236,11,47–49
Crieff Hills Community	(see Maclean Estate)
Canada Youth – CY2016, CY2018	316,322–24

D

Declaratory Act re Book of Forms section 176.1.7 – adopted	5,279–80,15
Declaratory Act (A&P 1988, p. 394) – rescinded	279–80,15
Degrees and their sources, supplementary list of	632
Diaconal Ministries, Order of:	
Biennial gathering, October 1–3, 2017	410
Grants and bursaries	411
International connections	410
Looking back – looking forward	411
Memorial, Ms. Marie Muth	411
Memorial Fund, Christina H. Currie	410
Dissolved and Amalgamated Congregations, Commission on Assets of	211
Doctrine, Committee on Church	(see Church Doctrine, Committee on)

E

E.H. Johnson Memorial Fund Committee, The Dr	359-60
Membership	360
2016 Award recipient, Dr. Bernard Sabella	359-60
2017 Award recipient, Dr. Cindy Blackstock	360,18
Ecumenical, Interfaith and International guests:	
Blackstock, Dr. Cindy, 2017 E.H. Johnson Award recipient	360,18
Hogben, Ms. Alia, Canadian Council of Muslim Women	16
Kanizsai-Nagi, Ms. Dóra, Reformed Church in Hungary	11,23
Lavergne, the Rev. André, Evangelical Lutheran Church in Canada	11,43
Ecumenical Advocacy Alliance (EAA)	441
Ecumenical and Interfaith Relations Committee:	
Report of	285-90, 17, 43
Membership	32
Dialogues:	
Canadian Christian-Jewish Consultation (CCJC)	288
Christian Reformed Church of North America – The Presbyterian Church in Canada	288
Five <i>Solas</i> , Service to commemorate the 500th anniversary of the Reformation	288-89,43
Global and National Communion:	
Canadian Council of Churches (CCC)	286-88
Evangelical Fellowship of Canada (EFC)	288
World Communion of Reformed Churches (WCRC)	286
World Council of Churches (WCC)	285-86
Interfaith engagement	289-90
Strategic plan implementation	290
Ecumenical Coalitions, Councils and Groups:	
Canadian Christian-Jewish Consultation (CCJC)	288
Canadian Council for International Cooperation (CCIC)	441
Canadian Council for Refugees (CCR)	442
Canadian Council of Churches (CCC)	286-88
Canadian Ecumenical Justice Initiatives (KAIROS)	371-72,440-41
Canadian Foodgrains Bank (CFGFB)	419-22
Church Council on Justice and Corrections (CCJC)	373
Ecumenical Advocacy Alliance (EAA)	441
Evangelical Fellowship of Canada (EFC)	288
KAIROS, Canadian Ecumenical Justice Initiatives	371-72,440-41
Manitoba Council for International Cooperation (MCIC)	442
Ontario Council for International Cooperation (OCIC)	442
Saskatchewan Council for International Cooperation (SCIC)	442
World Communion of Reformed Churches (WCRC)	286
World Council of Churches (WCC)	285-86,441
Education and Reception, Life and Mission Agency, Committee on:	
Report of	451-55,12,27
Membership	455
Applications, new	454-55,27
Candidates of Reformed churches declared eligible for reception	455
Cases in progress	452-54
Cases in which action has been completed	452
Cases to be dropped	454
Employee Assistance Program, pilot project	223,401-03,467
Environmental initiatives, Delighting in God's Garden	389
Evangelical Fellowship of Canada (EFC)	288
Examine Records, Committee to	237,11,12,46-47

F

Finance Committee, Assembly Council	211-16,14,27,224-33
Financial Information, Assembly Council:	
Finance Committee	211-16,14,27,224-33
2018 Budget	213-15,27,226-27
2018 Budget Working Group	213
2019-2021 Forecast	215,27,227
Mileage reimbursement rate increase to 45 cents per kilometre	215-16
Narratives – Financial Results for 2016:	
Audit Committee – 2016 Audited Financial Statements	213,14
Bequests	211
Interfund Transfers	212
Pension Fund 2016	212-13

<i>Presbyterians Sharing</i>	212
Statement of Financial Position	211–12
Statement of Revenues and Expenses for Operating Fund	212
Statements:	
Colleges: Knox, Presbyterian and St. Andrew’s Hall	232
Financial Position as at December 31, 2016	228
J.B. Maclean Bequest Fund	230
Pension Fund	231
Presbyterian Record Inc.	232
Receipts and Expenditures for the year ending December 31, 2016, Budget 2018	226–27
Receipts and Expenditures, Forecast for the period 2019–2021	227
Revenues and Expenses and Changes in Fund Balances, December 31, 2016	229
Women’s Missionary Society	233
Five Solas: A service to commemorate the 500th anniversary of the Reformation	43
Funds, Benevolence Committee:	
Benevolent Funds	208
Bursary Funds	208–09
Fund for Ministerial Assistance	209–10,14

