

ACTS AND PROCEEDINGS

OF

THE ONE HUNDRED AND FORTY-FOURTH

**GENERAL ASSEMBLY**

OF

**THE PRESBYTERIAN CHURCH IN CANADA**

WATERLOO, ONTARIO

JUNE 3 – JUNE 6, 2018



## GENERAL ADDRESSES

CHURCH OFFICES AND ARCHIVES	50 Wynford Drive, Toronto, Ontario, M3C 1J7 Phone (416) 441-1111; 1-800-619-7301 Fax (416) 441-2825; <a href="http://presbyterian.ca">presbyterian.ca</a>
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THE NATIONAL PRESBYTERIAN MUSEUM	180 Danforth Ave., PO Box 35007, committee on education and reception Ellerbeck Postal Outlet Toronto, Ontario, M4K 3P5 <a href="mailto:presbyterianmuseum@presbyterian.ca">presbyterianmuseum@presbyterian.ca</a> <a href="http://presbyterianmuseum.ca">presbyterianmuseum.ca</a>

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**OFFICERS OF THE 144TH GENERAL ASSEMBLY**

Moderator: The Rev. Daniel Cho  
 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
2017 Kingston,	Peter G. Bush, B.A. (Hons.), M.A., M.T.S., M.Div., Winnipeg, Manitoba

#### 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. R.W. Fee
Secretary	Ms. T. Hamilton
Assembly Council: Convener	Ms. S. Cameron Evans
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. M.H. Smith
Ecumenical and Interfaith Relations, Committee on: Convener	The Rev. M. Sams
History, Committee on: Convener	The Rev. G.M. Ross
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	Vacant
Ministry and Church Vocations	The Rev. S. Shaffer
Presbyterian World Service and Development	Mr. G. Smaghe
Stewardship and Planned Giving	Ms. K. Plater
Maclean Estate Committee: Convener	Mr. D. Phillips
Managing Director, Crieff Hills Community	The Rev. Dr. H.C. O'Brien
Nominate, Assembly Committee to: Convener	The Rev. J. Dennis
Pension and Benefits Board: Convener	The Rev. J.C. Bigelow
Director	Ms. N. Jeffrey
Theological Colleges	
Knox College Board of Governors: Convener	Mr. P. McKinnon
Principal	The Rev. Dr. J.A. Vissers
Presbyterian College Board of Governors: Convener	Mr. J. Hewlin
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

**LEGISLATION – 2017**

2018 Remits which are sent down to presbyteries under the Barrier Act. Please note: a report on these remits is to be sent by each presbytery to the Clerks of Assembly in terms of Book of Forms sections 257–257.2 and 297.3.

**Remit A, 2018 re Book of Forms 176.1.10 – equalizing ministers**

That new Book of Forms section 176.1.10 read as follows and be remitted to presbyteries under the Barrier Act. (Clerks of Assembly, Rec. No. 7, p. 260, 36):

176.1.10 Equalizing ministers: Where there are more elders than ministers on the constituent roll of a presbytery, the presbytery may, on an annual basis, add to the constituent roll ministers from the appendix to the roll, who are serving as interim moderators, to act as equalizing ministers.

**Remit B, 2018 re Book of Forms section 252 – deposition of ministers**

That Book of Forms section 252 be amended as follows and remitted to presbyteries under the Barrier Act. (Clerks of Assembly, Rec. No. 10, p. 262, 36):

252. It belongs to the presbytery to depose ministers of Word and Sacraments from the ministry. (see sections 345–380 on disciplinary cases, section 441, Appendices A–64 and A–65)

**Remit C, 2018 re Book of Forms sections 365–375 – censure**

That Book of Forms sections 365–375 regarding censure be amended as follows and remitted to presbyteries under the Barrier Act. (Clerks of Assembly, Rec. No. 11, p. 262, 36):

See Clerks of Assembly report, p. 262-63 for legislation.

**THE ACTS AND PROCEEDINGS OF  
THE ONE HUNDRED AND FORTY-FOURTH GENERAL ASSEMBLY  
OF  
THE PRESBYTERIAN CHURCH IN CANADA  
HELD AT WATERLOO, ONTARIO  
JUNE 3 – JUNE 6, 2018  
FIRST SEDERUNT**

At the city of Waterloo, Ontario, and within Wilfrid Laurier University there, on Sunday the third day of June in the year of our Lord two thousand and eighteen, 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 Kingston, Ontario, in its final sederunt on the seventh day of June, 2017.

**WELCOME AND ACKNOWLEDGEMENT OF THE TRADITIONAL TERRITORY**

The Moderator, the Rev. Peter G. Bush, welcomed everyone to the 144th General Assembly and acknowledged that the Assembly is meeting on the traditional territory of the Neutral, Anishinaabe and Haudenosaunee peoples.

**WORSHIP**

Public worship was conducted by the Rev. Peter G. Bush who was assisted by the Rev. Sampson Afoakwah, the Rev. Dr. Robert N. Faris, the Rev. Jinsook Khang, the Rev. Linda Park, the Rev. Karen H.D. Pozios and the Rev. Samy Said. Portions of the service were spoken in a variety of languages celebrating the diversity of the church. The scriptures lessons were Micah 6:1–8 and Acts 2:42–47. Under the leadership of Mr. Rich Richards, who was accompanied by the Rev. Hugh Donnelly (guitar), Mr. Daniel Kendall (cajón), Ms. Sidney O'Brien (violin) and the Rev. Stephen Kendall (bass guitar), the congregation worshipped God in song. The Rev. Peter G. Bush preached a sermon entitled "If I have..." in which he spoke of kindness, hope, patience and humility as expressions of Christian love and of the need to be church where we love our opponents. He and the Rev. Linda Park celebrated the sacrament of Holy Communion.

**CONSTITUTION OF THE ASSEMBLY**

Thereafter, with prayer, the Moderator, the Rev. Peter G. Bush, 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:

<b>Ministers</b>	<b>Elders</b>
<b>I. SYNOD OF THE ATLANTIC PROVINCES</b>	
<b>1. Presbytery of Cape Breton (Nova Scotia)</b>	
Lydia E. MacKinnon, Marion Bridge	Sharon A. MacEachern, Albert Bridge
W. Corrie Stewart, Sydney Mines	Donald A. MacLeod, Marion Bridge
<b>2. Presbytery of Newfoundland (Newfoundland and Labrador)</b>	
David T. Sturtevant, St. John's	Stephen E. Bruneau, St. John's
<b>3. Presbytery of Pictou (Nova Scotia)</b>	
Joon Ki Kim, New Glasgow	Jessie A. McKay, Plymouth
<b>4. Presbytery of Halifax &amp; Lunenburg (Nova Scotia)</b>	
P.A. (Sandy) McDonald, Dartmouth	Dauida C. Mackay, Halifax
Michael Veenema, Canning	Cheryl E. Weeks, Montague Gold Mines

**5. Presbytery of New Brunswick (New Brunswick)**

Anne J. Boudreau, Harvey	Marlene M. Phillips, Harvey
Kent E. Burdett, Hampton	Carol J. Stymiest, Miramichi
Wendy L. MacWilliams, Hanwell	Ray C. Williston, Moncton

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

Bradford E. Blaikie, Summerside	Doris M. MacWilliams, O'Leary
Torrey R. Griffiths, Kinkora	Betty J. Mann, Kensington
Amanda J. Henderson-Bolton, Charlottetown	David A. Robinson, Charlottetown

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

Katherine A. Burgess, Saint-Gabriel-De-Valcartier

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

Sampson Afoakwah, Montreal	Wilson A. Ayafor, Vaudreuil-Dorion
Richard Bonetto, Anjou	Stewart G. Blott, Montreal
Jonah Ho, Pointe-Claire	Sarah E. Dupont, Montreal
Samy Said, Laval	Renee Guirguis, Pierrefonds
Peter M. Szabo, Montreal	Moira Robson, Baie d'Urfe

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

Cheryl A. Gaver, Prescott	Verne Gilkes, Vankleek Hill
Ian K. Johnston, Cornwall	Paul Hickey, Cornwall

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

Karen Dimock, Ottawa	Brian R. Laughton, Kanata
Floyd R. McPhee, Ottawa	Nick A. Lukach, Gatineau
W.L. Shaun Seaman, Carp	Jenny A. Mbamulu, Ottawa

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

Jill M. Turnbull, Smiths Falls	Marsha E. Guthrie, Almonte
Patricia L. Van Gelder, Cobden	

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

David H. Berkers, Gananoque	Barbara E. Best, Joyceville
Curtis Wilson, Kingston	Mary D. Mikkelsen, Tweed

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

Terrence D. Ingram, Omemee	Bill Hoyle, Woodville
Sabrina E. Ingram, Omemee	James D. Smith, Port Hope
Caleb C.K. Kim, Fenelon Falls	

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

Andrew J. Allison, Leaskdale	Donald J. Bartlett, Scarborough
T. Hugh Donnelly, Scarborough	O. Ruth Hands, Scarborough
Joseph A. Gray, West Hill	Sharon E. Lawrence, Scarborough
Shalini Rajack-Sankaral, Ajax	D. Anne Phillips, Uxbridge
Mona Scrivens, Pickering	Henry S.B. Sukhu, Pickering

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

Nicholas Athanasiadis, Toronto	Peter A. Kinch, Toronto
W. Alexander Bisset, Toronto	Grace-ann McIntyre, Toronto
Daniel Cho, Toronto	
Robert N. Faris, Toronto	
Glynis R. Williams, Toronto	

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

Raymond B. Abekah, Toronto	Nancy E. McPherson, Toronto
Carlucci Dos Santos, Toronto	Kerrie A. Tulett, Toronto
Rebekah R. Mitchell, Toronto	Eno E. Udoh-Orok, Brampton
Lincoln Resende, Toronto	Mark S. Wright, Toronto
Janet Ryu-Chan, Toronto	

- 17. Presbytery of Brampton (Ontario)**  
 Steven A. Boose, Georgetown  
 Sean J. Foster, Oakville  
 Ian B. McWhinnie, Mississauga  
 Karen H.D. Pozios, Mississauga  
 Jennifer Sokolowsky, Mississauga  
 Daniel P. Armishaw, Mississauga  
 John Boyd, Brampton  
 Marjorie R. MacDonald, Amaranth  
 Arthur Smith, Mississauga  
 Connie M. Wardle, Oakville
- 18. Presbytery of Oak Ridges (Ontario)**  
 John Hong, Beeton  
 Paul D. Johnston, Markham  
 Lawrence Leung, Markham  
 Jeremy R. Lowther, Bolton  
 Erma L. Evans, Nobleton  
 Mary R. Foster, Sutton West  
 Melda O. Francis, Stouffville  
 Chris van der Vliet, Markham
- 19. Presbytery of Barrie (Ontario)**  
 Corey W. Ball, Bradford  
 Linda A. Patton-Cowie, Orillia  
 Alton J. Ruff, Midland  
 Paul Sakasov, Elmvale  
 Faith E. Hughes, Nottawa  
 Robert W. McFadden, Barrie  
 Ruth I. Millar, Barrie  
 David M. Wilson, Alliston
- 20. Presbytery of Temiskaming (Ontario)**  
 Jack R. Jamieson, Kapuskasing
- 21. Presbytery of Algoma & North Bay (Ontario)**  
 John R. Wilson, Sault Se. Marie  
 Holly Williams-Smith, Corbeil
- 22. Presbytery of Waterloo-Wellington (Ontario)**  
 Aubrey J. Botha, Cambridge  
 Susan V. Clarke, Elora  
 J. Mark Lewis, Kitchener  
 Scott Sinclair, Elmira  
 Greg Smith, Kitchener  
 Peggy L. Lennox, Belwood  
 Alex C. McNabb, Rockwood  
 Walter J. MacNeil, Cambridge  
 Gaston R. St. Louis, Durham  
 Doris E. Tubman, Guelph
- 23. Presbytery of Eastern Han-Ca**  
 Jonathan H. Hong, Toronto  
 Jinsook Khang, Thornhill  
 Seong-Keun (Richard) Kim, Mississauga  
 Eun Suk (Alex) Oh, London  
 Won Cheol Lee, Mississauga  
 Young Jin Lee, North York
- IV. SYNOD OF SOUTHWESTERN ONTARIO**
- 24. Presbytery of Hamilton (Ontario)**  
 Curtis G. Bablitz, Burlington  
 J. Gregory Davidson, Hamilton  
 Alex Douglas, Stoney Creek  
 Kyle Dore, Grimsby  
 Matthew Lingard, Hamilton  
 Jeffrey T. Cass, Hamilton  
 David Chiahotny, Hamilton  
 Kathleen C. Johnson, Caledonia  
 Ian R. MacIntyre, Burlington  
 Timothy G. Morrow, Burlington
- 25. Presbytery of Niagara (Ontario)**  
 Benoit G. Cousineau, Welland  
 Kenneth W. MacQuarrie, Thorold  
 Cherie A. Inksetter, St. Catharines  
 Christine P. Cummings, St. Catharines  
 Anne Hammond, Fonthill  
 Brian L. White, Port Colborne
- 26. Presbytery of Paris (Ontario)**  
 Joyce DeGier VanderSpek, Elmo  
 Joel A. Sherbino, Paris  
 James D. Bailey, Simcoe  
 Steve McInnis, Woodstock
- 27. Presbytery of London (Ontario)**  
 Mavis A. Currie, St. Thomas  
 Deborah E., Dolbear-Van Bilsen, Glencoe  
 Amanda MacMillan, Alvinston  
 Rosemary L. McDonald, Glencoe  
 L. Jean Macpherson, St. Thomas  
 Joan N. Mansell, St. Thomas
- 28. Presbytery of Essex-Kent (Ontario)**  
 Lisa Aide, Windsor  
 Michael M. Maroney, Chatham  
 Jane E. Lung, Wallaceburg  
 Barbara Sargent, Chatham

- 29. Presbytery of Lambton-West Middlesex (Ontario)**  
 A. Ian Marnoch, Corunna William J. Lumsden, Strathroy  
 H. Christine O'Reilly, Thedford Marnie M. Pretty, Corunna  
 Robert H. Wilson, Strathroy
- 30. Presbytery of Huron-Perth (Ontario)**  
 Robbin D. Congram, Stratford Bessie T. Hounsell, St. Marys  
 Marc W. Fraser, Milverton Robert McTavish, Stratford  
 Theresa E. McDonald-Lee, Goderich George Sjaarda, Listowel
- 31. Presbytery of Grey-Bruce-Maitland (Ontario)**  
 Timothy F.S. Ferrier, Chesley Gordon F. Hedges, Markdale  
 Peggy A. Kipfer, Clarksburg Carol L. Mackowski, Southampton  
 Chuck (Sang Hyuk) Moon, Port Elgin G. Elizabeth Stobo, Teeswater
- V. SYNOD OF MANITOBA & NORTHWESTERN ONTARIO**
- 32. Presbytery of Superior (Ontario)**  
 Joyce A. Yanishewski, Thunder Bay Kathleen H. Noy, Kakabeka Falls
- 33. Presbytery of Winnipeg (Manitoba and Ontario)**  
 Anthon Bouw, Selkirk Elizabeth D. Baker, Kenora  
 Peter G. Bush, Winnipeg Virgil Nathaniel, Winnipeg
- 34. Presbytery of Brandon (Manitoba)**  
 Jeanie Lee, Neepawa Herb Burridge, Rapid City
- VI. SYNOD OF SASKATCHEWAN**
- 35. Presbytery of Assiniboia (Saskatchewan)**  
 Amanda Currie, Regina Frances H. Neuls, Grenfell
- 36. Presbytery of Northern Saskatchewan (Saskatchewan)**  
 Katherine Bretzlaff, Leask Linda Johnston, Leask
- VII. SYNOD OF ALBERTA & THE NORTHWEST**
- 37. Presbytery of Peace River (Alberta and British Columbia)**  
 George S. Malcolm, Grande Prairie Terry G. Hagen, Fort St. John
- 38. Presbytery of Edmonton-Lakeland (Alberta)**  
 Mark D.R. Chiang, Edmonton Beverly A. Giggs, Chauvin  
 O. Heinrich Grosskopf, Edmonton Mildred A. K. Koranteng, Fort McMurray
- 39. Presbytery of Central Alberta (Alberta)**  
 Sandra Franklin-Law, Eckville Beverly A. Reynolds, Eckville
- 40. Presbytery of Calgary-MacLeod (Alberta)**  
 Peter (Seok Ho) Baek, Bassano Judith C. Ferguson, Medicine Hat  
 Bertalan Bocskorás, Calgary Catherine H.R. Gale, Calgary  
 Bruce S. Clendening, Calgary D. Robert McKinnon, Calgary
- VIII. SYNOD OF BRITISH COLUMBIA**
- 41. Presbytery of Kootenay (British Columbia)**  
 Jan-Hendrik J. du Plessis, Cranbrook Daniel A.D. Boateng, Trail
- 42. Presbytery of Kamloops (British Columbia)**  
 Teresa A. Charlton, Vernon Elizabeth J. Birkenshaw, Penticton  
 Colin J. Cross, Penticton Margaret R. Peacock, Armstrong
- 43. Presbytery of Westminster (British Columbia)**  
 Laurie K. Deacon, Fort Langley Angus M.R. Beattie, Vancouver  
 Brian J. Fraser, North Vancouver Karen L. Bunner, Chilliwack  
 Malcolm I. MacLeod, Burnaby Beverley L. Feick, Fort Langley  
 Miklos Szigeti, Vancouver Louise D. Kovacs, Mission  
 Richard Watson, New Westminster Emily Wilson, White Rock
- 44. Presbytery of Vancouver Island (British Columbia)**  
 Reid E. Chudley, Saanich Norma E. Ashcroft, Campbell River  
 John A. Green, Campbell River Margaret C. Carr, Comox

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

Seong In Chin, Nanaimo  
 Yongwan Cho, Victoria  
 Alfred H.S. Lee, Pitt Meadows

Seokhee G. Cho, Surrey  
 Youngsik Chun, Edmonton  
 Dae Gun Hwang, Vancouver

**YOUNG ADULT REPRESENTATIVES****Presbytery**

1. Cape Breton
3. Pictou
5. New Brunswick
8. Montreal
10. Ottawa
13. Lindsay-Peterborough
16. West Toronto
19. Barrie
24. Hamilton
26. Paris
28. Essex-Kent
33. Winnipeg
35. Assiniboia
37. Peace River
39. Central Alberta
41. Kootenay
43. Westminster
45. Western Han-Ca

**Young Adult Representative**

Zaria Dulvy, Sydney  
 Morgan McKay, Plymouth  
 Jacqueline Cleland, Fredericton  
 Joseph Ragbir, Montreal  
 Aaron Head, Orleans  
 Robbie Ott, Peterborough  
 Chukwuemeka Kalu, Toronto  
 Kathleen Tigwell, Tiny  
 Samuel Shivcharan, Hamilton  
 Lauren Fulton, Vittoria  
 Anna-Marina Giurin, Chatham  
 Mark Dyck, Winnipeg  
 Matthew Yakemchuk, Regina  
 Spence Wiseman, Grande Prairie  
 Abigail Law, Eckville  
 Cordell Storey, Cranbrook  
 Nate Hartley, North Vancouver  
 Soul Chin, Nanaimo

**Student Representatives**

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

Rebecca Jess, Toronto  
 Edythe Arnott, Verdun  
 Roberto DeSandoli, Calgary

**ELECTION OF THE MODERATOR**

The Rev. Peter G. Bush called upon the Assembly to choose a Moderator to preside over its deliberations. He called on the Rev. Dr. H.C. O'Reilly, 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. Daniel Wonho Cho as Moderator of the 144th General Assembly.

The Rev. Peter G. Bush 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. Ryu-Chan moved, seconded by P.A. McDonald, that the Rev. Daniel Wonho Cho be declared elected as Moderator. Adopted.

The Rev. Peter G. Bush declared the Rev. Daniel Wonho Cho elected Moderator of the 144th General Assembly.

The Rev. Daniel Wonho Cho, along with J. Ryu-Chan and P.A. McDonald, withdrew in order that the new Moderator might be suitably robed.

While awaiting the return of the Moderator, The Rev. Peter G. Bush entertained the Assembly with humorous stories drawn from his moderatorial trip to Taiwan. He also shared how moved he was to worship with the *Cariboo Region Church*.

## **INSTALLATION OF THE MODERATOR**

The Rev. Daniel Wonho Cho was conducted to the chair by J. Ryu-Chan and P.A. McDonald. The Rev. Peter Bush asked the Rev. Daniel Wonho Cho the appointed questions and installed him as Moderator of the 144th General Assembly.

## **MODERATOR ADDRESSED ASSEMBLY**

The Moderator addressed the court. He said, “I am profoundly humbled and eternally honoured to address you as Moderator of this 144th General Assembly of The Presbyterian Church in Canada. With all my heart, I thank you.” The Moderator paid tribute to the Rev. Peter G. Bush saying, “You have fulfilled this high office most admirably. You have proclaimed God’s heart into people’s lives and made God’s love and mission in this world practical and meaningful.” He went on to thank the presbyteries that placed his name in nomination and former Moderators for their words of encouragement and wise advice. He thanked the Rev. Dr. Nick Athanasiadis for serving as his Assembly chaplain. The Moderator expressed gratitude to St. Mark’s Church, Toronto, to which he was called only one month ago, for their indulgence and patience, as well to Rexdale Church, his immediate former congregation of almost 14 years, for the joys they shared. The Moderator indicated he wants to highlight a connectional experience this year: bridging with young people, bridging with one another and bridging forward with Christian hope and joy for the future. He added, “In our cause of bridging, let us turn and hold one another face to face and see there the very face of Christ our Lord. This is God’s will for us. Amen.”

## **COMMITTEE ON BUSINESS**

The Assembly called for the report of the Committee on Business which, as printed on p. 232–36, was presented by M.R. McLennan, convener.

### **Receive and Consider**

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

### **Consent Recommendation**

G. McIntyre moved, duly seconded, that **Recommendation Nos. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12 and 13** (p. 232–36) be adopted by consent. Adopted.

### **Notices of Motion**

The convener noted that G. McIntyre will move or cause to be moved the following notices of motion:

I give notice that, at a future sederunt, I will move or cause to be moved that the terms of reference for the Special Committee re Listening (LGBTQI People) be reconsidered (Special Committee re Listening, Rec. Nos. 1 and 2, p. 461 and 462, 27).

I give notice that, at a future sederunt, I will move or cause to be moved that the terms of reference of the Committee to Nominate Standing Committees be reconsidered (Committee to Nominate Standing Committees, Rec. No. 3, p. 435, 29, 35).

I give notice that, at a future sederunt, I will move or cause to be moved that the constitution of The Presbyterian Church in Canada Pension Plan be reconsidered (Pension and Benefits Board, Rec. No. 2, p. 438, 16).

I give notice that, at a future sederunt, I will move or cause to be moved that the bylaws of The Presbyterian College be reconsidered (Presbyterian College, Board of Governors, Rec. No. 2, p. 470, 16).

(cont'd p. 17)

## **INTRODUCTION OF FORMER MODERATORS**

The Moderator acknowledged and welcomed former Moderators of General Assemblies: The Rev. Peter G. Bush and Ms. Debbie Bush (2017); The Rev. Douglas H. Rollwage (2016); The Rev. Dr. Stephen C. Farris (2014) and Ms. Patty Farris; The Rev. Dr. John A. Vissers (2012); The Rev. Dr. Herbert F. Gale (2010) and the Rev. Dr. Shirley J. Gale; Dr. M. Wilma Welsh (2006) and Mr. Rick Allen; The Rev. Dr. M. Jean Morris (2005) and Mr. Matthew Vyse; The Rev. Dr. Richard W. Fee (2004); The Rev. Dr. P.A. (Sandy) McDonald (2003); The Rev. Dr. J. Mark Lewis (2002)

and Ms. Donna Fitzpatrick-Lewis; The Rev. Dr. Alan M. McPherson (1995) and Ms. Maureen McPherson; The Rev. Dr. Linda J. Bell (1992) and Mr. Martin Bauer.

### **INTRODUCTION OF ECUMENICAL AND INTERNATIONAL VISITORS**

The Moderator also welcomed guests of the Assembly, the Rev. Dr. Willard Metzger, Executive Director, Mennonite Church Canada and Dr. George Sabra, President and Professor of Systematic Theology, Near East School of Theology, Beirut, Lebanon.

### **COMMITTEE ON EDUCATION AND RECEPTION – INTRODUCTION**

The Moderator invited H.J. Malnick, convener of the Committee on Education and Reception, to introduce the committee's report, as printed on p. 422–26.

H.J. Malnick drew attention to the committee's recommendations and invited commissioners to address enquiries or discussion to Ministry and Church Vocations Associate Secretary, S. Shaffer, or herself.

(cont'd on p. 14)

### **COMMITTEE TO NOMINATE STANDING COMMITTEES – INTRODUCTION**

The Moderator invited S. Churchill, convener of the Committee to Nominate Standing Committees, to introduce the committee's report, as printed on p. 428–35.

S. Churchill explained that proposed changes to the report must be given in writing, over the signature of any two commissioners, to herself as convener or to T. Hamilton at the General Assembly Office, by Monday, June 4 at 6:00 p.m..

(cont'd on p. 29)

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

The Assembly called for the minutes of the 2017 General Assembly, the several synods and the Assembly Council, that they might be placed in the hands of the committee 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. 37)

### **ADJOURNMENT**

Announcements having been made, the Moderator adjourned the Assembly with prayer, to meet at Wilfrid Laurier University, Waterloo, Ontario, on Monday, June 4, 2018 at 8:30 a.m., of which public intimation was given.

## **SECOND SEDERUNT**

### **ASSEMBLY CONSTITUTED**

At Wilfrid Laurier University, Waterloo, Ontario, on Monday, June 4, 2018 at 8:30 a.m., the Assembly met pursuant to adjournment. The Moderator constituted the Assembly with prayer.

### **WORSHIP**

Worship was led by the Rev. Shalini Rajack-Sankarlal, Ms. Connie Wardle and the Rev. Amanda R. Currie who preached the sermon. Mr. Rich Richards and an ensemble provided musical leadership during all worship opportunities.

### **A SERVICE FOR COMMISSIONERS TO THE GENERAL ASSEMBLY**

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

### **COMMISSIONER ORIENTATION**

The Principal Clerk led a commissioner orientation presentation to provide an overview of the General Assembly and report formats. He also explained common procedures that often emerge

during sederunts. With a humorous slide presentation, S. Kendall noted how recommendations are handled and affirmed that a fundamental objective of commissioners at the Assembly is to discern the mind of Christ for the church.

### **LIFE AND MISSION AGENCY COMMITTEE**

The Assembly called for the report of the Life and Mission Agency Committee which, as printed on p. 297–426, 453-59, was presented by T. Billard, convener, and I.A. Ross-McDonald, General Secretary.

#### **Receive and Consider**

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

#### **Consent Recommendation**

C.J. Stymiest moved, duly seconded, that **Recommendation No. 1** (p. 299) and **Nos. 32–41** (p. 424–26) be adopted by consent. Adopted.

#### **Canadian Ministries** (p. 303–29)

Canadian Ministries helps to strengthen and equip congregations and presbyteries to seek God's will, embrace Christ's teachings and participate in God's redemptive work in the world by providing resources that are relevant, contextual and transformative. J. de Combe, Associate Secretary, shared an overview of some of the work of this department. A video describing an evangelism pilot project called "Liftoff to Evangelism" was played for the Assembly. She also described a new church planting initiative and invited commissioners to contact her for further information.

#### **Communications** (p. 329–33)

The Communications office supports church leaders, congregations, courts, groups, committees and agencies of The Presbyterian Church in Canada to share their mission and ministry through a diverse and effective range of communications channels, materials and methods.

#### **Justice Ministries** (p. 348–78)

Justice Ministries collaborates with and assists congregations and courts of the church to respond faithfully to the justice imperatives of the gospel.

**Recommendation No. 5** (p. 359) was moved by C.J. Stymiest, duly seconded. Adopted.

**Recommendation No. 6** (p. 359) was moved by C.J. Stymiest, duly seconded. Adopted.

**Recommendation No. 7** (p. 359) was moved by C.J. Stymiest, duly seconded. Adopted.

**Recommendation No. 8** (p. 359), replaced with the following wording, was moved by C.J. Stymiest, duly seconded. Adopted.

That the Moderator write to the federal Minister of Health affirming Health Canada's decision that warning stickers will be mandatory with all dispensed prescription opioids as well as a handout for patients.

**Recommendation No. 9** (p. 360) was moved by C.J. Stymiest, duly seconded. Adopted.

**Recommendation No. 10** (p. 360) was moved by C.J. Stymiest, duly seconded. Adopted.

**Recommendation No. 11** (p. 360) was moved by C.J. Stymiest, duly seconded. Adopted.

**Recommendation No. 12** (p. 360) was moved by C.J. Stymiest, duly seconded. Adopted.

**Recommendation No. 13** (p. 360) was moved by C.J. Stymiest, duly seconded. Adopted.

**Recommendation No. 14** (p. 360) was moved by C.J. Stymiest, duly seconded. Adopted.

**Recommendation No. 15** (p. 363) was moved by C.J. Stymiest, duly seconded. Adopted.

**Recommendation No. 16** (p. 363) was moved by C.J. Stymiest, duly seconded. Adopted.

**Recommendation No. 17** (p. 363) was moved by C.J. Stymiest, duly seconded. Adopted.

**Recommendation No. 18** (p. 367) was moved by C.J. Stymiest, duly seconded. Adopted.

**Recommendation No. 19** (p. 369) was moved by C.J. Stymiest, duly seconded. Adopted.

**Recommendation No. 20** (p. 369) was moved by C.J. Stymiest, duly seconded. Adopted.

**Recommendation No. 21** (p. 369) was moved by C.J. Stymiest, duly seconded. Adopted.

**Recommendation No. 22** (p. 370) was moved by C.J. Stymiest, duly seconded. Adopted.

**Recommendation No. 23** (p. 370) was moved by C.J. Stymiest, duly seconded. Adopted.

**Recommendation No. 24** (p. 370) was moved by C.J. Stymiest, duly seconded. Adopted.

**Recommendation No. 25** (p. 370) was moved by C.J. Stymiest, duly seconded. Adopted.

**Ministry and Church Vocations** (p. 379-87 and 422-26)

Ministry and Church Vocations helps the church to discern, prepare and support professional leaders in ministry.

H.J. Malnick, convener of the Committee on Education and Reception, spoke to the committee's report. The committee's recommendations had previously been adopted by consent. (p. 13)

**Presbyterian World Service and Development** (p. 387-415)

Inspired by God's promise of abundant life, Presbyterian World Service and Development (PWS&D) envisions a sustainable, compassionate and just world.

G. Smagghe, PWS&D Director, and Mr. R. Robertson, committee convener, spoke to the committee's report. A video illustrating some of the work supported by Presbyterian World Service and Development was played for the Assembly.

**Recommendation No. 26** (p. 403) was moved by C.J. Stymiest, duly seconded. Adopted.

**Recommendation No. 27** (p. 403) was moved by C.J. Stymiest, duly seconded. Adopted.

**Recommendation No. 28** (p. 407) was moved by C.J. Stymiest, duly seconded. Adopted.

**Recommendation No. 29** (p. 410) was moved by C.J. Stymiest, duly seconded. Adopted.

**Recommendation No. 30** (p. 410) was moved by C.J. Stymiest, duly seconded. Adopted.

**Stewardship and Planned Giving** (p. 415-22)

The Stewardship and Planned Giving department helps people connect with the joy that flows from generosity and the excitement that comes from using the gifts – time, skills, resources – God has given us to participate in God's mission at local, national and international levels.

**Recommendation No. 31** (p. 422) was moved by C.J. Stymiest, duly seconded. Adopted.

The presentation included a video entitled "Your Gifts in Action" describing some of the ministries, including the Canada Youth events that are accomplished by congregational support for Presbyterians Sharing.

**International Ministries** (p. 333-47)

International Ministries enables the church to participate in the worldwide mission of God through Jesus Christ in co-operation with partner churches and agencies throughout the world.

**Minute of Appreciation: Dr. Dávid Pándy-Szekeres**

A minute of appreciation, recognizing the 18 years of service of Dr. Pándy-Szekeres as a missionary of The Presbyterian Church in Canada with the Reformed Church in Transcarpathia, Ukraine, was presented by G.R. Williams, Associate Secretary, International Ministries.

Dr. Pándy-Szekeres expressed gratitude on behalf of the people he has served. He confirmed that the denomination's support has made an important difference in their lives.

**Recommendation No. 4** (p. 337) was moved by G.R. Williams, duly seconded. Adopted.

**Program Support and Administration** (p. 298-303)

Program Support and Administration supports the Life and Mission Agency Committee.

**Minute of Appreciation: Mr. Stephen Allen**

A minute of appreciation, recognizing Mr. Allen's service to the church as Associate Secretary for the Life and Mission Agency's Justice Ministries, was presented to the General Assembly by L.A. Patton-Cowie, convener of the Healing and Reconciliation Advisory Committee.

**Recommendation No. 2** (p. 302) was moved by L.A. Patton-Cowie, duly seconded. Adopted. Mr. Allen was invited to address the Assembly. He stated that leading workshops and preaching sermons have always been highlights of his work for the church. "These events have been life-giving and energizing", he said. He gave sincere thanks to all those with whom he has worked, within the denomination and ecumenically. He especially praised congregations that carry out the work of justice in the world every day. He affirmed, "The church needs to be in the public square".

**Minute of Appreciation: The Rev. Susan Shaffer**

A minute of appreciation, recognizing Ms. Shaffer's service to the church as Associate Secretary for the Life and Mission Agency's Ministry and Church Vocations, was presented to the General Assembly by D.A. Phillips, a member of the Committee on Education and Reception.

**Recommendation No. 3** (p. 303) was moved by D.A. Phillips, duly seconded. Adopted.

Ms. Shaffer was invited to address the Assembly. She said, "I am grateful for the privilege and honour of serving as the Associate Secretary for Ministry and Church Vocations. It has been opportunity to learn and grow, to help and lead, and to make a difference. The journey has been challenging, demanding and thrilling. Ministry and Church Vocations gets to do the best work." She also paid homage to the ministers of our church who have responded to the call of God in loving obedience to equip God's people."

**Thanksgiving for Generosity**

K. Plater, C.J. Stymiest and S. Afoakwah led the Assembly in a time to remember those who have generously remembered the mission and ministry of The Presbyterian Church in Canada, over the past years, through bequests. The Assembly was invited to celebrate their lives and their faith, hope and generosity. The names of the donors were read aloud, prayer was offered and the Assembly sang a hymn of thanksgiving.

(cont'd on p. 18)

**COMMITTEE ON BILLS AND OVERTURES**

The Assembly called for the report of the Committee on Bills and Overtures which, as printed on p. 231-32, was presented by W.A. Bisset, convener.

**Receive and Consider**

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

**Recommendation No. 1** (p. 231) was moved by W.A. Bisset, duly seconded. Adopted.

**Recommendation No. 2** (p. 231) was moved by W.A. Bisset, duly seconded. Adopted.

**Recommendation No. 3** (p. 231) was moved by W.A. Bisset, duly seconded. Adopted.

**Recommendation No. 4** (p. 231) was moved by W.A. Bisset, duly seconded. Adopted.

**Recommendation No. 5** (p. 231) was moved by W.A. Bisset, duly seconded. Adopted.

**Recommendation No. 6** (p. 231) was moved by W.A. Bisset, duly seconded. Adopted.

**Recommendation No. 7** (p. 231) was moved by W.A. Bisset, duly seconded. Adopted.

**Recommendation No. 8** (p. 231) was moved by W.A. Bisset, duly seconded. Adopted.

**Recommendation No. 9** (p. 232) was moved by W.A. Bisset, duly seconded. Adopted.

**Recommendation No. 10** (p. 232) was moved by W.A. Bisset, duly seconded. Adopted.

**Recommendation No. 11** (p. 232) was moved by W.A. Bisset, duly seconded. Adopted.

**Recommendation No. 12** (p. 232) was moved by W.A. Bisset, duly seconded. Adopted.

**Recommendation No. 13** (p. 232) was moved by W.A. Bisset, duly seconded. Adopted.

**Report as a Whole**

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

**PENSION AND BENEFITS BOARD**

The Assembly called for the report of the Pension and Benefits Board which, as printed on p. 435-41, was presented by J.C. Bigelow, convener.

**Motion to Reconsider**

Pursuant to notice of motion (p. 11), G. McIntyre moved, duly seconded, that the constitution of the Pension and Benefits Board be reconsidered. Adopted.

**Receive and Consider**

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

J.C. Bigelow introduced Pension and Benefits Director, Ms. Nicole Jeffrey, to the Assembly.

**Consent Recommendation**

W.C. Stewart moved, duly seconded, that **Recommendation No. 1** (p. 436), be adopted by consent. Adopted.

**Recommendation No. 2** (p. 438) was moved by W.C. Stewart, duly seconded. Adopted.

**Recommendation No. 3** (p. 439) was moved by W.C. Stewart, duly seconded. Adopted.

**Recommendation No. 4** (p. 440) was moved by W.C. Stewart, duly seconded. Adopted.

**Report as a Whole**

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

**THEOLOGICAL COLLEGES**

The Assembly called for the reports of the Theological Colleges which, as printed on p. 464-82, were presented by the Rev. Dr. D.S. Woods, Principal and Mr. D.T. Walcott, convener of the Board of Governors, The Presbyterian College; the Rev. Dr. J.A. Vissers, Principal, and Mr. P.M. McKinnon, a member of the Board of Governors, Knox College; the Rev. Dr. R. Paul, Dean, and Mr. R. Thompson, convener of the Board, St. Andrew's Hall.

**Motion to Reconsider**

Pursuant to notice of motion (p. 11), G. McIntyre moved, duly seconded, that the bylaws of The Presbyterian College be reconsidered. Adopted.

**Receive and Consider**

P. Sakasov moved, duly seconded, that the joint report of the theological colleges and the reports of The Presbyterian College, Knox College, St. Andrew's Hall and Vancouver School of Theology be received and considered. Adopted.

**Joint Report**

J.A. Vissers spoke to the joint report of the colleges that expressed the unanimous desire for a coordinated theological program that will serve the changing needs of The Presbyterian Church in Canada. Dr. Vissers noted that a more comprehensive report is expected to be presented to the 2019 General Assembly.

**The Presbyterian College**

D.T. Walcott and D.S. Woods presented the report of The Presbyterian College.

**Recommendation No. 1** (p. 468) was moved by P. Sakasov, duly seconded. Adopted.

The Rev. Dr. Roland De Vries, upon his re-appointment as the Director of Pastoral Studies at The Presbyterian College, Montreal, for a five-year period at the rank of Associate Professor, was invited to address the Assembly. Dr. De Vries thanked the Assembly for its support.

**Recommendation No. 2** (p. 470) was moved by P. Sakasov, duly seconded. Adopted.

D.S. Woods thanked D.T. Walcott for his many years of service to the college board, now that his term is complete.

**Knox College**

Mr. P. McKinnon, incoming convener of the Board, presented the report.

**Recommendation No. 1** (p. 478) was moved by P. Sakasov, duly seconded. Adopted.

The Rev. Dr. Esther Acolatse, Associate Professor of Pastoral Theology and Intercultural Studies, was congratulated on the occasion of her being granted tenure. Dr. Acolatse said, "I am delighted to be here. I have already been welcomed by the Presbytery of East Toronto. I thank the Assembly for its support."

Dr. Peter Ross, retiring convener, was thanked for his many years of dedicated service to the Knox College board.

**St. Andrew's Hall and Vancouver School of Theology**

R. Paul spoke to both reports noting increased enrolment and highlighting plans for the future.

**Report as a Whole**

P. Sakasov moved, duly seconded, that the reports as a whole be adopted. Adopted.

**ASSEMBLY CHAPLAINS**

The Moderator identified the Rev. Andrew J. Allison, the Rev. Amanda Currie and the Rev. Robert H. Smith as chaplains available to commissioners for the duration of the Assembly.

**WORSHIP**

The commissioners were led in worship as the sederunt drew to a close.

**ADJOURNMENT**

Announcements having been made, the Moderator adjourned the Assembly with prayer, to meet at Wilfrid Laurier University, Waterloo, Ontario, on Monday, June 4, 2018 at 2:00 p.m., of which public intimation was given.

**THIRD SEDERUNT**

**ASSEMBLY CONSTITUTED**

At Wilfrid Laurier University, Waterloo, Ontario, on Monday, June 4, 2018 at 2:00 p.m., the Assembly met pursuant to adjournment. The Moderator constituted the Assembly with prayer.

**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 Assembly agreed that the sederunt would include a report of the Committee on the Roll and Leave to Withdraw followed immediately by an address by the ecumenical guest, the Rev. Dr. Willard Metzger.

(cont'd on p. 21)

**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 J.R. Wilson, convener.

T.G. Hagen moved, duly seconded, that the following commissioner be granted leave to withdraw: S. McInnis (Presbytery of Paris) from the seventh sederunt. Adopted.

(cont'd on p. 22)

**ECUMENICAL GUEST**

The Moderator invited A. Currie to welcome and introduce the Rev. Dr. Willard Metzger, Executive Director, Mennonite Church Canada, to the Assembly. Before this role, he served in pastoral ministry for 18 years and was with World Vision Canada as Director of Church Relations for five years. He has travelled extensively to over 72 countries and has had teaching assignments with Youth With A Mission, Emmanuel Bible College in Kitchener and Wayne State University, Detroit, Michigan.

Dr. Metzger explained a Mennonite understanding that Jesus is the centre of their faith, community is the centre of their lives and reconciliation is the centre of their work, as they seek to promote the gospel of peace and Christian discipleship. Dr. Metzger described the process the Mennonite Church followed when seeking to discern God's will concerning human sexuality issues. He said it was primarily a community discernment rather than a leadership driven process. Much anxiety from the community, and from families, surfaced. In the end it was concluded that the Mennonite Church is not being called to change its confession of faith, nevertheless it was acknowledged that people are moving towards a different understanding from what has been traditionally held. He noted the same yearning among Presbyterians that he heard in the Mennonite church, that is, for the church to stay together through this discernment. He concluded, "Thank you for this opportunity. I count it a true privilege and honour to be with you."

### **SEXUALITY OVERTURES**

Prior to a period of discussion on sexuality overtures, the Moderator outlined a model of respectful discussion and disagreement that included principles of openness to listen to others, no "us" versus "them", respect for all people's faith commitment and journey, and respect for biblical authority. He reminded the Assembly that all of us want to do what is right in God's eyes. He hoped commissioners would embrace these values. It was emphasized that today's session would be a time for discussion and clarification leading to a decision-making time the following day.

#### **Committee on Church Doctrine Life and Mission Agency (cont'd from p. 15) Assembly Council**

#### **Special Committee re Listening (LGBTQI People)**

The Assembly called for the report of the Committee on Church Doctrine which, as printed on p. 236–49, 444–52 was presented by P.D. Johnston and M.H. Smith, members of the committee; the report of the Assembly Council which, as printed on p. 202–29, was presented by R.H. Smith, convener; the report of the Special Committee re Listening (LGBTQI People) which, as printed on p. 459–64, was presented by R.N. Faris and S. Senior, co-conveners.