G

General Assemblies 2018–2020, location	221,14
General Assembly 2016, Carbon footprint	387–88
General Assembly, 2017:	
Briefing Panels	14,17,20,23
Commissioners to the General Assembly, a service for	13
Committees of 2017 Assembly:	
Bills and Overtures, Committee on	236,11,234–35,14,23,45
Business, Committee on	236,11,235–39,11,13,15,20,22,26,29,43,49
Confer with the Moderator, Committee to	236,11,19,46
Courtesies and Loyal Addresses, Committee on	236,11,47–49
Examine Records of Assembly, Synods, Assembly Council, Committee on	237,11,12,46–47
Remits, Committee on	237,11,472–74,45
Roll and Leave to Withdraw, Committee on	237,13,16,20,23,26,30
Terms of Reference	237,11,45–46
Constituted	6
Corporations, related	4
Dissolved	49
Ecumenical, Interfaith and International guests:	
Blackstock, Dr. Cindy, 2017 E.H. Johnson Award recipient	360,18
Hogben, Ms. Alia, Canadian Council of Muslim Women	16
Kanizsai-Nagi, Ms. Dóra, Reformed Church in Hungary	11,23
Lavergne, the Rev. André, Evangelical Lutheran Church in Canada	11,43
Former Moderators recognized	11
Minutes:	
2016 General Assembly, examined	237,11,12,46–47
First five sederunts adopted	49
Presentation of	19,22,29,46,49
Taken as read, remaining sederunts	49
Moderator:	
Election and installation of the Rev. Peter G. Bush	201,10–11
Presbytery nominations for Moderator of 143rd General Assembly	463–64,17
Report re moderatorial year, the Rev. Douglas H. Rollwage	10–11,22,200–01
Officers of	1
Records of Assembly and Assembly Council	12,46–47
Reports without recommendations	16–17
Roll of	6–10
Standing Committees of, 2017–2018:	
List of	4
Membership of	30–36
Student Representatives	10,44
Traditional Territory, welcome to	6
Worship	6,43
Young Adult Representatives	10,45
Goldcorp, Shareholder dialogue with	309–11
Gordon, the Rev. Dr. J. Dorcas, Minute of Appreciation	569–70,21
Guests of the General Assembly, Ecumenical, Interfaith and International:	
Blackstock, Dr. Cindy, 2017 E.H. Johnson Award recipient	360,18

Hogben, Ms. Alia, Canadian Council of Muslim Women	16
Kanizsai-Nagi, Ms. Dóra, Reformed Church in Hungary	11,23
Lavergne, the Rev. André, Evangelical Lutheran Church in Canada	11,43
Guidance Conferences	392

H

Haas, Ms. Judy, Minute of Appreciation	468,24
Healing and Reconciliation Program:	
Advisory Committee	370–71
Indigenous initiatives, supporting – “Opening the Doors to Dialogue”	366
Other initiatives, supporting	366–67
Outreach	365
Seed Fund Projects	365–67
Truth and Reconciliation Commission of Canada, Calls to Action:	
Call 46, Article 2 – The Doctrine of Discovery	367–69
Call 48 – United Nations Declaration on the Rights of Indigenous People	367–69
Call 62 – KAIROS’, Winds of Change campaign	369,371–72
Heritage Sunday recommendation, February 18, 2018	291,16
History, Committee on:	
Report of	290–96,16
Membership	32
Archives	296
Canada, 150th anniversary of Confederation	291–92,16
Canadian Society of Presbyterian History	295–96
Heritage Sunday recommendation, February 18, 2018	291,16
History prizes	291,16
National Presbyterian Museum	294–95,16
Oral and Visual History Project	295
<i>Presbyterian History</i>	295
Queen’s University – celebrating its 175th anniversary – October 16, 2017	294
Reformation @ 500 Anniversary Project	292–93,16
Retiring Clergy, recognition of	295,16
Strategic Plan implementation	292
Vimy Ridge: 100th anniversary of the battle – April 9, 2017	293–94
Hogben, Ms. Alia, Canadian Council of Muslim Women	16

I

Indian Residential Schools Settlement Agreement	222–23
International Affairs Committee:	
Report of	296–314,20
Membership	33
Appreciation for retiring members	311
Arms Trade Treaty	309,20
Canadian Overseas Development Assistance	311
Climate Change	306–09, 20
Goldcorp Dialogue, report on	309–11
Paris Agreement	307
Strategic Plan implementation	296–97
Treatment of Minorities and Vulnerable People:	
Albinism in sub-Saharan Africa	303–04,20
Biblical reflection	297–98
Dahamesh, the village of	300–01,20
Disabilities, people with	304–06,20
Gender-based violence	301–03,20
Palestinians, the forgotten	298–300
International Ministries, report of	353–63,17
Advisory Committee	359
Categories of service	354
E.H. Johnson Memorial Fund Committee, The Dr.	359–60
Membership	360
2016 Award Recipient, Dr. Bernard Sabella	359–60
2017 Award Recipient, Dr. Cindy Blackstock	360,18
Ecumenical relationships	359
Leadership Development Program – grants for students studying outside Canada	359
Mandate	353