#### **Receive and Consider**

C.E. Weeks moved, duly seconded, that the reports of the Committee on Church Doctrine, the Assembly Council, the combined report on Sexuality Overtures and the Special Committee re Listening (LGBTQI People) be received and considered. Adopted.

T. Billard and I.A. Ross-McDonald, Life and Mission Agency, committee convener and General Secretary respectively, were also invited to speak to the agency's report, which was opened during the second sederunt.

The presenters outlined the portions of their reports that related to sexuality overtures so that commissioners would be aware of the full spectrum of forthcoming recommendations and the rationale for them before they are placed before the Assembly for voting at a later sederunt. The reports were heard in the following order: Committee on Church Doctrine with M.H. Smith commenting on the "Views of the Minority", Life and Mission Agency (Justice Ministries), Assembly Council and Special Committee re Listening (LGBTQI People). Questions for clarification were entertained.

(cont'd on p. 20)

### **2018 E.H. JOHNSON AWARD RECIPIENT**

The Moderator invited Ms. Annemarie Klassen, convener of the E.H. Johnson Memorial Fund Committee, to welcome and introduce the 2018 E.H. Johnson Award recipient, Dr. George Sabra. Dr. Sabra is the President and Professor of Systematic Theology, Near East School of Theology, Beirut, Lebanon. In the Middle East, Dr. Sabra stands as a theologian, teacher, preacher and church leader. The Near East School of Theology engages in reflection, research and discussion concerning issues of peace, justice, human rights, inter-religious dialogue and the environment.

Dr. Sabra said, "I express my sincerest thanks to the E. H. Johnson Memorial Fund Committee for having distinguished our small and humble institution of theological education with this prestigious award." He noted 2019 will mark the 150th anniversary of the seminary and that it "...has always played an ecumenical and inter-religious role much bigger than its size and number,

both in the Near East in general and in Lebanon in particular.” Dr. Sabra spoke about religious extremism. He said, “Religious extremism is a very serious issue. It threatens the very existence of the church in the Middle East.” He defined religious extremism as “...a movement whose adherents are absolutely convinced of the truth they hold and the right to force it on others violently.” Dr. Sabra shared various theories about the cause of religious extremism and what steps might be taken to dismantle it. He said, “The most effective dismantling is one done from inside. Thus, where there is Christian religious extremism, it is the responsibility and task of Christians to address and dismantle it. Similarly, where there is Islamic extremism, it is primarily the task of Muslims and Islamic institutions to dismantle it from within.” In conclusion, Dr. Sabra said, “In the name of the Near East School of Theology, which is humbly doing its part in the turbulent Middle East, I thank you for the honour of receiving this prestigious award.”

The Rev. Dr. Nick Athanasiadis thanked Dr. Sabra on behalf of the Assembly.

### **WORSHIP**

The commissioners were led in worship as the sederunt drew to a close.

### **ADJOURNMENT**

Announcements having been made, the Moderator adjourned the Assembly with prayer, to meet at Wilfrid Laurier University, Waterloo, Ontario, on Monday, June 4, 2018 at 7:00 p.m., in the evening, of which public intimation was given.

### **FOURTH SEDERUNT**

#### **ASSEMBLY CONSTITUTED**

At Wilfrid Laurier University, Waterloo, Ontario, on Monday, June 4, 2018 at 7:00 p.m., the Assembly met pursuant to adjournment. The Moderator constituted the Assembly with prayer.

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

The Assembly called for the report of the Committee to Advise with the Moderator which, as printed on p. 200–02, was presented by H.C. O’Reilly, convener.

#### **Receive and Consider**

H.C. O’Reilly moved, duly seconded, that the report be received and considered. Adopted.

**Recommendation No. 1** (p. 201) was moved by H.C. O’Reilly, duly seconded. Adopted.

**Recommendation No. 2** (p. 202) was moved by H.C. O’Reilly, duly seconded. Adopted.

**Recommendation No. 3** (p. 202) was moved by H.C. O’Reilly, duly seconded. Adopted.

**Recommendation No. 4** (p. 202) was moved by H.C. O’Reilly, duly seconded. Adopted.

#### **Moderator of the 143rd Assembly Addressed Assembly**

The Moderator invited the Rev. Peter G. Bush, Moderator of the 143rd General Assembly, to address the court.

Mr. Bush gave thanks to his wife, Debbie, son, Nathan, and the committee convener, the Rev. Dr. Christine O’Reilly, for their support during this past year. He said, “Whatever glory and good that may come from this year belongs to God.” Mr. Bush said he was humbled by the welcome he received during his moderatorial travels and commented that The Presbyterian Church in Canada is a denomination of small churches. He cautioned the Assembly never to forget or underestimate the power of small and the ability of small congregations to be the light of the gospel in their communities. He was surprised and deeply moved by the response to the prayers and other items he posted on the national website. He said, “May we continue to pray. I’ve been pleased to see other voices within the church take up the posture of prayer on Facebook. May God add more voices of prayer so that our public face of The Presbyterian Church towards the world might be one that prays for it, with it, on its behalf.” He informed the Assembly that, as Moderator, he wrote to every newly ordained, inducted and retired minister and the families of deceased church workers, and called it a humbling honour to write on behalf of the church. He noted that many of our leaders, who are doing good work, are tired, hurting, and broken. He challenged the

commissioners to call two leaders in their presbytery each week to encourage them so that levels of trust, support and care will be built. He promoted an evangelism that offers blessings of peace and promises that the Kingdom of God is near, with all the joy and hope that is part of it. He also spoke of the reality of world Christianity and how it is coming to Canada citing that something like 23% of ministers in our denomination are first or second generation Canadians. He said, “We need to start acting like a multicultural church.” He concluded by expressing gratitude for the “humbling honour of serving as the Moderator of the 143rd General Assembly.”

**Report as a Whole**

H.C. O'Reilly moved, duly seconded, that the report as a whole be adopted. Adopted.

**SEXUALITY OVERTURES (cont'd from p. 18)**

The Moderator asked R.N. Faris and S. Senior, co-conveners of the Special Committee re Listening (LGBTQI People), also known as the Rainbow Communion, to present the committee's report to the Assembly. The Moderator invited Dr. Wendy Vanderwal-Gritter of Generous Space Ministries to share her learnings and experiences at the intersection of the church and issues of sexuality.

**Note:** The remainder of the **Committee on Church Doctrine** report continued on p. 23.

(cont'd on p. 25)

**PRESENTATION OF MINUTES**

The Principal Clerk announced that the minutes of the first and second sederunts 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. 24)

**CONSENSUS-BUILDING DECISION-MAKING ORIENTATION**

The Principal Clerk explained how the consensus-building decision-making model would be applied to the remaining reports of this sederunt.

**WOMEN'S MISSIONARY SOCIETY**

The Assembly called for the report of the Women's Missionary Society which, as printed on p. 483-87, was presented by J. Brewer, president.

**Receive and Consider**

The Assembly agreed to receive and consider the report.

J. Brewer highlighted the work supported by the Women's Missionary Society and shared some of her personal experiences with it.

**Report as a Whole**

The Assembly agreed that the report as a whole be adopted.

**ATLANTIC MISSION SOCIETY**

The Assembly called for the report of the Atlantic Mission Society which, as printed on p. 230-31, was presented by L. MacKinnon, president.

**Receive and Consider**

The Assembly agreed to receive and consider the report.

L. MacKinnon told a little of the history of the Atlantic Mission Society and spoke about several of its endeavours.

**Report as a Whole**

The Assembly agreed that the report as a whole be adopted.

**ECUMENICAL AND INTERFAITH RELATIONS COMMITTEE**

The Assembly called for the report of the Ecumenical and Interfaith Relations Committee which, as printed on p. 265-73, was presented by A. Currie.

**Receive and Consider**

The Assembly agreed to receive and consider the report.

**Recommendation No. 1** (p. 266) was adopted.

**Recommendation No. 2** (p. 267) was adopted.

**Recommendation No. 3** (p. 267) was adopted.

**Recommendation No. 4** (p. 267) was adopted.

**Report as a Whole**

The Assembly agreed that the report as a whole be adopted.

**COMMITTEE ON HISTORY**

The Assembly called for the report of the Committee on History which, as printed on p. 274–78, was presented by M. Repchuck, convener.

**Receive and Consider**

The Assembly agreed to receive and consider the report.

M. Repchuck highlighted several aspects of the report and announced three book prizes. The first was for the congregation history, *200 Years of Grace: Richmond Hill Presbyterian Church, 1817–2017*. The minister and members of the congregation were present to receive the prize. The second was for the memoir, *My Journey* by the Rev. Dr. John Cameron. The prize was received by the Rev. Amanda Henderson-Bolton. The third was for the academic book prize, *The Regina Indian Industrial School (1891–1910): Historical Overview and Chronological Narrative* by Dr. Douglas Stewart. The prize was received by the author.

**Consent Recommendation**

The Assembly agreed that **Recommendation Nos. 1, 2, 3, 4 and 5** (p. 274–76) be adopted by consent.

**Report as a Whole**

The Assembly agreed that the report as a whole be adopted.

**WORSHIP**

The commissioners were led in worship as the sederunt drew to a close.

**ADJOURNMENT**

Announcements having been made, the Moderator adjourned the Assembly with prayer, to meet at Wilfrid Laurier University, Waterloo, Ontario, on Tuesday, June 5, 2018 at 8:30 a.m., of which public intimation was given.

**FIFTH SEDERUNT**

**ASSEMBLY CONSTITUTED**

At Wilfrid Laurier University, Waterloo, Ontario, on Tuesday, June 5, 2018 at 8:30 a.m., the Assembly met pursuant to adjournment. The Moderator constituted the Assembly with prayer.

**WORSHIP**

The sermon was delivered by the Rev. Deborah Rapport, Executive Director of ARISE Ministry in Toronto. ARISE is an acronym for Advocacy and Reclaiming those Involved in the Sex-trade through Empowerment. The liturgists included Ms. Eno Udo-Orok, Ms. Anna Guirin, Ms. Zaria Dulvy, Mr. Joseph Ragbir and Ms. Abigail Law.

**COMMITTEE ON BUSINESS (cont'd from p. 17)**

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

**Amendment**

P.G. Bush moved, duly seconded, that the motion to approve the agenda be amended by adding the words, “and that the order in which the recommendations will be discussed under the heading Sexuality Overtures be determined after the Assembly rises from the Committee on the Whole.” Adopted.

**The motion**, as amended, was adopted as follows:

That the agenda for the day be approved as presented and that the order in which the recommendations will be discussed under the heading “Sexuality Overtures” be determined after the Assembly rises from the Committee on the Whole.

(cont'd on p. 28)

**COMMITTEE ON THE ROLL AND LEAVE TO WITHDRAW** (cont'd from p. 17)

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

M. Scrivens moved, duly seconded, that the following commissioners be granted leave to withdraw: L. Johnston. (Presbytery of Northern Saskatchewan) from the third sederunt; J. DeGier VanderSpek (Presbytery of Paris) from the fifth and sixth sederunts; H.C. O'Reilly (Presbytery of Lambton-West Middlesex) from the seventh sederunt; A.J. Allison (Presbytery of Pickering) from the eighth sederunt; G.S. Malcolm (Presbytery of Peace River) from the seventh and eighth sederunts. Adopted.

(cont'd on p. 25)

**INTERNATIONAL AFFAIRS COMMITTEE**

The Assembly called for the report of the International Affairs Committee which, as printed on p. 278–97, was presented by D. Henry, convener.

**Receive and Consider**

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

**Recommendation No. 1** (p. 281) was moved by G.S. Malcolm, duly seconded. Adopted.

**Recommendation No. 2** (p. 281) was moved by G.S. Malcolm, duly seconded. Adopted.

**Recommendation No. 3** (p. 283) was moved by G.S. Malcolm, duly seconded. Adopted.

**Recommendation No. 4** (p. 284) was moved by G.S. Malcolm, duly seconded. Adopted.

**Dissent**

J.R. Wilson asked that his dissent regarding Recommendation No. 4 be recorded with reasons given as follows: I request my dissent be recorded to this motion. My prayer would be that The Presbyterian Church in Canada cease giving religious support to the use of the instruments of war of this world.

**Recommendation No. 5** (p. 284) was moved by G.S. Malcolm, duly seconded. Adopted.

**Recommendation No. 6** (p. 285) was moved by G.S. Malcolm, duly seconded. Adopted.

**Recommendation No. 7** (p. 286) was moved by G.S. Malcolm, duly seconded. Adopted.

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

**Recommendation No. 9** (p. 288) was moved by G.S. Malcolm, duly seconded. Adopted.

**Recommendation No. 10** (p. 292) was moved by G.S. Malcolm, duly seconded. Adopted.

**Recommendation No. 11** (p. 295) was moved by G.S. Malcolm, duly seconded. Adopted.

**Additional Motion**

M. Lingard moved, duly seconded, that the Moderator also write to International Campaign for the Abolition of Nuclear Weapons to convey the gratitude of The Presbyterian Church in Canada for their advocacy to promote nuclear disarmament and congratulate them on winning the Nobel Peace Prize. Adopted.

**Report as a Whole**

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

**COMMITTEE ON CHURCH DOCTRINE** (cont'd from p. 20)

**Additional Motion**

A. Douglas moved, duly seconded, that the Committee on Church Doctrine, in the interests of transparency, inform the Assembly, as the committee itself was informed and out of respect for the study and report-back process engaging the lower courts, make available to this 2018 General Assembly at a future sederunt a summary of the responses submitted to the documents “The Biblical and Theological Rational A + B” and “Where To From Here: Options A, B, C and D” by the lower courts. Defeated.

(cont'd below)

**INTERFAITH GUEST**

The Moderator invited A. Currie to welcome and introduce Mr. Balpreet Singh, Legal Counsel, World Sikh Organization of Canada. Mr. Singh’s practice focuses on human rights law and religious accommodation. He has worked with various public and private sector organizations to create resources and provide training on religious accommodation issues and best practices when interacting with persons of the Sikh faith. He currently serves as a director for the Canadian Race Relations Foundation.

Mr. Singh provided a brief history, and spoke of some of the fundamentals of Sikhism. He said, “We see all people as equal regardless of faith, culture, nationality or gender.” He provided a summary of Sikhism in three golden rules: 1) Remember God. 2) Earn an honest living. 3) Whatever you have, share with others. He also explained what some of the writings and the symbols of the faith mean. He said, “Interfaith comes to us quite naturally. The Sikh believe dialogue is very important.” Regarding freedom of religion, Mr. Singh said, as long as people are not hurting anyone they should have the right to choose what they want to believe. Interfaith dialogue needs a safe space to ask questions. This, along with respectful dialogue, he maintained, is essential to building community. He expressed thanks for the opportunity for sharing his faith and experiences.

**COMMITTEE ON CHURCH DOCTRINE** (cont'd from above)

**Recommendation No. 1** (p. 248) was moved by P.D. Johnston, duly seconded. Adopted.

**Recommendation No. 2** (p. 249) was moved by P.D. Johnston, duly seconded. Adopted.

**Recommendation No. 3** (p. 249) was moved by P.D. Johnston, duly seconded. Adopted.

(cont'd on p. 26)

**PRESBYTERIAN CHURCH BUILDING CORPORATION**

The Assembly called for the report of the Presbyterian Church Building Corporation which, as printed on p. 441–43, was presented by N.F. Coutts, Board of Directors chair.

**Receive and Consider**

S. Rajack-Sankarlal moved, duly seconded, that the report be received and considered. Adopted.

N.F. Coutts described the work of the corporation and introduced the General Manager, Mr. William Collier, to the Assembly. It was announced that this year marks the 50th anniversary of the corporation. Over that time, loans have been made to 233 congregations totalling \$54 million. A celebratory cake was cut and shared by the Assembly to mark the anniversary.

**Report as a Whole**

S. Rajack-Sankarlal moved, duly seconded, that the report as a whole be adopted. Adopted.

**MACLEAN ESTATE COMMITTEE**

The Assembly called for the report of the Maclean Estate Committee which, as printed on p. 427–28, was presented by D.F. Phillips, convener.

**Receive and Consider**

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

D.F. Phillips announced that the Rev. Kristine O'Brien has been chosen as the new Managing Director of Crieff Hills Community.

He introduced the Assembly, by way of a slide presentation, to the grounds, staff and facilities of the community. He also referred to expansion plans that will include an elevator to improve accessibility.

**Minute of Appreciation: Mr. Lawrence Pentelow**

D.F. Phillips, convener, announced the retirement of Managing Director, Mr. Lawrence Pentelow, after 15 years of leadership. A minute of appreciation, recognizing Mr. Pentelow's service to the church as Managing Director of Crieff Hills Retreat and Conference Centre, was presented to the General Assembly.

Mr. Pentelow was invited to address the Assembly. He gave thanks for the opportunity of serving in this role and expressed the hope that he has helped to advance the purposes of Crieff Hills Community.

**Recommendation No. 1** (p. 428) was moved by S. Sinclair, duly seconded. Adopted.

**Report as a Whole**

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

**TRUSTEE BOARD**

The Assembly called for the report of the Trustee Board which, as printed on p. 483, was presented by T.A. Herron, convener.

**Receive and Consider**

P.G. Bush moved, duly seconded, that the report be received and considered. Adopted.

T.A. Herron described the work of the Trustee Board along with some of the challenges and trends being encountered by the board.

**Report as a Whole**

P.G. Bush moved, duly seconded, that the report as a whole be adopted. Adopted.

**PRESENTATION OF MINUTES (cont'd from p. 20)**

The Principal Clerk announced that the minutes of the third 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. 25)

**WORSHIP**

The commissioners were led in worship as the sederunt drew to a close.

**ADJOURNMENT**

Announcements having been made, the Moderator adjourned the Assembly with prayer, to meet at Wilfrid Laurier University, Waterloo, Ontario, on Tuesday, June 5, 2018 at 2:00 p.m., of which public intimation was given.

**SIXTH SEDERUNT**

**ASSEMBLY CONSTITUTED**

At Wilfrid Laurier University, Waterloo, Ontario, on Tuesday, June 5, 2018 at 2:00 p.m., the Assembly met pursuant to adjournment. The Moderator constituted the Assembly with prayer.

**SEXUALITY OVERTURES** (cont'd from p. 20)

**Committee of the Whole**

L. Aide moved, duly seconded, that the General Assembly resolve itself into a Committee of the Whole. Adopted.

By moving into a Committee of the Whole, the Assembly was afforded the opportunity discuss further, in a more open manner, all the reports and their recommendations. In table groups, commissioners were invited to discuss two questions.

A. What is your most fervent hope about the current deliberation on human sexuality in The Presbyterian Church in Canada?

B. What else do you need to know in order to make the decisions now in front of General Assembly concerning human sexuality?

Commissioners were given a few minutes to comment on the table group listening experience. This was followed by a period of discussion and proposals.

**Rise from the Committee of the Whole**

B. Sargent moved, duly seconded, that the Assembly rise from the Committee of the Whole. Adopted.

See report from the Committee of the Whole below.

(cont'd below)

**COMMITTEE ON THE ROLL AND LEAVE TO WITHDRAW** (cont'd from p. 22)

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

M. Scrivens moved, duly seconded, that the following commissioners be granted leave to withdraw: P. Hickey, (Presbytery of Seaway-Glengarry) from the eighth sederunt; J.A. Sherbino (Presbytery of Paris) from the seventh sederunt; W.L.S. Seaman (Presbytery of Ottawa) from the eighth sederunt. Adopted.

(cont'd on p. 28)

**WORSHIP**

The commissioners were led in worship as the sederunt drew to a close.

**ADJOURNMENT**

Announcements having been made, the Moderator adjourned the Assembly with prayer, to meet at Wilfrid Laurier University, Waterloo, Ontario, on Tuesday, June 5, 2018 at 7:00 p.m., of which public intimation was given.

**SEVENTH SEDERUNT**

**ASSEMBLY CONSTITUTED**

At Wilfrid Laurier University, Waterloo, Ontario, on Tuesday, June 5, 2018 at 7:00 p.m., the Assembly met pursuant to adjournment. The Moderator constituted the Assembly with prayer.

**PRESENTATION OF MINUTES** (cont'd from p. 24)

The Principal Clerk announced that the minutes of the fourth and fifth sederunts 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)

**SEXUALITY OVERTURES** (cont'd from above)

**Report from the Committee of the Whole**

**Additional Motion**

A.J. Allison moved, duly seconded, that the 2018 General Assembly name a special committee made up of the Moderators of the 2005-2017 Assemblies to propose a way ahead that allows the

mission and ministry of The Presbyterian Church in Canada to continue. In its proposal, the special committee will take into consideration the Sexuality Overtures and the related reports from the various committees and agencies of the church, in parallel with the ongoing work of the Rainbow Communion, and to report back to the 2019 General Assembly.

**Immediate Vote**

J.R. Wilson moved, duly seconded, that the Assembly take an immediate vote. Adopted.

**Additional Motion** was adopted.

**Dissent**

The following commissioners asked that their dissent, regarding the Additional Motion, be recorded:

L. Aide, C.W. Ball, S. Blott, A.J. Boudreau, K. Dimock, C.A. Gaver, V. Gilkes, O.H. Grosskopf, A.J. Henderson-Bolton, P. Hickey, C.A. Inksetter, K.C. Johnson, B.R. Laughton, S. Lawrence, J. Lung, N. Lukach, D. MacWilliams, W. MacWilliams, T. McDonald-Lee, M. Maroney, L. Patton-Cowie, M.M. Phillips, K.H.D. Pozios, J. Sokolowsky, G. Smith, W.C. Stewart, M. Veenema, G.R. Williams, C. Wilson, D.M. Wilson.

**Dissent with Reasons**

The following asked that their dissent, regarding the Additional Motion, be recorded with reasons given as follows:

W.A. Bisset: While I am not opposed to the principle of referring matters on human sexuality to a special committee, I believe that such a special committee should be more representative of the broader church than a committee of recently past moderators can be. I would like to see more representation of women, ruling elders, young people, and members of the LGBTQI community.

B.E. Blaikie: I dissent because of the lack of diversity represented on the named special committee in the areas of gender, ethnicity and age. In addition, I feel strongly that any committee making recommendations regarding our church's relationship with the LGBTQI community should include representation from within that community.

D.T. Sturtevant: I feel this motion is asking us to delay a decision on doctrine until we have considered its effects. While I appreciate the need for a way forward, I want to find a way forward based on what we believe God says, not decide what God says based on what we can picture as the way forward.

**Dissent – Young Adult Representatives**

J.H. Cleland, Z. Dulvy, M. Dyck, L.P. Fulton, A. Giurin, A.G. Head, A. Law, R. Ott, J. Ragbir, S. Shivcharan, S. Wiseman.

**Dissent – Student Representative**

R.A. Jess.

**Additional Motion**

A.J. Allison moved, duly seconded, that the Committee to Confer name a special committee of former Moderators. Adopted.

**Additional Motion**

S. Sinclair moved, duly seconded, that the reports and recommendations on sexuality overtures and petitions, except for the Rainbow Communion, be referred to the Special Committee of Former Moderators to report back to the 2019 General Assembly. Adopted.

**Additional Motion**

L. Aide moved, duly seconded, that the order of considering reports will be: Rainbow Communion. Adopted.

**Life and Mission Agency (cont'd from Sexuality Overtures p. 25)  
and  
Committee on Church Doctrine (cont'd from p. 23)**

**Additional Motion**

J. Sokolowsky moved, duly seconded, that the Life and Mission Agency and Clerks of Assembly be asked to outline and present to General Assembly 2019, models for the adoption of a local

option for the full inclusion of our LGBTQ2SI brothers and sisters in Christ in the life and work of The Presbyterian Church in Canada.

### **Out of Order**

The Moderator ruled the additional motion out of order, however, the Assembly agreed with the Moderator that the substance of the motion would be referred to the Special Committee of Former Moderators along with other proposals that have been prepared.

### **Report as a Whole**

L. Aide moved, duly seconded, that the reports of the Life and Mission Agency and the Committee on Church Doctrine, as a whole, be adopted. Adopted.

**Note:** See **Committee on Church Doctrine**, Notice of Motion, p. 28.

### **Special Committee Re Listening (LGBTQI People) (cont'd from p. 20)**

#### **Motion to Reconsider**

Pursuant to notice of motion (p. 11), G. McIntyre moved, duly seconded, that the terms of reference for the Special Committee re Listening (LGBTQI People) be reconsidered. Adopted.

**Recommendation No. 1** (p. 461) was moved by R.N. Faris, duly seconded. Adopted.

**Recommendation No. 2** (p. 462) was moved by R.N. Faris, duly seconded.

#### **Amendment**

I. McWhinnie moved, duly seconded, that Recommendation No. 2 be amended by adding the underlined words:

The Special Committee shall recommend an appropriate response to the issues of homophobia, hypocrisy, heterosexism and transphobia within the Presbyterian Church in Canada. In so doing, the Special Committee will respect the right of Presbyterians with a traditional understanding of the Bible to make leadership decisions in accordance with their understanding.

#### **Amendment to Amendment was adopted**

S.E. Dupont moved, duly seconded, the last sentence of the amendment be removed. Adopted.

#### **Amendment was adopted as follows:**

The Special Committee shall recommend an appropriate response to the issues of homophobia, hypocrisy, heterosexism and transphobia within The Presbyterian Church in Canada.

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

The Special Committee shall recommend an appropriate response to the issues of homophobia, hypocrisy, heterosexism and transphobia within The Presbyterian Church in Canada. Adopted.

**Recommendation No. 3** (p. 462) was moved by R.N. Faris, duly seconded.

#### **Ruled Recommendation No. 3 in order**

The Moderator ruled that Recommendation No. 3 was in order.

#### **Moderator's ruling challenged**

The ruling of the Moderator was challenged.

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

The Assembly upheld the ruling.

#### **Dissent**

The following commissioners asked that their dissent regarding the Moderator's ruling be recorded:

B.G. Cousineau, A. Douglas, T.F.S. Ferrier, T.G. Hagen, J.E. Lung, P. Sakasov, B. Sargent, K.A. Tulett, C. Wilson.

**Dissent with Reasons**

D.T. Sturtevant asked that his dissent, regarding the Moderator's ruling, be recorded with reasons given as follows:

Book of Forms section 3 says discipline is to be administered in this church according to God's will as revealed in Scripture. Our church's understanding of God's will as revealed in Scripture is that homosexual activity is sinful. To say that church discipline should not be administered when someone is acting against God's will as reveal in Scripture is contrary to the Book of Forms and our professed faith.

(cont'd on p. 29)

**COMMITTEE ON CHURCH DOCTRINE (cont'd from p. 27)**

**Notice of Motion – M. Currie (p. 27)**

I will move or cause to be moved at a future sederunt that Recommendation No. 1 of the Committee on Church Doctrine Report "On the Question of Unity and Diversity" be reconsidered so that an amendment can be made that will read:

That the document "On the Question of Unity and Diversity" be commended to the agencies, colleges, congregations, sessions, presbyteries, synods, committees and groups of The Presbyterian Church in Canada for study and response back to the Special Committee of Former Moderators, through the General Assembly office by January 31, 2019.

(cont'd on p. 36)

**Adjournment**

P.G. Bush moved, duly seconded, that the Assembly adjourn. Adopted.

**WORSHIP**

The commissioners were led in worship as the sederunt drew to a close.

**ADJOURNMENT**

Announcements having been made, the Moderator adjourned the Assembly with prayer, to meet at Wilfrid Laurier University, Waterloo, Ontario, on Wednesday, June 6, 2018 at 8:30 a.m., of which public intimation was given.

**EIGHTH SEDERUNT**

**ASSEMBLY CONSTITUTED**

At Wilfrid Laurier University, Waterloo, Ontario, on Wednesday, June 6, 2018 at 8:30 a.m., the Assembly met pursuant to adjournment. The Moderator constituted the Assembly with prayer.

**WORSHIP**

The sermon was delivered by the Rev. Germaine Lovelace, minister at First Church, Kenora, Ontario. The liturgists included Ms. Cheryl Gaver and Ms. Jill Turnbull.

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

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

(cont'd on p. 41)

**COMMITTEE ON THE ROLL AND LEAVE TO WITHDRAW (cont'd from p. 25)**

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

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

**PRESENTATION OF MINUTES** (cont'd from p. 25)

The Principal Clerk announced that the minutes of the sixth 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. 40)

**SPECIAL COMMITTEE RE LISTENING (LGBTQI PEOPLE)** (cont'd from p. 28)

**Recommendation No. 3**, discussion continued

**Amendment**

S. Ingram moved, duly seconded that after the word “indefinitely” the words “with respect to identity as opposed to action” be added. Defeated.

**Amendment**

R. McTavish moved, duly seconded, that the word “indefinitely” be removed from the recommendation. Defeated.

**Amendment**

C. Gaver moved duly seconded that, given the need of The Presbyterian Church in Canada to get first-hand information from LGBTQI people in order to get a better understanding of its relationship with them, those who accepted the invitation to serve on the Special Commission re Listening (LGBTQI persons) or who accept the invitation to tell their stories of harm done or grace experienced because of homophobia, hypocrisy, heterosexism (however this may be defined) or transphobia in the church and who may be subject to the discipline of the church may be guaranteed that having served on the committee or shared their stories will not lead to censure at any time by The Presbyterian Church in Canada.

The Moderator ruled the amendment out of order because it was deemed, by the Moderator, to be virtually identical to Recommendation No. 3.

**Recommendation No. 3** was adopted.

**Recommendation No. 4** (p. 464) was moved by R.N. Faris, duly seconded. Adopted.

**Report as a Whole**

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

**YOUNG ADULT REPRESENTATIVES**

The Assembly called for the report of the Young Adult Representatives.

The young adult representatives, supported by advisors, Ms. Donna Wilkinson and Mr. Mike Wasyluk, reflected on their General Assembly experience. They noted the time spent in prayer, some confusion with the process and uncertainty regarding decisions made and the degree of safety in expressing the opinions of the minority. A few felt the Young Adult Representative advisory vote was respected and taken seriously. Theology and practice was important to all of them and some said they were not always proud of the behaviour of the court. Some noted views held previous to the General Assembly were changed by the Assembly experience. Most said they would leave the Assembly with hope. The court was led in prayer in two languages.

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

The Assembly called for the report of the Committee to Nominate Standing Committees which, as printed on p. 428-35, was presented by S. Churchill, convener.

**Receive and Consider**

C.H.R. Gale moved, duly seconded, that the report be received and considered. Adopted.

**Motion to Reconsider**

Pursuant to notice of motion (p. 11), G. McIntyre moved, duly seconded, that the terms of reference of the Committee to Nominate Standing Committees be reconsidered. Adopted.

**Recommendation No. 1** (p. 434) (reworded as follows)

C.H.R. Gale moved, duly seconded, that the above membership of the Standing Committees of the 2018 General Assembly with the following amendment: That the name of Stephen E. Bruneau replace the name of Timothy Archibald on the Committee on History.

**Amendment**

K. Dimock moved, duly seconded, that the name of Dr. Mark A. Bowald be replaced with that of the Rev. Mark Chiang for a three-year term on the Committee on Church Doctrine, and the name of the Rev. Mark Chiang be replaced with that of Dr. Mark A. Bowald as a corresponding member of the Committee on Church Doctrine. Adopted.

**Dissent with Reasons**

Paul Johnston asked that his dissent be recorded with reasons given as follows:

The Assembly acted with a lack of pastoral care in taking Dr. Mark A. Bowald, who was not present at the Assembly, off the roster of the Committee on Church Doctrine, when I, who was present at the Assembly, was willing to relinquish my seat.

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

That the above membership of the Standing Committees of the 2018 General Assembly with the following amendment: That the name of Mr. Stephen E. Bruneau replace the name of the Rev. Timothy Archibald on the Committee on History and that the name of Dr. Mark A. Bowald be replaced with that of the Rev. Mark Chiang for a three-year term on the Committee on Church Doctrine, and the name of the Rev. Mark Chiang be replaced with that of Dr. Mark A. Bowald as a corresponding member of the Committee on Church Doctrine.

**GENERAL ASSEMBLY STANDING COMMITTEES – 2018–2019**

**ASSEMBLY COUNCIL**

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

Years	Name
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, Collingwood, ON
2017–2020 (I)	Ms. Barb Sargent, Chatham, ON
2017–2020 (I)	Rev. John R. Wilson, Sault Ste. Marie, ON
2017–2020 (I)	Rev. Germaine Lovelace, Kenora, ON
2015–2021 (II)	Rev. Dr. David W. Sutherland, Bible Hill, NS
2018–2021 (I)	Rev. Bethany McCaffrey, Toronto, ON
2018–2021 (I)	Ms. Ann Patterson, Edmonton, AB

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

Years	Name and Presbytery
2016–2019 (I)	Rev. Dr. Gordon A. Kouwenberg, Sooke, BC (Vancouver Island)
2016–2019 (I)	Dr. M. Wilma Welsh, Guelph, 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. Daniel H. Forget, Trois-Rivieres, QC (Quebec)
2014–2020 (II)	Ms. Carol Stymiest, Miramichi, NB (New Brunswick)
2014–2020 (II)	Ms. Cheryl Weeks, Montague, NS (Halifax & Lunenburg)
2016–2021 (II)	Rev. Jay Song, Weyburn, SK (Assiniboia)
2017–2021 (II)	Mr. Brent B. Ellis, Hamilton, ON (Hamilton)
2018–2021 (I)	Rev. Jinsook Khang, Vaughan, ON (Eastern Han-Ca)
2018–2021 (I)	Ms. Linda Shaw, Simcoe, ON (Paris)

**3 Members (serving initial 3 year term)**

Years	Name and Presbytery/Synod
2016–2019 (I)	Rev. Robert J. Murray, Pinawa, MB (Winnipeg)
2016–2019 (I)	Ms. Sandra Cameron Evans, Calgary, AB (Alberta and the Northwest) (convener)
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 of the 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
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 (convener, temporary)
2018–2020 (I)	Rev. Dr. Heather J. Vais, Thornhill, ON
2017–2020 (I)	Rev. Dr. Blair Bertrand, Blantyre, Malawi
2017–2020 (I)	Dr. Margaret (Peggy) Tysdal, Briarcrest, SK
2017–2020 (I)	Ms. Lisa Baker, Kenora, ON
2017–2020 (I)	Rev. Dwight E. Nelson, Bayfield, ON
2015–2021 (II)	Dr. Alexandra Johnston, Toronto, ON
2015–2021 (II)	Rev. Dr. Robert N. Faris, Toronto, ON
2018–2021 (I)	Rev. Munhyun Ryu, Vancouver, BC
2018–2021 (II)	Rev. Mark Chiang, Edmonton, AB
2018–2021 (I)	Rev. Wally (Won-Hong) Hong, Niagara Falls, 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
2018–2021 (I) cm	Dr. Mark A. Bowald, Brantford, ON
2018–2021 (I) cm	Rev. Dr. Jonathan Dent, St. John’s, NL

“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
2016–2019 (I)	Dr. Richard Allen, Toronto, ON
2014–2019 (II)	Rev. Mark A. Tremblay, Calgary, AB
2017–2020 (I)	Rev. Susan Mattinson, Thunder Bay, ON
2017–2020 (I)	Rev. Matthew Sams, Thornhill, ON (convener)
2018–2021 (I)	Rev. Andrew J.R. Johnston, Kingston, ON
2018–2021 (I)	Rev. Shalini Rajack-Sankarial, Ajax, 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
2013–2019 (II)	Rev. Dr. A. Donald MacLeod, Brighton, ON
2016–2019 (I)	Mr. Stephen E. Bruneau, St. John's, NF
2016–2020 (II)	Mr. Scott MacDonald, Stratford, PE
2015–2020 (II)	Rev. John P. Vaudry, Pembroke, ON
2018–2021 (I)	Rev. Geoffrey M. Ross, Brampton, ON (convener)
2018–2021 (I)	Rev. Jennifer L. Geddes, Comox, BC

**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
2013–2019 (II)	Rev. Dale Henry, Mississauga, ON (convener)
2018–2019 (I)	Rev. Peter G. Bush, Winnipeg, MB
2017–2020 (I)	Mr. Boghos Barbouri, Toronto, ON
2017–2020 (I)	Mr. W. Wayne Barchard, Elmsdale, NS
2017–2021 (II)	Rev. Erin Chong-Sun Ko, Toronto, ON
2018–2021 (I)	Rev. Jacob Lee, St. Catharines, ON

**Ex-officio – 7 members**

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

**LIFE AND MISSION AGENCY COMMITTEE**

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

Years	Name
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, Fort McLeod, AB
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
2015–2021 (II)	Ms. Vivian Ketchum, Winnipeg, MB

2015–2021 (II) Rev. Douglas Schomberg, Niagara Falls, ON  
 2015–2021 (II) Dr. Jo Szostak, Regina, SK  
 2018–2021 (I) Rev. Cheryl G. MacFadyen, St. Stephen, NB

**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
2013–2019 (II)	Mr. James D. Allan, Burlington, ON
2013–2019 (II)	Mr. James Jackson, Simcoe, ON
2013–2019 (II)	Rev. Heather Paton, Dorchester, ON
2013–2019 (I)	Rev. Katherine A. (Kathy) Fraser, Goderich, ON
2014–2020 (II)	Ms. Anne F. Church, Dundas, ON
2013–2019 (II)	Rev. Gordon E. Timbers, Orillia, ON
2015–2020 (II)	Ms. Ann Wilson, Guelph, ON
2017–2020 (I)	Rev. Dr. Herb Gale, Guelph, ON
2015–2021 (II)	Ms. Moira Forbes, Burlington, ON
2015–2021 (II)	Mr. David Phillips, Uxbridge, ON (convener)
2018–2021 (I)	Rev. Neil Ellis, Cobourg, ON
2018–2021 (I)	Rev. Scott Sinclair, Elmira, ON

**COMMITTEE TO NOMINATE STANDING COMMITTEES**

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

Years	Name and Synod
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. Jonathan Dennis, Tottenham, ON (convener) (Central, Northeastern Ontario and Bermuda)
2018–2021	Mr. Spencer Hanson, Saskatoon, SK (Saskatchewan)
2018–2021	Rev. Dr. Nancy Cocks, Medicine Hat, AB (Alberta and the Northwest)
2018–2021	Ms. Margaret Peacock, Armstrong, BC (British Columbia)

**PENSION AND BENEFITS BOARD**

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

Years	Name
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

2015–2021 (II)	Ms. Ingrid Chingcuanco, Toronto, ON
2018–2021 (I)	Mr. David Barber, Toronto, ON
2018–2021 (I)	Rev. Harry Currie, Edmonton, AB

**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
2013–2019	Mr. Timothy Herron, Thornhill, ON (convener)
2014–2020	Mr. Richard Anderson, Eckville, AB
2015–2020	Rev. J. Cameron Bigelow, Orillia, ON (convener of Pension and Benefits Board)
2015–2021	Rev. Dr. Victor Gavino, Montreal, QC
2015–2021	Mr. Bruce Templeton, Outer Cove, NL
2016–2022	Mr. Peter McDougall, St. Lambert, QC
2016–2022	Mr. Abel Pandy, Thornhill, ON
2016–2022	Ms. Kathleen Boose, Georgetown, ON
2016–2022	Mr. Rick Johnston, Toronto, ON
2017–2023	Dr. Margaret Ogilvie, Ottawa, ON
2018–2024	Ms. Lori Ransom, Toronto, ON
2018–2024	Ms. Ann Cree, Toronto, 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
2013–2019 (II)	Mr. Peter McKinnon, Toronto, ON (convener)
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
2017–2019 (I)	Rev. Janet A. DeWolfe, Toronto, ON
2013–2019 (II)	Rev. Daniel Cho, Toronto, ON
2014–2020 (II)	Mr. Michael A. Nettleton, 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
2018–2021 (I)	Rev. Dr. Richard W. Fee, Toronto, ON
2018–2021 (I)	Rev. Linda Patton-Cowie, Orillia, ON
2018–2021 (I)	Rev. Dr. J.P. (Ian) Morrison, Toronto, ON
2018–2021 (I)	Mr. Randall Phillips, Toronto, ON
2018–2021 (I)	Rev. Jonathan W. Tait, Whitby, ON

**Ex-officio – 3 members**

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

**THE PRESBYTERIAN COLLEGE, BOARD OF GOVERNORS**

**12 Members (three year term, option for 2nd term)**

Years	Name
2018–2019 (I)	Rev. Feras Chamas, Morrisburg, ON
2017–2019 (I)	Rev. Charles E. McPherson, Stellarton, NS

2016–2019 (I)	Mr. Tom Park, Longueil, QC
2016–2019 (I)	Ms. Sharon Dworzak, Laval, QC
2014–2020 (II)	Rev. Joel Coppiters, 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
2015–2021 (II)	Mr. Jay Hewlin, Montreal, QC (convener)
2015–2021 (II)	Rev. Lydia E. MacKinnon, Marion Bridge, NS
2015–2021 (II)	Rev. Jill M. Turnbull, Smiths Falls, ON
2018–2021 (I)	Ms. Renee Guirguis Lancing, Pierrefonds, QC

**Ex-officio – 5 members**

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

**ST. ANDREW'S HALL, BOARD**

**12 Members (three year term, option for 2nd term)**

Years	Name
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
2018–2019 (I)	Rev. Ena van Zoeren, Salmon Arm, 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
2015–2021 (II)	Rev. Dr. Gerard Booy, Delta, BC
2015–2021 (II)	Ms. J. Karen Dylla, Richmond, BC
2015–2021 (II)	Mr. Steve Norris, Vancouver, BC
2018–2021 (I)	Mr. Matthew Walton-Knight, North Vancouver, BC

**Ex-officio – 3 members**

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

**Recommendation No. 2** (p. 434) was moved by C.H.R. Gale, duly seconded. Adopted.

**Recommendation No. 3** (p. 435) was moved by C.H.R. Gale, duly seconded. Adopted.

**Report as a Whole**

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

**CLERKS OF ASSEMBLY**

The Assembly called for the report of the Clerks of Assembly which, as printed on p. 249-65, was presented by D.G.A. Muir.

**Receive and Consider**

C.A. Inksetter 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. 254), **No. 2** (p. 254) and **No. 5** (p. 258) be withdrawn from the consent recommendations.

**Consent Recommendation**

W.A. Bisset moved, duly seconded, that **Recommendation No. 3** (p. 255), **No. 4** (p. 256), **No. 6** (p. 258), **No. 7** (p. 260), **No. 8** (p. 260), **No. 9** (p. 261), **No. 10** (p. 262), **No. 11** (p. 262), **No. 12** (p. 264) and **No. 13** (p. 265) be adopted by consent. Adopted.

**Recommendation No. 1** (p. 254) was moved by W.A. Bisset, duly seconded.

**Motion to Refer**

P.D. Johnston moved, duly seconded, that Recommendation No. 1 and No. 2 be referred to the Special Committee of Former Moderators. Defeated.

**Motion to Refer**

I.B. McWhinnie, duly seconded, that Recommendation Nos. 1 and 2 be referred to the Assembly Council. Adopted.

**Recommendation No. 5** (p. 258) was moved by W.A. Bisset, duly seconded. Defeated.

**Report as a Whole**

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

**ASSEMBLY COUNCIL** (cont'd from Sexuality Overtures p. 26)

Proposed consent recommendations were placed before the Assembly. A commissioner requested that **Recommendation No. 5** (p. 213) be withdrawn from the consent recommendations.

**Consent Recommendation**

C.E. Weeks moved, duly seconded, that **Recommendation No. 1** (p. 205), **No. 2** (p. 211), **No. 3** (p. 211), **No. 4** (p. 213), **No. 6** (p. 214), **No. 7** (p. 214), **No. 8** (p. 214), **No. 9** (p. 214), **No. 10** (p. 216) and **No. 12** (p. 217) be adopted by consent. Adopted.

**Note: Recommendation No. 11** (p. 216) was previously referred to the Special Committee of Former Moderators. (See additional motion p. 26.)

**Recommendation No. 5** (p. 213) was moved by C.E. Weeks, duly seconded. Adopted.

**Report as a Whole**

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

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

**Motion to Reconsider**

Pursuant to notice of motion (p. 28), M. Currie moved, duly seconded, that Committee on Church Doctrine. Recommendation No. 1 be reconsidered. Adopted.

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

M. Currie moved, duly seconded, that the document “On the Question of Unity and Diversity” be commended to the agencies, colleges, congregations, session, presbytery, synods, committee and groups of The Presbyterian Church in Canada for study and response to the Special Committee of Former Moderators through the General Assembly office by January 31, 2019. Adopted.

**STUDENT REPRESENTATIVES**

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

**The Presbyterian College – Edythe Arnott**

Ms. Arnott observed that during the General Assembly she has seen how polity keeps things running relatively smoothly and gives direction during complicated turns of events. She said, “I have also seen and heard individuals speaking from their heart about what they are doing to try to show God’s love and grace to others around them. Listening to the Rev. Willard Metzger made me think about my own Christian walk. Listening to Dr. George Sabra say the most effective way to fight religious extremism is from inside, and hearing the Rev. Peter Bush’s passion for prayer, reminded me that many individuals were serving and leading passionately – working hard at doing good in the world in the name of Jesus and being supported and encouraged by The Presbyterian Church in Canada. I was impressed by the enthusiasm, dedication, honesty and belief in the future

of The Presbyterian Church in Canada. That gives me hope and joy. What really impressed me, too, was the passion of the commissioners, the Moderator and support staff who worked hard to try to move forward on the question of how The Presbyterian Church in Canada would view human sexuality.

**Vancouver School of Theology/St. Andrew's Hall – Roberto DeSandoli**

Mr. DeSandoli said, "Yesterday in our table groups, I felt a genuine Holy Spirit moment where it became clear that no matter what happens we want to stay united. It was a beautiful moment of unity. This church has meant so much to me already. I am an adult convert and found Jesus in a small city Presbyterian Church." Mr. DeSandoli spoke of a Presbyterian minister who introduced him to Jesus, to the church and to his spiritual home. "He is one of our accidental priests. He has taken de facto vows of celibacy because of the sexuality he was born with and the faith he has inherited and has lived the tension we all talk about. He has lived as a would-be gay man – a de facto celibate Presbyterian minister and has done amazing work in ministry." He also said, "I'm encouraged by what I've seen over the last three days, by the Holy Spirit that has moved to unite this church and by the difficult work and listening that this General Assembly has done. Thank you for letting me love Jesus with you."

**Knox College – Rebecca Jess**

Ms. Jess said, "My time here has caused me to reflect a lot on how it is I got to be here today. I stand before you on the brink of beginning the work and service to the church that I have been called to in Toronto and I am excited, but I am also sad. I am sad because four years after my decision to follow my call at Knox, my sisters and brothers in LGBTQI community who are called by God to serve the church as lay people and as ministers of Word and Sacraments continue to experience exclusionary limitations to those calls. They are still seen, by some, as an issue to be dealt with rather than, first and foremost, as beloved children of God. Mingled with my sadness, I did witness hope. There is hope, love, grace. It exists in this church that I still love. I stand before you today because other brave women and men fought for the ordination of women in the church. I still hold onto the hope that we can do better as Presbyterians and pave the path that will make clear the truth of God's love for everyone. It is my fervent hope that someday commissioners will not have to consider how their sexuality fits into the church that they love. Side by side, we can walk in love."

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

**Receive and Consider**

V. Gilkes moved, duly seconded, that the report be received and considered. Adopted.

**Recommendation No. 1**

V. Gilkes moved, duly seconded, that the minutes of the Synods of the Atlantic Provinces; Quebec and Eastern Ontario; Southwestern Ontario; Saskatchewan; Alberta and The Northwest; and British Columbia, the Assembly Council and of the 143rd General Assembly, be attested as neatly and correctly kept. Adopted.

**Recommendation No. 2**

V. Gilkes moved, duly seconded, that the minutes of the Synod of Central, Northeastern Ontario and Bermuda be attested with notes. Adopted.

**Recommendation No. 3**

V. Gilkes 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 Manitoba and Northwestern Ontario. Adopted.

**Report as a Whole**

V. Gilkes moved, duly seconded, that the report as a whole be adopted. Adopted.

**COMMITTEE ON TERMS OF REFERENCE**

**Terms of Reference for Special Commission Appeal No. 1, 2018 (p. 501, 232, 15)**

C.E. Weeks moved, duly seconded, that the following be the terms of reference for the Special Commission re Appeal No. 1, 2018. Adopted.

1. The special commission is established under the authority of the Book of Forms section 290 having all the powers of the General Assembly within its terms of reference.

2. The commission shall be made up of five members excluding ruling or teaching elders from within the Presbytery of West Toronto.
3. The appellants shall be made aware that the judgment of the commission is final and must be obeyed (Book of Forms section 290.4).
4. The procedures and actions of the commission shall be consistent with the laws of the Presbyterian Church in Canada, in particular, legislation giving the procedures for appeal (Book of Forms sections 393-405) and the principles of procedural fairness. The work of the commission shall be conducted in the spirit of grace, relying on the strength of God in Christ.
5. The commission shall be given authority to call for, confirm and examine the judicial record (Book of Forms 378) and any other records it deems to be relevant.
6. The commission shall be empowered to call before it, by citation, witness on behalf of the appellants and the respondent presbytery.
7. The commission shall meet expeditiously and, after its review and judgment, bring the matter to a conclusion with due regard for the best interests of all concerned, and for the peace and harmony of the church of Jesus Christ.
8. Expenses shall be reimbursed by the General Assembly on a reasonable basis for the commission and its work.
9. The commission shall report its actions to the 2019 General Assembly, and shall use, insofar as is possible and appropriate, the following framework: Preamble, Terms of Reference, Membership, Procedures, Findings, Analysis, Decision and Pastoral Comment.

**Report as a Whole**

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

**COMMITTEE TO CONFER WITH THE MODERATOR**

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

**Receive and Consider**

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

**Committee to Advise with the Moderator 2018–2019**

P.G. Bush moved, duly seconded, that the Committee to Advise with the Moderator be named as follows: the Rev. Dr. Richard W. Fee (convener), Mr. Charles Greaves, the Rev. Jenn Geddes, Ms. Victoria Graff, the Rev. Thomas Kim, Ms. Joanne Lee, Ms. Anne Phillips, Mr. David Phillips, the Rev. S. Kendall (Principal Clerk) and Ms. T. Hamilton (secretary). Adopted.

**Special Commission of the 2018 General Assembly Appeal No. 1, 2018** (p. 501, 232, 15)

D.A. Phillips moved, duly seconded, that the Commission Appeal No. 1, 2018 be named as follows: the Rev. Dr. J. Gregory Davidson (convener), Mr. George Habib, Mr. Peter Kinch, the Rev. Karen H.D. Pozios and Ms. Connie Wardle. Adopted.

**Special Committee of Former Moderators Sexuality Overtures**

D.A. Phillips moved, duly seconded, that the Special Committee of Former Moderators Sexuality Overtures be named as follows: the Rev. Peter Bush (convener), the Rev. Dr. Stephen C. Farris, the Rev. Dr. Herbert F. Gale, the Rev. Dr. Karen R. Horst, the Rev. Dr. Rick Horst, the Rev. Dr. M. Jean Morris, the Rev. Dr. Cheol Soon Park, the Rev. Dr. Douglas H. Rollwage, the Rev. Dr. W.K. Sutherland, the Rev. Dr. John A. Vissers, Dr. M. Wilma Welsh and one other former moderator yet to be confirmed. Adopted.

**Report as a Whole**

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

**COURTESIES AND LOYAL ADDRESSES**

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

**Receive and Consider**

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

The report, which was delivered with words of gratitude in many languages, is as follows:

### **Courtesies**

We, the commissioners of the 144th General Assembly of The Presbyterian Church in Canada, gathered with glad and generous hearts, giving thanks for God's enlivening, compassionate presence and leading us over these four days as together we prayed, sang, listened, debated and enjoyed friendship.

We acknowledge Wilfrid Laurier University is situated on the traditional lands of the Neutral, Anishinaabe and Haudenosaunee traditional territories and recognize a long and rich history, one predating the establishment of European colonies.

On behalf of the Assembly, the Committee of Courtesies and Loyal Addresses thanks the Design Team for designing a General Assembly steeped in worship within our business and exposing the Assembly to a consensus model of decision making. We thank you.

We thank the volunteers and chaplains. We thank you.

We thank Mr. Rich Richards and the worship team for providing uplifting or soothing worship, as it fed our spirit with harmony. We thank you.

We give grateful thanks to God for our Moderator, the Rev. Daniel Cho for his grace, and for his compassion and sincerity in conducting and overseeing the business of the Assembly. We thank him for his gentleness in hearing all the voices, and his careful listening and responding to guests and commissioners. We thank you.

We are thankful for the presence of the young adult and student representatives and for advising the General Assembly. We thank you.

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

We are thankful for the words of Dr. Sabra, on receiving the E.H. Johnson Award, for his informative presentation on the future of theological education in Lebanon. In addressing religious extremism in the world, he asserted the importance of education of women, critical thinking and pluralism. We thank you.

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

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

We are grateful for every commissioner, and the unique contribution of each one who responded to God's call by offering their time, their prayers and their gifts in God's service. May our Triune God continue to use the decisions of the 144th General Assembly both for the glory of God and the good of the world. We thank you.

### **Loyal Addresses**

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

We, the commissioners of the Venerable, the 144th General Assembly of The Presbyterian Church in Canada, meeting at Wilfrid Laurier University, Waterloo, Ontario, June 3-6, 2018, send to you loyal greetings and sincere congratulations on the expansion of your family through marriage and birth.

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

**To Her Excellency, the Right Honourable Julie Payette, Governor General of Canada**

We, the commissioners of the Venerable, the 144th General Assembly of The Presbyterian Church in Canada, meeting at Wilfrid Laurier University, Waterloo, Ontario, June 3-6, 2018, send greetings to you.

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

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

We, the commissioners of the Venerable, the 144th General Assembly of The Presbyterian Church in Canada, meeting at Wilfrid Laurier University, Waterloo, Ontario, June 3-6, 2018, send greetings to you and to your family, your Ministers and the Parliament of Canada, our most respectful greetings and prayers.

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

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

We, the commissioners of the Venerable, the 144th General Assembly of The Presbyterian Church in Canada, meeting at Wilfrid Laurier University, Waterloo, Ontario, June 3-6, 2018, send greetings to you and the members of the Ontario Legislature. We thank God for your dedication and service to this province. We also pray that God will grant wisdom and integrity as you fulfill the responsibilities of your office.

**To the Chiefs of the Neutral, Anishinaabe, and Haudenosaunee Peoples**

We, the commissioners of the Venerable, the 144th General Assembly of The Presbyterian Church in Canada, meeting at Wilfrid Laurier University, Waterloo, Ontario, June 3-6, 2018, send greetings, to you and to people from the traditional lands of the Neutral, Anishinaabe and Haudenosaunee. We acknowledge your long, rich history and the continuing significance of the land that ties closely to your practices and spiritualities. We acknowledge that in our cultural arrogance we have been blind to the ways in which our own understanding of the Gospel has been culturally conditioned, and because of our insensitivity to indigenous cultures, we have demanded more of Indigenous people that the Gospel requires. We humbly reaffirm our commitment to healing and reconciliation with you and other Indigenous peoples – First Nations, Inuit and Métis.

**To His Worship, Dave Jaworsky, Mayor of Waterloo**

We, the commissioners of the Venerable, the 144th General Assembly of The Presbyterian Church in Canada, meeting at Wilfrid Laurier University, Waterloo, Ontario, June 3-6, 2018, send greetings, to you and members of Waterloo City Council.

We pray that God will grant you wisdom as you serve the people of this beautiful city with justice and compassion.

**Report as a Whole**

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

**ADOPTION OF MINUTES** (cont'd from p. 29)

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

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

D. Bartlett moved, duly seconded, that the Commission of Matters Left Uncared For or Omitted, consisting of the Moderator of the 144th General Assembly and the Clerks of Assembly, be established until the 145th General Assembly. Adopted.

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

**Report as a Whole**

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

**ADJOURNMENT**

The business being finished and announcements having been made, the Moderator entertained a motion to adjourn. It was moved by W.A. Bisset, duly seconded and adopted, that the 144th General Assembly adjourn. The Assembly joined together in worship. 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 second day of June, in the year of our Lord, two thousand and nineteen, at seven o'clock in the evening local time."

## COMMITTEE TO ADVISE WITH THE MODERATOR

To the Venerable, the 144th General Assembly:

For such a time as this. (Esther 4:14)

These famous, and sometimes overused, words from Esther have been a thread running through the tapestry of this moderatorial year and the ministry of the Rev. Peter Bush, Moderator of the 143rd General Assembly.

The Presbyterian Church in Canada received ministry from its Moderator this year; a much-needed ministry in a most challenging time. With humility, grace, thoughtfulness and pastoral compassion, Peter wrote, spoke, listened, represented The Presbyterian Church in Canada and prayed.

The usual lists that embody this report are important to note and relay some of the gifts and passions Peter has been given by the Holy Spirit.

### **INDIGENOUS PEOPLES**

Peter continued his connection with Indigenous people throughout this year and beyond the boundaries of Canada.

In June 2017, Peter and Debbie, his wife, attended the dedication of the church tent at the Birdtail Reserve. In July, Peter participated in the memorial walk for the Regina Industrial School and was able to offer words of apology. He also attended the 10th anniversary celebration for Anishinabe Place of Hope, Winnipeg Inner City Mission. In May 2018, Peter and Debbie travelled to the Cariboo Ministry impacted by last summer's fires, visiting with Nazko elders and councillors.

During their trip to Taiwan in July 2017, Peter and Debbie met with Indigenous groups: Paiwan, Ngudredrakai, Bunun, Truku, Amis, Kavalan and Tayal. This trip deeply impacted them. Debbie, the daughter of Presbyterian missionaries to Taiwan, spent much of her growing up years there. Peter's love for scripture, justice and Indigenous people was combined when he was present for the dedication of the Ngudredrakai Bible, a project on which a Canadian Presbyterian missionary, the Rev. Dr. Paul McLean served as translation consultant supporting the work of the translation team. "Having the Bible in one's own language is a matter of justice", Peter noted. The deep faith of the Taiwanese Church and the Indigenous congregations was humbling and inspiring. Appreciation is expressed to Paul and Mary Beth McLean in serving as guides and support during this moderatorial visit to the Presbyterian Church in Taiwan.

### **WORLD CHRISTIANITY**

In addition to travelling to Taiwan, Peter connected with a variety of expressions of world Christianity here in Canada, spending time speaking with and listening to those members within the Presbytery of Eastern Han-Ca; Markham Chinese Church – English Ministry; Chapel Place Church, Markham; and Almanarah Church, Mississauga.

### **THEOLOGICAL STUDY AND SCHOLARSHIP**

While not officially "moderatorial" obligations, Peter carried the office with excellence at various academic occasions. He gave the charge at the installation of the Rev. Dr. John Vissers as Principal of Knox College, and brought greetings and prayers of the denomination in his role as Moderator. Peter completed his leadership role with the "Five Solas" events across Canada, marking the 500th anniversary of the Reformation. As well, he presented a paper "The Poly-Centric World Church Comes to Winnipeg, Manitoba: A Preliminary Categorization" at a conference on world Christianity held at Princeton in January 2018.

### **ECUMENICAL RELATIONSHIPS**

Peter attended the National Conference of the Evangelical Lutheran Church in Canada, where he participated in a service marking the 500th anniversary of the Reformation and participated in a panel conversation about the future of ecumenical relations in Canada.

Peter attended gatherings of denominational leaders of both the Canadian Council of Churches and the Evangelical Fellowship of Canada. He modeled gracious relationships not only with our

traditional mainline partners, but with those usually not included in Presbyterian minds as “ecumenical partners”.

## **PASTORAL CARE**

In his role as Moderator, Peter visited 12 presbyteries and one synod. These visits included opportunities to preach, address the courts, share in meals and conversations, and lead question and answer sessions. He was also welcomed into a wide range of congregations across Canada.

Peter wrote many epistles of his own over the course of this year. Clergy and families across the country received letters on the occasion of inductions, retirements, deaths or other milestone moments. Some of the responses he received through this act of pastoral care have been deeply moving, particularly for those whose names and places of ministry are often not noticed outside their immediate locale. Letters of encouragement were also sent to national staff, ministers, worship leaders and elders throughout the year, especially during the seasons of Advent-Christmas and Lent-Easter.

The most challenging letter of all was the Letter of Repentance and Apology to the LGBTQI community on behalf of the denomination. While all received this letter, and many sent in responses, few know the many, many hours of prayer, reading, reflection, conversation and consultation that Peter spent on this letter. He has shown great forbearance, deep concern, humility, respect and compassion throughout the months of preparing the letter, and in the months following its release. Peter was a careful listener and gracious conversation partner to all in the denomination, regardless of their particular beliefs and opinions on this issue. May we follow this example in our ongoing deliberations, discussions and decision-making.

The Presbyterian Church in Canada has been blessed this year by a Moderator who prays. Peter believes passionately in prayer and thus practises what he preaches about prayer and has offered a ministry of prayer for the denomination, which has touched many. Through the platform of social media, Peter prayed for social concerns, world events, needs often overlooked, and people with pains and hope in their hearts and lives. He responded quickly and faithfully to emerging events around the world; modeling for us that our responses to events (and indeed to one another) first prompt us to pray rather than post and pontificate. Prayers can also be joyful and fun – for example, the prayer for Pi day, which, while adding a somewhat whimsical moment, led us to think more intentionally about the interconnection of faith and science. Peter’s prayers were widely shared across social media, and many congregations heard his prayerful words in worship on Sunday mornings.

Our denomination owes a debt of gratitude to the Rev. Peter Bush, and to Debbie Bush. This has not been an easy call for either of them. But true to their deep faith and commitment to Christ and his church, they have responded to that call with integrity, wisdom and a willingness to serve at great personal cost. In the past, the Rev. Peter Bush has been dismissed as too passionate, and has not been appreciated nor accepted by some in The Presbyterian Church in Canada. Many have come to know Peter in a much deeper way over this year, and have a new appreciation for this humble, courageous, insightful and, yes, passionate servant of Jesus Christ.

“For such a time as this” indeed; Peter Bush has offered wise and loving leadership to The Presbyterian Church in Canada. We are richer for his response to the call of Christ and this part of the church’s ministry. While tempting to finish this report with another well know phrase from God’s word, “Well done, good and faithful servant”, Peter is neither at the end of his life nor his ministry, nor the end of the story God is writing in and through him. So instead, a deep thank you to Peter, to Debbie, and to the Lord they love and serve. We are better for your presence, leadership and pastoral care.

May the Lord indeed bless you and keep you,  
may the Lord be gracious unto you,  
may the Lord lift up His face upon you,  
and give you peace.

### **Recommendation No. 1** (adopted, p. 19)

That the gratitude and appreciation of the Assembly be extended to the Rev. Peter Bush for his wise, courageous, prayerful and pastoral leadership as Moderator of the 143rd General Assembly.

**Recommendation No. 2** (adopted, p. 19)

That the gratitude of the Assembly be expressed to the congregation of Westwood Church, Winnipeg, Manitoba, as they are to be commended for their faithful support, encouragement and care of the Rev. Peter Bush during his moderatorial year and that the appreciation of the Assembly be extended to the lay preachers who ably led worship at Westwood Church throughout the year.

**Recommendation No. 3** (adopted, p. 19)

That the thanks of the Assembly be extended to the congregations, individuals, presbyteries, synods, organizations, and international and ecumenical partners who warmly welcomed and graciously offered hospitality to the Rev. Peter Bush.

**Recommendation No. 4** (adopted, p. 19)

That the thanks of the Assembly be extended to the Rev. Peter Bush's family, his wife, Debbie and son, Nathan, for their understanding and prayerful support throughout this challenging year.

**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 to see who has the most votes" to "the counting shall proceed until one nomination 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 of the 144th General Assembly**

In accordance with the procedure determined by the General Assembly, the Committee to Advise with the Moderator nominates the Rev. Daniel Cho as Moderator of the 144th General Assembly.

Christine O'Reilly  
Convener

Terrie-Lee Hamilton  
Secretary

**ASSEMBLY COUNCIL**

To the Venerable, the 144th General Assembly:

The Assembly Council is a leadership and coordinating body of the church, providing oversight to the work of the various national agencies and committees in between meetings of the Assembly. It also responds to overtures, petitions and other matters assigned to it by the Assembly. The members of the Council represent a diversity of gender, race, age, geographic region, clergy and lay, and brings that diversity of experience in the church to the work of the Council as it seeks to be faithful in discerning the leading of the Spirit in the work that comes before it.

In the financial oversight that it gives, the Council gives thanks for the generous support of the work of the church through Presbyterians Sharing by congregations across the church. While that support is strong, the Council recognizes that the budget is balanced only through transfers from financial reserves. Those reserves are substantial, but the Council is careful in its stewardship of the denomination's resources as it seeks a balance in maintaining the important work that is being done with the revenue needed to support it. The church's pension plan is in an improved position relative to previous years and has reached a sufficiently strong solvency ratio that if that ratio is maintained, no further valuation will be required for three years. In all our financial affairs, the Council is grateful to Oliver Ng, CFO, his staff and the Finance Committee for their careful oversight of the church's finances.

The General Assembly adopted a strategic plan two years ago which was designed to help inspire, equip and renew congregations in their life and witness to the gospel. The Council continues to seek ways to allow the plan to shape our own work and to examine how it is doing in relation to the plan. It has been encouraged by the extent to which the agencies of the church have used it and the ways they have approached their planning and self-evaluation. In particular it commends the Life and Mission Agency for its proactive and comprehensive application of the plan to all aspects of its work.

While encouraging the entire church to consider how the strategic plan can assist in programming and planning, the Council has been active in applying the plan to its own work. At each meeting there is a time of reflection regarding the ways in which the meeting addressed components of the plan. In the past year we continued our focus on visionary leadership, and as part of that held our fall meeting in conjunction with the Life and Mission Agency Committee. That meeting was an opportunity to acquaint each body with the responsibilities and activities of the other, and to recognize how closely we can work alongside each other. The relationships established and collegial atmosphere that prevailed made it a very worthwhile and fruitful exercise. In the coming year the Council will be applying the plan directly in its budget planning process, and will continue to be asking other agencies of the church to indicate how their work is responding to the plan and sharing the good news stories of how they are equipping and guiding the church.

While the Truth and Reconciliation Commission has concluded its work and submitted its report, their calls to action remain before us and the work of healing and reconciliation continues as a task for the church. The Council has appreciated the work of Stephen Allen and the staff of Justice Ministries for resource production, maintaining of relationships and connections for our denomination, and equipping of congregation across their church in their work with Indigenous people. We also appreciate the work of Stephen Kendall, Principal Clerk of the General Assembly, in his oversight of our obligations to the Indian Residential School Settlement Agreement and keeping the Council apprised regarding its progress.

The reports on human sexuality remain before the General Assembly this year, and while the main responsibility for those lie with the Committee on Church Doctrine and Life and Mission Agency (Justice Ministries), the Council monitors the progress and reports of each. It will continue to urge and assist these two bodies in cooperating in the presentation of their reports to enable the Assembly to deal with them effectively. Petition Nos. 1 and 3, 2017 regarding the unity of the church in the light of this discussion were referred to the Council and it is grateful for the leadership of John-Peter Smit in bringing together a conversation reported here which encourages the Assembly in its deliberations to make the seeking of unity a high priority.

The Council strengthened its governance accountability in adopting a new Conflict of Interest Policy for its members at our March meeting. Based on a policy developed by the Life and Mission Agency, it will guide the Council in protecting itself and its members in this regard and is offered to other agencies of their church for their use.

In preparation for this General Assembly, along with the plan to use the same venue for three years, the Council struck a General Assembly Design Team and is grateful to it for its creative work around worship, scheduling and the shape of the agenda. One other new element for this Assembly could be the use of a consensus approach to decision-making which seeks the hearing of more voices in the discussion, building up the community and a stronger sense of oneness around the decisions made. The Council used this in an exercise with the Life and Mission Agency Committee when we met together in November, and by the Council itself for the entirety of its March meeting. In a time of reflection at the conclusion of that meeting, there was strong sense of satisfaction with its value. This method is being recommended to this Assembly for use in one of its sederunts.

A warm thank you is extended to the members of the Council who bring a vibrant faith and a sincere love for the church to the work that the Council does. Through its own meetings, committee work, conference calls and emails, they offer a wonderful work of faith for the church and it is deeply appreciated. As always, the Council is conscious of the contributions of many on which its work rests. The General Assembly Office staff, and the entire staff complement in the national office, offer their very best with faithfulness, diligence and good will, and we thank you. This work could not be accomplished without your support.

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 on the website in various downloadable formats. Throughout the past year the strategic plan has been growing in influence with the Assembly Council. In addition to its role in encouraging the church through congregations, agencies, colleges and courts to benefit from the direction found in the strategic plan, the Assembly Council itself is increasingly using it as a basis for decision making and planning. A joint meeting with the Life and Mission Agency Committee was very helpful in understanding the many ways that the plan is already informing the work of staff in the national office. A time of guided reflection at each of our own meetings about how we are living into the plan has also been useful in bringing the plan into focus.

### 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.

During the year the Executive received and accepted a request from Colleen Walker to resign for a number of personal reasons. Colleen's presence and contributions to the work of the Assembly Council have been much appreciated.

The Executive also responded positively to a letter from the General Secretary of the United Church of Canada asking if we would enter an 18-month period of discussion together that could possibly lead to a memorandum of understanding on sharing office space at a location on Bloor Street that is under development. These discussions do not bind the church to any particular commitment, but rather provide an opportunity to look at an option that might be beneficial for our church. The Assembly Council has been assessing the possibility of selling or leasing the current national office property at 50 Wynford Drive given the closure of the Book Room, the ceasing of operation of the *Presbyterian Record* and decreased staffing requirements.

### ARCHIVES AND RECORDS COMMITTEE

The regular daily work in the Archives and Records Centre involves: ongoing cataloguing, creation of detailed finding aid inventories for and preservation management of our records collections, assisting church/general public researchers via email and in-house, records

management advice for national office staff and church courts, completing involved research requests (historical and contemporary) and invoicing, creation of new educational resources for managing church records, updating website and managing the Records Centre.

### **Membership**

Our membership includes: Gordon Timbers (convener), Marilyn Repchuck (convener, Committee on History), Kim Arnold (Archivist), Bob Anger (Assistant Archivist), Geoff Ross (Brampton, Ontario), Teresa Charlton (Virden, British Columbia) and Elizabeth Millar (Sackville, New Brunswick).

Gordon Timbers' term concludes in June 2018. The committee extended its sincere appreciation for his leadership, enthusiasm, creative ideas and overall support of the Archives and Records' work.

### **Records Management**

The records management program falls under the Archives umbrella. One aspect of this is education for the national office and greater church that takes the form of providing advice in person, by phone and email, via workshops and through hard copy/digital information sheets.

Digital Records Management is an ongoing issue at the national church office. The Archives staff meets with departments to analyze the records they create with the goal of identifying digital records with high archival value. The staff then works with the departments to develop procedures to ensure these particular records are preserved long-term.

The Archives staff conducts the annual Records Centre clean-up in May whereby a number of boxes of records are professionally shredded. These particular records are appraised by Archives staff (in consultation with office staff) to reveal what needs to be kept when their immediate use is complete and not deemed significant 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 regarding 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 years and, once records are approximately 9–10 years old, the Archives staff appraises all departmental records series for their long-term value.

Often based on demand (suggestions from the church-at-large), the staff responds with a new topical resource. Recently it was requested by a presbytery clerk to create a records schedule information sheet specifically geared to presbytery records. This we will do in the coming months and ultimately will produce a handout and have it available on the website.

### **Microfilming/Digitizing**

We continue encouraging congregations to microfilm and/or digitize their session minutes and church registers. A focus this year was approaching selected historic congregations across the county that have not yet copied their records in any format and asking them to do so. Congregations which recently had their records filmed include: St. Andrew's Church, Kitchener; Trinity Church, Amherstview; St. Matthew's Church, Grand Falls/Windsor; St. Andrew's Church, Martintown; Comox Valley Church, Comox Valley.

One of the special projects we are planning each year is the gradual microfilming and digitizing of our older synod minutes and periodicals.

#### **Recommendation No. 1** (adopted, p. 36)

That all church courts be encouraged to have their official records (especially session minutes and church registers) copied to microfilm for security and preservation purposes, and also digitized if desired, by contacting the Archives.

### **Digitizing Audio Cassettes Project**

This migration work regarding format continues as time permits. One cassette recently digitized featured an interview done in 1957 with the Rev. Andrew MacMillan (born in 1864). Allowing the taped voice to be listened to and to be transmitted digitally through the computer enables our oral histories to be more useable and widely accessible to researchers.

### **Archives Website/Exhibits**

The Archives staff works with the Communications department in terms of adding to and promoting our website.

Given we have just received 75 original manuscript letters between the Rev. Dr. David George McQueen and his future wife, Catherine (Robertson), we are re-loading the web exhibit on “The Life of D.G. McQueen of Edmonton”. These letters were generously donated by McQueen’s granddaughter, Margaret McKinnon of Stanford, California. In order to capture an audience and encourage potential researchers, an announcement of the arrival of this collection was noted on the church’s homepage coinciding with Valentine’s Day.

### **Oral History**

This special project is the initiative of both the Committee on History and the Archives and Records Committee. A list of potential candidates to be interviewed was sent to each committee member for their information and use. This list is not exhaustive so members were encouraged to think of additional persons who should be taped that may reside in their congregation, presbytery or synod. We encourage others who may be keen to do some interviewing. Overall, we hope to engage as many people as we can to participate in this project in order to realize more taped conversations in the holdings of the Archives. This collection will offer a rich source of historical perspective, on numerous subjects, for future researchers.

### ***Step Into Your Archives Newsletter***

This newsletter, normally issued once a year, offers an assortment of records management topics on education, announcements of new records acquisitions, or interesting historical facts relating to the church. The staff welcomes ideas for content. The upcoming issue likely will contain information about our oral history program and encouraging congregations to update the microfilming/digitizing of their significant church records, session minutes and church registers that top the list of desired records to be copied.

### **Young Canada Works (in Heritage Organizations)**

Each year we apply for a grant through the Canadian Council of Archives. We are able to offer a graduate student (enrolled in an archives program) a summer contract position (fourteen weeks) cataloguing and scanning photographs, and creating a new and topical web exhibit for the Archives website. Last summer Kate Campbell served as our summer student. She created our newest website exhibit honouring Canada’s 150th anniversary of Confederation – “Presbyterianism in Canada: 150 Years Ago”.

### **Volunteers**

We offer sincere thanks to the Rev. Dr. Bob Anderson for his years of volunteering in the Archives. He faithfully indexes articles by date, name, author and subject matter in some of our oldest Presbyterian periodicals. Without such indexes access to key topics would not be very easy, or very likely.

It is with deep sadness that we note the passing of Mrs. Betty Arnold on December 17, 2017. Betty retired in 2016 as a volunteer with the Archives after ably and cheerfully serving since 1986. Her primary task was responding to the genealogical requests we received. We are most grateful for all that she contributed to the life and work of the Archives. In all ways, she will be much missed.

Both Betty and her husband, Roy Arnold, served these Archives faithfully over three decades. Roy Arnold sadly passed away in April 2016.

### **Residential Schools**

The Archives responds to enquiries relating to residential schools. These enquiries are the most requested set of records provided to graduate students using the Archives.

### **Reconciliation Event**

A reconciliation event was held at St. Andrew’s Church, Orillia, on September 27, 2017. Mike Downie (brother of Gord Downie) was the keynote speaker reflecting on his brother’s work with “The Secret Path” regarding student Chanie Wenjack’s tragic school experience at Cecilia Jeffrey Residential School. Reconciliation events such as this respond to the 95 Calls to Action issued by the Truth and Reconciliation Commission. By invitation, the Archives sent a display board which

featured photos of the two schools administered by The Presbyterian Church in Canada: Birtle and Cecilia Jeffrey.

### **Knox College Students**

Each year Prof. Stuart Macdonald asks the Archives staff to introduce the work and collections of the Archives to his church history students. This year Bob Anger provided that presentation. We look forward to the students' arrival in the Archives to work on their church history papers reflecting many and diverse topics. Their essays must include archival documents as part of their research material.

### **Women's Gathering (WMS)**

On Friday, May 19, 2017, Archives staff attended this event making available a display and various handouts and information sheets geared to the interest of those attending. It was a very well attended event and we were able to speak about our work with a large number of interested folk.

### **Conferences**

Bob Anger attended a workshop at the Archives of Ontario on electronic records management (digital records) in November 2017.

### **Sample Research Topics accessed in the Archives**

The following list reflects some topics researched in the Archives during this reporting period:

- History of Taiwan under Japanese Rule
- Korean Immigrant Society in Manchuria
- Property boundaries re congregational church buildings
- Beginnings of congregation in Métis, Quebec
- Specifics re Presbyterianism relating to L.M. Montgomery
- Articles of Faith Committee and Liberty of Conscience
- The Rev. D.W. Eastman
- Residential Schools: integration of students into local schools
- Annie Lee Whatling, missionary in India 1926–1945
- Tiu Chhang-mia ("Minnie" Mackay)
- The Presbyterian Church in Canada statements re poverty and guaranteed income supplement
- Dr. Peter Bryce and Residential Schools
- Administration of Health Care in Residential Schools
- Mission Work in New Hebrides
- Church policies towards Indigenous Peoples
- Missionary Women in the Caribbean
- Ecclesiastical Church Architecture 19th Century
- Property/Locations of Presbyterian Residential Schools (TRC)
- Hockey and Residential Schools
- Church courts marking Canada's 150th and the role of The Presbyterian Church in Canada

In summary, the Archives and Records Committee and staff look forward to continuing to develop services and resources that are in response to the changing needs and technologies evident throughout our church.

### **BENEVOLENCE COMMITTEE**

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

### **Benevolent Funds**

There are eleven benevolent funds with a total capital of \$6,594,197. 2017 brought a 4.1% increase in the value of the funds. From the income of these funds, approximately 17 persons received monthly support in 2017 totaling about \$94,640. In addition to these gifts, and at the request of the Pension and Benefits Board, benevolent funds are supporting 9 retired missionaries and two widows of retirees with a pension supplement totaling approximately \$60,000. 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 Ron's parents, longtime faithful Presbyterians J. Murray and Catharine Bremner.

### **Bursary Funds**

There are 31 bursary funds with a total capital of \$2,428,193. This is 4.6% higher than the total available capital from the previous year. Approximately \$80,000 of income from these funds was awarded to some 34 candidates for the ministries of the church. For the 2018–2019 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, \$17,500 was disbursed to two doctoral candidates from the Cameron Doctoral Bursary Fund.

The Benevolence Committee, having been approached by the colleges about the possibility of extending bursary eligibility to candidates received through the Committee on Education and Reception, adopted the following policy:

Candidates endorsed by a presbytery, as part of the Education and Reception process, may be eligible for bursaries from The Presbyterian Church in Canada, under the following conditions:

- required by the General Assembly to complete at least one term (five courses) of study at one of our theological colleges;
- for those studying full-time, they have completed 25% of their course hours, with at least a pass, as confirmed by the registrar of the college;
- for those studying part-time, they have completed 25% of the course load, with at least a pass, as confirmed by the registrar of the college;
- all students must be enrolled in ongoing courses at the time funds are dispersed.

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 Church, Ottawa, shall be 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 in 1951. Following the death of the donor, the fund was renamed The Honourable Norman M. Paterson Fund for Ministerial Assistance. Senator Paterson and his wife, Eleanor, maintained a life-long interest in the ministers of the church and their families and they hoped that their gesture might encourage others to respond with generosity.

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

During the past year, all eligible ministers received foundational gifts of \$750 per annum, and all eligible children received foundational gifts of \$750 per annum. Additional Christmas gifts were distributed to eligible ministers and their eligible children. The number of recipients fluctuates during the year, however, in the period between October 1, 2017 and December 31, 2017, 37 ministers received gifts with additional gifts distributed for the support of 78 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 2017.

In accord with Senator Paterson's hope that the generosity of others would be sparked by his gift, we continue to appeal to members of our congregations for additional gifts to the capital of the fund, so that ministers and their children who are most in need may continue to receive help.

We gratefully acknowledge contributions made to the fund by congregations and individuals; their generosity makes it possible to continue the work initiated by Mr. Paterson.

### **CHURCH ARCHITECTURE COMMITTEE**

The Committee on Church Architecture serves The Presbyterian Church in Canada by reviewing plans for new buildings and additions or major renovations to existing structures. The committee offers impartial comments on the drawings for each submission. Once satisfied, the committee conveys its approval to the pastoral charge as well as to the overseeing presbytery. If Presbyterian grants are involved, a report will go to Canadian Ministries. If loans from the denomination are involved, a report will go to the Presbyterian Church Building Corporation and the Lending Fund Committee. The committee is made up of architects, laypeople and three ex-officio national office staff.

The following three examples illustrate the kind of projects submitted to the committee in the past year.

1. Vancouver Chinese Church, British Columbia, submitted drawings for a seven-floor building that will include space for congregational facilities, two manse units and 18 rental units.
2. Knox Church, Toronto, Ontario, described renovations that will repair construction deterioration, improve lighting, refurbish stained glass windows, make the chancel area larger and more versatile, replace interior and exterior solid doors with glass making the church more open to the public.
3. Knox Church, Thedford, Ontario, submitted drawing for an addition to the existing building that will enhance the congregation's ministry to the community and beyond.

The committee was impressed with all these projects and was glad to play a role in their development.

### **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 June 7, 2017, the following formula for distribution of assets is in place for those congregations that are dissolved after that date:

- 50% to Pension Plan Solvency Fund, up to a maximum of \$2 million;
- 10% to Native Ministry Fund, up to a maximum of \$400,000;
- 40% to presbytery for approved mission initiatives.

After the maximum amounts are reached, the distribution will return to:

- 30% to New Church Capital (dissolved congregations' portion to The Presbyterian Church in Canada);
- 70% to presbytery for approved mission initiatives.

## **FINANCE COMMITTEE**

### **Financial Results for 2017**

Thanks to the generous contributions to Presbyterians Sharing from congregations, individuals and groups across the church, the denomination is able to carry on mission and ministry throughout Canada and around the world. It is important that we acknowledge and give gratitude for their continued generosity and support.

The Finance Committee of the Assembly Council oversees the operating budget as well as the stewardship of restricted funds and endowment funds of the church.

2017 saw the strengthening and broadening of economic growth around the world, which as a result, supported the expansion in Canada. The stock markets reached a historic high in the United States. The Bank of Canada raised interest rates twice during 2017. Despite the raises, interest rates remained relatively low, impacting savings for many of our senior members. Our denomination continued to experience demographic changes. In these challenging times, the church relies greatly on the power of the Holy Spirit to guide us into the future.

### **Bequests**

\$890,764 was received in the year; of which \$460,495 was undesignated bequests. This amount was about 10% less than the average of the past five years.

### **Statement of Financial Position**

**Cash** – \$7.9 million (2016 – \$5 million)

Over 40% of cash comes into The Presbyterian Church in Canada and PWS&D from congregations in the last eight weeks of the year. We earn prime, less 1.8% interest on our cash balances.

**Loans** – \$1.9 million (2016 – \$1.9 million)

During the year, six new loans were issued with a total value of \$400,085 while five loans were paid off. The Lending Fund loans are effectively interest free to congregations if paid off in the twelfth year.

**Fixed Assets** – \$1.5 million (2016 – \$1.5 million)

Fixed assets of \$54,043 were purchased due to renovation of the missionary residence and replacement of equipment.

**Investments** – \$92 million (2016 – \$93 million)

The asset mix of the investments was changed towards the end of the year. 10% of bonds were sold in order to purchase equities. \$7.3 million was held in short term deposit awaiting investment opportunities. The Consolidated Portfolio (CP) had a total gross return of 7.2%, which underperformed its benchmark by 0.4%. Total administration expenses including management fees was about 54 basis points. Starting January 2018, the asset mix will be 60% equities and 40% fixed income.

In addition to the funds of the church, there are now 109 participants including two colleges, eight presbyteries, Presbyterian Church Building Corporation, one synod and over 90 congregations that have invested their funds in the CP with a total fair market value of around \$100 million.

**Gift Annuities** – \$2.4 million (2016 – \$2.5 million)

We now have 130 individual annuity contracts with Presbyterians across Canada. In 2017, there were four new annuity contracts with a value of \$40,000. Seven annuitants passed away and left a total gift remainder of \$61,672.

**Fund Balances** – \$101.7 million (2016 – \$99.9 million)

There are three funds that make up the balance: the Operating Fund (\$0.5 million), the Restricted Fund (\$56.5 million) and the Endowment Fund (\$44.7 million). Total distribution was \$11.8 million, \$0.2 million higher than 2016.

**Statement of Revenues and Expenses for Operating Fund**

**Revenue**

Total revenue for 2017 was \$7.2 million, down by only \$100,000 when compared to 2016. The primary factor for this minor shortfall was a drop in Presbyterians Sharing of \$100,000. Individuals giving to Presbyterians Sharing increased by \$16,500 over the previous year.

**Expenditures**

Total expenditures for 2017 were \$8,369,278, which was \$874,956 lower than budgeted and \$280,291 lower than last year's.

**Presbyterians Sharing**

In 2017, Presbyterians across Canada gave around \$10.9 million to support the work of The Presbyterian Church in Canada. Congregations and individuals gave over \$6.7 million to Presbyterians Sharing to support the church's mission and ministry in Canada and around the world.