Mission personnel:	
Appointments:	
Bannerman, Jacqueline	354
Bauman, Dr. and Ms. Rebecca	354
Kim, Ms. Yang Sun Rorisang	354
Sherbino, the Rev. Joel	354
Completed Assignment:	
van Wissen, Ms. Denise	355
Mission Reports:	
Asia:	
Gamble, Ms. Louise	361
Ling, Mr. Sam and Mrs. Linda	361–62
McLean, the Rev. Dr. Paul D.	362–63
Verwey, Ms. Michelle	363
Europe:	
Pandy-Szekeres, Dr. David	360–61
Missions, short term:	
Amity – Summer English program	355
Ecumenical Accompaniment Program and Palestine/Israel (EAPPI)	355
Partnership Events:	
Hungary, The Reformed Church – Reformation Jubilee Year Event	356
Lebanon, Israel/Palestine	355–56
South Korea, Moderator’s trip	356
Taiwan, Presbyterian Church, mission forum	356–57
Personnel and Partnerships:	
Church or agency listed by country/region	357–58
New initiatives	355
Visits from overseas partners to Canada	358
Intersex or transgender, and the church	374–79,36
J	
Joint Report of Committee on Church Doctrine and Life and Mission Agency re Sexuality Overtures:	
Report of	474–78,13–14,17–18,24,27–28,38
Homophobia, responding to 1994 call to repent of	476–78,17–18,24,27–28
Overtures re Sexuality under consideration:	
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,	
Nos. 11, 13, 15 and 21, 2016,	
Nos. 6 and 7, 2017	240,474–75,478–542,542–54,584–85,13–14,25,28,29,36–38
Justice Ministries, report of	363–90,27,36
(see also: Sexuality Overtures: 474–78,542–54,13–14,17–18,24,27–28,29,36–38)	
Advisory Committee	390
Access to Water, Shoal Lake 40	369–70,27
Canadian oil and gas companies, church investments and climate change	379–82,36
Canadian Council of Churches:	
Commission on Justice and Peace	373
Faith and Life Sciences Group	373
Carbon Footprint, General Assembly 2016	387–88
Chanie Wenjack, remembering	370
Church Council on Justice and Corrections (CCJC)	373
Delighting in God’s Garden – retreat	389
Healing and Reconciliation Program:	
Advisory Committee	370–71
Indigenous initiatives, supporting – “Opening the Doors to Dialogue”	366
Other initiatives, supporting	366–67
Outreach	365
Seed Fund Projects	365–67
Truth and Reconciliation Commission of Canada, Calls to Action:	
Call 46, Article 2 – The Doctrine of Discovery	367–69
Call 48 – United Nations Declaration on the Rights of Indigenous People	367–69
Call 62 – KAIROS’, Winds of Change campaign	369,371–72
Intersex or transgender, and the church	374–79,36
KAIROS, Canadian Ecumenical Justice Initiatives	371–72
Indigenous Rights Circle	372
Movement Building Circle	372
Sustainability Circle	371
Mandate	364

Overture Nos. 4, 5, 15, 21, 23, 24, 26, 29, 30, 31, 32, 33, 35, 2015, Nos. 13, 15, 21, 2016 – Sexuality	374,542–54,13–14,24,27–28,29,36–38
Overture No. 28, 2015 – Fees charged by financial institutions	388–89,36
Overture No. 9, 2016 – Utilize and develop sources re passive energy	382–86,36
Project Ploughshares	372–73
Public witness, resources	389–90
Strategic Plan implementation	364
Transgender or intersex, and the church	374–79,36

K

KAIROS, Canadian Ecumenical Justice Initiatives	371–72,440–41
Kanizsai-Nagi, Ms. Dóra, Reformed Church in Hungary	11,23
Klempa, the Rev. Dr. William J., memorial minute	560–61,44
Knox College:	
Report of	561–70,21
Membership of Governing Board	35
Academic Programs	566–67
Appreciation to retiring board members	570
Centres of Excellence:	
Asian–Canadian Centre for Theology and Ministry	569
Ewart Centre for Lay Education	568–69
Classroom technology	567–68
Convocation, 173rd	561–62
Development and fundraising	568
Faculty:	
Appointments:	
Acolatse, the Rev. Dr. Esther	564
Schmidt, Dr. Angela	565
Review: Professor Charles Fensham	565
Sabbatical: Professor Nam Soon Song	565
Finance and administration	232,568
Gordon, the Rev. Dr. J. Dorcas, Minute of Appreciation	569–70,21
Library services	568
Principal, appointed, the Rev. Dr. John A. Vissers	562–64,21
Staff	568
Students, 2016–2017 enrolment	566
Theological Education Liaison Group	562
Theological Field Education	566
Toronto School of Theology	562
Vissers, the Rev. Dr. John A., appointed principal	562–64,21

L

Lavergne, the Rev. André, Evangelical Lutheran Church in Canada	11,43
Leading With Care Policy and Police Vulnerable Sector Checks	316, 407
Legislation 2017:	
Declaratory Acts	5, 279–80,15
Remits (no remits to be sent by the 2017 General Assembly)	
Life and Mission Agency Committee:	
Report of	314–455,12,17,21,26–27,36
(see also: Sexuality Overtures: 474–78,542–54,13–14,17–18,24,27–28,29,36–38)	
Membership, Life and Mission Agency Committee	33
Canada Youth – CY2016 and CY2018	316,322–24
Leading with Care	316,407
Mandate	515
Overture Nos. 13, 22 and 36, 2015 – Establishing a Native Ministries Endowment Fund	316
Portfolio Reports:	
Canadian Ministries	318–49,26
Communications	349–53,27
International Ministries	353–63,17
Justice Ministries	363–90,27,36,542–54,13–14,17–18,24,27–28,29,36–38
Ministry and Church Vocations	391–412,21
Education and Reception, Committee on	451–55, 12,27
Presbyterian World Service and Development	413–44,26–27
Program Support and Administration	315–18,17
Stewardship and Planned Giving	444–51,27
Regional Resourcing Grants	315–16
Sexuality overtures	316,374–79,36,542–54,13–14,17–18,27–28,29,36–38

Staffing	316–17
Strategic Planning, goals and objectives frame and guide work	315
Welcomed across the country	317
Living in God's Mission Today	240–41
Lockhart, the Rev. Dr. Ross, St. Andrew's Hall, tenure	572,25
Loyal Addresses, Committee on Courtesies and	236,11,47–49

M

Maclean Estate Committee (Crieff Hills Community):	
Report of	456–57,17,21
Membership	33
Financial statements	230
Manitoba Council for International Cooperation (MCIC)	442
McLelland, the Rev. Dr. Joseph. C., memorial minute	559–60,44
Memorial Minute:	
Klempa, the Rev. Dr. William J.	560–61,44
McLelland, the Rev. Dr. Joseph. C.	559–60,44
Plomp, the Rev. Dr. Tony	203–04,14,274
Memorial Records	623–32
Minimum Stipend and Allowance Schedule, 2018	222,224–25
Ministry, discernment and preparation for:	
Candidacy process of preparation and discernment for ministry, review of	392–400,21
Guidance Conferences	392
Ministry and Church Vocations, report of	391–412,21,451–55,27
Advisory Committee	412
Bereavement Leave Policy	404–06,21
Canadian Military Chaplaincy, Interfaith Committee on	411–12
Candidacy process of preparation and discernment for ministry, review of	392–400,21
Diaconal Ministries, Order of:	
Biennial gathering, October 1–3, 2017	410
Grants and bursaries	411
International connections	410
Looking back – looking forward	411
Memorial, Ms. Marie Muth	411
Memorial Fund, Christina H. Currie	410
Education and Reception, report of	(see Education and Reception)
Leading with Care Policy and Police Vulnerable Sector Checks	407
Ministers, discerning, preparing and supporting	391–92
Ministry, discernment and preparation for:	
Candidacy process of preparation and discernment for ministry, review of	392–400,21
Guidance Conferences	392
Overtures:	
No. 6, 2016 – Revising the Policy for Dealing with Sexual Abuse and Sexual Harassment when the complainant is a minister in a congregation	407–10,21
No. 17, 2016 – Develop a bereavement leave policy	404–06,21
Policy for Dealing with Sexual Abuse and Sexual Harassment, revised	407–10,21
Professional church workers, support for:	
Bereavement Leave Policy	404–06,21
Colleague Covenant Groups, incentive grants for new	403
Continuing Education Committee	404
Employee Assistance Program, The Pilot	401–03
Leading with Care Policy and Police Vulnerable Sector Checks	407
Profile Referral Service	406–07
Sexual Abuse and Sexual Harassment, Policy for Dealing with, training	407
Starting Well 2.0: First Years in Ministry	403–04
Sustaining Pastoral Excellence Fund	400–01
Minorities and Vulnerable People, treatment of	298–306,20
Minute of Appreciation:	
Gordon, the Rev. Dr. J. Dorcas	569–70,21
Haas, Ms. Judy	468,24
Minutes:	
2017 Assembly, adopted and taken as read	49
2017 Assembly, presentation of	19,22,29,46,49
Examination of, General Assembly, Synods and Assembly Council	237,11,12,46–47
Mission Awareness Sunday, Atlantic Mission Society theme, “Disciples of Christ”	234

Mission Reports:	
Canadian Ministries	333–49
International Ministries	360–63
Missionaries, overseas, addresses for:	
Active missionaries in alphabetical list of church workers	794–816
Retired missionaries found in presbytery listings	794–816
Moderator of the General Assembly:	
142nd General Assembly:	
Report of the Committee to Advise with the Moderator	200–01,12
Report re moderatorial year, the Rev. Douglas H. Rollwage	10–11,22
143rd General Assembly:	
Addresses Assembly	11
Election and installation of the Rev. Peter G. Bush	10–11
Committee to Advise, 2017–2018	19
Nominates special committees	19,46
Nominations for	463–64
Nomination of	201,10
Historical list since 1875	1–3
Moderator's chaplain, the Rev. Dr. H. Christine O'Reilly	13
Moderators, former, recognized	11
Motions, Additional	(see Additional Motions)
Museum, National Presbyterian	294–95,16