The largest portion of funds for the General Assembly approved operating budget came from congregations, who gave a total of \$6.6 million (budget was set for \$6.9 million), while individuals gave a total of \$119,000 (budget was set for \$175,000). This was the fourth year of the new Presbyterians Sharing allocation based on 10% of a congregation's dollar base.

**Comparing 2017 gifts to 2016**

Out of 846 active congregations, minus preaching points:

- 305 congregations (36%) gave MORE, for a gain of \$353,571.
- 178 congregations (21%) gave the SAME.
- 332 congregations (39%) gave LESS, for a total loss of \$524,280.
- 31 congregations (4%) gave nothing in 2016 and 2017.
- 6 congregations that became inactive in 2017 gave \$78,033.

**Interfund Transfers**

Under proper accounting for the restricted fund method, we need to show the transfer between funds. A key part of our financial health is based on sustainable transfers from the restricted fund to the operating fund. A net amount of \$1,480,000 was transferred into the operating fund in 2017.

	\$
From National Development Fund	1,080,000
From Bequest Stabilization Fund	200,000
From New Congregation Fund	200,000
Total Transfers to Operating Fund	1,480,000

**Audit Committee – 2017 Audited Financial Statements**

The Audit Committee met twice, once in December 2017 and again in March 2018. 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, the materiality, makeup of the audit team and perceived areas of risk were discussed. 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. 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.

**Recommendation No. 2** (adopted, p. 36)

That the financial statements for The Presbyterian Church in Canada at December 31, 2017, be received for information.

**Recommendation No. 3** (adopted, p. 36)

That the financial statements for The Presbyterian Church in Canada Pension Fund at December 31, 2017, be received for information.

**2019 Budget**

In 2016, the Assembly Council established a 2018 Budget Working Group. This year, the budget principles are based on what was agreed to last year following the report of the 2018 Budget Working Group on matters related to denominational demographics and challenges facing our church.

<b>Receipts</b>	<b>2017 Actual \$</b>	<b>2018 Budget \$</b>	<b>2019 Budget \$</b>
Presbyterians Sharing	6,584,123	6,500,000	6,500,000
Individual Presbyterians Sharing	119,222	200,000	150,000
Income from Investments	261,768	380,000	330,000
Income from Estates	15,725	10,000	10,000
WMS Contributions	70,000	70,000	75,000
AMS Contributions	40,000	50,000	50,000
Income from Other Sources	59,944	30,000	30,000
Bequest Revenue	38,550	100,000	100,000
Gifts General Revenue	16,243	1,000	1,000
<b>Total Receipts</b>	<b>7,205,575</b>	<b>7,341,000</b>	<b>7,246,000</b>

Notes:

1. Stewardship and Planned Giving department will encourage individuals to support Presbyterians Sharing through online donations, gift annuities and estates. Based on actual amount received in 2017, \$150,000 is a more reasonable number.

<b>Expenditures</b>	<b>2017 Actual \$</b>	<b>2018 Budget \$</b>	<b>2019 Budget \$</b>
General Assembly Office	1,011,682	1,014,000	1,014,000
Life and Mission Agency	5,041,162	5,666,751	5,589,500
Support Services	1,509,434	1,392,500	1,442,500
Colleges	807,000	700,000	700,000
<b>Total Expenditures</b>	<b>8,369,278</b>	<b>8,773,251</b>	<b>8,746,000</b>

In 2019, all salaries will absorb a cost of living adjustment in the salary line of 1.6% (\$55,600). The 2019 budget, compared to the 2018, reflects a decrease of 1.4% or \$126,751. Life and Mission Agency will reprioritize their spending. The grant to colleges will remain the same as in 2018. Support Services will require an increase of \$50,500 due to increases in insurance premiums and other fees.

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

There are 12 apartment units in this missionary residence. Of the 12 units, four are reserved for missionaries upon their return to Canada, and the other eight are rented out to non-missionaries. 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 directly across the street. We have consistently received unsolicited requests to buy our property from the owner of the building next door. The costs and staff time to take care of this building are higher than the rental revenue. The value of the property could be much higher after the completion of the LRT transport system. Life and Mission Agency has decided to keep the property for the near future.

**Interfund Transfers**

<b>Breakdown of Transfers Restricted to Operating</b>	<b>2017 Actual \$</b>	<b>2018 Budget \$</b>	<b>2019 Budget \$</b>
Transfer from Restricted Funds	1,080,000	1,082,251	900,000
Transfer from Stabilization Fund	200,000	150,000	300,000
Transfer from New Congregation Fund	200,000	200,000	300,000
	<b>1,480,000</b>	<b>1,432,251</b>	<b>1,500,000</b>

As at December 31, 2017, the assets of the funds were: National Development Fund – \$1.5 million; Stabilization Fund – \$197,000; New Congregation Fund – \$8.4 million.

**Recommendation No. 4** (adopted, p. 36)

That the 2019 budget as found on p. 222 be approved.

**THREE YEAR FORECAST 2020–2022** (p. 223)

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.

	<b>2020</b>	<b>2021</b>	<b>2022</b>
	\$	\$	\$
Presbyterians Sharing	6,300,000	6,200,000	6,100,000
Budget – Individual Presbyterians Sharing	150,000	150,000	150,000
Income from Investments	310,000	300,000	300,000
Income from Estates	10,000	10,000	10,000
WMS Contributions	70,000	70,000	70,000
AMS Contributions	50,000	50,000	50,000
Income from Other Sources	30,000	30,000	20,000
Bequest Revenue	100,000	100,000	100,000
Gifts General Revenue	1,000	1,000	1,000
<b>Total Receipts</b>	<b>7,021,000</b>	<b>6,911,000</b>	<b>6,801,000</b>
<b>Total All Expenditures</b>	<b>8,500,000</b>	<b>8,400,000</b>	<b>8,300,000</b>
Net expenditures in excess of receipts	(1,479,000)	(1,489,000)	(1,499,000)
Opening balance Operating Fund	517,753	438,753	349,753
Transfer from Restricted Fund	1,400,000	1,400,000	1,400,000
<b>Closing balance Operating Fund</b>	<b>438,753</b>	<b>349,753</b>	<b>250,753</b>
<b>Breakdown of Transfers Restricted to Operating</b>			
Transfer from Restricted Fund	1,000,000	1,000,000	1,000,000
Transfer Stabilization Fund	200,000	200,000	200,000
New Congregation Fund	200,000	200,000	200,000
	<b>1,400,000</b>	<b>1,400,000</b>	<b>1,400,000</b>

**Recommendation No. 5** (adopted, p. 36)

That the 2020 to 2022 forecast be received for information.

**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. The Management Team 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.

The Management Team is often asked to consult with or prepare drafts for committees working on various policies. This year, they assisted with updates to the Moderator Stipend and Budget Policy, the Undesignated Bequest Policy, the Bequest Revenue/Equalization Policy and the Executive Staff Mortgage Policy. All these are policies internal to the Assembly Council that have been updated.

**OVERTURE NO. 8, 2017** (A&P 2017, p. 585–86, 220, 14)

**Re: Housing allowance benefit for non-ordained church workers**

The Assembly Council discussed a draft response to this overture at both the Executive and the March Assembly Council meetings. Following those discussions it was agreed that more work is required and the matter was referred to the Human Resources Committee (previously Personnel Policy Committee) for further consideration.

**Recommendation No. 6** (adopted, p. 36)

That permission be granted for report on Overture No. 8, 2017 to the 2019 General Assembly.

**OVERTURE NO. 13, 2017** (A&P 2017, p. 589, 235, 23)

**Re: Summer students stipend and accommodation**

In preparing a response for Overture No. 13, 2017 re summer students stipend and accommodation, the Assembly Council referred the matter to its Personnel Policy Committee for consideration, and then reviewed the response at its spring meeting. The framers of Overture No. 13, 2017 rightly point out that the stipend for summer student appointments has not been adjusted since 2001. The rate of pay stands at \$405 per week, or \$305 per week if housing is included.

As a matter of fairness and in order to comply with employment standards, it is important to adjust this to at least ensure that the minimum wage is being paid to every employee of the church. Adjusted for Consumer Price Index (CPI) changes since 2001, the figure of \$405 would need to be about \$535. Based on a 45-hour work week, minimum wage figures would require between \$488 per week and \$630 per week. Therefore, even adjusting for CPI would be insufficient in most provinces.

Canadian Ministries supports a Rural and Remote Ministry Grant program, which is popular among candidates for ministry. Under the terms of the grant, congregations pay the student according to the stipend and allowance schedule adopted by the General Assembly. At the end of the summer a grant of \$5,000 is provided to the congregation by Canadian Ministries with the stipulation that the congregation pass the grant on to the student to put towards their tuition and other costs for the coming year. The grant is therefore in addition to the summer stipend and allowances. About seven or eight students are recipients of this grant each summer.

While an increase to the summer student rate may be a challenge to some congregations, it is possible to reduce the number of hours work per week or the number of weeks work per summer based on funds available.

The matter of temporary housing is something that is often easily worked out locally. A reduction of stipend is not an appropriate means to handle housing if it results in the stipend falling below the minimum requirement. If necessary, a congregation may share some of costs of housing with the student, but at a rate to the student not to exceed \$100 per week.

The Assembly Council is committed to the principle of meeting or exceeding provincial employment standards and therefore, the following adjustment to the stipend for students on summer appointment is recommended.

**Recommendation No. 7** (adopted, p. 36)

That the stipend for students on summer appointment meet or exceed the minimum wage requirements for the province in which the appointment takes place; housing costs may be shared with the student, at a rate not to exceed \$100 per week, plus travel, as applicable.

**Recommendation No. 8** (adopted, p. 36)

That the Assembly Council review the stipend for students on summer appointment at least every five years.

**Recommendation No. 9** (adopted, p. 36)

That the above be the answer to Overture No. 13, 2017 re summer students stipend and accommodation.

**PETITIONS NOS. 1 AND 3, 2017** (A&P 2017, p. 602–05, 42, 235, 45)

**Re: Guidance re denominational unity during sexuality discussions**

The 2017 General Assembly referred Petition Nos. 1 and 3, 2017 to the Assembly Council, to consult with the Life and Mission Agency and the Committee on Church Doctrine. The petitions conclude with the following request:

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.

The Assembly Council, having been asked to consult with the Life and Mission Agency Committee and the Committee on Church Doctrine, established a working group to recommend a process for consultation that would also include the two Han-Ca Presbyteries.

It was the conviction of those tasked with creating this process that addressing the petitions required a different perspective and methodology to move us forward. They further believed that this issue is a problem to be solved and, ought not leave us further “stuck” as we relate to one another as members of the body of Christ and one denominational family.

Out of this conviction, members of Assembly Council, met with Min Basadur of Basadur Applied Creativity (basadur.com). Dr. Basadur is a recognized expert in the area of process, creative thinking and problem solving. He led the members through a mini process of creative problem solving and we believed that his methodology, ability to encourage creative solutions and his neutral presence offered a tremendous opportunity for all to find a helpful response to the petitions.

On the basis of this meeting, a recommendation was made to the Assembly Council to engage the services of Basadur Applied Creativity for a one-day workshop to address this issue.

This workshop was held on February 9, 2018, at the office of Basadur Applied Creativity in Waterdown, Ontario. Attending this event were:

- Cheol Soon Park and Yong Wan Cho from the Presbytery of Western Han-Ca
- Jinsook Khang and Richard Seong-Keun Kim from the Presbytery of Eastern Han-Ca
- Marty Molengraaf and Stephen Allen from the Life and Mission Agency
- Alexandra Johnston and Paul Johnston from the Committee on Church Doctrine
- Germaine Lovelace and John-Peter Smit from the Assembly Council
- Don Muir, Clerk of Assembly

Dr. Basadur led the group through a process of developing better questions to ask as we addressed the petitions from the Han-Can Presbyteries. The question the group chose to address was “How might we use these petitions to advance the unity of the church?”. There were many different responses given to this question, some funny, some silly and some serious. After brainstorming answers, the group was invited, in pairs, to identify those they felt were the most important. These were:

- Commit to unity from the get-go (no decision without unity).
- Forebear one another. Put dissimilar groups together with the task of forbearing each other.
- Enable each congregation to make its own decision on the issue of sexuality petition.
- Clarify whether this issue is an essential of the faith.

This was a very helpful day in a number of respects. One was the formulation of the responses above. More than that, at least three significant learnings emerged.

1. This group was deliberately chosen, partially as representatives of the various agencies and presbyteries of the church but also because it represented the spectrum of perspectives and beliefs of The Presbyterian Church in Canada around the issue of human sexuality. That said, at no time during the entire event was anyone sitting or speaking across from or opposed to another. There were no threats, no ultimatums and no divisive language or action. Instead at all times we, as one body, were seated together, facing the same direction working on these questions together. In fact, it is worth noting that throughout the day we typically

had to vote in pairs. In more than one instance, these pairs were made up of individuals with strong convictions on both sides of this issue, yet they were able to work and decide together.

2. As the group worked together, the clear consensus emerged that as Christians we are called to be one body. Likewise as Presbyterians we are called to unity. One strong thread in our conversations was that we learn from the missteps of other denominations over these issues. Likewise as part of one Presbyterian community, we have strengths (including our ability to disagree) that equip us for times such as these. In other words, in the face of potential division, as followers of Jesus we are better than that. We have a biblical call to unity even in the face of significant disagreement, and in this group there was a strong commitment to resolve these issues together.
3. The more ideas we have, the more likely we are to have better ideas. Likewise the more fun we have, the more likely we are to have better ideas. While it might seem odd, it was a fun and often a playful day. Author Edwin Friedman describes anxiety and seriousness as blood brothers if not conjoined twins. It quickly became apparent that seriousness and anxiety are not allies in this process. This manifested itself in that the conflict level was low enough for this to be treated as a problem to be solved creatively rather than an issue to divide.

These two petitions are in many ways a gift to the church as they allow us to address the issue of unity in the face of significant disagreement. As Christians we are called to be One, Holy and Apostolic. The group was clear that unity and agreement is not the same thing and further that there are many things on which we have and do disagree. The current perpetual higher-level conflict in our denomination does more than thwart creativity and joy, it takes us down a road of despair rather than hope and division rather than unity. Not taking ourselves quite so seriously may be a creative way forward.

Together the group that gathered agreed to commend the following proposals to the church:

That the General Assembly of The Presbyterian Church in Canada commit to unity as a precondition to decisions related to the issues of human sexuality.

That the General Assembly apply the biblical and historical principles of forbearance to one another and, if necessary that the Committee on Church Doctrine articulate these principles to the church.

That, if necessary to preserve the unity of the church, the possibilities of a local option be explored.

That if necessary, the question of whether this issue is an “essential of the faith” be explored; this follows the principle of the Reformer, Rupertus Meldenus, to whom is attributed the phrase “In Essentials unity, in Non-Essentials liberty, in all things Charity.”

The Assembly Council endorsed the results of the workshop as an appropriate response to the consultation requested by the General Assembly. It also expresses its hope that the positive experience listening to one another and working together even in the presence of widely divergent views can be encouraged broadly in the church and within the work of the General Assembly on issues of sexuality. To that end, the Assembly Council makes the following recommendations:

**Recommendation No. 10** (adopted, p. 36)

That we as a church seek unity in Christ in our dealings with one another, in the spirit of the experience of the workshop engaged in by representatives of the Han-Ca Presbyteries, the Committee on Church Doctrine, the Life and Mission Agency, the Assembly Council and the Clerks of Assembly.

**Recommendation No. 11** (referred to Special Committee of Former Moderators, p. 26)

That the above actions and report be the answer to Petition Nos. 1 and 3, 2017 re guidance re denominational unity during human sexuality discussions.

**OVERTURE NO. 1, 2018** (p. 488)

**Re: General Assembly arrangements**

Overture No. 1, 2018 asks that the Assembly Council and the General Assembly Office ensure the provision of adequate breaks in the flow of the General Assembly for commissioners, the Clerks of Assembly and the Moderator. It also asks that consideration be given to ensure sleeping

accommodations, meals and meetings can be in close proximity. This is in the context of a shorter General Assembly (Sunday through Wednesday) which tends to necessitate longer days of business.

The Assembly Council has appointed a General Assembly Design Team to assist both the Council and the General Assembly Office in shaping all aspects of the General Assembly. The Design Team has reviewed this overture and is very much aware of the need to provide a balance of prayerful work, worship, breaks, fellowship and rest during the General Assembly. Some changes to this end are being introduced at this Assembly.

The Assembly Council is also sure that the Clerks of Assembly and Moderators appreciate the concern for them and their ability to have breaks during the lengthy sederunts, but can assure the Assembly that provision is quite adequate for them to attend to their needs.

The question of location of the General Assembly is settled for the next three years with the decision to be at Wilfrid Laurier University. This venue was picked in part due to the convenience and comfort it offers compared to various other venues explored. Over the next three years, other options, including hotel accommodation will be considered, all with a view to being good stewards of denominational resources, and providing the best possible experience for commissioners as they dedicate themselves to their important task.

**Recommendation No. 12** (adopted, p. 36)

That the prayer of Overture No. 1, 2018 re General Assembly arrangements be answered in terms of the above report.

**OTHER ASSEMBLY COUNCIL MATTERS**

**Consensus-Building Decision-Making**

The Assembly Council has been exploring alternate forms of decision-making for the church. Some of these place particular emphasis on seeking to build as much consensus as possible and encouraging a greater emphasis on listening to voices that are sometimes not heard. They also seek to take into account options for consideration that may not immediately emerge in our usual process of debating recommendations, and initiating changes by the formal process of making and considering amendments.

At the November meeting, orientation to a process that has been in use at the World Council of Churches, the World Communion of Reformed Churches and an ever-growing number of denominations was given. In this process, blue and orange cards are used by members to indicate their sense of support for proposals and to offer ideas for change. The process provides for the frequent “testing of consensus” which allows everyone in the room to signal their sense of how things are going as the consensus builds. After a sample scenario at the November meeting, the Assembly Council agreed to use the process for their entire meeting in March, and also recommended that it be used at one sederunt at the General Assembly. In their use of the process, the Assembly Council discovered that very little time was spent on questions of procedure and more time was available for substantial discussion. Also, they found they were able to make all their decisions by this process, without the need, even on challenging matters, to resort to a vote by show of hands.

Orientation materials and a flowchart of the process is found in the Book of Reports. In order to proceed with the use of this process at a sederunt at the General Assembly, a facilitating motion will be presented by the Business Committee Sunday evening, and an orientation session will be held for commissioners. The Moderator will be supported by a “facilitating team”, the members of which have had experience in the use of this process.

**Conflict of Interest Policy**

The Assembly Council approved the following Conflict of Interest Policy for its own use and also commends it to other committees and bodies within the church.

1. Each member of the Assembly Council shall determine if she/he has a conflict of interest pertaining to any matter presented for the Assembly Council’s decision, prior to that decision being taken. A conflict of interest shall include, but not be limited to any benefit that the member could obtain from a decision of the Assembly Council that is different in

kind or disproportionate to any benefit received by other members of the Assembly Council on the same decision.

2. Where a member is unsure if a conflict of interest exists, the member shall seek the guidance of the convener. The convener shall make a preliminary determination whether a conflict of interest exists and so advise the Council, which may then accept or alter the convener's recommended action.
3. Any member who has a conflict of interest pertaining to a decision of the Assembly Council shall disclose to the Council the information that gives rise to the conflict of interest prior to the relevant decision being made.
4. All matters relating to a conflict of interest shall be recorded in the minutes of the meeting.
5. Should a member of the Council fail to notice or disclose a conflict of interest, other members may raise the issue for clarification. Conflicts of interest are not necessarily unethical or indicative of wrong-doing. Where one member identifies another member as having a conflict of interest, it shall not be considered as an accusation of lack of integrity or of wrong-doing.
6. A decision of the Assembly Council shall be valid notwithstanding a conflict of interest not being disclosed, but members may be censured by the Assembly Council.
7. Any member who declares a conflict of interest shall have the right to participate in discussions on a decision before the Assembly Council but must abstain from voting on that decision.

### **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.

### **Additional Day for the 2019 General Assembly**

The Assembly Council, with the help of its General Assembly Design Team, reviews many aspects of the work, flow and arrangements for the Assembly. In reviewing the experience of a shorter Assembly from the past few years, the Assembly Council agreed that one day should be added to length of the General Assembly beginning in 2019. This will be reviewed on an ongoing basis.

### **Minimum Stipend for 2019**

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 12 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.

### **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. Now that ten years has passed since its implementation, the All-Party Table is undertaking a "lessons learned" exercise to endeavour to help any future similar agreements to be as positive as possible. This is a "survivor-centred" project that is designed to consult widely and be trauma sensitive in its approach. If any individuals related to The Presbyterian Church in Canada would like to have their reflections on the settlement agreement considered as a part of this exercise, they may contact the Principal Clerk skendall@presbyterian.ca.

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. Ultimately the courts will confirm the completion of the agreement, and discussion about how and then this will happen are taking place.

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 and in the past year has been joined by Stephen Allen, Associate Secretary, Justice Ministries. This is particularly helpful as the All Party Table shifts its focus away from the legal obligations and toward working together on the Calls to Action that were directed by the Truth and Reconciliation Commission to the parties to the agreement.

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

1. A Covenant of Reconciliation (Call to Action No. 46) 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.

The Presbyterian Church in Canada continues to walk a healing journey together with First Nation, Inuit and Métis both as a response to the legacy of residential schools and as we join with all Canadians in seeking to forge a new partnership based on respect and trust.

### **Life and Mission Agency**

The Life and Mission Agency is represented on the Assembly Council by its General Secretary and convener. Two members of the Council also serve on the Life and Mission Agency Committee. The committee keeps the Assembly Council informed of its evolving mission and ministry programs and activities.

The Life and Mission Agency recommended to the Assembly Council the approval of the position description for Associate Secretary, Justice Ministries, and sought permission to circulate presbyteries for nominations (Book of Forms, Appendix B-1). Assembly Council has established a task group to work collaboratively with a group from the Life and Mission Agency to review the position description and bring recommendations to the November meeting of the Assembly Council.

### **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: Robert Smith, Brent Ellis, David Sutherland, Gayle Rodger, Donald McCallum, Harold Hunt, Vic Falk, Jay Song; and ex-officio members: Peter Bush and Dale Woods.

Robert Smith  
Convener

Stephen Kendall  
Secretary



**NOTES:**

1. **Stipend Categories:**

- Category I – ordained ministers, lay directors of institutions
- Category II – diaconal ministers, lay missionaries with special training
- Category III – lay missionaries

The 2008 General Assembly defined COLA to be CPI (consumers price index) as per Statistics Canada average of the year on year increases from June to May.

2. **Basic Travel:** The basic travel allowance is included in the minimum basic stipend figure. The individual worker has a choice of either:
1. including on his/her annual tax return as part of income all revenue received in respect to travel and then claiming as a deduction all business travel related expenses,
  - or
  2. being reimbursed at a per kilometre rate as per Revenue Canada's 4 point provision as supplied to congregational treasurers for church workers. Basic stipend can be adjusted downward by the mutually agreed upon cost of the option.
3. **Multiple Point Charges:** A travel allowance is provided equal to the average number of kilometres travelled on a Sunday for church services 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 plus an additional 60% of stipend (in respect of allowances) up to the annual maximum.

**THE PRESBYTERIAN CHURCH IN CANADA**  
**Statement of Receipts & Expenditures**  
**For the year ended December 31, 2017**

	<b>2017</b>	<b>2018</b>	<b>2019</b>
	<b>Actual</b>	<b>Budget</b>	<b>Budget</b>
	<b>\$</b>	<b>\$</b>	<b>\$</b>
<b>RECEIPTS</b>			
<i>Presbyterians Sharing</i>	6,584,123	6,500,000	6,500,000
<i>Individual Presbyterians Sharing</i>	119,222	200,000	150,000
Income from Investments	261,768	380,000	330,000
Income from Estates	15,725	10,000	10,000
WMS Contributions	70,000	70,000	75,000
AMS Contributions	40,000	50,000	50,000
Income from Other Sources	59,944	30,000	30,000
Bequest Revenue	38,550	100,000	100,000
Gifts General Revenue	16,243	1,000	1,000
<b>Total Receipts</b>	<b>7,205,575</b>	<b>7,341,000</b>	<b>7,246,000</b>
<b>GENERAL ASSEMBLY / ASSEMBLY COUNCIL</b>			
General Assembly	299,460	300,000	295,000
Assembly Council/Committees	53,468	51,500	51,500
Assembly Council/Secretary's Office	645,280	646,500	651,500
Archives	13,474	16,000	16,000
<b>Total General Assembly/Assembly Council</b>	<b>1,011,682</b>	<b>1,014,000</b>	<b>1,014,000</b>
<b>LIFE AND MISSION AGENCY</b>			
Program Support and Administration	2,051,512	2,109,219	2,109,219
Ministry and Church Vocations	70,646	88,380	88,380
Stewardship and Planned Giving	146,680	140,758	140,758
Justice Ministries	70,886	74,600	74,600
Regional Resourcing	397,584	497,856	497,856
International Ministries	960,793	1,043,586	1,013,094
Communications	48,263	85,440	85,440
Canadian Ministries	1,294,798	1,626,912	1,580,153
<b>Total Life and Mission Agency</b>	<b>5,041,162</b>	<b>5,666,751</b>	<b>5,589,500</b>
<b>SUPPORT SERVICES</b>			
Administration	931,950	941,000	906,100
Human Resources	245	1,500	500
Building Maintenance	303,322	280,000	294,100
Missionary Residence	18,420	10,000	18,000
Financial Services	169,056	135,000	164,500
RDC – Sales	21	0	0
RDC – Resource Distribution	32,313	0	23,800
RDC – Printing	54,107	25,000	35,500
<b>Sub-Total</b>	<b>1,509,434</b>	<b>1,392,500</b>	<b>1,442,500</b>
Approved by GA – Colleges	807,000	700,000	700,000
<b>Total Support Services</b>	<b>2,316,434</b>	<b>2,092,500</b>	<b>2,142,500</b>
<b>TOTAL NET EXPENDITURES</b>	<b>8,369,278</b>	<b>8,773,251</b>	<b>8,746,000</b>
<b>NET EXPENDITURES IN EXCESS OF RECEIPTS</b>	<b>(1,163,703)</b>	<b>(1,432,251)</b>	<b>(1,500,000)</b>
Opening Balance Operating Fund	200,956	517,253	517,253
Net Transfer from Restricted Fund	1,480,000	1,432,251	1,500,000
<b>Closing Balance Operating Fund</b>	<b>517,253</b>	<b>517,253</b>	<b>517,253</b>

	2017 Actual \$	2018 Budget \$	2019 Budget \$
<b>Breakdown of Transfers from Restricted to Operating</b>			
Transfer from Restricted Fund to Operating Fund	1,080,000	1,082,251	900,000
Transfer from Stabilization Fund	200,000	150,000	300,000
Transfer from New Congregation Fund	200,000	200,000	300,000
	<b>1,480,000</b>	<b>1,432,251</b>	<b>1,500,000</b>

Note: RDC = Resource Distribution Centre

Note: The above statement is extracted from the audited Financial Statements for The Presbyterian Church in Canada, 50 Wynford Drive, Toronto, Ontario, M3V 1J7

2019 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 2020 to 2022

RECEIPTS	2020 \$	2021 \$	2022 \$
<i>Presbyterians Sharing</i>	6,300,000	6,200,000	6,100,000
<i>Individual Presbyterians Sharing</i>	150,000	150,000	150,000
Income from Investments	310,000	300,000	300,000
Income from Estates	10,000	10,000	10,000
WMS Contributions	70,000	70,000	70,000
AMS Contributions	50,000	50,000	50,000
Income from Other Sources	30,000	30,000	20,000
Bequest Revenue	100,000	100,000	100,000
Gifts General Revenue	1,000	1,000	1,000
Total Receipts	<b>7,021,000</b>	<b>6,911,000</b>	<b>6,801,000</b>
<b>TOTAL NET EXPENDITURES</b>	<b>8,500,000</b>	<b>8,400,000</b>	<b>8,300,000</b>
<b>NET EXPENDITURES IN EXCESS OF RECEIPTS</b>	(1,479,000)	(1,489,000)	(1,499,000)
<b>Opening Balance Operating Fund</b>	<b>517,753</b>	<b>438,753</b>	<b>349,753</b>
Transfer from Restricted Fund	1,400,000	1,400,000	1,400,000
<b>Closing Balance Operating Fund</b>	<b>438,753</b>	<b>349,753</b>	<b>250,753</b>
<b>Breakdown of Transfers Restricted to Operating</b>			
From Restricted Fund	1,000,000	1,000,000	1,000,000
From Stabilization Fund	200,000	200,000	200,000
From New Congregation Fund	200,000	200,000	200,000
	<b>1,400,000</b>	<b>1,400,000</b>	<b>1,400,000</b>

**THE PRESBYTERIAN CHURCH IN CANADA  
CONDENSED FINANCIAL INFORMATION  
AS AT DECEMBER 31, 2017**

NOTE: Statutory financial statements for the under noted entities, as reported on by independent auditors, are available through the Church Office of The Presbyterian Church in Canada, 50 Wynford Drive, Toronto, Ontario, M3C 1J7.

Anyone wishing to obtain a copy of the statutory financial statements or any information there from is requested to contact the CFO at the above address or by telephone 1-800-619-7301 or 416-441-1111 or by fax 416-441-2825.

- The Presbyterian Church in Canada (PCC)
- J. B. Maclean Bequest Fund\*
- The Presbyterian Church in Canada – Pension Fund
- The Presbyterian Church Building Corporation
- Knox College, Toronto
- The Presbyterian College, Montreal
- St. Andrew’s Hall, Vancouver
- Presbyterian Record Inc.\*
- Women’s Missionary Society\*

The following information has been extracted from the audited financial statements for each entity or a review engagement (\*).

**The Presbyterian Church in Canada  
Statement of Financial Position as at December 31, 2017**

	<b>Operating Fund</b>	<b>Restricted Funds</b>	<b>Endowment Funds</b>	<b>2017 Total</b>	<b>2016 Total</b>
	\$	\$	\$	\$	\$
<b>Assets</b>					
<b>Current assets</b>					
Cash	289,958	4,591,423	3,021,315	7,902,696	4,997,541
Accounts receivable	326,956	661,611	9,667	998,234	954,801
Accrued interest	-	188,727	145,563	334,290	321,198
Prepaid expenses and deposits	114,585	-	4,285	118,870	61,878
Loans/mortgages receivable – current	-	269,872	-	269,872	212,245
Executive staff mortgages receivable current	-	5,973	-	5,973	5,152
	<u>731,499</u>	<u>5,717,606</u>	<u>3,180,830</u>	<u>9,629,935</u>	<u>6,552,815</u>
<b>Investments</b>	-	51,378,420	40,595,099	91,973,519	92,959,745
<b>Loans/mortgages receivable</b>	-	1,638,005	-	1,638,005	1,726,471
<b>Executive staff mortgages receivable</b>	-	609,031	-	609,031	615,004
<b>Capital assets</b>	-	463,866	1,016,883	1,480,749	1,548,429
<b>Properties held for congregational use</b>	-	1,882,665	-	1,882,665	1,882,513
<b>Other assets</b>	-	-	12,000	12,000	12,000
	-	<u>55,971,987</u>	<u>41,623,982</u>	<u>97,595,969</u>	<u>98,744,162</u>
	<u>731,499</u>	<u>61,689,593</u>	<u>44,804,812</u>	<u>107,225,904</u>	<u>105,296,977</u>
<b>Liabilities and Fund Balances</b>					
<b>Current liabilities</b>					
Accounts payable and accruals	214,246	2,733,399	149,289	3,096,934	2,839,422
Gift annuities payable – current	-	186,940	-	186,940	204,157
	<u>214,246</u>	<u>2,920,339</u>	<u>149,289</u>	<u>3,283,874</u>	<u>3,043,579</u>
<b>Gift annuities payable</b>	-	2,251,839	-	2,251,839	2,315,080
	<u>214,246</u>	<u>5,172,178</u>	<u>149,289</u>	<u>5,535,713</u>	<u>5,358,659</u>
<b>Fund balances</b>	517,253	56,517,415	44,655,523	101,690,191	99,938,318
	<u>731,499</u>	<u>61,689,593</u>	<u>44,804,812</u>	<u>107,225,904</u>	<u>105,296,977</u>

**The Presbyterian Church in Canada**  
**Statement of Revenues and Expenses and Changes in Fund Balances**  
**for the year ended December 31, 2017**

	Operating Fund	Restricted Funds	Endowment Funds	2017 Total	2016 Total
	\$	\$	\$	\$	\$
<b>Revenues</b>					
<b>Contributions</b>					
<i>Presbyterians Sharing – congregations</i>	6,584,123			6,584,123	6,705,532
<i>Presbyterians Sharing – individuals</i>	119,222			119,222	102,700
Contributions for the work of L&M Agency	70,000			70,000	100,000
Women's Missionary Society					
Atlantic Mission Society	40,000			40,000	50,000
Presbyterian World Service & Development	-	3,482,977		3,482,977	3,547,578
Donations, bequests and gifts	70,518	1,958,276	96,284	2,125,078	1,539,817
Proceeds from dissolved congregations	-	2,794,522		2,794,522	790,713
	6,883,863	8,235,775	96,284	15,215,922	12,836,340
<b>Other revenues</b>					
Income from investments	261,768	3,980,627	1,764,919	6,007,314	5,827,616
Income from other sources	59,944	35,908	903,014	998,866	1,454,332
Gain on disposal on properties	-	-	-	-	507,344
	7,205,575	12,252,310	2,764,217	22,222,102	20,625,632
<b>Expenses</b>					
<b>Operating agencies</b>					
General Assembly and its Council	1,011,682	-	-	1,011,682	1,017,766
Life & Mission Agency	5,041,161	-	-	5,041,161	5,047,390
Support Services	1,509,435	-	-	1,509,435	2,001,794
	7,562,278	-	-	7,562,278	8,066,950
<b>Distributions and other</b>					
Fund distributions	-	11,044,050	853,366	11,897,416	11,621,976
Grants to colleges	807,000	-	-	807,000	850,000
Amortization of capital assets	-	117,454	86,081	203,535	231,137
	8,369,278	11,161,504	939,447	20,470,229	20,770,063
<b>Excess (deficiency) of revenues over expenses for the year</b>	(1,163,703)	1,090,806	1,824,770	1,751,873	(144,431)
<b>Balance – Beginning of year</b>	200,956	56,914,643	42,822,719	99,938,318	100,082,749
Interfund transfers					
Transfer pre-approved for operational use	1,480,000	(1,480,000)	-	-	-
Other	-	(8,034)	8,034	-	-
<b>Balance – End of year</b>	517,253	56,517,415	44,655,523	101,690,191	99,938,318

**The Presbyterian Church in Canada – J.B. Maclean Bequest Fund  
Statement of Financial Position as at December 31, 2017**

	<b>Operating Fund</b>	<b>Board Restricted Funds</b>	<b>McTavish Fund</b>	<b>2017 Total</b>	<b>2016 Total</b>
	<b>\$</b>	<b>\$</b>	<b>\$</b>	<b>\$</b>	<b>\$</b>
<b>Assets</b>					
<b>Current Assets</b>					
Cash and investment certificates	181,251	8,423	42,517	232,191	262,061
Accounts receivable	9,667	-	-	9,667	5,521
Inventory	845	-	-	845	1,525
Prepaid expenses and deposits	3,440	-	-	3,440	3,465
Due from Operating Fund	-	87,461	-	87,461	87,461
	<u>195,203</u>	<u>95,884</u>	<u>42,517</u>	<u>333,604</u>	<u>360,033</u>
<b>Portfolio Investments</b>	2,187,478	-	-	2,187,478	2,110,626
<b>Property and Equipment</b>	<u>1,016,883</u>	<u>-</u>	<u>-</u>	<u>1,016,883</u>	<u>1,021,153</u>
	<u>3,399,564</u>	<u>95,884</u>	<u>42,517</u>	<u>3,537,965</u>	<u>3,491,812</u>
<b>Current Liabilities</b>					
Accounts payable and accrued liabilities	69,660	-	-	69,660	86,582
Deferred revenue	79,633	-	-	79,633	92,302
Obligation owing to other funds	87,461	-	-	87,461	87,461
	<u>236,754</u>	<u>-</u>	<u>-</u>	<u>236,754</u>	<u>266,345</u>
Fund balances	3,162,810	95,884	42,517	3,301,211	3,225,467
	<u>3,399,564</u>	<u>95,884</u>	<u>42,517</u>	<u>3,537,965</u>	<u>3,491,812</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, 2017**

	<b>Operating Fund</b>	<b>Board Restricted Funds</b>	<b>McTavish Fund</b>	<b>2017 Total</b>	<b>2016 Total</b>
	<b>\$</b>	<b>\$</b>	<b>\$</b>	<b>\$</b>	<b>\$</b>
<b>Revenues</b>					
Revenue from Conference Centre	848,121	-	-	848,121	794,208
Investment income	463	56,195	-	56,658	65,458
Unrealized portfolio gains	86,030	-	-	86,030	68,413
Other revenues	55,718	16,555	-	72,273	108,607
	<u>990,332</u>	<u>72,750</u>	<u>-</u>	<u>1,063,082</u>	<u>1,036,686</u>
<b>Expenditures</b>					
Operating expenses	835,379	20,000	-	855,379	852,424
Other	48,766	(2,888)	-	45,878	50,038
	<u>884,145</u>	<u>17,112</u>	<u>-</u>	<u>901,257</u>	<u>902,462</u>
Excess (deficiency) of revenues over expenditures	106,187	55,638	-	161,825	134,224
Amortization/capitalization	86,081	-	-	86,081	84,633
Excess (deficiency) of revenues over expenditures	<u>20,106</u>	<u>55,638</u>	<u>-</u>	<u>75,744</u>	<u>49,591</u>
Inter-fund transfers	52,063	(52,027)	(36)	-	-
Fund balance, beginning of year	3,090,641	92,273	42,553	3,225,467	3,175,876
Fund balance, end of year	<u>3,162,810</u>	<u>95,884</u>	<u>42,517</u>	<u>3,301,211</u>	<u>3,225,467</u>

**The Presbyterian Church in Canada – Pension Fund**  
**Statement of Net Assets Available for Plan Benefits**  
**As at December 31, 2017**

<b>Assets</b>	<b>2017</b>	<b>2016</b>
	\$	\$
<b>Cash</b>	4,087,766	4,659,574
<b>Investments</b>	268,307,137	249,197,966
<b>Contributions and other receivables</b>	801,801	885,380
<b>Accrued interest and dividends receivable</b>	146,830	365,746
	<u>273,343,534</u>	<u>255,108,666</u>
<b>Liabilities</b>		
Accounts payable and accrued liabilities	305,547	277,283
<b>Net Assets Available for Plan Benefits</b>	<u><u>273,037,987</u></u>	<u><u>254,831,383</u></u>

**The Presbyterian Church in Canada – Pension Fund**  
**Statement of Changes in Net Assets Available for Plan Benefits**  
**For the year ended December 31, 2017**

	<b>2017</b>	<b>2016</b>
	\$	\$
<b>Increase in Assets</b>		
Contributions		
Employer – annual normal costs	1,135,334	1,232,255
Employer – special payments	5,460,879	6,008,945
Plan members	3,580,927	3,960,821
Interest and dividend income	13,778,559	12,453,437
Net realized and unrealized gains on investments	12,835,027	1,549,056
Change in unrealized gains on investments	(2,079,941)	6,363,143
Other income	13,266	12,565
	<u>34,724,051</u>	<u>31,580,222</u>
<b>Decrease in Assets</b>		
Benefit payments to retirees	12,956,122	12,362,194
Termination refunds	1,377,323	1,745,682
Administrative expenses	2,184,002	1,941,152
	<u>16,517,447</u>	<u>16,049,028</u>
Increase in net assets available for plan benefits during the year	18,206,604	15,531,194
<b>Net assets available for plan benefits – Beginning of year</b>	254,831,383	239,300,189
<b>Net assets available for plan benefits – End of year</b>	<u><u>273,037,987</u></u>	<u><u>254,831,383</u></u>

**Colleges  
Knox, Presbyterian and St Andrew's Hall  
As at December 31, 2017**

	Knox* College	Presbyterian College	St. Andrew's Hall	2017 Total	2016 Total
	\$	\$	\$	\$	\$
<b>Assets</b>					
Current assets	1,399,887	301,772	562,064	2,263,723	2,663,455
Loans receivable		23,928	75,000	98,928	99,766
Investments	25,807,905	2,356,961	13,557,635	41,722,501	37,179,127
Capital assets	4,052,127	888,128	8,478,908	13,419,163	14,062,523
<b>Total assets</b>	<b>31,259,919</b>	<b>3,570,789</b>	<b>22,673,607</b>	<b>57,504,315</b>	<b>54,004,871</b>
<b>Liabilities and Funds/Surplus Balances</b>					
Liabilities	4,631,983	556,867	7,195,279	12,384,129	11,756,951
Funds/surplus balances	26,627,936	3,013,922	15,478,328	45,120,186	42,247,920
<b>Total liabilities and fund/surplus balances</b>	<b>31,259,919</b>	<b>3,570,789</b>	<b>22,673,607</b>	<b>57,504,315</b>	<b>54,004,871</b>

Note:  
Excess of revenues over expenditures for the year

	44,100	(55,722)	797,917	786,295	(222,135)
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\*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, 2017**

	2017	2016
	\$	\$
<b>Assets</b>		
Cash	48,068	391,945
Accounts receivable and Other assets	(8,344)	1,972
Due from The Presbyterian Church in Canada		
Investments	-	-
Other assets	-	29,277
Capital assets	-	-
	<b>39,724</b>	<b>423,194</b>
<b>Liabilities and Surplus</b>		
<b>Liabilities</b>		
Accounts payable and accruals	132,405	517,241
Due to Presbyterian Church in Canada		
Subscriptions paid in advance	-	-
	<b>132,405</b>	<b>517,241</b>
<b>Surplus</b>	<b>(92,681)</b>	<b>(94,047)</b>
	<b>39,724</b>	<b>423,194</b>

**Presbyterian Record Inc.  
Statement of Revenues, Expenditures and Surplus  
For the year ended December 31, 2017**

	2017	2016
	\$	\$
<b>Revenues</b>	7,231	687,840
<b>Expenditures</b>		
Production	511	226,209
Operating	5,354	1,083,235
	<b>5,865</b>	<b>1,309,444</b>
Excess (Deficiency) of revenues over expenditures	1,366	(621,604)
Surplus – Beginning of year	(94,047)	527,557
Surplus – End of year	(92,681)	(94,047)

**The Presbyterian Church in Canada  
Women's Missionary Society  
Statement of Financial Position  
As at December 31, 2017**

	2017 \$	2016 \$
<b>Assets</b>		
Cash	207,067	315,455
Accounts receivable	1,095	12,935
Prepaid expenses	5,679	150
Investments	989,748	972,179
	<u>1,203,589</u>	<u>1,300,719</u>
<b>Liabilities and Fund Balances</b>		
Accounts payable and accrued liabilities	25,202	12,317
Deferred revenue	12,874	28,574
Glad Tidings subscription paid in advance	24,300	26,294
	<u>62,376</u>	<u>67,185</u>
<b>Trust Funds</b>	<u>1,141,213</u>	<u>1,233,534</u>
	<u><u>1,203,589</u></u>	<u><u>1,300,719</u></u>

**The Presbyterian Church in Canada  
Women's Missionary Society  
Statement of General Fund's Revenues, Expenditures and Fund Balance  
For the year ended December 31, 2017**

	2017 \$	2016 \$
<b>Revenues</b>		
Synodical givings	270,700	301,598
Legacies received – unrestricted	5,400	8,260
Glad Tidings subscriptions	33,119	32,847
Individual gifts	4,378	21,073
Canadian periodical grant	48,563	27,283
Life membership	100	662
Arise ministries	5,734	(884)
Guatemala	4,065	(3,799)
Haiti	5,583	-
Tumekutana	19,700	-
Haiti trip 2018	9,806	-
Winnipeg Inner City Mission	256	-
Kenora Fellowship Centre	7,388	-
Maternal health	100	310
Interest and other	1,800	2,137
	<u>416,692</u>	<u>389,487</u>
<b>Expenditures</b>		
Life and Mission Agency	70,000	100,000
Salaries and benefits	187,528	186,723
Administration	73,032	67,169
Glad Tidings expenses	25,729	39,649
Council meeting	36,716	11,714
Grants	1,455	1,510
	<u>394,460</u>	<u>406,765</u>
<b>Excess (deficiency) of revenue over expenditures for the year</b>	<u>22,232</u>	<u>(17,282)</u>
<b>Transfer from (to) Internally Restricted and Endowment Fund</b>	(22,232)	17,282

## ATLANTIC MISSION SOCIETY

To the Venerable, the 144th General Assembly:

The Atlantic Mission Society continues with God's grace to support mission endeavours of The Presbyterian Church in Canada. We continue to be blessed with members who are committed and dedicated to serve and support mission with love.