N

Native Ministries, Endowment Fund, established	217–19,14–15,316
Nominate Standing Committees, Committee to:	
Report of	457–63,12,30–36
Membership	34
Membership of Agencies, Boards and Committees, 2017–2018	30–36
Nominations from presbyteries	17,463–64
Moderator of 143rd General Assembly	463–64
Principal, Knox College	464
Notice of Motion:	
Assembly Council Recommendations Nos. 14 and 15, reconsider	29
Church Doctrine, Terms of Reference, reconsider (no ensuing motion to reconsider was made)	42
Formula for assets of dissolved congregations, reconsider	11
Pension Plan Constitution, reconsider	11

O

O'Reilly, the Rev. Dr. H. Christine, Moderator's chaplain	13
Officers of the 143rd General Assembly	1
Ontario Council for International Cooperation (OCIC)	442
Order of Diaconal Ministries	(see Diaconal Ministries)
Overseas Missionaries:	
Active missionaries in alphabetical list of church workers	794–816
Retired missionaries found in presbytery listings	794–816
Overtures, 2015:	
No. 13 – Establishing a Native Ministries Endowment Fund	217–19,14–15,316
No. 22 – Establishing a Native Ministries Endowment Fund	217–19,14–15,316
No. 28 – Fees charged by financial institutions	388–89,36
No. 36 – Establishing a Native Ministries Endowment Fund	217–19,14–15,316
Overtures, 2016:	
No. 6 – Revising the Policy for Dealing with Sexual Abuse and Sexual Harassment when the complainant is a minister in a congregation	407–10,21
No. 9 – Utilize and develop resources re “passive energy”	382–86,36,219
No. 11 – Develop a Reformed confessional hermeneutic	240, 25,474
No. 17 – Develop a bereavement leave policy	404–06,21
No. 18 – Research reasons for declining membership	331–33,26,219
Overtures, 2017:	
Commissioner's – Witness of Coptic Christians within Northeast Africa and Egypt	47
No. 1 – Clarifying vacation accumulation for clergy	581–82,276–77,30
No. 3 – Formula for synod directors and officers insurance	582–83,219–20,15
No. 4 – Provision for “equalizing” ministers at presbytery	583,278–79,30
No. 5 – Revise Book of Forms section 176.1 re institutional chaplains	583–84,279–80,15
No. 8 – Housing allowance benefit for non-ordained church workers	585–86,220,14
No. 9 – Review length of term service for elders	586,281,15
No. 13 – Summer students stipend and accommodation	589,235,23

No. 21 – Adherents voting in election of elders	595,235,23
No. 30 – Preamble to ordination and induction of ruling elders	602,235,23
No. 31 – Right to dissent when absent from a court	602,235,23
Overtures, 2015 re Sexuality	
Overtures found on	475,478–542,542–54,13–14,28,29,36–38
No. 4 – Full inclusion in the church of all persons regardless of sexual orientation and gender identity	
No. 5 – Full inclusion of all regardless of sexual orientation and gender identity	
Overtures found on	474,478–542,542–54,13–14,28,38
No. 6 – Affirming the Statement on Human Sexuality (1994)	
No. 7 – Affirming the Statement on Human Sexuality (1994)	
No. 8 – Affirming the Statement on Human Sexuality (1994)	
No. 10 – Affirming the Statement on Human Sexuality (1994)	
No. 11 – Affirming the Statement on Human Sexuality (1994)	
No. 12 – Affirming the Statement on Human Sexuality (1994)	
No. 18 – Study paper on Human Sexuality affirming the Statement on Human Sexuality (1994)	
No. 19 – Study paper on Human Sexuality affirming the Statement on Human Sexuality (1994)	
Overtures found on	474,478–542,542–54,13–14,28,29,36–38
No. 14 – Study paper on Human Sexuality affirming the Statement on Human Sexuality (1994)	
No. 15 – Calling the church to listen regarding human sexuality	
No. 21 – Study paper on Human Sexuality affirming the Statement on Human Sexuality (1994)	
No. 23 – Gay and lesbian candidates for ministry and same-sex marriages	
No. 24 – Full inclusion of all persons regardless of sexual orientation	
No. 26 – Affirming the Statement on Human Sexuality (1994)	
No. 29 – Review biblical texts that speak to homosexual relationships	
No. 30 – Full inclusion of all persons regardless of sexual orientation	
No. 31 – Affirming the Statement on Human Sexuality (1994)	
No. 32 – To uphold marriage as between one man and one woman	
No. 33 – Addressing issues of human sexuality	
No. 35 – Full inclusion in the church of all persons regardless of sex orientation and gender identity	
Overtures found on	474,478–542,13–14,28,38
No. 16 – Encouraging dialogue on marriage and sexuality	
Overtures, 2016 re Sexuality	
No. 13 – Request more time for human sexuality discussion	474,478–542,542–54,13–14,28,29,36–38
No. 15 – Extending time for human sexuality responses	474,478–542,542–54,13–14,28,29,36–38
No. 19 – Congregational vote re sexual orientation/process for leaving the denomination	275–76,30
No. 20 – Congregational vote re sexual orientation/process for leaving the denomination	275–76,30
No. 21 – Ministry and eldership of and performing marriage of those in same gender relationship	474,542–54,28,29,36–38
Overtures 2017 re Sexuality:	
No. 2 – Policy for congregations wishing to leave the denomination	582,277,30,39–42,45
No. 6 – Legislation re congregations wishing to leave the denomination	584–85,540–41,38
No. 7 – To table amendments on same-sex marriage for ten years	585,540,14
No. 10 – Reviewing response re congregation wishing to leave the denomination	586–87,235,14,39–42,45
No. 11 – Legislation re congregations considering leaving the denomination	587–88, 235,14,39–42,45
No. 12 – Legislation re congregations considering leaving the denomination	588–89, 235,14,39–42,45
No. 14 – Means for dismissing congregation from the denomination	590,235,14,39–42,45
No. 15 – Policy for congregations wishing to leave the denomination	590–91,235,14,39–42,45
No. 16 – Circulating response to Overture No. 37, 2015 and Nos. 4, 5, 7, 2016	591,235,25
No. 17 – Legislation re congregations wishing to leave the denomination	591–92,235,14,39–42,45
No. 18 – Legislation re congregations wishing to leave the denomination	592–93,235,14,39–42,45
No. 19 – Full inclusion of persons regardless of sexual orientation and gender identity	593–94,235,23
No. 20 – Broader response re congregations wishing to leave the denomination	594–95,235,14,39–42,45
No. 22 – Process for congregations considering leaving the denomination	595–96,235,14,39–42,45
No. 23 – Legislation re congregations considering leaving the denomination	596–97,235,14,39–42,45
No. 24 – A process for congregation considering leaving the denomination	597,235,14,39–42,45
No. 25 – Legislation re congregation considering leaving the denomination	598,235,14,39–42,45
No. 26 – A process re congregations considering leaving the denomination	598–99,235,14,39–42,45
No. 27 – A process and legislation re congregations considering leaving the denomination	599–600,235,14,39–42,45
No. 28 – Legislation re congregations considering leaving the denomination	600,235,14,39–42,45
No. 29 – Process for a congregation desiring to leave the denomination	600–01,235,14,39–42,45

P

PCCConnect, e-newsletter	352
PCPak	352
Paris Agreement	307
Pension and Benefits Board:	
Report of	464–68,23–24
Membership	34
Appreciation	468
Communication	467–68
Employee Assistance Program (EAP)	467
Financial statements	231
Group Benefits – Health and Dental Plan	467
Pension Plan:	
Active member deceased	465
Applications to receive pension	464
Constitution amendments	466–67,24
Deferred member deceased	465
Financial monitoring	466
Financial status as at December 31, 2016	465–66
Ontario solvency funding framework	466
Pensioners deceased	465
Pension Solvency Funding, Special Committee re	(see Committee, Special)
Petitions:	
No. 1 – Guidance re denominational unity during human sexuality decisions	602–03,42,235,45
No. 2 – Congregation retaining buildings independent of General Assembly decision	604,42,235,45
No. 3 – Guidance re denominational unity during human sexuality decisions	604–05,42,235,45
Physician Assisted Suicide	241–73,25
Planned Giving	(see Stewardship and Planned Giving)
Planned Giving Sunday, third Sunday in November suggested	446
Plomp, the Rev. Dr. Tony, Memorial Minute	203–04,14,274
Policy for Bereavement Leave	404–06,21
Policy for Dealing with Sexual Abuse and Sexual Harassment, training and revision	407–10,21
Presbyterian Church Building Corporation:	
Report of	468–69,17,29
Church building and renovation projects	469
Directors of	469
Financial Statement	470
Housing assistance for retired servants of the church	469
Strategic Plan implementation	469
Presbyterian College, The:	
Report of	555–61,44
Membership of Board of Governors	35
Appreciation to retiring board members	559
Capital campaign	559
Faculty and Staff	558
Finances	232
Memorial Minute:	
Klempa, the Rev. Dr. William J.	560–61,44
McLelland, the Rev. Dr. Joseph C.	559–60,44
Objectives:	
Advanced theological study, providing	556
Ecumenical networks, cultivating	557
Indigenous peoples, strengthening connections	558
International place of study, creating	557
Leadership centre, establishing	556–57
Reformed theology and personal renewal, focusing on	558
Students	558–59
<i>Presbyterian Connection</i> , denominational newsletter	352,27
<i>Presbyterian History</i>	295
<i>Presbyterian Message, The</i>	234
Presbyterian Record Inc.:	
Report of	471–72,18–19
Financial information	232
Financial obligations	471–72,18–19
Publication ceased after 140 years	471
Presbyterian World Service and Development (PWS&D), report of	413–44,26
Membership of committee	443–44

Disaster, Relief and Rehabilitation Projects:

- Africa 423
- Americas 426
- Asia 425–26
- Middle East 423–25
- North America and Europe 426–27

Ecumenical Coalitions:

- ACT Alliance 441
- Canadian Council for International Cooperation (CCIC) 441
- Canadian Council for Refugees (CCR) 442
- Ecumenical Advocacy Alliance (EAA) 441
- KAIROS, Canadian Ecumenical Justice Initiatives 440–41
- Manitoba Council for International Cooperation (MICIC) 442
- Ontario Council for International Cooperation (OCIC) 442
- Saskatchewan Council for International Cooperation (SCIC) 442
- World Council of Churches (WCC) 441