Our 141st annual meeting was held in beautiful Cape Breton, hosted by the Presbyterial of Cape Breton, with worship at St. Andrew's Church, Sydney Mines, and St. Giles Church, North Sydney; meetings, banquet and fellowship time were held at Hotel North, North Sydney. There were 85 members in attendance representing all presbyterials. The planning committee is commended for the hard work of bringing all these communities together to provide a very successful joy filled meeting.

Kathleen MacIsaac, our guest speaker, gave highlights of her Youth Mission Trip to Ghana. It was inspiring to hear about her experience and see her slides and display items; she made her trip come to life for those in attendance.

The Rev. Ian Ross-McDonald, General Secretary of the Life and Mission Agency, Ms. Janet Brewer, President of the WMS, the Rev. Dr. Glen Davis, Presbyterian College, and Mr. Rob Griffiths, AMS Vice-President, all brought messages that inspired us to the realization that mission work in the church is on-going but in new ways.

The membership is made up of 68 auxiliaries, 603 members and 145 associate members. While our membership is declining, the enthusiasm and support for mission remains and for this we give thanks.

With the decline in membership there is also a decline in giving, but we are blessed by the continued support to mission of our members. We donated \$50,000 to The Presbyterian Church in Canada. We continue to support overseas projects in places such as Guatemala, India and Syria, as well as many projects here at home. Our Men's Project gave \$1,300 to the First Nations Youth, Burnt Church, New Brunswick, and \$2,339 to the Presbyterian College Refurbishing in the first year of their two-year project. Bursaries of \$600 each were awarded last fall to students studying for the ministry: Katie MacIntosh and Bonnie Langille from Pictou Presbyterial, and Kathryn Parks from Miramichi Presbyterial. We continue to keep these students in our prayers as they pursue their studies. We support the three camps within our region and funds were provided for a Youth in Mission participant.

This is a very special year for *The Presbyterian Message* as we celebrate our 125th anniversary of the publication. In February, 1893, a committee met in Truro, Nova Scotia, that resulted in an eight-page publication, five by six and one half inches in size and priced at one cent per month, to be known as *The Message*. *The Message* has survived the difficult days of a world at war and Church Union. In 1925, *The Message* was briefly lost to the newly-formed United Church of Canada but soon reappeared as *The Presbyterian Message*.

From our first editor, Mrs. Robbins, to our present and eleventh editor, Joan Cho, there have been many changes to *The Message* but the purpose remains the same. With a circulation of 1,000 subscriptions, we have now combined the December and January issues, reducing *The Message* from ten issues a year to nine to help reduce costs. In this new digital world, with the demise of many publications and the increasing cost of publishing, we need to be open to new and creative ways to fund *The Message* so that it can continue for many more years. The affection that early subscribers held for *The Message* is still very much present.

Auxiliaries use a variety of materials for group mission studies including but not limited to Stories of Mission, Sowing Seeds of Hope, Mission Moment, and articles from *Glad Tidings* and *The Message*. Auxiliaries use Fall Rally or Presbyterial retreats as a time of fellowship and mission study. Discovery Days (held every two years) is a time to do mission in a fun learning environment as we encourage members in the important work of mission. Auxiliaries support many denominational projects along side projects in their local area as we reach out to do God's mission in our world. Mission Awareness Sunday, prepared by our members, is a time to bring awareness to our local congregations of the important mission work being done by AMS groups and to encourage others to become involved.

The AMS is making use of the strategic plan of The Presbyterian Church in Canada, incorporating the vision statement into our events. This year “Empowered by the Spirit” was the theme of Discovery Days and of Mission Awareness Sunday. We know that as we go forward, we are empowered by the Spirit to do God’s work of bringing God’s message of love and caring to his people.

Linda MacKinnon  
President

### COMMITTEE ON BILLS AND OVERTURES

To the Venerable, the 144th General Assembly:

The Committee on Bills and Overtures is one of the committees proposed by the Committee on Business and 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. Book of Forms section 308 describes the responsibilities of this committee. In short, it receives documents transmitted to the Assembly, such as unrefereed overtures, petitions and appeals. It then prepares recommendations proposing how the Assembly might deal with them.

This year the committee considered 13 unrefereed overtures and one appeal. A referral is proposed in each case apart from Overture No. 18 (Recommendation No. 9) and Overture No. 21 (Recommendation No. 11). Please note that Overture Nos. 12 and 13, which are almost identical in content, are addressed together by Recommendation No. 4. The recommendation regarding the appeal includes guidance for the appointment of a special commission and the preparation of terms of reference for the commission.

The Committee on Bills and Overtures proposes the following recommendations:

**Recommendation No. 1** (adopted, p. 15)

That the prayer of Overture No. 9, 2018 (p. 492) re granting vote for young adult representatives be referred to the Assembly Council in consultation with the Clerks of Assembly.

**Recommendation No. 2** (adopted, p. 15)

That Overture No. 10, 2018 (p. 493) re funding for the Native Ministries Endowment Fund be referred to the Assembly Council in consultation with the Life and Mission Agency (Justice Ministries and Canadian Ministries).

**Recommendation No. 3** (adopted, p. 15)

That Overture No. 11, 2018 (p. 493) re support for Truth and Reconciliation Commission Call to Action No. 57 be referred to the Life and Mission Agency (Justice Ministries).

**Recommendation No. 4** (adopted, p. 15, referred to Special Committee of Former Moderators, p. 26)

That Overture Nos. 12 (p. 494) and 13 (p. 494–95), 2018 re “Where from Here”, a suggested option D, be referred to the Assembly Council in consultation with the Committee on Church Doctrine and the Life and Mission Agency.

**Recommendation No. 5** (adopted, p. 15)

That Overture No. 14, 2018 (p. 495) re relocating the national office within the Presbytery of Hamilton be referred to the Assembly Council.

**Recommendation No. 6** (adopted, p. 15)

That Overture No. 15, 2018 (p. 496) re workplace harassment be referred to the Life and Mission Agency.

**Recommendation No. 7** (adopted, p. 15)

That Overture No. 16, 2018 (p. 496) re congregational dollar base calculation be referred to the Assembly Council in consultation with the Life and Mission Agency (Stewardship and Planned Giving).

**Recommendation No. 8** (adopted, p. 15)

That Overture No. 17, 2018 (p. 497) re ministry and mental health be referred to the Life and Mission Agency (Ministry and Church Vocations).

**Recommendation No. 9** (adopted, p. 15)

That Overture No. 18, 2018 (p. 497) re mandatory interim ministry during vacancy be not received.

**Recommendation No. 10** (adopted, p. 15)

That Overture No. 19, 2018 (p. 498–500) re statistical report re “missionary and benevolent purposes” be referred to the Assembly Council in consultation with the Life and Mission Agency (Stewardship and Planned Giving).

**Recommendation No. 11** (adopted, p. 15)

That Overture No. 20 (p. 500–01) re endorsing the Joint Statement on Physical Punishment of Children and Youth be referred to the Life and Mission Agency.

**Recommendation No. 12** (adopted, p. 15)

That Overture No. 21 (p. 501) re the Rev. Robert J. Calder be not granted.

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

That Appeal No. 1, 2018 (p. 501) re the Session of Mimico Church, against the decision of the Presbytery of West Toronto, be referred to a special commission of the Assembly, consisting of five members plus the Clerks of Assembly as consultants, and that the commission’s terms of reference be prepared by the Assembly’s Committee on Terms of Reference (see p. 37–38).

Alex Bisset  
Convener

**COMMITTEE ON BUSINESS**

To the Venerable, the 144th 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 Complex of Wilfrid Laurier University on Monday from 8:30 a.m. to approximately 12:00 noon, Monday from 2:00 p.m. to approximately 5:00 p.m., Monday from 7:00 p.m. to approximately 9:30 p.m., Tuesday from 8:30 a.m. to approximately 12:00 noon, Tuesday from 2:00 p.m. to approximately 5:00 p.m., Tuesday from 7:00 to approximately 9:30 pm, Wednesday 8:30 a.m. until the completion of business of the Assembly.

**AGENDA**

The agenda for this General Assembly is structured quite differently from previous years. Each sederunt will begin with worship. There will also be opportunities of expressions of worship during the sederunts. Each committee of the Assembly will present and complete its report without having to return for further discussion. However, it is always possible to adjourn the debate/discussion of the report and take it up later. There will be orders of the day identified for particular events during the Assembly.

The Assembly Council, as outlined in its report, explored and used a process for consensus-building decision-making that could also be used at the General Assembly. It is recommended that the General Assembly use this process during the Monday evening sederunt. There are orientation materials and a flowchart of this process in the Book of Reports. An orientation on the process will be held on Monday evening at the Assembly.

**Recommendation No. 3** (adopted, p. 11)

That the agenda for Sunday and Monday be approved as printed.

**Recommendation No. 4** (adopted, p. 11)

That the consensus-building decision-making process be used during the fourth sederunt on Monday evening.

**Recommendation No. 5** (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. 6** (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.

**AGENDA DOCUMENTATION**

The Book of Reports distribution is in early May and it contains various documents for the General Assembly. There are, however, some documents that were not ready for this circulation of the Book of Reports. Such reports will be in the final pdf version of the Book of Reports that will be posted on the website just prior to the General Assembly. Printed copies for those who purchased a Book of Books will be distributed at registration.

**Motion Sheets**

Copies of yellow motion sheets will be available from the Business Committee table that are to be used for amendments, procedural motions or additional motions. Commissioners are asked to print legibly and to submit these to the Business Committee.

**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. 7** (adopted, p. 11)

That any request for permission to distribute handouts to the General Assembly be directed through the Business Committee.

**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, to prepare their reports for the initial circulation of the Book of Reports, and to be ready for the first sederunt of the Assembly.

Below is the list of committees and the membership proposed for this General Assembly.

**Recommendation No. 8** (adopted, p. 11)

That the committees of the Assembly be constituted as follows:

**Committee on Bills and Overtures**

Convener: the Rev. W. Alexander Bisset

Clerks of Assembly: the Rev. Stephen Kendall, the Rev. Donald G.A. Muir

Commissioners who are clerks of presbytery or synod: the Rev. Kent E. Burdett, the Rev. Peter G. Bush, the Rev. Reid Chudley, the Rev. Seong-Keun (Richard) Kim, the Rev. George S. Malcolm, the Rev. Dr. P.A. (Sandy) McDonald.

**Committee on Business**

Convener: the Rev. Mark R. McLennan

Members: Mr. Donald J. Bartlett, the Rev. Dr. Aubrey J. Botha, Ms. Grace-ann McIntyre, the Rev. Patricia L. Van Gelder

**Committee to Confer with the Moderator**

Convener: the Rev. Peter G. Bush

A Clerk of the General Assembly

Members: the Rev. Dr. P.A. (Sandy) McDonald, the Rev. Chuck (Sang Hyuk) Moon, Ms. D. Anne Phillips, Ms. Connie M. Wardle

**Committee on Courtesies and Loyal Addresses**

Convener: the Rev. Laurie Deacon

Members: the Rev. Sampson Afoakwah, the Rev. Janet Ryu-Chan, Ms. Carol Stymiest

**Committee to Examine the Records**

Convener: Mr. Verne Gilkes

Members: the Rev. John A. Green, Ms. Mary Mikkelson, the Rev. Joyce Yanishewski

**Committee on Remits** (note: this committee was not required this year)

**Committee on Roll and Leave to Withdraw**

Convener: the Rev. John R. Wilson

Members: Mr. Terry G. Hagen, Ms. Marlene M. Phillips, the Rev. Dr. Mona Scrivens

**Committee on Terms of Reference**

Convener: Ms. Cheryl E. Weeks

Members: the Rev. Bradford E. Blaikie, the Rev. Dr. J. Mark Lewis, Ms. Moira Robson

**LEAVE TO SIT**

**Recommendation No. 9** (adopted, p. 11)

That the Committee to Nominate, 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.

**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. (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.

**OVERTURES**

**Referred Overtures**

Referred overtures 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 eight 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 General Assembly arrangements (referred to Assembly Council and General Assembly Office, p. 488, 216-17, 36)
- No. 2 from the Presbytery of Winnipeg re resources to assist in responding to opioids crisis (referred to Life and Mission Agency Committee (Justice Ministries), p. 488, 351–60, 13)

- No. 3 from the Presbytery of Winnipeg re dialogue with the Presbyterian Church in Taiwan on the rights of Indigenous people (referred to International Affairs Committee to consult with Clerks of Assembly and Life and Mission Agency Committee (Justice Ministries and International Ministries), p. 488, 294-95, 22)
- No. 4 from the Session of Elmwood Avenue, London, Ontario re ruling elders and police checks (referred to Life and Mission Agency Committee, p. 489, 299, 13)
- No. 5 from the Presbytery of Edmonton-Lakeland re freedom of conscience and action re matters concerning human sexuality (referred to Committee on Church Doctrine and Life and Mission Agency Committee, p. 490, 249, 23, 490, 455, 26)
- No. 6 from the Presbytery of Winnipeg re adopting protocol of 2014 re Forced Labour Convention 1930 (referred to Life and Mission Agency Committee (Justice Ministries), p. 490-91, 368-69, 14)
- No. 7 from the Presbytery of Brandon re vacant congregations' contributions to the pension plan (Referred to Pension and Benefits Board, p. 491, 439-40, 16)
- No. 8 from the Session of St. Andrew's, Moncton, New Brunswick re recreational use of marijuana (referred to Committee on Church Doctrine, p. 491-92, 249, 23)

### **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 296.3) This committee's report is found at p. 231-32. There are 12 unreferred overtures (Nos. 9 to 20) and the texts of these overtures are on p. 492-501.

### **Names to be placed on the Constituent Roll**

There is one request for a name to be placed on the constituent roll that is found on p. 501.

### **Overtures received after April 1**

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 is outlined in the Book of Forms section 296.3. 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.

### **PETITIONS, REFERENCES, CORRECTIVE CASES AND APPEALS**

There is an appeal from the Session of Mimico Church against the decision of the Presbytery of West Toronto.

There are no petitions, references or corrective cases or for this Assembly.

### **NOMINATIONS FOR MODERATOR OF GENERAL ASSEMBLY AND POSITIONS**

The report noting the submission of nominations submitted by presbyteries for the Moderator of the General Assembly or any position for which presbyteries submitted nominations which is normally received for information will now be presented through the Business Committee's report to the Assembly. The Nominations report this year contains the submissions for the Moderator of the General Assembly (see p. 435)

#### **Recommendation No. 12** (adopted, p. 11)

That the Nominations report be received for information.

### **SPECIAL COMMITTEE RE PENSION SOLVENCY**

In 2015, the General Assembly appointed the Special Committee re Pension Solvency to deal with the ongoing solvency funding requirement of The Presbyterian Church in Canada Pension Plan. (A&P 2015, p. 483-84, 21) This committee was appointed to a term from November 2015 to November 2017. It presented reports to the 2016 and 2017 General Assemblies. In its final report there was not a recommendation to discharge the committee, therefore through this Business Committee report to the Assembly a note of appreciation is offered for the work of the special

committee. The committee membership represented the Pension and Benefits Board, the Assembly Council and the church-at-large with the Rev. Cameron Bigelow as convener. This committee's work was aided by the previous CFO, Stephen Roche, prior to his retirement and afterwards by Oliver Ng, the current CFO. Mr. Murray Gold and Ms. Lesa MacDonald of Koskie Minsky, the legal firm, provided necessary grounding to the committee for its approach to the Ontario Government legislative and pension agencies.

**Recommendation No. 13** (adopted, p. 11)

That the Special Committee re Pension Solvency Funding be discharged with thanks.

The Pension and Benefits Board continues to monitor the ongoing solvency requirements of the pension plan as outlined in their report to the Assembly (see p. 436-37).

**THE PRESBYTERIAN RECORD INC.**

Since the *Presbyterian Record* ceased publication in 2016, there is no report from the Board of Directors of The Presbyterian Record Inc. to this Assembly.

**NOTICES OF MOTION**

I give notice that, at a future sederunt, I will move or cause to be moved that the terms of reference for the Special Committee re Listening (LGBTQI People) be reconsidered (Special Committee re Listening, Rec. Nos. 1 and 2, p. 461-62, 27).

I give notice that, at a future sederunt, I will move or cause to be moved that the terms of reference of the Committee to Nominate Standing Committees be reconsidered (Committee to Nominate Standing Committees, Rec. No. 3, p. 435, 35).

I give notice that, at a future sederunt, I will move or cause to be moved that constitution of The Presbyterian Church in Canada Pension Plan be reconsidered (Pension and Benefits Board, Rec. No. 2, p. 438, 16).

I give notice that, at a future sederunt, I will move or cause to be moved that bylaws of The Presbyterian College be reconsidered (Presbyterian College, Board of Governors, Rec. No. 2, p. 476, 16).

Mark McLennan  
Convener

**COMMITTEE ON CHURCH DOCTRINE**

To the Venerable, the 144th General Assembly:

Just as Reformed worship begins with confession, so too does this report. The Committee on Church Doctrine has failed to live up to our own recommendation to “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.” (A&P 2017, p. 479) In our seeking we have found conflict not peace, discord not unity. At the most obvious level, this report contains recommendations that were opposed by the views of a significant minority. For the first time since the introduction of overtures addressing human sexuality in 2015, the Committee on Church Doctrine is not presenting a unified voice for the General Assembly to consider, nor are we making any recommendations with the Life and Mission Agency (Justice Ministries) as we have in the past.

Many will analyze this conflict in political terms. One side against another. This would be entirely correct. The General Assembly and its committees, including the Committee on Church Doctrine, are part of the Presbyterian polity. This is the way that we have decided to structure our life together. We can and should lament the polarized binary, but we also cannot lose sight of the fact that the system is one of our own design and therefore one in which we have our own agency.

Our political analysis, however, could blind us to two other important angles. First, all members of the Committee on Church Doctrine are disciples of Jesus Christ. They are all simultaneously both sinner and justified, an individual who sins and an agent of grace. Each is imperfectly following the way, the truth and the life, Jesus Christ. Make no mistake, members of the committee

have wounded each other as they have attempted to discern the will of God. On the other hand, make no mistake that each member undertook their actions because they believed it was the right and good thing to do. As individuals, this conflict was not our intent but we must own it and work towards individual and collective reconciliation. Some will only see malicious intent on the part of others but this does not do justice to the fact that all members have worked together for good in the past. The warning is not that there is malicious intent but that good intentions are not a sufficient guard against conflict.

Second, a focus on the political nature of this conflict obscures that there is a very personal dimension to this. We are brothers and sisters in Christ. We are more than a “side” or a “position”. We sit at table together, both as we deliberate but even more poignantly as we seek God in the life, death and resurrection of Jesus Christ in the bread and wine of communion. “This is my body, offered for you” are the very personal words we say to each other as we reach out with the bread of life. In Jesus Christ, we are seen and heard, we are served and delighted in. In turn, as a Christian community, we are to see and hear, to serve and delight, in and for each other. At times politics and positions can obscure the face of the other, to deaden our ears to the individual voice, and therefore make it difficult for us to serve and delight in each other.

Some may find irony in the fact that we also offer for the General Assembly’s consideration some thoughts on the unity of the Church. Even in conflict we must continue to seek the unity of the church. What we have put before the church is our own wrestling and we pray that it might help the church discern what God is doing within The Presbyterian Church in Canada. As the Committee on Church Doctrine has failed to find a unity of spirit on the matter of human sexuality, it should not serve as an excuse for the General Assembly to follow likewise. It is our hope and prayer that our work might help the church transcend our differences and find a unity rooted in our one God, one Lord, one Spirit.

## **HUMAN SEXUALITY**

The section of the committee’s report on human sexuality is found in the report, *Sexuality Overtures*, see p. 444–52.

## **ON THE QUESTION OF UNITY AND DIVERSITY**

### **Introduction**

Jesus prayed for his disciples, “The glory that you have given me I have given them, so that they may be one, as we are one, I in them and you in me, that they may become completely one, so that the world may know that you have sent me and have loved them even as you have loved me.” (John 17:22–23) The Apostle Paul echoed that prayer in his letter to the Romans: “May the God of steadfastness and encouragement grant you to live in harmony with one another, in accordance with Christ Jesus, so that together you may with one voice glorify the God and Father of our Lord Jesus Christ.” (Romans 15:5–6) This fulfills God’s promise given through Jeremiah, “They shall be my people, and I will be their God. I will give them one heart and one way, that they may fear me for all time, for their own good and the good of their children after them.” (Jeremiah 32:38–39)

What does the “unity of the church” mean? There are at least three distinct meanings for the phrase. There is the unity of the holy catholic church; there is the unity of The Presbyterian Church in Canada; and there is the unity of an individual congregation. Each is important in our present debate.

The section of John Calvin’s *Institutes* dealing with the Christian life begins with a chapter entitled “The True Church, With Which As the Mother of All the Godly We Must Keep Unity”. Calvin notes God gathers God’s children to the church “not only that they may be nourished by her help and ministry as long as they are infants and children, but also that they may be guided by her motherly care until they mature and at last reach the goal of faith.” Calvin adds God has arranged things so that “for those to whom [God] is Father the church may also be Mother”. (*Institutes*, 4.1.1, Battles translation).

Further, Calvin argued, apart from the church “one cannot hope for any forgiveness of sins or any salvation, as Isaiah (Isaiah 37:32) and Joel (Joel 2:32) testify. Ezekiel agrees with them when he declares that those whom God rejects from heavenly life will not be enrolled among God’s people. (Ezekiel 13:9) On the other hand, those who turn to the cultivation of true godliness are said to inscribe their names among the citizens of Jerusalem. (cf. Isaiah 56:5; Psalm 87:6) For this reason,

it is said in another Psalm: “Remember me, O Jehovah, with favour toward thy people; visit me with salvation: that I may see the well-doing of thy chosen ones, that I may rejoice in the joy of thy nation, that I may be glad with thine inheritance.” (Psalm 106:4–5; cf. Psalm 105:4, Vg., etc.) By these words God’s fatherly favour and the especial witness of spiritual life are limited to his flock, so that it is always disastrous to leave the church. (*Institutes*, 4.1.4)

In this sense, Calvin agrees with Cyprian: “No one can have God as Father who does not have the church as Mother.” The Westminster Confession of Faith, one of the Presbyterian Church’s historic subordinate standards, builds on this, calling the “visible church, which is also Catholic or universal under the gospel (not confined to one nation, as before under the law)...the kingdom of the Lord Jesus Christ, the house and family of God, out of which there is no ordinary possibility of salvation.”

This gives Reformed Christians a strong commitment to unity in the visible church. Even though the “purest churches under heaven are subject both to mixture and error; and some have so degenerated, as to become no churches of Christ...” somewhere there is one that does deserve our allegiance and membership: “Nevertheless, there shall be always a church on earth to worship God according to His will.” (Westminster Confession of Faith, Chapter XXV)

Living Faith is clear about the church’s unity: “The church is one. It is one family under God whose purpose it is to unite all people in Jesus Christ.” (Living Faith 7.1.2) The 2004 study resource *A Catechism for Today* declares “the church is essential to Christian belief and practice. The church is holy in that it is set apart by God to be a chosen people in the world. The church is catholic in that it is universal, including all people of all time who affirm the Christian faith. To belong to a congregation is to belong to the holy catholic church.” (Question 68)

This has echoes of the historic Reformed standard The Second Helvetic Confession which describes the importance of the church this way, “but we esteem fellowship with the true church of Christ so highly that we deny that those can live before God who do not stand in fellowship with the true church of God, but separate themselves from it. For as there was no salvation outside Noah’s ark when the world perished in flood; so we believe that there is no certain salvation outside Christ, who offers himself to be enjoyed by the elect in the church; and hence we teach that those who wish to live ought not to be separated from the true church of Christ.” (The Second Helvetic Confession, Chapter XVII)

### **The Church and Unity in the Bible**

The New Testament talks about the church in two ways. On the one hand, church describes the universal body of Christ. Summarizing passages on this aspect of the church, the Westminster Confession of Faith says this universal body “is invisible [and] consists of the whole number of the elect, that have been, are, or shall be gathered into one, under Christ the Head thereof.” (Westminster Confession of Faith, Chapter XXV) This unity of this church is described in, for example, Ephesians 4: “There is one body and one spirit, just as you were called to the one hope of your calling, one Lord, one faith, one baptism, one God and Father of all, who is above all and through all and in all,” (Ephesians 4:4–6)

On the other hand, church also describes the particular gathering or congregation of believers in a specific place. Disruptions of these local communities is the focus of passages like Paul’s rebuke to the Christians in Corinth: “For as long as there is jealousy and quarrelling among you, are you not of the flesh, and behaving according to human inclinations?”. (1 Corinthians 3:3) Defending the unity of the church in this sense involves calling people to work together in harmony, as Paul taught the Philippians: “Do all things without murmuring and arguing, so that you may be blameless and innocent, children of God without blemish in the midst of a crooked and perverse generation, in which you shine like stars in the world.” (Philippians 2:14–15)

As much as Jesus urged his disciples to seek peace and unity (Matthew 18:21–22) and prayed that they might stay united after his death (John 17:11), unity was to be a major challenge for the early church. One of the greatest disagreements was over the inclusion of the Gentiles. It was a dispute between those who felt that new converts to the way of Christ should follow the laws of the Old Testament and those who felt the law no longer applied. (Acts 15:1–11) Paul addresses this debate in his letter to the Romans, arguing that the grace of God experienced in Jesus Christ was sufficient for salvation. (Romans 4:13–25) This was a radical position for it marked a departure away from

laws that, up until that point, were the bedrock of faith in God: including circumcision and dietary restrictions.

Defending the unity of the church universal involves remembering God “has made known to us the mystery of his will, according to his good pleasure that he set forth in Christ, as a plan for the fullness of time, to gather up all things in him, things in heaven and things on earth.” (Ephesians 1:9–10) In this global intention, God is gathering into the eternal city “a great multitude that no one could count, from every nation, from all tribes and peoples and languages, standing before the throne and before the Lamb, robed in white, with palm branches in their hands.” (Revelation 7:9) Growing in this unity means mutually remembering, as, for example, the Ephesians were urged to remember, “the way you learned Christ! For surely you have heard about him and were taught in him, as truth is in Jesus. You were taught to put away your former way of life, your old self, corrupt and deluded by its lusts, and to be renewed in the spirit of your minds, and to clothe yourselves with the new self, created according to the likeness of God in true righteousness and holiness.” (Ephesians 4:20–24)

The New Testament shows evidence of particular congregations working together to care for each other in God’s grace. For example, Paul took up a collection from the churches in Asia minor to care for the suffering Christians in Jerusalem. He was able to do this because the church at Antioch commissioned him and Barnabas as missionaries to plant and strengthen churches through the region.

### **A History of Unity**

The apostolic church struggled to agree on the essential tenets of Christianity. The first attempts were called “Rules of Faith” and Irenaeus and Tertullian cited a very early one, the Roman symbol, in their letters in the 2nd century. The earliest surviving text of this simple statement dates from 340:

I believe in God the Father almighty;  
and in Christ Jesus His only Son, our Lord,  
Who was born from the Holy Spirit and the Virgin Mary,  
Who under Pontius Pilate was crucified and buried,  
on the third day rose again from the dead,  
ascended to heaven, sits at the right hand of the Father,  
whence He will come to judge the living and the dead;  
and in the Holy Spirit, the holy Church,  
the remission of sins, the resurrection of the flesh, the life everlasting.

Between 313, when Constantine stopped the persecution of Christians, and 380, when Christianity became the official religion of the Roman Empire, emperors called ecumenical councils to define more fully the essentials of the faith. Constantine himself convened the First Council of Nicaea in 325. They produced the Nicene Creed, which the First Council of Constantinople amended in 381. That still failed to settle the question of essential tenets to unify the church. This quest for unity was not simply an intellectual exercise. Some of the opposition to false doctrines was violent and brutal. It would not be the last time church leaders used force to silence dissent and create a form of unity.

Some of these councils were troubled by the “filioque” clause in the section of the Nicene Creed discussing the Holy Spirit.

I believe in the Holy Spirit, the Lord, the giver of life, who proceeds from the Father  
and the Son, who with the Father and the Son is adored and glorified...

They believed that the Spirit, like the Son, proceeded only from the Father. This is still an important division between contemporary Christians in the eastern and western traditions. The simpler Apostles Creed, based on the Roman symbol, came into use after the council in Milan in 389. It simply says “I believe in the Holy Spirit” and was something both east and west could affirm.

As the church planted deeper roots in distinct cultures, organizational unity between congregations who had different attitudes, languages, habits and so on became more and more difficult. Eventually, the Great Schism of 1054 cemented the division between the Latin and Greek churches. The Orthodox tradition splintered into eastern and oriental traditions. In the west, the

Catholic tradition fractured during the Protestant Reformation into national churches like the Church of England, into theologically-oriented churches like the Anabaptist movements, and into churches characterized by both like the Dutch Reformed Church. What does the unity of the church mean with regard to these bodies?

### **The Presbyterian Church in Canada's History**

The Presbyterian Church in Canada today is the continuing presence of a tradition central to early Canada. The largest group in that tradition was Presbyterians from Scotland who served in the British army or were traders and settlers. These people belonged to synods connected to churches in Scotland created by divisions in the 16th and 17th centuries. There were also some Irish Presbyterians connected with those same synods in Scotland, French Huguenots and Presbyterians from the United States, some of whom came north after the American Revolution and some of whom were Dutch Reformed from New York.

In the second half of the 19th century, the first ecumenical movement within the Protestant churches in North America began to bring various related denominations into larger groups. In 1861, the merger of the Canadian synods of the Free Church of Scotland and the United Presbyterian Church formed the Canada Presbyterian Church. In 1867, the groups in the Maritimes associated with the Church of Scotland merged to become the Synod of the Presbyterian Church of the Maritime Provinces of British North America. In 1875, these two bodies and the Presbyterian Church of Canada formed The Presbyterian Church in Canada. For 50 years this new denomination grew and developed with an active overseas mission program.

But uniting groups of the same tradition was not the only concern of the ecumenical movement. Discussions grew about the possibility of uniting all Canadian Protestants as the new territories were being developed. The Presbyterians, Methodists, Congregationalists, Anglicans and Baptists were all part of that discussion. A plan was put to a vote in the Methodist, Congregationalist and Presbyterian churches in late 1924 and into 1925. The dramatic story of the vote for union in the 1925 General Assembly and the resistance of 79 commissioners and their supporters is well known. Those who resisted union were divided between the descendants of the Church of Scotland and of the Free Church of Scotland traditions. These two groups have lived together for almost a century, creating a denomination for which theology is important but sometimes divisive.

Between 1925 and 1939, the new United Church of Canada and the "Continuing Presbyterians" were in constant and widespread battles over the politics of the division, the theology of the division and the property both of the old Presbyterian Church and the individual congregations who were allowed to vote whether to take their congregation into union or not. Families were divided.

In the centres of Canadian cities, churches that had once been Methodist and some that were Presbyterian became united while the dissenting remnants of Presbyterian churches had to find buildings to buy or rent or build new. Lawsuits proliferated. Finally, in 1939, many of the property issues, and even the name of The Presbyterian Church in Canada, were settled by an act of Parliament. However, the effects of the church union issue continue.

New ministers for the continuing Presbyterian churches were recruited from Scotland and Ireland. After the war, The Presbyterian Church in Canada grew and (to some extent) diversified with immigration from Britain and Holland and then, after the 1956 rising, from Hungary. More recently, immigration from countries where missionaries were active has added to the cultural diversity of the denomination. This diversity and the 78 years that have passed since the chaos of church union has dimmed the sense of loss from the years after church union. Still, for many the issue of possible schism raises unhappy emotional memories of their own (or their parents') past.

At church union, congregations split; very few went into union or stayed out as a collective. It was individuals and families who ultimately made the choice of who stayed in a congregation and who left. Individuals within a congregation today will have different understandings of the issues surrounding human sexuality and the doctrines surrounding marriage. They will also have different understandings about leaving the denomination especially if it means leaving behind a building that they have helped build or care for. Congregations are made up of these individuals. We are dealing with hard issues that are complex and emotional.

## Denominations and Unity

Denominations are historical and sociological realities. They are ways for congregations sharing a common heritage – perhaps ethnic, perhaps theological, and perhaps both – to work together in common mission projects. The denomination's unity and usefulness grows out of the way member congregations can pool resources and work together in peace and harmony to accomplish a shared vision of Christ's call.

The family of Christian churches is united in the common faith expressed in shared standards like the Apostles' and Nicene Creeds. Denominations within that family are distinguished by different attitudes about issues like church government, doctrinal development, or sacramental practice. Part of what distinguishes different traditions is their sense of where the essential unity of the church lies. The Roman Catholic tradition, for example, can embrace a broad range of theological diversity because their essential unity is in the regular apostolic succession of ordinations and submission to the leadership of the Pope and the teaching authority of the Magisterium. While some Anglican congregations find doctrinal consensus in the 39 Articles of Religion from the 1604 English prayer book, the shared commitment to the worship life outlined in that book and its successors has been a more broadly accepted standard of unity in the Anglican communion.

As noted in the Committee on Church Doctrine report in 2016, "A Study of Presbyterian Polity", Presbyterian and Reformed denominations have been distinguished by an emphasis "on the supreme authority of scripture ('the only rule of faith and life'), the importance of a defined theological confession ('This we believe...'), the collegiality and plurality of shared oversight and mutual accountability ('elders', plural in each congregation and equal numbers of ministers and elders in the presbytery and higher courts), and an orderly record (regularly 'attested' which has ensured a long and retentive corporate memory)." (A&P 2016, p. 252) The contemporary standard Living Faith illustrates this Reformed tradition when it affirms, "the church is present when the Word is truly preached, the sacraments rightly administered, and as it orders its life according to the word of God." (Living Faith 7.1.6)

This means Reformed and Presbyterian congregations have tended to find unity in a shared commitment to "defined theological confessions". Whether it is the Swiss Second Helvetic Confession, the Dutch Belgic Confession, the French Gallican Confession, the German Heidelberg Catechism, or our own Westminster Confession from the British Isles, Reformed Christians gathered in denominations marked by a shared confession. The Presbyterian Church in Canada has continued this tradition of expressing unity in a common confession by developing The Declaration Concerning Church and Nation and the contemporary standard Living Faith to stand beside the Westminster Confession. While the exact phrasing of these confessions has varied over time and in different places, some themes are common across the tradition.

"Confessing the Faith Today", a Committee on Church Doctrine paper the General Assembly commended to the church in 2003, noted this work of confession "is a continuing and never a completed task... The second paragraph of the Preamble to the Ordination Questions makes this clear when after speaking of the subordinate standards, it adds: 'and such doctrine as the church in obedience to scripture and under the promised guidance of the Holy Spirit, may yet confess in the church's continuing task of reformulating the faith.' This open-ended assertion, to be sure, assumes that all such reformulation is subject to the Barrier Act procedure that requires the approval of all new doctrinal formulations by the presbyteries and by two General Assemblies of the church."

Recognizing the Presbyterian Church is "a reformed church, always reforming", Confessing the Faith Today continues, "Reformation is a never-ending task. It is not change for the sake of change. Rather, it is reformation and renewal in obedience to God's word under the guidance of the Holy Spirit, or, as the other phrase of the formula, often omitted, puts it, *secundum verbum Dei*, that is, 'according to the word of God'." (A&P 2003, p. 252)

## The Presbyterian Church in Canada, Polity and Unity

Our governance expresses that unity in the real connections that bind sessions together in mission. As the Clerks of Assembly reported to the 2016 General Assembly, "Congregations are not independent bodies within our church. They are a part of The Presbyterian Church in Canada which is governed by the Book of Forms and the Presbyterian system of church government." (A&P 2016, p. 281) This system of church government is conciliar; that is, we are governed by courts not a hierarchy of individual bishops. Decisions are made in the courts of the church – in

sessions, presbyteries, synods and the General Assembly. We are connected by a system of study, discussion and vote on matters of policy and doctrine.

The clerks noted this sense of connection applies to congregational finances: “when donors through the years have given to the congregation, they have given to a congregation of The Presbyterian Church in Canada for the purposes of The Presbyterian Church in Canada.” (A&P 2016, p. 282) Trustees hold the deed for the property in trust for the congregation, but only so long as it is a congregation within the Presbyterian Church in Canada. Should it cease to be a congregation within the Presbyterian Church in Canada, title to the property devolves to the national trustees.

This connection between congregations also applies to membership, as the Clerks note “we are members both of a local congregation and also of The Presbyterian Church in Canada. A member in good standing has the right to present a membership certificate to any session of any congregation in the country and immediately claim the privileges of membership in that congregation by virtue of their membership in The Presbyterian Church in Canada.” (A&P 2016, p. 282–83)

A commitment to unity comes naturally to Canadian Presbyterians. The Presbyterian Church in Canada was born when Canadian members decided differences important enough to divide the Church of Scotland were irrelevant in Canada. While the Presbyterian Church continues to exist in Canada because of concerns with the particular structure of the 1925 plan for union that created the United Church of Canada, it is still committed to the idea that all Christ’s followers should in some way be seen to be united.

Through most of their histories, each of the various theological traditions (and the particular denominational organizations that grew up within them) tended to consider itself the faithful embodiment of the Christian faith and tended to see other organizations and traditions as, in some way, falling short of that ideal. The growth of the 20th century ecumenical movement broke those barriers, with even the Roman Catholic Church recognizing Protestants as “separated brethren”.

The Presbyterian Church in Canada expresses this impulse to ecumenical unity, for example, through our membership in the Canadian Council of Churches, World Council of Churches and the World Communion of Reformed Churches, our bilateral covenants with denominations like the Christian Reformed Church in North America, our observer status in the Evangelical Fellowship of Canada, and our partnerships in mission groups like the ACT Alliance. This may not be full organizational union, but it is a way of obeying Christ’s desire for the church to be united.

### **What is Essential?**

In seeking to serve Christ together, The Presbyterian Church in Canada embraces the spirit of the slogan born in the heat of the 16th century Reformation debates: “in essential things unity, in non-essential things freedom, and in all things charity”. While the Presbyterian Church has not formally listed what things are essential, that at least some things are essential is clear, for example, when ministers at their ordination or induction testify by their signatures their “adherence to those things declared and required to be accepted in the preamble and questions at the ordination of a minister”. (Book of Forms 446)

The 2003 study document “Confessing the Faith Today” offers this summary: “In taking ordination or designation vows, ministers of Word and Sacraments, Diaconal ministers and ruling elders commit themselves first to God the Father, made known in his Son Jesus Christ our Lord, to whom the Holy Spirit witnesses in the scriptures of the Old and New Testaments; secondly, to the scriptures of the Old and New Testaments, the written Word of God, as the canon of all doctrine by which Christ rules the church’s faith and life; and thirdly to the confessional heritage of the ecumenical creeds, Reformed confessions and the subordinate standards of the church, promising to uphold its doctrines under the continual illumination and correction of the Holy Spirit speaking in the scriptures.” (A&P 2003, p. 264)

Together with other Christian traditions, the Presbyterian Church has struggled with the question of what is essential in the church’s ministry and message in society.

For instance, as the church was being founded at the end of the 19th century, the temperance social reform movement was sweeping North America. From newly-formed frontier settlements to established industrial inner cities, many Presbyterian leaders helped advance the movement. It rallied a morally-intelligible response to social stresses made worse by alcohol abuse. They rallied people to pass and support prohibition legislation to make sure their communities stayed “dry” and protected against “demon rum”.

Some of these church leaders faced strong opposition, eventually even within their own church communities. A century removed from the controversy, it was hard to feel the passion the issue raised. For some, the temperance movement was an essential part of the Christian witness for social reform. For others, it was an overreaction to a problem that needed a more subtle and nuanced response.

Was support for prohibition policies an essential part of the Christian social witness? Eventually people began to see temperance was not abstinence, and noticed the Bible’s concern was not simply with drinking but with drunkenness (that is, excessive drinking). Avoiding alcohol entirely became seen as a permissible way to avoid drunkenness, but not a necessary conclusion from the biblical witness. After all, didn’t Paul advise Timothy, “No longer drink only water, but take a little wine for the sake of your stomach and your frequent ailments?” (1 Timothy 5:23)

The echoes of this disagreement reverberate today. Some congregations still have rules against alcohol use on church property. Presbyterians who defend those rules argue never drinking is the safest way to avoid excessive drinking. However, for the denomination as a whole, the controversy is more of an historical curiosity than a present reality, and people do not often talk about whether they, personally, drink or abstain from alcohol. That is, until someone wonders why they cannot have their reception in their church hall.

Another issue from the founding days of The Presbyterian Church in Canada was the presence of instruments in the sanctuary. Worship in the earliest Presbyterian congregations was a capella, with a precursor setting the pitch and leading the congregation in singing. In frontier congregations, this was practical: organs are expensive and not nearly as important on a winter morning as a well-functioning, well-fuelled furnace. But established urban congregations also considered organs inappropriate for divine worship. The attitude was the heir of the English reform impulse to remove ostentation and ornamentation from churches in pursuit of a pure, simple focus on God and God’s word.

That began to change in the late 1800s, as some leading Presbyterian congregations began installing organs in their sanctuaries. This caused great controversy in the newly-formed The Presbyterian Church in Canada. People left congregations after organs were installed and ministers were criticized for introducing divisive innovations into congregational life. Across the denomination, the controversy began to settle down as people began to appreciate the value of organs and other instruments to enliven congregational worship.

Echoes of this historic controversy reverberate in present discussions about “contemporary” and “traditional” worship styles. Just as when the organs and pianos were introduced a century ago, people are leaving congregations when organs and pianos are replaced by guitars, basses and drums. These changes are largely not seen as divisive innovations but as efforts to re-contextualize historic worship in a new generation.

### **Commonality and Contextualization**

The pursuit of unity across a denomination like The Presbyterian Church in Canada is the quest for a proper balance between commonality and contextualization. As noted earlier, to borrow again the words from the Clerks of Assembly’s report to the 2016 General Assembly, “Congregations are not independent bodies within our church. They are a part of The Presbyterian Church in Canada...” (A&P 2016, p. 281) Some practices reflect the essential identity of the Presbyterian Church and need to be shared in all congregations, but neither are congregations identical bodies with our church. They exist in particular places and minister to particular groups of people. This requires a certain freedom to contextualize worship and service in those situations. However, there is a constant struggle with the question of when contextualization has changed something essentially Presbyterian.

The Presbyterian Church in Canada affords considerable room for diversity and innovation, but not unlimited room, and there is greater room for diversity in personal belief than in visible practice. In the celebration of the Lord's Supper, for example, Presbyterians can hold a range of understandings as they participate. Some commune believing it to be simply a memorial of Christ's work on the cross; others partake recognizing the real presence of Jesus in the bread and the cup. But normally all use the elements of bread and grape beverage. Ministers are free to baptize by immersion or sprinkling, and to baptize believing adults and children of church members; but a minister who refused in principle to perform infant baptisms would be removed from the pulpit.

Perhaps the best example of the tension between commonality and contextualization is in the question of ordination of women. The Presbyterian Church in Canada was formed with an understanding only men were eligible to hold church offices. That began to change in the late 20th century as some congregations saw the gifts for ministry women in their community had and began to interpret the scriptures differently. These congregations eventually gained the freedom to contextualize their ministry to recognize those gifts and elect women to offices in the church.

Just like membership is not a purely local function in The Presbyterian Church in Canada, neither is election to office. Again, as the Clerks of Assembly reported in 2016, professing members "are members both of a local congregation and also of The Presbyterian Church in Canada". (A&P 2016, p. 282) So also, elders are elders both of a local congregation and also of The Presbyterian Church in Canada. But women elected to be teaching and ruling elders in particular contextualized ministries were not recognized as elders in other ministries. This created a tension in Presbyterian polity that was eventually resolved by declaring the eligibility of women for church offices was an essential part of Presbyterian identity.

While privately Presbyterians may hold a range of convictions about the ordination of women, in the public conduct of presbytery business, all presbyters are expected to participate collegially with all those recognized in the offices of the church. As with all such discussions, this resulted in people leaving the Presbyterian church. No one was told to leave, but people realized they could not be part of a church where they were not free to act in harmony with their conscience.

The question of the ordination of women also offers an illustration of the distinction between pursuing the unity of the Holy Catholic Church and the unity of The Presbyterian Church in Canada. Presbyterians maintain ecumenical relationships with Christian bodies that do not allow women to serve in church offices. We realize this is not an issue that defines the boundaries of the family of Jesus Christ. There is no particular reason why a presbyter in the Presbyterian Church should be a presbyter in the Roman Catholic Church. On the other hand, this is an issue that defines the boundaries of the Presbyterian church. The Presbyterian Church loses an essential part of its identity when a presbyter in one congregation is not recognized as a presbyter in all congregations.

We can see this in terms of the Reformation slogan "in essential things unity, in non-essential things freedom, and in all things charity". With regard to the global Christian community, the ordination of women is a non-essential thing where different communions are free to follow their own convictions. With regard to The Presbyterian Church in Canada, though, this is an essential thing in which there must be unity. While a particular congregation, contextualizing their ministry to their particular situation, may for a time not elect women as active teaching or ruling elders, they must be prepared to embrace the ministry of women elders when the time arises.

### **Can We Agree to Disagree?**

The question of the full inclusion of LGBTQI persons in the life of The Presbyterian Church in Canada seems to pose unique stresses on the covenant that binds the congregations of the denomination together. Is this an issue such as worship style, where congregations worshipping in contemporary and traditional styles can celebrate their common confession of faith? Or is this an issue like membership where one session's decision to consider a person a member in good standing is expected to be affirmed by all sessions? Is this an essential thing where there needs to be unity, or a non-essential thing where there can be freedom to disagree?

The different answers to the question of LGBTQI welcome and inclusion are not simply two different opinions, but two different commitments growing out of profoundly different ways of looking at the world. David Gushee described the passion of the disagreement this way: "Those

Christians standing up for LGBT equality and inclusion believe we are reflecting the deepest, truest values of Christ. Those standing against it believe the same thing. We will never, ever agree.”

The disagreement on this question puts such stress on our ability to maintain organizational unity because it is the tip of an iceberg of disagreements, most of which lie unexamined beneath the surface. Like different understandings of the Lord’s Supper, they pose no particular challenge for the unity of The Presbyterian Church in Canada so long as they remain personal opinions. Questions of marriage equality and ordination to church office bring these issues into very visible practice, and the deep division is very visible.

### **Disagreeing in Faith, Romans 14**

An additional motion passed at the 2016 Assembly asked for “a consideration of Romans 14:1–13 as permission to recommend a dual or two-prong approach, in interest of avoiding rupture of the denomination”. (A&P 2016, p. 39) Any consideration of Romans 14 should begin with a consideration of its place in the context of Romans. In a familiar pattern for a Pauline letter, Romans has an opening theological discussion followed by a discussion of how that theology should change the way Christians live.

In chapters 12–15 of Romans, Paul turns to the practical matters of how to live as a believer, and in particular, how to live in a church which has a history of some members using power to enforce unity. Leading up to chapter 14, Paul reminds his readers we are all one body in Christ (Romans 12:5) and we are to welcome and bless everyone, including those who might hurt us (Romans 12:13–14). Even when we engage and challenge civil authorities, we do so with respect and love (Romans 13:3, 13:10). We are to lay aside all self-indulgent behaviour, including our jealousies and quarrels, so that we might put on Christ (Romans 13:13–14).

Romans 13 points out all these commands, “and any other commandment”, are simply the way we love our neighbours as ourselves (Romans 13:9). Then Paul adds an additional motivation for changed behaviour: “For salvation is nearer to us now than when we became believers; the night is far gone, the day is near. Let us then lay aside the works of darkness and put on the armour of light...” (Romans 13:11–12). In other words, “put on the Lord Jesus Christ, and make no provision for the flesh, to gratify its desires” (Romans 13:14).

What does it look like to put on Christ and to be one body? It means not judging one another. From the beginning of his letter (Romans 2:1), Paul has been urging the Roman members to stop judging. In chapter 14 he makes clear that even if we have different beliefs on important issues, we are not to judge those with whom we disagree (Romans 14:10). We need to respect that we are each committed to Christ and ultimately accountable to only God (Romans 14:7–12). In this particular context, the debate was around food (Romans 14:2), wine (Romans 14:21), and which days are most holy (Romans 14:5). This was an argument about the law and about whether certain foods were clean or unclean (Romans 14:14).

Romans 14 begins with a call to “welcome those who are weak in faith, but not for the purpose of quarreling over opinions” (Romans 14:1). The command here to welcome is a powerful word. It is more than the reluctant, often grudging endurance that too often characterizes diversity in contemporary culture. The image behind the Greek term is a compound of “taking hold of” and “bringing close to”. There is an openness and warmth in this embrace that is easy to lose sight of these days.

We need to keep a firm grip on the purpose of this embrace. This is “not for the purpose of quarrelling”. This is a call to welcome the other, opinions and all, without trying to judge who is right and who is wrong. This is a sharp contrast from the attitude of Romans 13. In that chapter, Paul was clear some things are right and some things are wrong: Christians are to “live...not in revelling and drunkenness, not in debauchery and licentiousness, not in quarrelling and jealousy” (Romans 13:13).

That Paul raises this issue in this way suggests some in Rome evidently thought there was nothing wrong with a little licentiousness, quarrelling or jealousy now and then. In these things, even if some disagreed, there is right and wrong, and Christians are to avoid the wrong. No matter what a person’s individual opinions, “Love does no harm to a neighbour” (Romans 13:10, NIV). Those things are deeds of darkness which Christians must renounce. Continuing to cause harm and

contribute to harm cannot be an option for The Presbyterian Church in Canada as it seeks unity in the bond of peace. The things in Romans 14 are of a different sort. These are choices that are not ultimately right or wrong but are simply different ways of offering thanks and praise to the Lord. “Those who observe the day, observe it in honour of the Lord. Also those who eat, eat in honour of the Lord, since they give thanks to God; while those who abstain, abstain in honour of the Lord and give thanks to God.” (Romans 14:6)

Murdering, stealing, coveting and all the other ways of doing harm that Romans 13 discusses are not simply different ways of honouring the Lord. But the choices in Romans 14 are, and this is why the welcome can be extended without trying to settle things. We focus on our common goal of honouring the Lord rather than the specific choices we make about how to do that. “Some believe in eating anything, while the weak eat only vegetables. Those who eat must not despise those who abstain, and those who abstain must not pass judgment on those who eat; for God has welcomed them.” (Romans 14:2–3)

What are the presenting issues in Romans 14? While we may never know the exact context of their debate, the church in Rome likely shared in the first generation tension between Jewish and Gentile converts to faith. Some scholars make a connection here to Paul’s discussion on idol meat in 1 Corinthians 8 and 10 (for example, N.T. Wright), while others see a more localized concern with traditional observance of Jewish dietary and ritual practices (for example, C.E.B. Cranfield). Regardless, it is clear the disagreement was a source of tension for the church and had passionate supporters on either side.

Instead of focusing on which side is right or wrong, Paul shifts attention and asks: who is strong and who is weak in faith. Those who identify themselves to be strong (and therefore “right”) have a special responsibility towards the people who disagree with them, the “weak” (Romans 15:1). The strong are neither to bash the weak with righteous arguments nor flaunt their religious freedoms because that might cause the weak to stumble in their faith (Romans 14:21). Instead, we are called to pursue peace (Romans 14:19), build up each other (Romans 15:2) and live in harmony (Romans 15:5).

For Paul, in Romans 14, none of these were works of darkness that did harm to one’s neighbour. The church could safely embrace all these choices by affirming their deeper unity in declaring the praise of Jesus Christ.

This does not overrule the teaching of Romans 13. Some disagreements between Christians need to be resolved by those living in error laying aside works of darkness that do harm to one’s neighbour. In contrast, Romans 14 affirms some disagreements between Christians need to be resolved by agreeing to disagree and giving up the effort to decide who is right or wrong.

What does this mean for unity in the church today? It is a reminder that whenever the church is divided on an issue, we must love those on the opposing side. Those of us who think we are right, which is naturally everyone, must place the spiritual well-being of our opponent as our primary concern. Our theological righteousness is meaningless if we are unable to demonstrate love for our neighbour. Paul does not say that we should compromise our theology (Romans 14:16), but our actions need to demonstrate compassion and Christ’s love.

Romans 14 questions our motivations. In our debates, are we motivated by a selfish need to be “right”; or do we disagree out of a genuine concern and love for our neighbour? What actions and words might help lift up “the weak”? How do we show love and support to people who might never agree with us?

### **The Debate Today**

As noted before, The Presbyterian Church in Canada is diverse enough to embrace many different worship styles. How can we do this? Officers in The Presbyterian Church in Canada promise to “accept the subordinate standards of this church, promising to uphold its doctrine under the continual illumination and correction of the Holy Spirit speaking in the Scriptures”. So long as the worship they lead fulfills this promise, they are free to contextualize the worship in any way that allows the gathered community to join in praise. To borrow the language of Romans 14, these are simply different ways of honouring the Lord and giving thanks to God. Contextualizing ministry in diverse circumstances will lead to these kinds of diversity in practice. The command to unity is satisfied in that they are all offering praise.

But the question of LGBTQI inclusion is not simply a matter of personal preference. For example, some believe the traditional doctrine itself causes harm to LGBTQI people, including an increased risk of suicide. The Moderator, Peter Bush, described that harm this way:

Families have felt and still feel the church's expectations to condemn and reject children, siblings and parents who do not look, act or speak in ways congruent with the restrictive gender definitions of the church and society. Friends feel pressure to break off connections. For the ways our congregations judge and exclude others based on restrictive gender definitions, we are sorry, and we repent. (Letter of Repentance from the Moderator, Peter Bush, February 12, 2018)

As the Westminster Shorter Catechism puts it, "The sixth commandment forbiddeth the taking away of our own life, or the life of our neighbour unjustly, or *whatsoever tendeth thereunto.*" (Question 69, emphasis added) That would make excluding LGBTQI youth a violation of the sixth commandment. It would be a breaking of the law of love; it would be something Romans 13 says Christians must "lay aside [to] put on the armour of light..." (Romans 13:12). Is it possible to imagine a welcome that would be content not to quarrel over this opinion? Is this the kind of thing the church can embrace without trying to decide who is right and who is wrong?

The additional motion's "interest of avoiding rupture of the denomination" is one most Presbyterians can share. Every officer in The Presbyterian Church in Canada commits to defending the unity of the church in the promise "to follow no divisive course but to seek the peace and unity of Christ among your people and throughout the Holy Catholic Church". This promise means more than simply defending the organization of The Presbyterian Church in Canada, for surely ecumenical unity is included in seeking "peace and unity...throughout the Holy Catholic Church". And defending the peace of the church surely includes finding a way to get out of a continual cycle of contentious debate.

The question having been joined, there are no easy, painless solutions. How do we find a way forward together?

### **The Church's Current Conversation**

In 2015, when the General Assembly called on "the church (congregations, sessions, presbyteries, synods and denominational committees)...to engage in a year of prayerful conversation and discernment and Bible study on the topics of human sexuality, sexual orientation and other related matters", it also invited them "to share the result of their conversation with both the Committee on Church Doctrine and Life and Mission Agency (Justice Ministries)". (A&P 2015, p. 43, 44) The Assembly expressed no definition of the purpose of this sharing.

We do not do theology through popular opinion because the truths of the gospel are true whether or not they are popular. (For example, Jesus was still "the only Son of God, eternally begotten of the Father" whether Athanasius was in or out of favour.) Still, if we are to chart a way forward together, a due regard for the church as a whole means we should have some respect for the current opinions of The Presbyterian Church in Canada as a whole.

With appropriate caution, the sharing the Assembly invited in 2015 can help in this. The 2017 General Assembly invited the church as a whole to join in another round of study and response. The comments people shared from those conversations do not constitute a statistically representative sample of the church as a whole: they come from people invested enough in the issue to take part in the study and send a comment. Having asked for their comments, we do well to reflect on what those who took the time to study and respond show us about our present position as we consider a way forward.

The responses show a denomination deeply divided on this question. Many believe it is a gospel imperative to change our teaching. Many believe the gospel requires us to maintain our present teaching. Some are frustrated because they have done the study, embraced a new teaching and are ready to move forward with it; why must we be held back by a denomination too afraid to embrace change? Others are frustrated because their study has confirmed their confession about human sexuality and want to get on with sharing the call to new life in Christ; why must we delay with discussion about an issue we've already answered?

A fair conclusion from reading these responses is any decision the Assembly makes on this question will place great strains, and perhaps break, the ties that hold the Presbyterian Church together.

**Recommendation No. 1** (amended, p. 36)

That the document “On the Question of Unity and Diversity” 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, 2019.

**PHYSICIAN ASSISTED SUICIDE** (A&P 2017, p. 241–73)

In 2017, the General Assembly sent for study and report a significant document on physician assisted suicide. The Committee on Church Doctrine received a large number of responses and as such, is taking time to adequately respond to the questions and concerns raised. In general, many responses were complimentary of the approach adopted. There were questions and comments raised regarding individual autonomy, pastoral care and the role of suffering in our theological understanding of life and death. There is a sense that The Presbyterian Church in Canada would appreciate a clear statement on our current teaching and improvements to the document that will make it clearer and more user friendly. In addition, the terminology of “physician assisted suicide” has generated a debate. All of these require a greater engagement on the part of the Committee on Church Doctrine before an amended document might come before the General Assembly.

**TERMS OF REFERENCE AND LEADERSHIP**

Two matters have come before the Committee on Church Doctrine that bear on how we go about doing our work. The first was the status of corresponding members. Previous to 2015, the practice of the Committee on Church Doctrine had been to include corresponding members as voting members of the committee. The current convener ruled that this practice was not in line with the practice or intent of the church. After research and discussion, the committee upheld the convener’s ruling. In light of this, the committee is undertaking a review of its terms of reference and will report back to the General Assembly.

Second, as witnessed in this report, there is a delicate balance within the members of the Committee on Church Doctrine. At the moment, there are 18 voting members. Usually, the convener does not vote which leaves 17 members. On critical votes in the past year, the count would have been 9–8. This “would have been” is because the current convener, Blair Bertrand, was not able to fulfill his responsibilities during the February/March committee meeting in 2018. This necessitated two other members to act as conveners: Helen Smith on one day, Alexandra Johnson on another. The vote count was therefore 9–7 because both Helen and Alexandra would have voted in the minority.

When Ian Shaw finished his term as convener in 2016, the Committee on Church Doctrine decided to elect Blair Bertrand as convener even though he was sitting as an ex-officio member appointed by St. Andrew’s Hall. This unusual arrangement was affirmed by the General Assembly 2016 and in part made normal by Blair Bertrand’s election as a regular member of the Committee on Church Doctrine. After the February committee meeting in 2017, Blair Bertrand accepted a post as overseas personnel with the Church of Central Africa (Presbyterian) in Malawi. The distance of 10,000 kilometres makes convening pragmatically difficult but not impossible. He made the Committee on Church Doctrine aware of this and it was agreed that the matter would get discussed at the fall meeting in 2018. Such matter was discussed but no change was made. Subsequent discussions did not lead to a long term sustainable alternative to the current arrangement.

It has become clear that the delicate balance outlined above hinders succession planning. Neither “side” can support a candidate that can garner sufficient trust to steer the group. This leaves the Committee on Church Doctrine in a stalemate. The current convener cannot effectively play the mediating role that he has in the past; electing a new convener is impossible because the Committee on Church Doctrine has become polarized. The Committee on Church Doctrine has passed a recommendation to not elect a new convener but rather to request that the Committee to Nominate Standing Committees do so at its earliest convenience.

**OVERTURE NO. 5, 2018** (p. 490)

**Re: Freedom of conscience and action re matters concerning human sexuality**

Overture No. 5, 2018 requested three things. The first was to acknowledge that the two documents sent for study in 2017 represent the range of opinion on human sexuality within The Presbyterian Church in Canada. The second was to not privilege one position over the other but rather to live in the tension of the two. The third was to work towards some kind of freedom of conscience on the matter. The Committee on Church Doctrine requests another year to pursue adequate answers to this overture.

**Recommendation No. 2** (adopted, p. 23)

That permission be granted to report on Overture No. 5, 2018 to the 2019 General Assembly.

**OVERTURE NO. 8, 2018** (p. 491–92)

**Re: Recreational use of marijuana**

Overture No. 8, 2018 requested the Committee on Church Doctrine to prepare a short statement reaffirming The Presbyterian Church in Canada's prohibition against the recreational use of marijuana in time for this General Assembly and to provide a longer response at a future time. The Committee on Church Doctrine recognizes the value of considering the recreational use of marijuana but believes that we must do so in the larger legal context governing drug use in Canada. The Committee on Church Doctrine therefore will proceed to produce a longer piece concerning recreational drug use, especially in conversation with the Life and Mission Agency which is considering the devastating effects of the opioid crisis on Canadian society.

**Recommendation No. 3** (adopted, p. 23)

That the above be an interim response to Overture No. 8, 2018 re recreational use of marijuana.

Blair Bertrand  
Convener

**CLERKS OF ASSEMBLY**

To the Venerable, the 144th General Assembly:

**THE REV. DR. EARLE F. ROBERTS**

The Clerks of Assembly acknowledge, with the deepest respect, the December 10, 2017 passing of the Rev. Dr. Earle F. Roberts. Dr. Roberts unstinting served the General Assembly in the office of Deputy Clerk from 1982 to 1986, and Principal Clerk from 1986 to 1992. In these roles he displayed an exemplary passion for the doctrine and law of The Presbyterian Church in Canada. The administration of the General Assembly Office and the church-at-large benefited from his broad experience in the life and mission of the church, his pastoral concern for others, his wise appreciation for the guiding principles that undergird polity, and his rigorous, clear-thinking attention to detail. The Clerks of Assembly thank God for Dr. Roberts and remember in prayer his wife, Dorothy, sons, Bruce and Johnmark, and the extended family.

**2017 GENERAL ASSEMBLY REFERRALS**

**Strategic Plan Implementation**

The Clerks of Assembly continue to support the strategic plan of The Presbyterian Church in Canada. Daily, they address wide-ranging governance issues as they respond to enquiries from individuals, the courts of the church and communities of faith. The Clerks conduct workshops and prepare resources designed to enhance the mission and ministry of the church and to encourage its leadership. They often emphasize the rich theology that undergirds our governance and help the church consider how to implement legislation in ways that are gracious and fair. The Clerks produce *Equipping for Eldership* as a resource for sessions, lead workshops and host the biennial Clerks' Consultation to support the effectiveness of the work of presbytery and synod clerks.

**Special Committee re Overtures and Petitions, Recommendation No. 2 (A&P 2017, p. 39–42)  
Re: Overtures considering leaving the denomination**

2016 Overtures and Decision of General Assembly

1. In 2016 the Clerks of Assembly responded to a number of overtures requesting consideration of a means for congregations to leave The Presbyterian Church in Canada while retaining their real and personal property.\* (A&P 2016, p. 281–83, 23) As directed by the Assembly, the Clerks prepared the response in consultation with the Assembly Council, the Pension and Benefits Board and the Trustee Board. Briefly, the Assembly approved the conclusion that, while individual members may leave a congregation and individual ministers may leave the denomination, the church's polity does not include provision for a congregation to be dismissed as an entity from the denomination, with or without retaining real and personal property. A congregation will continue to exist as a congregation of The Presbyterian Church in Canada unless it is dissolved by the presbytery.

\* Real property means rights in relation to land and everything affixed to land (e.g. buildings and fences). Personal property means rights in relation to every other thing except land (e.g. furniture, fixtures, furnishings, electronic funds transfer, intellectual property, negotiable instruments, bank accounts, donations and funds held in trust).

2017 Overtures

2. Following the 2016 General Assembly, new overtures and petitions were submitted by sessions and presbyteries. The new overtures ask that the Clerks of Assembly reconsider the decision taken by the 2016 General Assembly with a view to designing a process for congregations to leave the denomination. [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 (A&P 2017, p. 582, 586–605)]
3. These 2017 overtures, plus three petitions addressing related matters, were referred to a special committee of the 2017 General Assembly. The committee summarized them and made several recommendations. (A&P 2017, p. 39–42)

2017 General Assembly Special Committee to Review and Summarize the Overtures and Petitions

4. The Assembly adopted the committee's report and asked that the overtures and petitions 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 2018 General Assembly.
5. The 2017 Assembly also directed that the summary prepared by the special committee be sent to the overturing courts. This was done in August, 2017.

Consultation Process

6. The Clerks of Assembly, also in August 2017, prepared a process and sent it to each of the committees to be consulted. This was done on September 7, 2017. The process involved the Clerks preparing an initial draft response and circulating it to the committees. The various committees were asked to name representatives to join a conference call held on February 22, 2018, to discuss the response. The following were named by the respective bodies to consult:

Assembly Council: Dr. Wilma Welsh and Mr. Brent Ellis

Committee on Church Doctrine: Dr. Alexandra Johnston and Dr. Kevin Livingston

Committee on Church History: Dr. Tim Archibald and Dr. Ross Lockhart

Pension and Benefits Board: the Rev. Cameron Bigelow and the Rev. Corrie Stewart

Trustee Board: Mr. Tim Herron and Dr. Margaret Ogilvie

7. The Clerks of Assembly are grateful to the bodies, through their representatives, for the time and thought put into reviewing the draft. It became evident during the consultation that clarity regarding the legal implications for those members, ministers and congregations that are asking about options for property after decisions regarding sexuality are made by the General Assembly is very important and even if there is no option to leave the church with property, it is more pastoral to know that and understand why than to remain unclear. Some felt the draft did meet an appropriate level of pastoral concern, and some felt the document should

attend more to the pastoral needs that are evident in the church as this matter is discussed. The majority, however, support the view of the Clerks of Assembly that this is primarily a legal document. While the Clerks hope it will be received in a spirit of generosity and pastoral concern, the legal facts must be plainly described without undue delay. The Clerks of Assembly are very aware of that as they carry out both their legal and pastoral duties on behalf of the church. In this case, there was agreement that clarity and a narrower scope (the treatment of church property under church and civil law) is the better way, even if some pastoral nuances are lost. The Committee on History, in particular, offered a number of historical perspectives that were helpful during the consultation. This led to certain clarifications in the text and a rethinking of the scriptural references that are included. There was also no indication from any of those consulted that it would be appropriate to take steps to amend either civil or church legislation.

#### Legal Counsel

8. The Clerks of Assembly received legal counsel from Cassels Brock LLP (legal counsel for The Presbyterian Church in Canada) that assured the Clerks this report is in keeping with church and civil law.

#### Church and Civil Law Governing Church Property

9. The Clerks of Assembly note that the General Assembly, in adopting the 2016 response, affirmed church and civil laws that govern church property. The overtures do not take issue with this, but suggest that a change in church or civil law should be contemplated to enable congregations to withdraw from the denomination while retaining real and personal property. At no time in the consultation that led to the 2016 response did either of the boards or the Council suggest a course of change to allow congregations to withdraw with their property. Neither the General Assembly nor the special committee of the 2017 General Assembly suggested that such legislation should be prepared, nor steps be taken to grant such permission for congregations or ministers to act at variance to our current polity and civil legislation.
10. The federal legislation incorporating the Trustee Board (which came into force in 1939) makes provision for the disposition of property in the event a congregation ceases to exist (Act to Incorporate the Trustee Board of The Presbyterian Church in Canada, section 13). Provinces across Canada have also enacted legislation mirroring relevant provisions of the federal act.
11. The clear indication from legal counsel, when consulted on the possibility of amending legislation, is that it would be expensive and time consuming to have the federal act and all related provincial acts amended. It would likely take years for amended legislation to be put in place across Canada, and there is no certainty of success given that the federal government and all the relevant provincial governments would be required to agree to enact amended legislation in each jurisdiction.
12. From this perspective, the Clerks believe it is still premature for any steps to be considered that would countenance so fundamental a change in the polity of our church. The special committee of the 2017 General Assembly also leaned toward this view when it stated:

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. (A&P 2017, p.43)

#### Congregational Trusts

13. Once a congregation of The Presbyterian Church in Canada is established, a trust is also established which follows the model in Appendix C in the Book of Forms. This is dealt with in detail in the 2016 response. This trust governs how donations to the congregation, and any real or personal property purchased from those donations, are handled. The trust ought to stipulate that during the time the congregation exists, assets must be used for the purposes of the congregation as a congregation of The Presbyterian Church in Canada. Even in the absence of this stipulation, the law requires that assets be treated in this manner. Once the congregation ceases to exist all real and personal property accumulated during the congregation's life vest, by law, in the Trustee Board of The Presbyterian Church in Canada.

The Trustees have a fiduciary duty to see that such property is used for the benefit of The Presbyterian Church in Canada.

#### The Nature of Membership

14. Membership in the church, and in a congregation, is an individual matter. Individuals choose to associate with congregations and individuals may leave congregations. When an individual leaves a congregation, the session issues a membership certificate that can be presented to any other Presbyterian congregation. Other denominations may accept a member's certificate of transfer subject to certain exceptions. (Book of Forms 110.5–110.7)
15. Similarly ministers may seek permission to leave the denomination by requesting a letter of standing from the presbytery indicating that on the date of issuance, they are a minister of the gospel in good standing, but no longer under the authority of The Presbyterian Church in Canada. (Book of Forms 251–251.1)
16. These two elements of our polity, the trust established in a congregation and the nature of membership, are fundamental to an orderly procedure for leaving the denomination.
17. When members depart, and even if all the members leave a congregation, the trust still exists in law. Real and personal property continues to be held by trustees for the congregation until the congregation ceases to exist by being dissolved by the presbytery. In that case, the real and personal property vests in the Trustee Board under the Act to Incorporate the Trustee Board section 13. (Book of Forms 149, Appendix B-6)

#### Other Churches

18. What happens in other denominations is not germane to this situation. Approaches in other Presbyterian denominations do not apply in The Presbyterian Church in Canada. Nevertheless, the Clerks have met with both current and past leadership within the Church of Scotland, the Presbyterian Church (USA) and some Canadian denominations as requested in some of the overtures. While all have had challenges during and following decisions regarding matters of sexuality, there is no compelling reason from any of them for us to deviate from current civil law and church polity.

#### A Way Forward

19. The Clerks of Assembly believe there is a means by which those who no longer wish to associate with The Presbyterian Church in Canada might depart graciously and within the current polity of our church. While the Clerks lament that disassociating with The Presbyterian Church in Canada might be necessary for some, they continue to uphold the current principles in our polity that allow for it.
20. The polity and history of our church, as stipulated both in the Book of Forms and the Act to Incorporate the Trustee Board of The Presbyterian Church in Canada (1939), show that no provision is made for the dismissal of a congregation. The Clerks of Assembly are of the view that congregational dismissal is not necessary to achieve, at least in part, the goals requested in the overtures. Our current polity can allow for an entire congregation (through decisions of individual members) to leave and for those same people to seek to obtain the property through purchase if and when they form another body outside The Presbyterian Church in Canada.
21. As already stated, the Book of Forms has a process for members and, if desired, ministers to leave our denomination. The church also has a mechanism whereby property can be transferred from the denomination, through the Trustee Board. The following process is the way that this could take place.

#### Process for leaving the denomination with property

- a. Session petitions its presbytery about the possibility of the congregation (members of the congregation) leaving The Presbyterian Church in Canada.
- b. Presbytery appoints a committee to meet with the minister, session and congregation. The purpose of this meeting is to give consideration to the motives and process the congregation has taken to come to this position, to assess the degree of support for the request and to determine if there is a way for the petitioners to remain a part of The Presbyterian Church in Canada.

- c. Presbytery appoints an interim moderator and assessor elders, or an assessor session, as deemed necessary in order to provide impartial leadership during these considerations. A presbytery may wish to request assistance from a synod if necessary.
- d. An audit, paid for by the congregation but in collaboration with the presbytery, is conducted to provide an accurate statement of all real and personal property, including any liabilities.
- e. Members may request membership certificates from the session, thereby leaving the congregation.
- f. The minister may request a letter of standing from the presbytery, thereby leaving the jurisdiction of the denomination.
- g. The presbytery provides support and, through its ongoing responsibility for the oversight of congregations, assesses the viability of the continuing congregation. Time (for example, a minimum of six months) should be allowed for this assessment.
- h. If the congregation is deemed by the presbytery not to be viable, the presbytery dissolves the congregation.
- i. All real and personal property vest in the Trustee Board of The Presbyterian Church in Canada and shall be reviewed, if necessary, by legal counsel for the Trustee Board in the case of possible ongoing legacies and trusts.
- j. Prior to listing the property, the presbytery will be consulted by representatives of the Trustee Board about its interest in supporting a continuing congregation of The Presbyterian Church in Canada in that location.
- k. If the departing members form a congregation outside The Presbyterian Church in Canada and wish to purchase the property from The Presbyterian Church in Canada, such a request can be made to the Trustee Board for its consideration. While this does not create an obligation to negotiate with, or requirement that the property be sold to this new congregation, it does not prevent such a possibility (see Book of Forms 20.11.1 where, in the case of amalgamations, presbyteries are enjoined to ascertain if other Christian communities are in need of a church building before unneeded property is sold). However, if the property were to be sold to the new congregation, the price would be negotiated based upon, among other things, market value and the fiduciary and statutory duties of the Trustee Board to realize assets for the benefit of The Presbyterian Church in Canada.
- l. Transitional arrangements for the departing members to continue to care for the property under conditions of a lease may be arranged by the Trustee Board in consultation with the presbytery. This would take place after the congregation is dissolved but before the property is sold in order to allow for the possibility of helping the new congregation outside The Presbyterian Church in Canada sustain its ministry.

#### The Unity of the Church

22. The 2017 General Assembly adopted two recommendations calling for unity within the church during the period of discernment on matters of sexuality:

From the Committee on Church Doctrine:

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. (A&P 2017, p. 479)

From the Life and Mission Agency:

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. (A&P 2017, p. 551)

23. The Presbyterian Church in Canada believes that the unity of the church is grounded in our shared faith in Jesus Christ, no matter what denomination or church we belong to, provided that church confesses Jesus Christ as Lord.
24. This universal expression of unity, grounded in the gospel of love and expressed in the relationship between Jesus, his Father, and all who believe, remains relevant to our own church in these days. While we proclaim unity beyond our church, it is also right to look for that unity within our church. We can work, even in our diversity, to find ways to live and serve together in unity within The Presbyterian Church in Canada.

How very good and pleasant it is  
when kindred live together in unity! (Psalm 133:1)

**Recommendation No. 1** (referred to Assembly Council, p. 36)

That this report be the response to the Special Committee of the 2017 General Assembly Overtures and Petitions re Congregations Considering Leaving the Denomination together with 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 (A&P 2017, p. 582, 586–605) regarding congregations wishing to leave the denomination and unity within the church.

**Special Committee re Overtures and Petitions, Recommendation No. 5** (A&P 2017, p. 39–42)  
**Re: Congregations considering leaving the denomination**

The 2017 General Assembly, on the recommendation of the Special Committee, referred Petition No. 2, 2017 from Knox Church, Thedford, Ontario re congregation retaining buildings independent of future General Assembly decisions (A&P 2017, p. 604), to the Clerks of Assembly to consult with the Trustee Board and the Presbyterian Church Building Corporation. This consultation took place with representatives of the Trustee Board and the Presbyterian Church Building Corporation.

The petitioners are reminded that, as with all congregations of The Presbyterian Church in Canada, their building is and will remain owned by the congregation, and held in trust, as described in more detail in the response to Overture No. 37, 2015, and Nos. 4, 5 and 7, 2016 adopted by the 2016 General Assembly. (A&P 2016, p. 281–83, 23)

The petitioners are correct that, as a result of the decision in 1925 to remain with The Presbyterian Church in Canada, their property was owned by the congregation. This would also have been the case prior to 1925 and remained the case even after the Act to Incorporate the Trustee Board of the Presbyterian Church in Canada came into effect in 1939. They are also correct that they, like many congregations, have maintained their property throughout their history. The petitioners are incorrect, however, in stating that the Trustee Board of The Presbyterian Church in Canada list the property as theirs. This is not the case. The property belongs to the congregation and will continue to do so as long as the congregation exists within The Presbyterian Church in Canada. The same legislation governs the property of Knox, Thedford that applies to all congregations within our church. Only after dissolution would property vest with the Trustee Board, and that is not contemplated in the petition, nor is it something that a decision of the General Assembly would affect.

**Recommendation No. 2** (referred to Assembly Council, p. 36)

That the above be the response to Petition No. 2, 2017 re congregations retaining buildings independent of future General Assembly decisions.

**Overture No. 16, 2017** (A&P 2017, p. 591)

**Re: Circulating response to Overture No. 37, 2015 and Nos. 4, 5 and 7, 2016**

It is the prayer of Overture No. 16, 2017 that the Clerks of Assembly response to previous overtures related to a process or policy for congregations that might like to leave the denomination be circulated to congregations for comment. The response (A&P 2016, p. 281–83, 23) has already been circulated to all session and presbyteries along with the 2016 referrals after that General Assembly and remains available at [presbyterian.ca/gao/ga2016/2016referrals](http://presbyterian.ca/gao/ga2016/2016referrals). Sending the document again does not, therefore, seem necessary.

The overture also suggests that the Principal Clerk's comments at the 2016 General Assembly be circulated. These were comments made during a sederunt in response to various questions that arose during debate. Those comments were intended to contribute to that particular discussion and not become a study document for the church. While the Principal Clerk is quoted as saying that one option is to circulate the report to sessions and presbyteries for their opinion, he also clearly stated the Clerks are not recommending that, and suggest that the Assembly offer its opinion by considering the report before it. In the end that was what the Assembly chose to do in adopting the response under discussion. Various other overtures are considered this year on the same topic by the Clerks of Assembly, and so the Assembly has the opportunity to consider that newer response.

**Recommendation No. 3** (adopted, p. 36)

That the above be the response to Overture No. 16, 2017 re circulating response to Overture No. 37, 2015, and Nos. 4, 5 and 7, 2016.

**Overture No. 21, 2017** (A&P 2017, p. 595)

**Re: Adherents voting in election of elders**

It is the prayer of Overture No. 21, 2017 that adherents be allowed to vote in the election of elders. The authors of the overture maintain that the fluidity in church membership, a decreasing pool of voters and the fact that session serves everyone in a congregation, members and adherents alike, suggest adherents should be permitted to participate in the elder voting process.

This overture lifts up one of the fundamental principles of The Presbyterian Church in Canada, that is, the meaning of membership.

Baptism is a sacrament meant for those who profess their faith and for their children. It is an act of discipleship that requires commitment and looks towards growth in Christ. (Living Faith 7.6.3, 7.6.4) Baptism is a gift from God and an initiation into the household of God. In baptism we are united with Christ in his death and resurrection and joined to the body of Christ, the church. It is the beginning of a new life in the world where ethical, social and political decisions are made in the light of our response to God in Christ. (*The Book of Common Worship*, p. 117) Baptism is administered, not in isolation, but within the context of a congregation that promises to guide and nurture those baptized as they continue to follow the way of Christ as faithful members of Christ's church. (*The Book of Common Worship*, p. 153)

To be a member of a congregation, within The Presbyterian Church in Canada, is to affirm the deep and far-reaching significance of this sacrament. Members affirm their baptism by professing faith in the Triune God. Through vows, members renounce sin and turn to Jesus Christ, and, in dependence upon the Holy Spirit, express a desire to mature as Christians in the church, seek the guidance of Christ in the Word of God, celebrate Christ's death and life in the Sacrament of Holy Communion and engage in Christ's mission to the world. Membership is a sign of God's profound grace and a public demonstration of significant commitment to the church of Jesus Christ. Whenever the church ordains an elder or a minister of Word and Sacraments, these words are spoken.

All members of the church are called to share the gospel with the world, and to offer to the Father the worship and service that are due to the Creator from the creation, through Christ, the only Mediator, until he comes again. (Book of Forms 447, 449)

Members commit to substantial responsibilities within the church. They are expected to attend worship regularly, support the minister, submit to the care and authority of the session, comply with church law, take a lively interest in the ministry of the congregation and provide for that ministry through generous stewardship. (Book of Forms 139, 141, 155)

Adherents are not held to these responsibilities the way members are. In 1989, the General Assembly adopted the definition of adherent as "those who associate themselves with a congregation through participation or support without making a formal membership commitment." (A&P 1989, p. 52, 262).

It is to professing members, therefore, that certain responsibilities are given, such as calling a minister or selling church property, for example. In cases like these, a congregation enters into a

legally binding contract. Congregational contracts require the approval of those who can be held accountable for them.

In a similar vein, to those who have publically declared Christian faith and promised their support for the church, is granted the responsibility of serving as elders and electing elders. Needless to say, the eldership is a vital and essential office within The Presbyterian Church in Canada. Women and men are ordained to share with the minister in the leadership, pastoral care and oversight of the whole congregation – both members and adherents. (Living Faith 7.2.4) There is some logic to the idea that the leadership of a community should be chosen by the membership of the community.

Most, if not all congregations, are blessed by adherents who give generously of their time, talent and treasure to the mission and ministry of the church. It is occasionally said that there are adherents who give more time, talent and treasure to a congregation than some of the members. The whole denomination is blessed by their presence and participation in the life of the church. The Clerks of Assembly recognize these realities. The vital task of discerning who in our midst is being called by God to the office of elder, however, is placed in the hands of those who have taken the step of becoming members and thereby made vows of faith and promises of commitment to the congregation, the denomination and the Christian church throughout the world.

This might be a fitting opportunity to remind sessions that one of their essential responsibilities is to encourage adherents to become professing members. (Book of Forms 110) The session is responsible for seeking out, preparing and admitting persons as professing members, and for the pastoral care of all persons within the fellowship of the congregation. Making a profession of faith can be an important act of discipleship and a major step in a person's faith journey. The whole church is enriched when individuals grow in their understanding of Christianity and share more deeply in mission and ministry of Christ's church.

**Recommendation No. 4** (adopted, p. 36)

That the prayer of Overture No. 21, 2017 re adherents voting in election of elders be not granted.

**Overture No. 31, 2017** (A&P 2017, p. 602)

**Re: Right to dissent when absent from a court**

Church courts (session, presbytery, synod and the General Assembly) make many decisions by way of vote. If a member of a court votes on a matter and is dissatisfied with the decision adopted, that member may ask that their dissent from the decision be recorded in the meeting minutes. It is not necessary to dissent on a point of disagreement, but it is an option. When the dissent is recorded, the member cannot be censured for the decision adopted. (see Book of Forms 91 below.) Though not libel for censure, the member is still responsible to uphold all decisions of the court.

The 2016 General Assembly removed Book of Forms section 12.1 from the General Rules for Church Courts. The section indicated that if a person was absent from a meeting of a court without permission, then the member could not dissent from any decision made in the member's absence. Here are sections 12 and the former section 12.1. Section 12 is included to establish the context for section 12.1.

12. A member of the court ought not to withdraw from attendance without leave.

12.1 If he/she does so, he/she cannot dissent from any decision of the court arrived at in his/her absence.

The General Assembly removed section 12.1 from the legislation of our church because, even though it is in the context of leaving part way through a meeting and not in the context of giving regrets generally, it seemed to suggest that, as long as a person received permission to be absent from the court, they could dissent from decisions made while they were not present. This is contrary to section 91 which clearly states that only those who vote on a matter may have their dissent recorded. A person absent for the vote, therefore, may not, at any time, ask to have a dissent recorded.

91. Any member of a court who has voted on a question and is not satisfied with the decision is entitled to have his/her dissent recorded. By so doing he/she relieves himself/herself from responsibility for the decision and saves himself/herself from censure

on account of it. The dissent must be given in when the decision is announced. Reasons for dissent may be given in at that time or within ten days. If in proper language, they are entered in the minutes. When deemed necessary the court prepares answers that are disposed of by being entered in the appropriate minutes.

The rationale for this legislation is that if a person is absent from the discussion that leads to a decision, they cannot properly dissent. Had the member been present for the discussion, it is possible the member may have been persuaded to adopt an alternative position and the reason for the dissent may have vanished.