Expenditures in 2016 419–22

- Canadian Foodgrains Bank (CFG) 419–22
- Disaster, Relief and Rehabilitation Expenditures 422

Financial support:

- Contributions, designated and undesignated 417–418
- Government of Canada 418–19
- Loaves and Fishes Fund 418

Introduction:

- Priorities, development and relief 414–16
- Theological Statement 414
- Vision, Values, Mission 413–14

Overseas Development Programs:

- Africa 427–31
- Americas 431–34
- Asia 434–36

Refugee Ministry 436–39

Resources, Communication, Promotion and Grants 439–40

Strategic Plan, implementation 415

Strategic Plan; PWS&D 2014–2018 415–417

Presbyterians Sharing:

- Contributions from congregations and individuals, 2016 448–49
- Presbyterians Sharing* Sunday, worship resources 446

Presbytery and synod clerks, conveners of standing committees 634–35

Presbytery clerks, names and contact information 638–746

Professional church workers, address list 794–816

Professional church workers, Ministry and Church Vocations, support for:

- Bereavement Leave Policy 404–06,21
- Colleague Covenant Groups, incentive grants for new 403
- Continuing Education Committee 404
- Employee Assistance Program, The Pilot 401–03
- Leading with Care Policy and Police Vulnerable Sector Checks 407
- Profile Referral Service 406–07
- Sexual Abuse and Sexual Harassment, Policy for Dealing with, training 407
- Starting Well 2.0: First Years in Ministry 403–04
- Sustaining Pastoral Excellence Fund 400–01

Program Support and Administration, Life and Mission Agency Committee 315–18,17

Project Ploughshares 372–73

R

Records of Assembly, Synods and Assembly Council, Committee to examine the 237,11,12,46–47

Reformation @ 500 – Reformed Anniversary Project 292–93,16

Reformation, The Five *Solas*, A service to commemorate the 500th anniversary 43

Refugee Ministry 436–39

Regional Resourcing grants 315–16

Remits, Committee on 237,11,472–74, 45

Remits 2016, remitted under the Barrier Act: replies from presbyteries:

- Remit A, Book of Forms 65–80.2, overtures and petitions 472–74,45

Remits 2017 – no remits to be sent 5

Reports without recommendations 16–17

Residential Schools Agreement 222–23

Retiring clergy, recognition of 295,16

Roll and Leave to Withdraw, Committee on 237,11,13,16,20,23,26,30
 Roll of Assembly 6–10

S

Saskatchewan Council for International Cooperation (SCIC) 442
 Schmidt, Dr. Angela, Knox College faculty, appointment 565
 Sederunts:
 First, Sunday evening 6–12
 Second, Monday morning 13–15
 Third, Monday afternoon 15–19
 Fourth, Monday evening 20–22
 Fifth, Tuesday morning 22–26
 Sixth, Tuesday afternoon 26–29
 Seventh, Tuesday evening 29–42
 Eighth, Wednesday morning 43–49
 Sexual Abuse and Sexual Harassment, Policy for Dealing with, training and revision 407–10,27
 Sexuality Overtures:
 Committee on Church Doctrine:
 Report of 478–542,13–14,24,28,38
 Biblical rationales in response to human sexuality, introduction 479–80
 Historic argument concerning human sexuality 480–504,28
 Human Sexuality response timeline 541–42,38
 Overture No. 6, 2017 – Legislation
 re congregations wishing to leave the denomination 584–85,540–41,38
 Overture No. 7, 2017 – To table amendments on same-sex marriage for ten years 585,540,14
 Overtures re Sexuality, interim response:
 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 474,478–542,13–14,28,38
 Seeking the peace and unity of Christ 479,14
 What the Bible teaches on covenanted monogamous same-sex relationships 505–36,28
 Where for here? An exploration of a possible way forward 536–40,28
 Joint report of Committee on Church Doctrine and Life and Mission Agency:
 Report of 474–78,13–14,17–18,24,27–28,38
 Confer with Life and Mission Agency 475–76
 Homophobia, responding to 1994 call to repent of 476–78,28
 Overtures re Sexuality under consideration:
 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,
 Nos. 11, 13, 15 and 21, 2016,
 Nos. 6 and 7, 2017 240,474–75,478–542,542–54,584–85,13–14,25,28,29,36–38
 Life and Mission Agency:
 Report of 542–54,13–14,28,29,36–38
 Consultation with Committee on Church Doctrine 551
 Overtures re Sexuality Nos. 4, 5, 15, 21, 23, 24, 26, 29,
 30, 31, 32, 33, 35, 2015 474–75,542–54,13–14,28,29,36–38
 Biblical reflection 542–48
 Same-sex civil marriage:
 Blessing of 549,551,36
 Canadian law and 550–51
 Conducting, study 550,552,36
 Ministers, elders and others who are in 549
 Pastoral recognition of 549
 Views of the minority 553–54
Solas: The Five, A service to commemorate the 500th anniversary of the Reformation 43
 Special Committee – LGBTQI people and The Presbyterian Church in Canada (see Committee, Special)
 Special Committee – Overtures and petitions, leaving the denomination (see Committee, Special)
 Special Committee – Pension Solvency Funding (see Committee, Special)
 St. Andrew’s Hall, Board of:
 Report of 571–73,25
 Membership 35–36
 Centre for Missional Leadership 571–72
 Executive summary, highlights of 2016 571
 Financial statement 232
 Lockhart, the Rev. Dr. Ross, tenure 572,25
 Personnel 572–73
 Theological Education 571
 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	747–82
Stewards By Design	444
Stewardship and Planned Giving, report of	444–51,27
Advisory Committee	451
Empowering Resources:	
Planned Giving	446
“Developing a Vital Planning Ministry in your Congregation”, booklet	446
Planned Giving Sunday resources	446
“Setting Up Legacy / Endowment Funds in your Congregation”	446
Videos for growing generosity and gift annuities	446
“What will your legacy be?”, bulletin insert	446
<i>Presbyterians Sharing</i> :	
Brochures, poster, thermometer chart, annual report cover, bulletin insert	445
Mission Moments	446
<i>Presbyterians Sharing</i> Sunday resources	446
Stories of Mission	446
video highlights	446
Stewardship	445
Encouraging Generosity:	
Gifts of Change	449
The Presbyterian Church in Canada, financial support	448–49
Planned Gifts:	
Charitable Bequests	450
Gift Annuities	450
Life Insurance	450
Mission Priority Funds	450–51
Publicly Traded Securities	449–50
Planned Giving Sunday, third Sunday in November suggested	446
<i>Presbyterians Sharing</i> Sunday	446
Relational Connections:	
International Visitors	447–48
Malawi Study Tour	447
Middle East Tour	447
Mission Trips	446–47
Youth in Mission, Romania	447
Stewards by Design	444
Visionary Leadership, coaching and mentoring	444–45
Meighan, Ms. Janice, Planned Giving Development Manager	445
Stewards by Design	444
Stipend and Allowance Schedule, 2018 Minimum	222,224–25
Student Representatives:	
List of	10
Participation, voice and advisory vote	237–38,11
Report of	44
Study and Report/Response:	
Book of Forms sections 252, 367, 373, 374, 374.1 – Censure definitions	281–84,30
Equalizing ministers	278–79,30
Physician Assisted Suicide	241–73,25
Term service for elders	281,15
Sundays, special emphasis:	
Heritage Sunday, February 18, 2018	291,16
Mission Awareness	234,578
Planned Giving Sunday, third Sunday in November suggested	446
<i>Presbyterians Sharing</i> Sunday	446
Synod and presbytery clerks and conveners of standing committees	634–35
Synod clerk, contact information	633
Synods, examination of the minutes of	237,11,12,46–47