It is the prayer of Overture No. 31, 2017 that the General Assembly “enshrine the right to dissent from the actions taken in one’s absence when absent on official appoint of the court or when one has expressed regrets”. In essence, the overture asks that the decision to remove section 12.1 from church legislation be reversed. For the reasons stated in this response, the Clerks believe the decision of the 2016 Assembly is sound.

The overture notes that section 12.1 was removed from the Book of Forms without reference to presbyteries by way of consultation or under the Barrier Act. Not to refer to presbyteries or utilize the Barrier Act was also a decision of the 2016 Assembly. The Assembly decided that section 12.1 was so obviously contrary to the principles of section 91 that its removal did not require consultation by the larger church. The removal not only upheld important principles of discernment but provided clarity and consistency in the church’s legislation. The Clerks are also sensitive to the volume of referrals sent to sessions and presbyteries and do not believe every change, particularly straightforward ones, requires that step.

The overture also seeks clarification regarding the meaning and implication of expressing and registering regrets. The Clerks note that there is no reference to the term “regrets” in the Book of Forms. Nevertheless, expressing and registering regrets serves a courteous and useful purpose within church governance. When a member of a court offers regrets, the regrets not only indicate to the court that the member will be absent from a meeting, it is also a mark of respect for the court and colleagues. The expression of regrets:

- acknowledges that the court’s meeting is valuable as is the time and participation of its members;
- acknowledges the ordination promise of ministers and elders to share in and submit to the lawful oversight of the court (Book of Forms 447.3, 449.3);
- acknowledges the court’s right to enforce attendance of its members and that “nothing relieves from the blame of absence except a sufficient preventing cause” (Book of Forms 11, 11.1). The court may ask its members to give reasons for any absence from a meeting;
- can be seen as a deliberate and thoughtful act of apology to those who attend the meeting.

Absence, without expression of regrets, shows none of this respect for the court or colleagues. Only those who announce their absence should be listed as sending regrets. The names of those who simply fail to attend a meeting may be listed as absent or not listed at all.

There is no legislation that establishes specific rights for those who send regrets. The expressing and registering of regrets does not authorize a member to dissent from a decision in which the member did not participate. A member’s attendance can be enforced just as it can be for those who have not sent regrets. Nothing in the church’s legislation grants the right for dissent just because the person has expressed regrets.

Some may be concerned that not having the opportunity to dissent even when granted permission to be absent leaves the person vulnerable to censure if the decision is challenged by a higher court. The Clerks are of the opinion that a person whose absence has been noted by way of regrets and therefore did not participate in the decisions reached, may reasonably be exempt from any resultant censure. Furthermore, it is possible for a court to allow a person, who was legitimately excused from attendance at a court, to ask that their dissatisfaction with a decision taken be recorded at a subsequent meeting. This is different from dissent. Dissent is a right of the member, provided the member voted on the matter, and the dissent is submitted on time and in proper language. A later request by a member to have a note of disagreement recorded in the minutes would require the consent of the presbytery before it could be entered. This would be a privilege and not a right.

The preparation of this response drew another legislative inconsistency to the attention of the Clerks. The inconsistency is found in section 8.1. This section grants permission for a session to meet at the same time that a General Assembly is being held. It also states that a member of that session who misses the session meeting because the elder was a commissioner to that General Assembly has the liberty to dissent from decisions taken while the elder was at the General Assembly.

This raises the same issue that led to the deletion of section 12.1, that is, the problem of a member of a court seeking permission to dissent to a decision that was discussed in the member's absence. If present for the discussion, the member may persuade to adopt a new position. To dissent without the available information is not supportable. The section currently allows a member of a court to dissent from a decision the member neither help consider nor vote on. For this reason the Clerks propose that section 8.1 be amended by deleting the part of the section that permits an elder, who was as commissioner to the General Assembly, to dissent from any decision taken when they were at the Assembly. The amendment would bring the section in line with the church's understanding of dissent and make it consistent with other legislation. The proposed amendment appears in the recommendation below.

From a pragmatic point of view, it should be an extremely rare situation that would compel a session to meet at the same time as the General Assembly. Normally, sessions can shift a meeting date to accommodate an elder commissioned to the Assembly.

The Clerks of Assembly are convinced that the previously approved deletion of 12.1, and the amendment of 8.1, provides consistency and clarity to the church's legislation on the matter of dissent. Since this amendment echoes the deletion of section 12.1, the Clerks are of the opinion it does not require the church's study and report process, nor the Barrier Act process.

**Recommendation No. 5** (defeated, p. 36)

That Book of Forms section 8.1 be amended as follows:

8.1 A session has standing leave to meet during the sittings of the General Assembly. ~~provided always that in the event of such a meeting, any member who was a commissioner to the Assembly shall have liberty, on his/her return, or when the minutes are confirmed, to dissent or dissent and complain (see sections 381, 382) from any decision taken during his/her absence while attending the Assembly.~~

**Recommendation No. 6** (adopted, p. 36)

That the prayer of Overture No. 31, 2017 re right to dissent when absent from a court, be answered in terms of this report.

**Overture No. 4, 2017** (A&P 2017, p. 583)

**Re: Provision for “equalizing ministers” at presbytery**

There are 45 presbyteries in The Presbyterian Church in Canada. Half of the membership of the constituent roll of each presbytery is made up of ordained Presbyterian ministers and members of the Order of Diaconal Ministers. Most serve congregations but there are others who are employed as seminary professors, chaplains, missionaries, regional staff, national office staff and a few other categories. The complete list of the vocations that make a minister eligible to be placed on the constituent roll of a presbytery can be found in Book of Forms section 176 and following. For simplicity of language, in this report the term “minister” will refer to ordained ministers of Word and Sacraments as well as members of the Order of Diaconal Ministries.

The other half of a presbytery's constituent roll is made up of elders. Each pastoral charge has the right to appoint a representative elder to serve on the constituent roll of its presbytery. When a presbytery has more ministers than pastoral charges, the presbytery may ask some pastoral charges to appoint equalizing elders so that the number of ministers and elders on the roll is more or less equal. Parity between ministers and elders at presbytery is one of the foundations upon which the denomination's governance is based.

Every presbytery also has an appendix to the constituent roll. Any minister within the bounds of the presbytery who is not listed on the constituent roll is added to the appendix. Very often such ministers are retired or without a pastoral charge. While they have no vote at presbytery, they may attend presbytery meetings, engage in discussions and serve on committees. Some also help by serving as interim moderators for pastoral charges.

The framers of Overture No. 4, 2017 point out that, for a variety of reasons, some presbyteries have significantly more elders than ministers on their constituent rolls. For example, when a pastoral charge is vacant for a prolonged period, there is no minister on the roll of presbytery to correspond with the elder appointed from that pastoral charge. In an approved ecumenical shared ministry, a Presbyterian congregation may be served by a minister of another denomination. That means the session appoints a representative elder but there is no voting minister from that pastoral charge on the presbytery roll. Some congregations are served by stated supply ministers. If that minister is employed less than half time, the session still appoints a representative elder but the minister is not eligible to be placed on the constituent roll and is placed on the appendix to the roll instead. Circumstances like these have led to situations where the ministers on the constituent roll are outnumbered by elders, sometimes by substantial ratios. The overture suggests that having significantly more elders on the roll could impact decisions that “affect the livelihood and oversight of ministers” and that presbyteries are meant to be a court “where ministers are answerable to and supported by their peers.” Therefore, the overture requests a mechanism for presbyteries to appoint equalizing ministers.

Whether or not presbyteries in which elders outnumber ministers will necessarily make inferior decisions related to the livelihood of ministers or be unable to hold ministers appropriately accountable is debatable. Nevertheless, the Clerks recognize the denomination’s polity values the elder-clergy balance and believe there is value in upholding this principle. Elders and ministers bring a range of knowledge and experience to every court. Ensuring that broad perspectives are involved in the work and discernment of presbytery is generally thought to be healthy and helpful.

As one way of addressing a potential imbalance, the Clerks propose that, on an annual basis, each presbytery that appoints equalizing elders should evaluate the need for those elders. Keeping in mind that in any event each pastoral charge is expected to appoint a representative elder to the presbytery, on a chosen anniversary, the presbytery should add up the number of ministers on the constituent roll and the number of representative elders to determine whether or not equalizing elders are needed. It is possible that equalizing elders are simply reappointed year after year without assessing if the need for them continues to exist.

Following the 2017 General Assembly, the Clerks invited sessions, presbyteries and synods to comment on proposed legislation that would allow interim moderators who are not already on the constituent roll, to be added to the constituent roll of presbytery when needed to provide elder-minister parity. The following legislation was proposed.

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.

Twenty sessions, 11 presbyteries and one synod responded to the request for study and report. The Clerks are grateful for each submission.

Of the sessions, 18 expressed support for the legislation. Maintaining lay-clergy balance at presbytery was identified as an important principle. One session suggested that any minister on the appendix to the roll, regardless of whether or not the minister is an interim moderator, could be considered for membership on the constituent roll. The other two thought equalizing ministers were unnecessary.

Ten of the 11 presbyteries also expressed support for the proposed legislation. Some indicated that their presbyteries operated with a 2:1 or 3:1 elder-to-minister ratio. Others wanted to expand the parameters of the legislation to allow stated supply ministers appointed to less than 50% ministry and those who are on the appendix and actively involved presbytery work be eligible for membership on the constituent roll. Still others suggested each presbytery should be able to decide for itself which “appendix ministers” could be moved to the constituent roll. One presbytery appreciates the flexibility implied in the proposed legislation – that adding such an interim moderator to the constituent roll would be optional and not mandatory. Some of these additional suggestions would require a more profound level of reflection on the meaning of ministry and the constituent roll than this.

The responding synod spoke against the concept of equalizing ministers and in support of a governance model that favours elders over ministers. It expressed the idea however, that, if “retired

or otherwise interim moderators” bring value to the presbytery, then they should be made voting members of the court because of what they offer and not just to make the numbers even.

The Clerks are grateful for the feedback received. Clearly most responders support the proposed legislation while a small minority do not agree with the idea.

The constituent roll of a presbytery is fundamental to the structure of the Presbyterian form of government. The formation of that roll must not be taken lightly. Those on the constituent roll bear substantial responsibility for the life and wellbeing of congregations, ministers and, by extension, for the denomination. It is intended that ministers on the constituent roll are those who are engaged in ministry in congregations, chaplaincies, missions, certain college faculties and staff positions as described in Book of Forms section 176. These ministers work with the representative elders to care for, oversee and hold accountable every minister and congregation within its bounds.

The Clerks of Assembly are not certain this amendment to the church’s polity is necessary. Ministers on the appendix to the roll are already welcome to offer time and gifts to bolster the ministry of the presbytery. They may already speak at presbytery meetings and serve on committees even if they do not have a vote, nor the responsibility that comes with the vote.

The Clerks believe ministers on the appendix to the roll, who are serving as interim moderators, are well suited to serve as equalizing ministers because they are entrusted with the care and wellbeing of a congregation and report regularly to the presbytery regarding the discharge of their duties. Based on the feedback and support of the majority of sessions and presbyteries that responded, the Clerks of Assembly offer the following recommendations.

**Recommendation No. 7** (adopted, p. 36)

That new Book of Forms section 176.1.10 read as follows and be remitted to presbyteries under the Barrier Act.

176.1.10 Equalizing ministers: Where there are more elders than ministers on the constituent roll of a presbytery, the presbytery may, on an annual basis, add to the constituent roll ministers from the appendix to the roll, who are serving as interim moderators, to act as equalizing ministers.

**Recommendation No. 8** (adopted, p. 36)

That Overture No. 4, 2017 re provision for “equalizing ministers” at presbytery be granted in terms of this report.

**Overture No. 9, 2017** (A&P 2017, p. 586)

**Re: Review length of term service for elders**

Term service has been an elder election model for some two decades. Overture No. 9, 2017 asserts that as the denomination has gained experience with term service, some congregations have encountered challenges related to it. Finding suitable elder candidates who are willing to make a six-year commitment to the ministry of the session as well as the time and effort required to hold elections every two years are identified as two of those challenges. The overture asks that it be permissible for terms of service to be set between three to six years.

To help formulate a response to this overture, the Clerks of Assembly prepared a survey inviting the church to comment on the term-service model. There were 185 replies. They came from sessions as well as individual ministers and elders. The number of responses suggests that ministers and elders value their calling to the leadership, pastoral care and oversight of congregations and are keen to comment on the models of service.

Survey responses make it clear there is a significant diversity of views regarding this legislation. Some indicate the current six-year term is too long and discourages candidates from considering the office of elder. Others maintain a six-year term is appropriate since it can take two years for a new elder to learn about the role before becoming effective in it. Still others feel a six-year term is not long enough because session experience and corporate memory are lost by a frequently changing membership. Among those who currently employ the term-service model, 56% are satisfied with the status quo (six-year term – election every two years), 44% desire flexibility.

The church is blessed to have more than 7,400 women and men leading and serving the denomination in the office of ruling elder. Having two models of service provides helpful options

for the various needs of congregations. Since the survey indicates a wide range of preference even within the term-service model, the Clerks of Assembly believe there may be merit in making term service more flexible by permitting sessions to determine the length of term and frequency of elections that best suits their needs. While the initial decision to employ term service requires consultation with the congregation and the permission of the presbytery, changes to the length of term and frequency of election could be initiated by the session with the approval of the presbytery.

While maintaining the status quo as the standard for term service, the Clerks propose amendments to sections 108 and 108.2 that would enable a local term service option. The amendments are underlined and struck through.

108. Elders once lawfully called to the office, and having gifts of God meet to exercise the same, are ordained for life. They may serve in the office for life unless deposed or suspended in process of discipline. They may, however, at the call of a congregation in which the session has instituted term service for elders, fulfill the duties of the eldership on the session normally for periods of six years, but may stand for re-election at the end of each ~~six-year~~ term.

108.1 Any session desiring to opt for term service for elders should consult with the congregation and must notify the presbytery of its intention and receive that court's permission.

108.2 In congregations that have instituted term service for elders, normally one third of the session shall be elected every two years. Sessions opting for an alternative term shall establish a consistent term of service and frequency of election, which shall be subject to approval by the presbytery.

108.3 Elders may resign the active exercise of the office at any time during their term of service. (Declaratory Act 1985, p. 261, 52)

If the General Assembly refers amendments to sections 108 and 108.2 to the church for study and report, a detailed summary of survey responses can be made available to assist with this deliberation.

**Recommendation No. 9** (adopted, p. 36)

That the proposed amendments to Book of Forms sections 108 and 108.2 regarding term service for elders be referred to sessions and presbyteries for study and report to the Clerks of Assembly by January 31, 2019.

## **BOOK OF FORMS PROPOSALS**

### **Book of Forms sections 252, 367, 373, 374, 374.1 – Censure Definitions**

A special commission reported to the 2016 General Assembly on an appeal it had been assigned. (A&P 2016, p. 462–68) During its work, the commission noted an inconsistency between Book of Forms sections 252 and 373 regarding a censure called deposition. As part of its report, the commission suggested that the Clerks of Assembly examine these sections with a view to obtaining consistency. The Clerks of Assembly, grateful to the commission for raising this matter, studied both sections and their relationship to each other. The Clerks concluded that section 252, situated in the Presbytery portion of the Book of Forms, should only record the principle that it is the presbytery that has the right and responsibility to depose ministers from ministry. It should not, as it had, describe grounds for imposing the censure. The Clerks also concluded that the definition of deposition, and the grounds for imposing it, should only be situated in section 373 of the Judicial Process portion of the Book of Forms.

As the Clerks prepared amendments for sections 252 and 373 to resolve these problems, it became evident that further clarity and consistency of language could be achieved by revising other pieces of legislation (sections 365–375) related to censure. Consequently, the Clerks proposed several other amendments that were sent to sessions, presbyteries and synods for their consideration and comment by the 2017 General Assembly.

Replies were received from 20 sessions and 10 presbyteries across Canada. The Clerks are deeply grateful to all who found time to study the proposals and submit responses.

All 30 replies affirmed the proposed legislation. Most simply noted agreement. One answer elaborated somewhat by stating, “We believe the proposed clarification to the language, the

definitions of the various degrees of censure, and the procedures for considering whether to invoke them... is spelled out more clearly and in language that is more consistent.”

While affirming the legislation in general, a few sessions and presbyteries expressed some concern about removing excommunication as a form of censure. Some seemed to think of excommunication as a way of protecting congregations by barring certain individuals from church buildings. For example, one reply stated, “There are rare occasions in which a communicant member can become such a significant disruptive force in the congregation that it is decided to ‘solemnly cast the offender out of the communion of the church’”.

In the opinion of the Clerks, this is not the purpose of excommunication. If a congregation needs to keep an individual away from the church for reasons of safety, a more appropriate action would be to obtain a restraining order or a no trespassing notice. In extreme circumstances, the police could be notified. Excommunication does not prevent anyone from entering a church building. Excommunication places a person outside the communion of the church with the hope that the person will repent of their sin and return to the fellowship of the Christian community. While excommunicated, the person is not to receive communion. The Clerks maintain it is almost impossible to enforce excommunication if the person does not submit willingly to the censure. For these reasons, the Clerks continue to believe that excommunication should not have a place in the judicial process of the today’s Presbyterian Church.

The Clerks place the following recommendation before the Assembly.

**Recommendation No. 10** (adopted, p. 36)

That Book of Forms section 252 be amended as follows and remitted to presbyteries under the Barrier Act.

252. It belongs to the presbytery to depose ministers of Word and Sacraments from the ministry. (see sections 345–380, 441, Appendices A–64 and A–65, and the 2 Bk. of Dis. VII, 16)

**Recommendation No. 11** (adopted, p. 36)

That Book of Forms sections 365–375 regarding censure be amended as follows and remitted to presbyteries under the Barrier Act.

Censure

365. The censures of the church are admonition, rebuke, suspension from church privileges or office, removal from membership or office and deposition, 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 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 offences. It may, if the court deems it 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. The presbytery shall send notice of this action to all the presbyteries of the church.

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 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; 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 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. Deleted 2018

374.1 Deleted 2018

375. When a minister or an elder in good standing, renounces the oversight of this church by joining another Christian body, or withdraws from the Christian church, their action is noted in the record of the court having jurisdiction, and their name is removed from the roll. In the case of a minister, a notice shall be sent to all presbyteries. 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)

### **Book of Forms section 132.8 – Elder Election – Amendment**

As noted earlier in this report, the election of elders is a central and significant process for every Presbyterian congregation. It is the way elder candidates, congregations and sessions discern the call of God to the office of elder. Those chosen share with the minister in the leadership, pastoral care and oversight of the congregation.

Elders may be elected by way of a ballot of nominees or a ballot of members. These methods are laid out for the church in Book of Forms sections 132 and following. It was recently brought to the Clerks' attention that there is some misunderstanding regarding the ballot of members election process. The misunderstanding is related to section 132.8 which reads:

132.8 When a ballot of members is used, the session shall determine which candidates to approach about their willingness to serve as an elder based on their suitability for the eldership (see section 132), the number of votes each one receives and the number of additional elders required. The session will cease approaching candidates once the required number of elders is reached or the list of approved candidates to be approached is exhausted.

Evidently some thought that once the session had determined from the ballots which members to approach and acquired a list of those willing to serve as elders, "this" became the ballot for

members to use for voting. In fact, the ballot is the list of the members of the congregation, as described in section 132.2.2.

#### 132.2.2 Ballot of members

The session prepares a ballot that consists of the names of all professing members of the congregation including elders whose term of service is complete and are eligible for reelection. (see section 108)

The members of the congregation use this ballot, that is, the list of every member of the congregation, and vote by indicating on that ballot which of the members they believe have the gifts to help lead and serve the congregation. Those who receive a significant number of votes from the congregation are approached to ascertain if they are willing to accept the office of elder in the congregation. Those who say yes are ordained (unless previously ordained) and admitted to the session. No further voting is required.

In an effort to make this process clearer, the Clerks propose adding the following sentence to section 132.8. “The candidates will be deemed elected as elders upon confirming their willingness to serve.”

Since this is not new legislation but only a clarification of existing legislation, the Clerks suggest the amendment does not require the courts of the church to study and comment on it, nor does the amendment require the Barrier Act process. Therefore, the following recommendation is proposed.

#### **Recommendation No. 12** (adopted, p. 36)

That Book of Forms section 132.8 be amended as follows.

132.8 When a ballot of members is used, the session shall determine which candidates to approach about their willingness to serve as an elder based on their suitability for the eldership (see section 132), the number of votes each one receives and the number of additional elders required. The session will cease approaching candidates once the required number of elders is reached or the list of approved candidates to be approached is exhausted. The candidates will be deemed elected as elders upon confirming their willingness to serve.

#### **A–29 Call to a Minister of Word and Sacraments and Guarantee to Presbytery of Stipend – Reconfigured**

Book of Forms Appendix A–29 is a template to guide the preparation of a call and guaranteed of stipend for a minister of Word and Sacraments. The guarantee of stipend portion is introduced with this paragraph.

In order that you {name of person being called} may be free to devote yourself to ministry of Word and Sacraments among us, we the congregation of {name of congregation} hereby guarantee to the Presbytery of {name of court}, of The Presbyterian Church in Canada, that out of our estimated annual revenue of {amount in words} we promise and obligate ourselves to provide you, as a first charge thereon, the following annually:

That paragraph is followed by an itemization of the promised compensation including stipend, travel allowance, housing and utilities.

A–29 shows two options for paying travel allowance. Option A lists stipend and travel allowance combined in one figure. Option B lists stipend separately alongside a line for travel allowance to be reimbursed at a per kilometre basis up to a specified maximum. The second option requires the calculation of a reasonable travel allowance so that, when combined with stipend, it meets or exceeds the minimum stipend and allowance schedule provided each year in the Assembly Council portion of the Acts and Proceedings. For example, see pages 224–25 in the 2017 Acts and Proceedings. The stipend in the Assembly Council grid includes basic travel as noted in item 2 under “NOTES”.

There are occasions, such as when a pastoral tie is dissolved and a transition allowance is provided, that it can be important for all parties to understand what will be provided to the minister during the “transition” period. The minister could be paid stipend and travel. This allows the minister to continue to receive the monthly income to which the minister has grown accustomed. This is the usual practice when Option A is used. Sometimes travel is deducted since the minister is no longer “travelling” for the congregation. This would normally happen when Option B is used. In a few

instances, Appendix A–29 as it now appears has made this calculation a little difficult. Indenting the “with travel” line would make it clear that the line relates to Option B only, and not Option A.

With that explanation, the Clerks propose a simple reconfigure A–29, and A–30 (a similar template for members of the Order of Diaconal Ministries) so that it will appear as below.

Annual Stipend		
Option A	(inclusive of travel allowance)	\$ ____
or		
Option B	(exclusive of travel allowance)	\$ ____
with travel reimbursed at \$ ____/km up to annual maximum of		\$ ____
Manse		
or		
Housing/Rental allowance		\$ ____
Total		\$ ____
(Plus cost of utilities)		

**Recommendation No. 13** (adopted, p. 36)

That the stipend portion of Book of Forms Appendices A–29 and A–30 be reconfigured as shown above.

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

**Synod of British Columbia – Minutes**

The minutes of the 2015 Synod of British Columbia meeting were not presented to the 2017 General Assembly for attestation. The 2017 General Assembly agreed that these minutes be submitted for attestation to the Commission re Matters Left Uncared for or Omitted. (A&P 2017, p. 46, Committee to Examine the Records, Rec. No. 3). Upon receiving the minutes, the commission met by correspondence on Tuesday, October 31, 2017, and the minutes were attested with notes.

The commission is made up of the Clerks of Assembly and the Moderator of the 2017 General Assembly. (A&P 2017, p. 49)

Stephen Kendall and Don Muir  
Clerks of Assembly

**ECUMENICAL AND INTERFAITH RELATIONS COMMITTEE**

To the Venerable, the 144th General Assembly:

The Ecumenical and Interfaith Relations Committee met in person on November 13, 2017, and by telephone conference on February 23, 2018. 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, as well as encouraging Presbyterians to participate in opportunities for ecumenical and interfaith sharing, prayer, dialogue and cooperation.

**ECUMENICAL LEADERSHIP**

The Presbyterian Church in Canada is a church that connects ecumenically both in Canada and around the globe. A number of committed volunteers represent The Presbyterian Church in Canada as they serve on various councils, commissions and committees. As our ecumenical officer, the Rev. Stephen Kendall attended the General Assembly of the Church of Scotland in May 2017. He was one of 60 ecumenical, interfaith and overseas delegates and guests. That General Assembly provided a fruitful opportunity to connect and discuss possible partnerships with representatives of churches in Malawi, Mozambique, Kenya, China, Taiwan, Church of North India, Hungary, Greece, Uruguay, Jordan, Lebanon and the United States. Many issues discussed and debated at the Assembly are held in common with The Presbyterian Church in Canada including decline in membership, shortage of ministers, Israel and Palestine issues, and same-sex marriage. A motion was approved by the Assembly to remove the requirement that children must be baptized prior to receiving the sacrament of communion.

The Rev. Stephen Kendall also took part in an international gathering of 40 ecumenical officers that was hosted by the World Council of Churches in Geneva, Switzerland, in September 2017. In addition to networking and building relationships with ecumenical officers from around the world, the gathering provided an opportunity to learn about the various programs of the World Council of Churches. He will also be attending the General Council of the United Church of Canada as an ecumenical visitor in the summer of 2018.

The Moderator of the General Assembly also plays an ecumenical leadership role within the denomination and the wider church. Every Moderator serves the denomination, throughout the year, participates in denominational bodies; visits congregations, presbyteries and synods; brings vision and encouragement; and connects Presbyterians across this vast country. In addition, the Moderator is often called upon to represent the denomination with her/his signature, presence, letter or voice in the ecumenical community, or society-at-large. We are grateful for the way that our Moderators have fulfilled this ecumenical function year after year.

We are particularly thankful for the way that the Rev. Peter Bush, Moderator of the 2017 General Assembly, called Presbyterians together in unity through prayer for one another and the world around us. For example, in February 2018, when Pope Francis invited Christians to pray and fast for peace in South Sudan and the Democratic Republic of Congo on February 23, and when the World Council of Churches joined in the call, our Moderator wrote to Canadian Presbyterians encouraging our participation and providing us with a beautiful prayer to use for the occasion. Not only did he invite Presbyterians to be unified in prayer, but he invited us to join our prayers with Christians around the world for the sake of the world God loves.

Over and over throughout his tenure, Peter Bush called us to prayer, providing thoughtful reflections and encouragement to look beyond ourselves and our own needs to the suffering world around us that is so much in need of God's grace. Our committee wishes to commend and thank our Moderator for his ecumenical leadership.

**Recommendation No. 1** (adopted, p. 21)

That appreciation be expressed to the Rev. Peter Bush, Moderator of the 2017 General Assembly, for his ecumenical leadership through his prayers and writings.

**STRATEGIC PLAN**

The work of the Ecumenical and Interfaith Relations Committee, along with the many councils and dialogues with which the committee connects, contributes to implementing the 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.

As you read through our report, you will notice that our committee facilitates the denomination’s participation in the World Council of Churches, the World Communion of Reformed Churches, the Canadian Council of Churches and the Evangelical Fellowship of Canada, and we seek to “nurture ecumenical relationships and collaborate with ecumenical partners to achieve common goals”. Although we also encourage local ecumenical dialogue and cooperation so that relationships are nurtured at every level of the church, our committee believes that this is an area that could be strengthened.

Ecumenical rapprochement and interfaith cooperation will have limited success if they are primarily carried out by representatives at the national or international levels. In order for unity and peace to flourish among Christians and between Christians and other faith groups, local conversations and initiatives must take place as well. Although we hear stories about ecumenical and interfaith projects involving Presbyterians, we do not have a sense of how widespread it is. We wonder about how many Presbyterian congregations participate in the Week of Prayer for Christian Unity, how many of our ministers get together with other clergy and lay leaders in local ministerial, and how many congregations have gotten to know the neighbouring synagogue, mosque or temple.

Having moved to a new congregation and city recently, our committee convener noted that building new ecumenical and interfaith connections has taken some work, but the possibilities for sharing in ministry, outreach and supporting each other are so valuable that it is well worth the

effort. In 2018 our committee intends to provide some resources to congregations to assist them in making local ecumenical and interfaith connections, which we hope to make available by September. Our hope is that congregations will make an effort to make use of the many resources that are available for shared worship, prayer, study and dialogue, so that ecumenical and interfaith work will flourish at the local level as well. If your local community is not already gathering for the Week of Prayer for Christian Unity (January 18–25, 2019) and Interfaith Harmony Week (February 1–7, 2019), these would be excellent ways to begin.

**Recommendation No. 2** (adopted, p. 21)

That congregations seek to build ecumenical and interfaith connections within their local communities.

**Recommendation No. 3** (adopted, p. 21)

That congregations be encouraged to participate in or initiate events and services related to the Week of Prayer for Christian Unity (January 18–25, 2019) and Interfaith Harmony Week (February 1–7, 2019).

Our committee also noted the strategic plan's encouragement to engage in healing and reconciliation between Indigenous and non-Indigenous peoples. An important way to move towards healing and reconciliation with our neighbours is to spend time getting to know and appreciate their background, culture and spirituality. As a committee tasked with promoting interfaith understanding and cooperation, we would like to encourage congregations to learn about Indigenous spirituality. This may be done through reading, attending public events, or even inviting a guest speaker to share with your congregation about their faith and culture.

**Recommendation No. 4** (adopted, p. 21)

That Presbyterians and congregations seek to learn more about Canadian Indigenous spirituality.

## **GLOBAL AND NATIONAL COMMUNIONS**

### **World Council of Churches**

The World Council of Churches is a fellowship of churches which confess the Lord Jesus Christ as God and Saviour according to the scriptures, and therefore seeks to fulfil together their common calling to the glory of the one God, Father, Son and Holy Spirit. It is a community of churches on the way to visible unity in one faith and one eucharistic fellowship, expressed in worship and in common life in Christ. It seeks to advance towards this unity, as Jesus prayed for his followers, "so that the world may believe". (John 17:21)

The World Council of Churches (WCC) is the broadest and most inclusive among the many organized expressions of the modern ecumenical movement, a movement whose goal is Christian unity. The WCC brings together churches, denominations and church fellowships in more than 110 countries and territories throughout the world, representing over 500 million Christians and including most of the world's Orthodox churches, scores of Anglican, Baptist, Lutheran, Methodist and Reformed churches, as well as many United and independent churches. While the bulk of the WCC's founding churches were European and North American, today most member churches are in Africa, Asia, the Caribbean, Latin America, the Middle East and the Pacific. There are now 348 member churches.

In 2018, we celebrate the 70th anniversary of the World Council of Churches and the fellowship that is its heart and soul. This is an opportunity to mark the achievements of the past 70 years in working for Christian unity and action, and to look to the challenges ahead as a fellowship of churches responding to God's call for unity, mission, justice and peace.

The WCC, its member churches and partners are planning a variety of events to move us forward on our ongoing pilgrimage of justice and peace, and at the same time honour and learn from these 70 years of ecumenical endeavour. The Week of Prayer for Christian Unity, the WCC Central Committee meeting in Geneva in June, a joint consultation on sustainable development with the ACT Alliance in Uppsala, exactly 50 years after the WCC Assembly there, the anniversary year of 2018 will offer many opportunities to focus firmly on envisioning our common future: united in faith, eager for witness and fearless in the quest for justice and peace.

All member churches and ecumenical partners are invited to take part in this important anniversary by sharing stories and prayers or songs related to our seven-decades-old pilgrimage, by organizing or hosting events in your own context, by bringing the WCC anniversary exhibition to your venue or event, and by choosing a day for celebrating the anniversary, preferably on August 23, which marked the opening of the 1st Assembly in Amsterdam and the formal constitution of the WCC.

As part of the WCC's 70th anniversary celebrations, it held a Conference on World Mission and Evangelism in March 2018 in Arusha, Tanzania. It included almost a thousand participants from mainline Protestant, Orthodox, Roman Catholic, Evangelical, Pentecostal and African-instituted churches. Representatives from The Presbyterian Church in Canada were the Rev. Dr. Esther Acolatse, the Rev. Dr. Blair Bertrand, the Rev. Paulette Brown and the Rev. Dr. Ross Lockhart. The theme was "Moving in the Spirit: called to Transforming Discipleship".

In his opening remarks, the Rev. Dr. Olav Fykse Tveit, WCC General Secretary, reflected that this conference is a milestone in modern church history: "I believe that God is reminding us particularly in our time of what is the force driving the mission of the church. It is the love of God, expressed in the love of Jesus Christ through his life, crucifixion and resurrection, bringing salvation and reconciliation to the world. We should be stamped by the words of the Apostle Paul: 'The love of Christ urges us on' (2 Cor 5:14)."

Following the gathering of WCC ecumenical officers, our committee had the opportunity to review a draft WCC paper on Ecumenical Diakonia. We shared this interesting theological reflection on the ministry of service with Presbyterian World Service and Development, as it discusses the kind of ministry that is their focus. A more formal comment process on the document will come later and the committee will watch for further developments.

Occasionally, we receive notices about opportunities for youth or young adults to participate in internship programs with the WCC. A recent one had the goals of strengthening ecumenical relations with the churches and creating benefits for young people through capacity building, ecumenical formation, regional relations, international and multicultural exposure, and leadership building for work in the churches. Available work areas included communication, health and healing, just community for women and men, and commission of the churches on international affairs. Our committee will endeavour to make these opportunities known through The Presbyterian Church in Canada when they arise, and we would encourage youth and young adults to consider making applications.

The website, [oikoumene.org](http://oikoumene.org), contains information about the council's ongoing work along with reports and numerous resources, such as the Ecumenical Prayer Cycle. This website also contains all of the official WCC documents and statements. You may also want to sign up for weekly emails (WCC e-news) as a way to stay connected to news, happenings and needs for prayer from our Christian family around the world.

### **World Communion of Reformed Churches**

The World Communion of Reformed Churches (WCRC) is comprised of 80 million Christians in Congregational, Presbyterian, Reformed, United, Uniting and Waldensian churches. The WCRC, working with over 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 [wcrch.ch](http://wcrch.ch).

The 26th General Council of the World Communion of Reformed Churches was held in Leipzig, Germany, from June 29 to July 7, 2017. The Presbyterian Church in Canada was represented by Ms. Hilary Hagar, the Rev. Robert Murray and the Rev. Stephen Kendall who also served on the Business Committee. The Rev. Mary Fontaine also participated as she finished her term on the Executive of the WCRC. Hilary Hagar, who is a student of International Development, was affirmed and will serve on the Executive for the coming term. The Rev. Dr. Dorcas Gordon was already in Leipzig, participating in the Women's Pre-Council, and she served as a resource person for the General Council. For a small denomination, The Presbyterian Church in Canada had a big presence in the gathering!

The WCRC only meets in General Council once every seven years, with an Executive, President, General Secretary and small staff carrying on the work from year to year. The 2010 General Council stated that the newly united WCRC will be "called to communion and committed to justice" and the business reflected that dual focus. There was much talk of issues of justice as the

various churches brought their concerns to the body in reports and recommendations. There was also celebration, as the WCRC associated with the Joint Declaration on the Doctrine of Justification previously affirmed by the Catholic and Lutheran Communions in 1999 and the World Methodist Council in 2006.

The joint declaration was signed at a ceremony in Wittenberg, Germany, where Martin Luther lived and worked. The President of the WCRC, Jerry Pillay, said “today is a history day. The documents we are signing today are significant and symbolic of the road we are to travel.” In the joint declaration, Catholics and Lutherans state that a “consensus in basic truths exists between the churches in regard to the theological controversy which was a major cause of the split in the western church in the 16th century. Furthermore, the mutual condemnations pronounced by the two sides during the Reformation do not apply to their current teaching on justification.” The congregation broke into spontaneous applause as WCRC General Secretary, the Rev. Dr. Chris Ferguson, and Catholic, Lutheran and Methodist representatives signed a statement confirming the WCRC’s association with the joint declaration. At the service there were also prayers of repentance and lamentation for past divisions and wrongs, and commitments to work for unity and justice.

### **Canadian Council of Churches**

The Canadian Council of Churches (CCC) 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, to give expression to the unity which is offered to the world through Jesus Christ, to witness to the continuing renewal of the church by the Holy Spirit, to promote the growth of ecumenical and missionary obedience among all Christians, and to facilitate common action by the member churches.

The CCC currently has 25 member denominations, but is always seeking to welcome more churches to come to the ecumenical table. In November 2017, the Governing Board unanimously voted for the Malankara Orthodox Syrian Church to become a member of the CCC. Unless an objection is made by more than one third of the member denominations, the Malankara Church will be declared a member at the May 2018 Governing Board meeting.

In November 2017, our committee was pleased to welcome a visit from the current President of the CCC, the Rev. Canon Dr. Alyson Barnett-Cowan. During her triennial term, she is hoping to meet with each member church. Her visit was an opportunity for committee members to learn about current items before the Council and to share what our church is doing ecumenically.

The Rev. Dr. Karen Hamilton, who served as General Secretary of the CCC, resigned in September 2017, after having completed three five-year terms in the position. The Council expressed appreciation for her faithful and competent service to the CCC, and organized several opportunities to celebrate and give thanks to God for her wonderful leadership in Canadian ecumenical ministry. Mr. Peter Noteboom (formerly Deputy General Secretary) was appointed as Acting General Secretary, bringing to the role his big picture thinking about the Council and his familiarity with and commitment to the Council’s values and principles. He has been a valuable resource during the time of transition, as we anticipate a permanent General Secretary to be appointed in May 2018.

At the Governing Board meeting in November 2017, the CCC began a journey of strategic and program planning for the next triennium (2018–2021) by sharing perspectives on strategic questions like: Who are we? Why are we? What are we? There were also discussions about possibilities for celebrating the 75th anniversary of the Canadian Council of Churches which is coming up in 2019.

The CCC hosts an annual church leaders retreat for those in senior leadership in the denominations of the CCC (including Moderator of The Presbyterian Church in Canada). The retreat is an opportunity to get to know one another, to share prayer and informal conversation about issues of pressing concern, and to celebrate the presence of the Holy One in our midst as we share the joys and struggles of being the Body of Christ here and now. Topics of discussion at the 2018 retreat included the churches’ responses to the new application requirements related to the Canada summer jobs program, the changing relationship between church and government, how best to

facilitate interfaith and interreligious initiatives, and the changing demographics of current membership along with new church planting initiatives.

The Faith and Witness Commission of the CCC engages the churches in theological reflection to foster greater understanding of the faith we hold in common and to provide an ecumenical witness to Christ's mission in the world. The commission provides a meeting place, a lively and fertile ground for reflection and work among Christians of different families. Together we work to reflect theologially on matters of concern among the member churches of the Council.

At both its meetings in 2017, the Governing Board prayed together with liturgies and leadership from various Christian traditions, and they used the 2018 resources for the Week of Prayer for Christian Unity. This year, the materials were prepared by the churches of the Caribbean region with the theme "Your right hand, O LORD, glorious in power" (Exodus 15:6). The contemporary Caribbean is deeply marked by the dehumanizing project of colonial exploitation. In their aggressive pursuit of mercantile gains, the colonizers codified brutal systems which traded human beings and their forced labour.

Today, Caribbean Christians of many different traditions see the hand of God active in the ending of enslavement. It is a uniting experience of God's saving action which brings freedom. The Caribbean ecumenical team chose the song of Moses and Miriam (Exodus 15:1–21), a song of triumph over oppression, as the motif of this year's Week of Prayer for Christian Unity. The resources can be accessed online at [weekofprayer.ca](http://weekofprayer.ca) and can be used for ecumenical prayer and worship at any time of the year. Also watch for the 2019 resources for the Week of Prayer for Christian Unity which are being prepared by the churches of Indonesia and will be available soon.

The Commission on Faith and Witness may be best known for producing the Canadian edition of the Week of Prayer for Christian Unity resources. In addition to this, recent work has included physician assisted dying, theological anthropology, salvation, reflections on peace, religious diversity and the preparation of a forum on dialogues to be held in October 2018 in Montreal. Work is underway to create an online archive of Canadian ecumenical dialogue documents. The commission has also produced a series of podcasts on ecumenism entitled "Faith and Witness", available on iTunes or at [faithandwitness.libsyn.com](http://faithandwitness.libsyn.com).

The CCC's Christian Interfaith Reference Group (CIRG) provides an opportunity for Canadian Churches to share experiences and encourage new ecumenical initiatives in interfaith interaction. At the spring 2017 meeting of CIRG, relationships with the Jewish and the Muslim communities in Canada were highlighted.

For over 25 years, the Canadian Christian-Jewish Consultation offered an opportunity for conversation between appointed representatives of Canadian Jewish and Christian communities. In recent years, stating concern about the stance of the United Church of Canada on economic action against products developed in settlements originating out of the occupied territories, the Jewish representatives withdrew. Since then, certain individual churches have initiated bilateral discussions with Jewish representatives. CIRG is studying this issue, wondering whether a return to an ecumenical approach should be a priority, and if so, how it might be encouraged. As things stand at present, The Presbyterian Church in Canada is not part of any conversations at the national level with the Jewish communities of Canada.

A significant recent initiative of the CIRG is an online "mapping" project, in conjunction with the National Muslim Christian Liaison Committee, that will highlight the places and ways in which Christian and Muslim communities are interacting across our country. We know that many churches are developing relationships with Islamic centres and mosques, through conversation and joint projects, and that many more are seeking guidance on how to begin such relationships. A brief description of each local initiative would surely encourage others with possibilities that might be adapted for their particular communities and provide contacts for further information. Muslim and Christian communities who are seeking partners for relationship can also register their interest. An online form has been created and is available at [councilofchurches.ca/mapping-diversity](http://councilofchurches.ca/mapping-diversity).

Dr. Rimmelt Hummelen, The Presbyterian Church in Canada's representative on the National Muslim Christian Liaison Committee, comments in his report to our committee that there is a "need for greater understanding and awareness about Islam... Unfortunately, the media in Canada

is not always a reliable source. It would be appropriate to suggest that Presbyterians get to know Muslims in their community and engage in dialogue.”

The Commission on Justice and Peace provides a forum for sharing information and concerns among those involved in ecumenical work on peace and social justice in Canada and the world. It facilitates biblical and theological reflection on peace and social justice and cooperation of the churches on related concerns. The current focus of the Commission on Justice and Peace is on contributing to a theological dialogue on “Faith and a Sustainable Economy”. Elements of this program focus include theological reflection, a focus on poverty in Canada, human trafficking and participating in the G8 G20 Interfaith Partnership.

In addition to the theological dialogue on faith and a sustainable economy, the commission supports the work of related groups in the Council. These groups include Project Ploughshares (the CCC’s operating division), the Biotechnology Reference Group, the Canadian Ecumenical Anti-Racism Network and the Human Trafficking in Canada Working Group.