T

Terms of Reference, Committee on	237,11,45–46
Theological Colleges:	
Knox College	561–70,21
St. Andrew’s Hall	571–73,25
The Presbyterian College	555–61,44
Vancouver School of Theology	573–76,17,25
Transgender or intersex, and the church	374–79,36
Travel allowance reimbursement rate increase to 45 cents per kilometre	215–16

Treatment of Minorities and Vulnerable People	298–306,20
Transgender or intersex, and the church	374–79,36
Trustee Board:	
Report of	576–77,17,29
Membership	34
Truth and Reconciliation Commission of Canada, implementing Calls to Action	367–69,371–72

U

Understanding and Interpreting the Bible Today	240,25
--	--------

V

Vancouver School of Theology:	
Report of	473–76,17,25
Academic enrollment	575
Continuing Education 2016–2017	574
Convocation	575
Faculty and staff	574
Financial statement	232
Financial support by calendar year	576
Sauder School of Business, partnership and initiative	573
Vancouver School of Theology Academy	574–75
Vancouver School of Theology partnerships	575
Vision – thoughtful, engaged and generous Christian leaders	573
Visitors to the General Assembly, Ecumenical, Interfaith and International:	
Blackstock, Dr. Cindy, 2017 E.H. Johnson Award recipient	360,18
Hogben, Ms. Alia, Canadian Council of Muslim Women	16
Kanizsai-Nagi, Ms. Dóra, Reformed Church in Hungary	11,23
Lavergne, the Rev. André, Evangelical Lutheran Church in Canada	11,43
Vissers, the Rev. Dr. John A., appointed Principal of Knox College	562–64,21
Voting for Moderator, regulations	201

W

Web Standards and Style Guide	353
Website operations, The Presbyterian Church in Canada	350–51
Wenjack, Chanie, remembering	370
Women's Missionary Society:	
Report of	577–81,17,22
Council	577
Council Executive	577–78
Finances	233
Mission resources:	
<i>Glad Tidings</i>	578
Mission Awareness Sunday	578
<i>On the Move in Mission</i>	578
National Presbyterian Women's Gathering 2017	579–80
Partnership with agencies of the church	581
Partnership with women's organizations	581
Women to Women (WTW), outreach arm of the WMS:	
Devotionals for Advent	579
Regional gatherings	579
Social media	579
Website, The Hub	579
World Communion of Reformed Churches (WCRC)	286
World Council of Churches (WCC)	285–86,441
Worship Resources	(see Canadian Ministries)

Y

Young Adult Representatives:	
List of	10
Participation, voice and advisory vote	237–38,11
Report of	45