Project Ploughshares, an operating division of the Canadian Council of Churches, works to advance policies and actions to prevent war and armed violence and build peace. Project Ploughshares is also a member of the International Campaign to Abolish Nuclear Weapons (ICAN), the winner of the 2017 Nobel Peace Prize. Cesar Jaramillo, Executive Director at Project Ploughshares, says Project Ploughshares is honoured to be one of several civil society organizations affiliated with ICAN who are recipients of the prize. The coalition was awarded the prize for its role in negotiating the United Nations’ Treaty on the Prohibition of Nuclear Weapons.

In July, the United Nations passed the treaty, the first legally binding international agreement to comprehensively prohibit the weapons, with the goal of their total elimination. More than 50 countries have signed the treaty. For those nations that are party to it, the treaty prohibits a full range of nuclear-weapon-related activities, including undertaking to develop, test, produce, manufacture, acquire, possess or stockpile nuclear weapons or other nuclear explosive devices, as well as the use or threat of use of these weapons.

At the Governing Board meeting in May 2017, a new name and terms of reference were adopted for the entity formerly known as the Canadian Churches’ Forum for Global Ministries. It is now a reference group of the CCC called the Forum for Intercultural Leadership and Learning (FILL). FILL is an ecumenical partnership through which Canadian churches work towards intercultural leadership development and ministry learning in Canada and globally. Through this work, Canadian churches engage in innovative education and programming, come together for reflection on contemporary issues, participate in dialogue about honouring diversity and God’s unequivocal welcome, and network and support one another for intercultural ministry.

In April 2018, the CCC is organizing a broad and intensive in-person and web-based consultation to discern the current ecumenical need, the opportunities for engagement, and the connection to the churches’ intercultural life and ministry. The purpose of the consultation is to assist FILL, together with the Canadian Ecumenical Anti-Racism Network (CEARN), to make sound strategic and program decisions that are guided and informed by the current needs and priorities of all the members of the CCC.

The Presbyterian Church in Canada is well represented on the committees and commissions of the CCC:

Governing Board	Stephen Kendall, Amanda Currie
Commission on Justice and Peace	Stephen Allen
Commission on Faith and Witness	William Ingram
Finance Committee	Oliver Ng
Personnel Committee	Terrie-Lee Hamilton
Constitution Committee	Stephen Kendall
Audit Committee	Norm Creen
Canadian Christian Jewish Consultation	Mark Lewis
Week of Prayer for Christian Unity	Jennifer de Combe
Sexual Exploitation in Canada Working Group	Deborah Rapport
Christian Interfaith Reference Group	Andrew Johnston
Faith and Life Sciences Reference Group	Stephen Allen
Muslim Christian Liaison Committee	Remmelt Hummelen
Project Ploughshares	Kathryn Hare

## **Evangelical Fellowship of Canada**

The Presbyterian Church in Canada has observer status in the Evangelical Fellowship of Canada (EFC) and our representative, the Rev. Dr. Daniel D. Scott, attended the Council of Presidents gathering in October 2017. The event focused on a report on the outcomes of the Canadian Evangelical Forums which took place over the preceding year. These conversations, which brought together church, academic and ministry leaders, yielded significant insight into how God may be leading Evangelicals in Canada. The following themes from the events prompted questions that were discussed at the Presidents' Day in affinity and table groups:

- Knowing Ourselves – Understanding ourselves in relation to God, one another and the world around us is critical.
- Maintaining Hope – Our views of the future need to be grounded in our confidence that God is at work in the world and that the Spirit of God is present with us always.
- Collaborating – Evangelicals are increasingly eager to work together in their shared mission to bring the gospel of Jesus Christ to bear in all areas of life and society.

The EFC is part of a research partnership to discover how we can help our teens stay connected to church and faith as they move on from high school. Provisionally and simply called the Young Adult Transition Research (YATR) study, their investigators are talking with Christian young adults, now between the ages of 18 and 28, who were active in their churches as teens. They are using what they have learned in 66 qualitative interviews along with what other researchers have learned to launch them into their next phase of national surveys.

In January 2018, they began working with the Angus Reid Forum to survey 3,000 young adults including 500 from Christian higher education institutions. At the same time, they are running a parallel survey with youth and young adult ministry workers so they can learn how they are supporting young adults through this transition. They plan to release the YATR findings in the spring of 2018 as the start of a series of national conversations about how families, churches and all Christian communities who care about our young adults can help them negotiate this transition with a vibrant faith and strong ties to Christian communities.

## **DIALOGUES AND CONVERSATIONS**

### **Christian Reformed Church of North America – The Presbyterian Church in Canada**

The dialogue between the Christian Reformed Church of North America and The Presbyterian Church in Canada has been ongoing for 13 years now. The dialogue group agreed to invite the Reformed Church in America as regular participants as the group continues to share items both unique to and in common with each denomination.

To commemorate the 500th anniversary of the beginning of the Reformation, this dialogue group initiated the 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 resources were highlighted in this committee’s report to the 2017 General Assembly and are still available on the church’s website for local use.

### **Canadian Christian-Jewish Consultation**

The Canadian Christian-Jewish Consultation continues to be in abeyance because the Centre for Israel and Jewish Affairs had withdrawn from the consultation due to a resolution adopted by the United Church of Canada. The Canadian Conference of Catholic Bishops (CCCB) is meeting bilaterally with the Canadian Centre for Israel and Jewish Affairs (CCIIA).

The Governing Board of the Canadian Council of Churches has had some conversations about attempting to re-initiate a Christian-Jewish conversation in Canada. The Governing Board intends to have an internal forum on the topic at an upcoming meeting.

### **Canadian Interfaith Conversation**

The Canadian Interfaith Conversation (CIC) gathers representatives of 41 faith communities and faith-based organizations who believe that people of faith can contribute positively to the benefit of all people in Canadian society. The charter vision says that the practice of religion and its impact on the identities of Canadians is an enduring feature of this country. We advocate for religion in a pluralistic society and in Canadian public life, believing that conversation is essential to doing so

effectively. The Rev. Mark Tremblay represents The Presbyterian Church in Canada on the CIC which meets twice per year.

The CIC took up the primary sponsorship role for the third in the series of “Our Whole Society” conferences. Held in Ottawa in May 2017, the conference attracted over 100 people and a speaking roster that was well received. Plans are underway for a fourth conference.

An objective of the CIC has been to more fully engage younger leaders in the work of interfaith dialogue and collaboration. The gathering on February 23, drew 18 young guests of conversation participants; lively discussion and a desire for more events like it was expressed. A full-day gathering in November 2017 at the University of Toronto Multi-Faith Centre then focused on what has been done in interfaith work in the past, what is being done in the present and what could be done together in the future.

A proposal was adopted to explore the potential for establishing a centre that would focus on interfaith research, resourcing and relationship-building. The name Canadian Interfaith Relations Centre for Learning and Engagement (CIRCLE) was adopted. The centre will expand the potential of the CIC to engage more people across Canada and around the world in research efforts that will support interfaith approaches to societal pluralism and religious freedom. CIRCLE will also enable the CIC to take on a greater resourcing role.

### **Parliament of the World’s Religions**

The Parliament of the World’s Religions was created to cultivate harmony among the world’s religions and spiritual communities, and foster their engagement with the world and its guiding institutions in order to achieve a just, peaceful and sustainable world. Canadian Presbyterians will have a rare opportunity to experience the Parliament because its next gathering will be held in Toronto from November 1–7, 2018.

Recognized as the birth of the modern interfaith movement, the 1893 Parliament is remembered for its ground-breaking inter-religious dialogues among leaders of eastern and western religious traditions, highlighting inter-religious understanding and cooperation as a mean of cultivating social harmony. Six subsequent Parliaments hosted in the United States, Europe, Africa and Australia have been attended by more than 40,000 persons from around the world committed to the ideals and advocacy promoted by the modern global interfaith movement.

The 2018 Parliament will also honour the 25-year anniversary of the centenary Parliament of the World’s Religions held in Chicago in 1993, and its landmark document, the *Declaration Towards a Global Ethic*. Registration information can be found at [parliamentofreligions.org](http://parliamentofreligions.org).

### **Global Christian Forum**

The Global Christian Forum is a recent ecumenical movement bringing together a wide diversity of churches. The city of Bogota, Colombia, will be the location for the Global Christian Forum’s next Global Gathering in April 2018. It is the third global gathering in the history of the forum, one of the world’s most diverse global Christian “spaces” in which at least six streams of world Christianity meet.

The theme of the four-day conference will be “Let mutual love continue” (Hebrews 13:1). Participation in forum events is shaped by a series of balances, especially that of a 50:50 ratio between leaders of “older” churches (Catholic, Orthodox, Protestant) and those of “younger” churches (Evangelical, Pentecostal, Independent). Leadership of the four global bodies that are the key “pillars” of the Global Christian Forum – the Pentecostal World Fellowship, the Pontifical Council for Promoting Christian Unity (Vatican), the World Council of Churches and the World Evangelical Alliance – will be present, alongside leaders of many other world churches and international Christian organizations.

The Rev. Dr. Larry Miller, Secretary of the Global Christian Forum, indicates that “the gathering will be ‘relational, testimonial, and missional’ in nature and outcome, and will involve careful conversation, listening and prayer as we put directly into practice with one another the theme of the gathering, ‘let mutual love continue’.”

Amanda Currie  
Convener

## HISTORY, COMMITTEE ON

To the Venerable, the 144th General Assembly:

It is both an honour and a privilege for me as convener of the Committee on History, to bring this report to the General Assembly. Church history has been shaped by the Reformed tradition, transplanted here in Canada via the British Isles and the United States. We are the longest standing committee of our church, and I want to express my thanks and appreciation for the support and diligence of committee members this past year. The Committee on History is responsible for reporting on the National Presbyterian Museum and highlighting the work of the Archives. It meets twice a year (usually in November and February) and is fortunate to have members from across Canada who provide a balanced and insightful regional perspective. The committee includes Dr. Kenneth Munro (Secretary) from western Canada, the Rev. Dr. A. Donald MacLeod, the Rev. John Vaudry and Ms. Marilyn Repchuck (convener) from central Canada, the Rev. Dr. Timothy F. 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) as well as Ms. Kim Arnold (Archivist), Mr. Bob Anger (Assistant Archivist) and Mr. Al Clarkson (member by correspondence). The Rev. Angus Sutherland (convener of the Museum Advisory Committee) also attends committee meetings. The Rev. Peter Bush has agreed to continue his important role as editor of *Presbyterian History*. We are grateful for his ongoing involvement and service to the committee. Both the convener, Marilyn Repchuck, and the secretary, Dr. Ken Munro, complete their six-year terms, and both of them agree that it has been an honour and a joy to serve on the Committee on History.

We feel that there is much to be proud of and to draw strength from the record in the past, as we continue to face the particular challenges with our church today. Therefore it is important to keep records, upon which the story can be told of how we came to be where we are and to whom we owe the legacy that we inherit. In the meantime, we encourage Canadian Presbyterians to take a deeper interest in our common heritage. Ideas to that end are not lacking.

The committee is excited about the activities and projects listed in this report. We invite Presbyterians from coast to coast to share in these initiatives and we welcome your suggestions. We also encourage you and your churches as you preserve and celebrate your own unique Presbyterian heritage. As The Presbyterian Church in Canada journeys into the future, it is our desire for the church to remember that through prayer and intentional church development, blessed by committed people of the church and the hand of Almighty God, we can accomplish great things!

### **HERITAGE SUNDAY**

Many congregations have designated a “Heritage Sunday” to celebrate the vibrant and dynamic faith legacy that is ours within The Presbyterian Church in Canada. The committee enjoyed hearing various ways congregations commemorated Heritage Sunday. Some celebrated past events and individuals within their own church family, while others profiled the ministries of missionaries or church activities outside of their own congregation. The committee suggests February 17 as the date for Heritage Sunday in 2019, 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. 21)

That congregations be encouraged to celebrate Heritage Sunday on February 17, 2019, or on another Sunday, as a means of celebrating the unique faith journey and heritage we enjoy as Presbyterians.

### **HISTORY PRIZES**

Every year the committee awards history prizes in three categories: congregational histories, clergy memoirs and academic historiography. This year we have three submissions:

- Congregational History: *200 Years of Grace: Richmond Hill Presbyterian Church, 1817–2017*.
- Clergy Memoirs: *My Journey* by the Rev. Dr. John Cameron, 2016.
- Academic Historiography: *The Regina Indian Industrial School (1891–1910): Historical Overview and Chronological Narrative* by Dr. Douglas Stewart, 2017.

Congregations and individuals are encouraged to submit publications for consideration of the history prizes. Submission should be sent to the Prize Committee, Presbyterian Church Archives by December 31, 2018, to be considered for the 2019 history prizes.

**Recommendation No. 2** (adopted, p. 21)

That the 2018 winners of the history prizes be recognized:

- Congregational History: *200 Years of Grace: Richmond Hill Presbyterian Church, 1817–2017*
- Clergy Memoirs: *My Journey* by the Rev. Dr. John Cameron, 2016.
- Academic Historiography: *The Regina Indian Industrial School (1891–1910): Historical Overview and Chronological Narrative* by Dr. Douglas Stewart, 2017.

**REFORMATION@500 ANNIVERSARY PROJECT**

In response to overtures from the 2011 General Assembly (A&P 2011, p. 271–72), the Committee on History was entrusted with oversight of five events or *Solas* to mark the 500th anniversary of the Reformation. The 2012 General Assembly approved the proposed dates and themes:

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 sub-committee of the Rev. Peter Bush, convener, Dr. Ken Munro and Mr. Bob Anger was entrusted with oversight of the Reformation Anniversary Project. This project was 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” was on Saturday November 3, 2013, in Vancouver at St. Andrew’s Hall, Vancouver School of Theology. Dr. Paul Stevens and the Rev. Frances Savill were the keynote speakers. The panelists were the Rev. Mary Fontaine, Dr. Diane Stinton and the Rev. Dr. Stephen Farris. The event was coordinated and chaired by the Rev. Peter Bush. A summary of the event was featured in the April 2014 issue of the *Presbyterian Record* and a discussion guide is available at [presbyterian.ca/2014/05/13/grace-alone-study-guide](http://presbyterian.ca/2014/05/13/grace-alone-study-guide).

In 2014, *Sola* “Faith Alone” was on November 1, 2014, at St. Columba Chapel, Atlantic School of Theology, Halifax, Nova Scotia. The keynote speakers were the Rev. Tim Archibald and Dr. Anna Robbins. The panelists were the Rev. Dr. Cynthia Chenard, the Rev. Dr. Laurence DeWolfe, the Rev. Charles Cook and Dr. Anne Marie Dalton. A discussion guide picking up on themes from the 2014 event was distributed.

The 2015 event was *Sola Scriptura* that took place on October 31, 2015, at Presbyterian College in Montreal. This event was twinned with an event sponsored by Presbyterian College on Friday where Dr. Edith Humphrey of Pittsburgh Theological Seminary spoke on the theme of scripture. The speakers the following morning were the Rev. Dr. Roland DeVries and the Rev. Jennifer Cameron. The afternoon’s presenters were the Rev. Sybil Mosely (Livingstone Church, Montreal), the Rev. Dr. Kay Diviney (St. Andrew and St. Paul Church, Montreal), Dr. Hillary Kaell (Concordia University) and Dr. Jason Zuidema (Institut Farel). Audio/visual recordings of the lectures are on the website [centre4leadership.ca/index.php/2015/11/14/sola-scriptura-lectures-video](http://centre4leadership.ca/index.php/2015/11/14/sola-scriptura-lectures-video).

The fourth Reformation@500 gathering was held 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. Peter Bush (Westwood Church, Winnipeg) 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 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. Wendy Beauchemin Peterson, Métis 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 was the *Sola* final event “*Soli Deo Gloria* – For God’s Glory Alone” that took place on Saturday, October 28, 2017 at Knox College, University of Toronto. The keynote speakers were the Rev. Dr. John Vissers (“Enjoy God”), Principal of Knox College, and the Rev. Dr. Christine O’Reilly (“John Calvin’s Reminders”), minister at Knox Church, Thedford, Ontario. Panelists included the Rev. Jinsook Khang (Vaughan Community Church), Dr. Barbara Leung-Lai (Tyndale Seminary), the Rev. Dr. Ephraim Radner (Wycliffe College) and the Rev. Karla Wübbenhorst (Westminster-St. Paul’s Church, Guelph).

Study guides for all the *Sola* events are available at [presbyterian.ca/history](http://presbyterian.ca/history).

**Recommendation No. 3** (adopted, p. 21)

That thanks be expressed to the Rev. Peter Bush for his role in planning the *Sola* Reformation@500 events held each October over the past five years.

**NATIONAL PRESBYTERIAN MUSEUM**

The National Presbyterian Museum is located within St. John’s Church in Toronto. The museum is a treasure waiting to be explored by its guests including rare communion tokens, artefacts sent by missionaries from around the world, the largest collection of church pictorial plates in our country, some of the oldest books ever used in seminary education in Canada and the opportunity to walk into a pioneer chapel. The museum welcomes visits from individuals, families and church groups. Guided tours are available until the fall of 2018 by contacting Ian Mason or Al Clarkson at 416-469-1345 or [museum@presbyterian.ca](mailto:museum@presbyterian.ca). The Museum Advisory Committee consists of Ms. Kim Arnold, Mr. Al Clarkson, the Rev. Duncan Jeffery, Mr. Ian Mason, Ms. Marilyn Repchuck and the Rev. Angus Sutherland (convener). The committee recognizes the dedicated contributions of Dr. Mary Johnston over the years. We were saddened to hear of her passing on July 10, 2017, at the age of 87. Mary will be missed for her enthusiasm, volunteer hours and as a faithful donor to the museum.

The Museum Advisory Committee is aware of discussions regarding options for the future of St. John’s Church in Toronto. There is a plan for redevelopment at St. John’s within the next few years and we are actively searching for a new home for the museum. Our aim is to move the museum to a new location in 2019.

Although it is the National Museum for The Presbyterian Church in Canada, the museum receives no annual funding through the church. Its operating revenue is completely dependent upon the modest interest from the Dr. John Johnston Memorial Fund and donations from visitors to the museum. Securing an ongoing basis of financial support is absolutely vital if the museum is to continue. We are deeply thankful to those congregations that have supported the museum yearly.

**Recommendation No. 4** (adopted, p. 21)

That congregations be encouraged to contribute to the National Presbyterian Museum on a yearly basis.

The present address for the museum 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 this action.

**Recommendation No. 5** (adopted, p. 21)

That with thanks to God and in celebration of the clergy and church workers who have retired in 2017, the 2018 General Assembly, on behalf of our entire denomination, includes a moment of recognition for these faithful representatives of Jesus Christ and diligent servants of The Presbyterian Church in Canada.

## **THE ORAL AND VISUAL HISTORY PROJECT**

The mandate of the project is “To celebrate and learn from the faith of our church’s ministerial and lay leaders.” The Oral and Visual History Project will create a permanent, ongoing, oral and visual record. Based on digital video recordings from individual interviews, the ultimate goal of the project is to provide access that is both archival and web-based.

Those interviewed have had a special connection to our church – lay, ordained, professional church worker, etc. The committee has moved slowly, but wishes to take a more active role to make sure we connect with outstanding leaders of the church. The Archives has the recording equipment available to those who might be interested in assisting with this project. Contact Kim Arnold or Bob Anger if you are interested.

## **PRESBYTERIAN HISTORY**

Two issues of *Presbyterian History* were published since last Assembly. The fall 2017 issue was distributed in the PCPak that included an article about the *Presbyterian Record*. The spring 2018 issue will carry two short pieces by young historians, one from Lindsay and the other from Brandon. *Presbyterian History* is well served through the conscientious and creative insight provided by its editor, the Rev. Peter Bush. Peter who welcomes suggestions for topics as well as feedback. Articles can be submitted directly to him at [peterwwpres@mts.net](mailto:peterwwpres@mts.net). Many of the articles can be accessed online at [presbyterian.ca/newsletters](http://presbyterian.ca/newsletters).

## **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, provide dependable, meticulous and hardworking service. The committee commends them for the exceptional service they provide to The Presbyterian Church in Canada! Also, we wish to thank the Rev. Dr. Robert Anderson for his ongoing efforts as a volunteer. We were saddened by the passing of a former volunteer, Mrs. Betty Arnold (Kim’s mother) in December 2017.

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, some highlights include: records management for the national office and congregations, ongoing assistance to the Truth and Reconciliation Commission, assessing best practices for managing digital records, arranging for the ongoing microfilming/digitizing of congregational records, creating new resources regarding care of church records, and revising and updating the Archives website. 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.

## **CANADIAN SOCIETY OF PRESBYTERIAN HISTORY**

The Canadian Society of Presbyterian History held its annual meeting on Saturday, September 30, 2017 at Knox College, Toronto. The Moderator of the 143rd General Assembly, the Rev. Peter Bush, was presented with a plaque recognizing his tireless efforts in disseminating and popularizing the history of The Presbyterian Church in Canada. In response he shared his frustrations and joy as a researcher into the history of the church and the First Nations relationships. The theme of the 2017 meeting was “Canadian Presbyterians and the Reformation”. Two of our Reformation scholars were highlighted Prof. Allan Farris whose son the Rev. Dr. Stephen Farris shared moving memories of his father. W. Stanford Reid, an eminent historian of the Scottish Reformation, was featured by his biographer, the Rev. Dr. Donald MacLeod of Tyndale Seminary. The Rev. John Cameron, who joined via Skype from Prince Edward Island, gave a paper on the Salt Springs Church property dispute that went to the Privy Council in London. The Rev. John Vaudry, Pembroke, Ontario, provided an analysis of Anglican tensions over a Presbyterian College, Montreal, honouree in the 1890s.

The meeting this year will be on Saturday, September 29, 2018, at Knox College. We will focus on the centenary of the Armistice (November 11, 1918) and the sesquicentennial of Principal Donald Henry MacVicar’s induction. Speakers and papers are welcomed. A collection of papers presented in previous years can be found at [csph.ca/papers.html](http://csph.ca/papers.html).

We thank our secretary, Ian Mason, website administrator, Ian MacCready, president, the Rev. Dr. A. Donald MacLeod, and Ms. Kate Revington, editor of the Canadian Society of Presbyterian

History papers, for their ongoing faithful work. The society exists to serve the church. As the mainline denominations in Canada are being challenged these days, an awareness of the past is one way of ensuring we have a future.

## **CONCLUSION**

We believe in faithfulness, and that The Presbyterian Church in Canada has reason to be hopeful as it dreams and plans for the future.

The Committee on History is very grateful for the time, wisdom and assistance provided by the Rev. Stephen Kendall, Clerk of Assembly, the Rev. Don Muir, Deputy Clerk of Assembly, Ms. Terrie-Lee Hamilton, Senior Administrator, General Assembly Office, as well as Mrs. Frances Hogg, General Assembly Office.

Over the past year the Committee on History has reflected on the friends, mentors, people of faith and all those Presbyterians who have played significant roles and done things “decently and in order” within The Presbyterian Church in Canada in the past. We often miss our historians and teachers who are no longer with us. The committee continues to carry the torch of remembrance within the denomination. To quote the Rev. Dr. John A. Johnston: “Surely to know the past is to plan for the future!” For the past 139 years (1879) the Committee on History has sought to fulfill its mandate to document and declare the history and heritage of The Presbyterian Church in Canada as part of the broader summons of the Holy Catholic Church to faithful witness to God and the life-changing message of the good news of Christ’s redeeming love.

Marilyn Repchuck  
Convener

## **INTERNATIONAL AFFAIRS COMMITTEE**

### **INTRODUCTION**

At the Millennium General Assembly of the United Nations in 2000, 189 countries supported eight development goals that became known as the Millennium Development Goals (MDGs). The MDGs achieved unparalleled international support as a global initiative to tackle poverty and inequality. The MDGs concluded in 2015. Building on the MDGs, the Sustainable Development Goals (SDGs) were drafted by the United Nations based on consultation with community groups in 83 countries and input from 800,000 people. One hundred and ninety nations support the SDGs, indicating continued global support. The SDGs identify 17 goals to reduce poverty, end injustice and support human flourishing. The SDGs do not only apply to countries in the Global South, but can be adapted to assist all nations to set social and economic policy priorities.

The International Affairs Committee is mandated to draw the church’s attention to international issues. Each section of this report highlights situations where people experience prejudice, persecution, conflict, illness or even death. Each section is connected to a specific SDG. The goal is to raise awareness about these issues while pointing to a global mechanism that can help reduce conflict, inequality and poverty while holding up specific objectives to improve the health and wellbeing of people and the environment.

In the Bible, hospitality, compassion and love are foundational to how God’s people draw attention to the good news. In the New Testament, Jesus says, “Truly I tell you, just as you did it to one of the least of these who are members of my family, you did it to me” (Matthew 25:40), tying faith in him to justice and compassion for the poor and oppressed.

Jesus modeled a radical hospitality when he called disciples who were poor fishermen and not from the powerful elite of the day (Matthew 4:18–22); healed not just his own people, but all kinds of people (Matthew 15:21–28); healed a centurion’s servant (Luke 7:1–10); healed on the Sabbath in violation of Jewish law (Mark 3:1–6); was in fellowship with women (John 4:7–26); and told parables that portrayed outsiders as the kind of justice-seekers he wanted his own people to be (Good Samaritan, Luke 10:25–37).

The first section focuses on the vulnerability of women and girls to violence and the consequences of criminalizing therapeutic abortion in Nicaragua. The next section reports on the persecution of the Rohingya in Myanmar. The third considers Canada’s Overseas Development Assistance,

followed by a section on Canadian peacekeeping efforts. The section on the Arms Trade Treaty includes information about the sale of Canadian-made military vehicles to Saudi Arabia. This is followed by the section on the recently adopted (not yet ratified) United Nations treaty to ban nuclear weapons. There are updates on the Israeli-Palestinian conflict, the impact of climate change on the Global South, and the church's dialogue with Goldcorp regarding the Marlin gold mine in Guatemala. The report concludes with a response to Overture No. 3, 2018 re dialogue with the Presbyterian Church in Taiwan on the Rights of Indigenous People.

Showing compassion and loving care as Jesus taught and modeled love-of-neighbour and care for vulnerable and oppressed people challenges us to consider hospitality in a new light. This is the heart of Jesus' radical hospitality: uphold the dignity of a stranger, even and especially someone you consider to be your enemy, with the same passion and care Christ Jesus has shown us. Our Christian identity is founded in the resurrected Christ. Many of the SDGs are consistent with a Christian ethic of human flourishing.

## **VIOLENCE AGAINST WOMEN AND GIRLS IN NICARAGUA**

Sustainable Development Goal 5 is about gender equality and empowering all women and girls. In the case of Nicaragua, this goal is unreachable when Nicaraguan women and girls are vulnerable to violence, including sexual violence. The vulnerability of women and girls is further compounded by a Nicaraguan law that maintains a full ban on all abortion, even in cases of rape, incest, or when continuing the pregnancy threatens the health, or at worst, the life, of the mother. This law violates a woman's right to life and to receive life-saving care (Human Rights Watch, 2007).

Nicaragua is the second poorest country in the western hemisphere after Haiti. Seventy percent of the population live in poverty. In these conditions women and girls are especially vulnerable to violence, including sexual assault. Half of Nicaraguan women and girls will experience violence in their lifetime. (Neumann, 2017) Nicaragua has the highest teen pregnancy rate in Latin America. The Nicaraguan government's responses to gender based violence are inconsistent. Police deal with domestic disputes through informal mediation. Cases involving gender based violence are often ignored by police and convictions are seldom made. (Neumann, 2017) Women and girls who report rape or sexual abuse often encounter police, prosecutors and judges who do not adhere to laws concerning rape and sexual abuse. (Neumann, 2017)

In 1993, Nicaragua set up an all-women police service called *comisarias de mujer* with a mandate to deal with incidences of gender based and domestic violence. *Comisarias* provided women with legal and psychological support when cases of violence were reported. Over the next two decades, however, funding to maintain the 162 offices of the *comisarios de mujer* eroded to the point where basic office supplies were scarce and *comisarias* were unable to fulfill their mandate. The offices closed in 2016.

The introduction of the *comisarias* coincided with international pressure (from aid donors) to sign the 1994 Inter-American Convention on the Prevention, Punishment and Eradication of Violence against Women, recognizing and conferring on government, a responsibility to create legislation to better protect women and girls, which Nicaragua did. Rape was named in the criminal code but there were few other laws to discourage gender based violence. Legislation introduced in 2012 attempted to fill this void.

*Ley Integral Contra la Violencia Hacia Las Mujeres* or Law 779 recognized that violence against women stems from "unequal relations of power" between men and women. It defined femicide (the killing of a woman or girl on account of her gender) as a crime, and expanded the legal definition of gender based violence to include economic and psychological violence against women, among other provisions for stronger protective measures. (Neumann, 2017)

## **Ban on Therapeutic Abortion**

From 1837 until 2006, the Nicaraguan penal code permitted therapeutic abortion for women or girls in a situation where the life or health of the mother was threatened by the continuation of a pregnancy, if a pregnancy was unviable and, in some cases, where pregnancy resulted from rape. These cases are referred to as therapeutic abortion. Prior to 2006, therapeutic abortion was permitted. It required consent from the pregnant woman and three doctors. In 2006, Daniel Ortega was re-elected President of Nicaragua. In his political campaign he pledged to introduce a law making all abortions a criminal offense. Ortega was re-elected president and introduced the law.

State officials cited Catholic religious beliefs to the Inter-American Commission on Human Rights when asked about the rationale for criminalizing therapeutic abortion. (Shore) The impact of this change has not decreased the number of abortions in Nicaragua but rather has driven women and girls to seek underground and unsafe medical treatment. (Human Rights Watch, 2017)

Given the high degree of vulnerability of Nicaraguan women and girls to sexual violence and the role poverty plays in exacerbating violence, the law is particularly punitive for poor women and girls. Women who can afford may choose to travel to another country for medical care. Poor women seek other alternatives. In the first year after the law came into force, Nicaraguan women's groups attributed the deaths of 82 women as a result of the ban. (Carroll)

Under Nicaraguan law women who terminate pregnancies can face two years in prison. Medical personnel involved in these procedures can face prison terms up to six years and have their medical license revoked for up to ten years. Doctors are required by law to report women who seek medical care after receiving an abortion. When complications arise after an abortion, women may delay or not seek medical care for fear of being reported. Cases have been reported in El Salvador, where there is also a ban on all abortions, in which mothers who miscarried have been prosecuted for murdering their unborn children. (Christian Century) As a result, many women and girls will not seek medical assistance, putting their lives at risk.

It is difficult to ascertain how many women this ban has prevented from accessing safe therapeutic abortion, and the impact of this legislation on women's health and lives. Nicaragua's health ministry officials told Human Rights Watch they did not have information on the effects of the ban, and did not intend to gather such information. (Human Rights Watch, 2007, p. 6) Women and girls who have sought therapeutic abortion and who have talked to human rights organizations say there are social stigmas and costs (e.g. fear, shame) associated with terminating a pregnancy. (Human Rights Watch, 2017)

In 2014, the United Nations Committee for Elimination of Discrimination against Women (CEDAW) called on states to legalize or remove criminal charges for abortion in all circumstances stating:

Unsafe abortion is a leading cause of maternal mortality and morbidity. As such, states parties should legalize abortion at least in cases of rape, incest, threats to life and/or health of the mother, or severe foetal impairment, as well as provide women with access to quality post abortion care, especially in cases of complications resulting from unsafe abortion. States parties should also remove punitive measures for women who undergo abortions. (Committee on the Elimination of Discrimination against Women)

In cases where pregnancy is the result of rape, denying a woman's aftercare treatment, including the option of abortion, is a further violation of the right to make decisions regarding her health.

A 2007 Human Rights Watch report recorded an incident where a patient urgently required a therapeutic abortion and was left untreated for two days in a hospital because the ailing fetus was alive, making it illegal to terminate her pregnancy. The mother was in septic shock by the time she expelled the fetus on her own and died. (Human Rights Watch, 2007)

PWS&D supports the Institute for Human Promotion (INPRHU) in Managua, Nicaragua, that provides shelter for young women and girls who have been living in abusive situations. Experienced staff provide basic medical care, personal and group therapy, legal counsel for victims and mentoring for families. INPRHU does not provide or facilitate access to therapeutic abortion.

Abortions were illegal in Canada until 1969 when the law was changed to allow for abortion in cases where a committee of doctors determined that it was medically necessary for the physical or mental wellbeing of the mother. In 1988, the laws criminalizing abortion were deemed unconstitutional by the Supreme Court and were struck down. Access to abortions in Canada, however, is not uniformly available across Canada.

Previous General Assemblies adopted a position recognizing therapeutic abortion in cases when continuing a pregnancy would endanger the mother's life or risk her physical or mental health consistent with Canada's position on abortion between 1969 and 1988. The church has said that

medical care workers who refuse to treat patients requiring this service should be protected from any outcome leading to loss of position or suspension.

**Recommendation No. 1** (adopted, p. 22)

That the Moderator write to Canada's Minister of Foreign Affairs requesting the Government of Canada to raise the matter of decriminalizing therapeutic abortion with the Government of Nicaragua.

**Recommendation No. 2** (adopted, p. 22)

That the Moderator writes to PWS&D partners in Nicaragua expressing support for their work with victims of violence.

## **A STATELESS PEOPLE – THE ROHINGYA IN MYANMAR**

Sustainable Development Goals 10 and 16 focus on the rights of all people to social, economic and political inclusion and peace as an essential condition for human wellbeing. The fundamental right to citizenship is denied to more than one million Rohingya from Myanmar.

The Rohingya are an ethnic group who have lived for centuries in the western coastal region of Myanmar in what is now the Rakhine state. Rakhine's northern border is shared with Bangladesh. The Rohingya live as a minority people in Myanmar, and specifically in Rakhine state. The Rohingya differ from most other peoples who live in Myanmar in three ways: most Rohingya are Muslim, in a predominantly Buddhist country; they are ethnically distinct; their language is distinct. There are 135 minority ethnic groups in Myanmar and seven ethnic minority states. Over 100 languages are spoken and it is estimated that one-third of the population belong to minority ethnic groups. (Minority Watch Group)

The Government of Myanmar denies the claim by the Rohingya that they have lived in Rakhine state for centuries. The government asserts that the Rohingya are recent, and illegal, immigrants who emigrated from Bengal (present day Bangladesh) to Myanmar during the period of British rule (1824–1948) and, therefore, have no claim to Myanmar citizenship. The Myanmar government refers to the Rohingya as Bengalis as a way of substantiating its claims about the origins of the Rohingya. The Government of Bangladesh rejects the Myanmar government's claim that the Rohingya are Bengalis.

Historically Rakhine state was a region called Arakan. In its earliest history Arakan was ruled by Hindu kings. Around the 8th century Buddhism became the predominant religion. Muslim presence in Arakan began in the 9th century and, eventually, a Muslim kingdom was established. Initially subject to the Sultan of Bengal, the kingdom gained independence in 1531, and then declined in the 17th century.

Burma (present day Myanmar) invaded and annexed Arakan in 1784–1785. Burmese rule in Arakan lasted 42 years and was so brutal and oppressive that nearly two-thirds of the population migrated to Chittagong, an area just north of Arakan in what is now Bangladesh. In 1824, Arakan became part of the Burmese province of British India, effecting a change of government for Arakan. Some of the Arakanese refugees remained in Bangladesh. Many more returned to their homes in Arakan. Since Burma was a province of India at the time, this was a case of internal movement of people within British India. It did not involve movement across an international border. The return of the Arakan who fled to Chittagong was not celebrated by the Burmese people who had since settled in Arakan and had taken possession of the homes, property and jobs of those Arakanese who had fled. As a result there were growing tensions between the Muslim Rohingya and the Buddhist Rakhine.

When Burma became independent in 1948, Arakan became part of the Union of Burma. Since the Burmese government considered the migration of Rohingya people into Arakan during the era of British rule illegal, the Rohingya were not recognized as citizens under the terms of the Union Citizenship Act. They were, however, eligible to receive an identity card if they could prove that their families had been resident in Burma for two generations.

After the military coup in 1962, life in Burma changed dramatically for the Rohingya. All citizens were required to obtain national registration cards. As the Rohingya were considered foreigners, they were only issued identification cards. This severely limited their access to both jobs and educational opportunities. In 1982, a new citizenship law was passed. Members of the 135 ethnic

groups in Burma were officially recognized by the government as citizens of Burma. The Rohingya, regarded as illegal immigrants, were not included. As stateless people, the Rohingya have been denied all the basic human, political, social and economic rights that citizenship entails. Large-scale, ethnically motivated, attacks against the Rohingya have occurred repeatedly in Myanmar in the last 40 years. The Naga Min military campaign of 1977, designed to forcibly drive the Rohingya out of Burma, drove almost 200,000 terrorized Rohingya across the border into Bangladesh. Initially the Government of Bangladesh did not want the Rohingya on its territory and kept out aid agencies and denied food aid to these refugees in a bid to force them to return to Burma. Those actions resulted in over 12,000 Rohingya dying due to starvation.

In May 2012, the rape and murder of a Buddhist woman by a Rohingya man led to a series of revenge attacks against the Rohingya. A military crackdown inflamed the violence and caused thousands of Rohingya to flee from their homes. In October 2013, mobs of Buddhist laymen led by monks carried out coordinated attacks designed to terrorize Rohingya and drive them out of Rakhine state.

In October 2016, an armed Rohingya defensive society, the *Harakah al Yaqin* (now called the Arakan Rohingya Salvation Army), attacked three border guard posts. Over the next four months, the Myanmar army and the police retaliated by killing hundreds of Rohingya, gang-raping women and girls, and forcing some 90,000 Rohingya from their homes. All of these events led up to the current and most egregious outbreak of violence against the Rohingya. In response to attacks by the Arakan Rohingya Salvation Army on more than two dozen security sites, killing 12 people on August 25, 2017, the Myanmar army, supported by border police, and armed Rakhine villagers, in the guise of counterinsurgency operations, burned down at least 354 Rohingya villages, summarily executed villagers, and carried out mass rape of Rohingya women and girls.

The cumulative result of persecution, particularly between 1977 to August 2017, is that more than one million Rohingya have fled Myanmar creating a huge Rohingya diaspora. There are 890,000 in Bangladesh, 350,000 in Pakistan, 200,000 in Saudi Arabia, 150,000 in Malaysia, 40,000 in India, 10,000 in the United Arab Emirates, 5,000 in Thailand and 1,000 in Indonesia. From September to December 2017 an additional 660,000 Rohingya fled Myanmar, most to Bangladesh, adding to the tragedy of an almost incomprehensible humanitarian nightmare as described by Zeid Ra'ad Al Hussein, the United Nations High Commissioner for Human Rights, as a text book example of ethnic cleansing. (Gerin)

Many people around the world joined with the Rohingya in having high hopes that the election of Aung San Suu Kyi as President of Myanmar in November 2015 and the end of the military rule would usher in a new day of democratic freedoms and human rights for all people in Myanmar. Unfortunately, this has not happened. The Myanmar military is not subject to the authority of the civilian government. Aung San Suu Kyi has not spoken out in support of the Rohingya, against the Myanmar military leadership, or against the Buddhist monks who aid and abet the military by preaching hatred against the Muslim Rohingya.

The military retain control of three key ministries – National Defence, Border Affairs and Home Affairs. The Home Affairs Ministry is responsible for overseeing the entire civil service at the regional, state and township levels. The military has a guaranteed bloc of 25% of the seats in Parliament. (Rae)

In November 2017, the United Nations Security Council failed to pass a resolution condemning the violence in Rakhine state because of strong objections from China. On the other hand, the United Nations Council on Human Rights condemned Myanmar at a special session in December 2017 for the “very likely commission of crimes against humanity” in Rakhine state by Myanmar security forces assisted by non-state actors. (Gerin)

Along with other human rights organizations, Human Rights Watch has been refused access to Rakhine state. By interviewing survivors in Bangladesh, Human Rights Watch has documented atrocities carried out by the Myanmar military in the village of Tula Toli. (Human Rights Watch) Tula Toli was burned to the ground on August 30, 2017. Several hundred Rohingya were murdered, and many women and girls were raped.

A report released by Amnesty International on March 12, 2018, points to a major operation by the Myanmar authorities to clear burned villages and to build new homes, security force bases and

infrastructure in Rakhine state. An analysis of satellite imagery, a review of recent photographs and videos points to the burnt remains of Rohingya villages being bulldozed (potentially destroying evidence of military crimes), surviving buildings being demolished and trees and vegetation cleared. In many areas, the landscape is no longer recognizable.

In at least one area, remaining Rohingya have been forced from their homes as authorities confiscate land for a major new border guard police base. The authorities claim this construction is part of preparing for the repatriation of Rohingya refugees from Bangladesh. In the absence of full access to all areas of Rakhine state and consultation with the Rohingya people and other communities in Rakhine state, the prospect for safe, voluntary and dignified return is unlikely. (Larson) Yanghee Lee, United Nations Special Rapporteur to Myanmar pointed to 2013 law that automatically gives the Myanmar government control over all burned or abandoned land. (Larson)

The Myanmar authorities place severe restrictions on access to Rakhine state making it almost impossible to provide humanitarian assistance. And without full and unimpeded access to all areas of Rakhine state, it is impossible to have a full picture of the humanitarian needs.

The Government of Canada, which bestowed honorary Canadian citizenship on Aung San Suu Kyi for her leadership in bringing democracy to Myanmar, appointed Bob Rae, as a Special Envoy to Myanmar, to investigate and to report on the situation of the Rohingya. To date, he has been refused access to Rakhine state. Mr. Rae released an interim report in November 2017. He was denied permission to visit Rakhine state though he did meet with Rohingya refugees in Bangladesh. Mr. Rae underscored the scale of sexual violence against women and girls. He characterized this sexual violence as a weapon of war. His final report was released after this report to the General Assembly was written.

On December 13, 2007, the Special Economic Measures (Burma) Regulations introduced by the Government of Canada came into force in order to respond to the serious human rights violations and the humanitarian situation in Myanmar. Some of these measures were relaxed in 2010 and 2012 because of positive changes in the country, including the election of Aung San Suu Kyi. Some measures were not lifted and remain in place. An arms embargo which covers the export of arms and related material, providing associated technical and financial assistance and assets freeze and dealing prohibition on designated persons remain in force. (Global Affairs Canada)

On February 16, 2018, the Government of Canada announced targeted sanctions against Major-General Maung Maung Soe, a high ranking military official, for his role in the human rights violations against the Rohingya and in the violence and persecution that forced more than 688,000 Rohingya to flee. The sanctions effectively freeze any assets Maung Maung Soe might have in Canada and he is inadmissible to Canada. (Government of Canada)

Canada has contributed more than \$37.5 million in humanitarian assistance to Rohingya in Bangladesh or who are displaced in Myanmar. Some of this funding is to humanitarian organizations. The Government of Canada should be commended for its contributions to humanitarian assistance and for the decision to impose sanctions against Major-General Maung Maung Soe.

PWS&D supports emergency food aid through the Canadian Foodgrains Bank, and emergency shelters and psychosocial assistance through ACT Alliance to the Rohingya in refugee camps in Bangladesh.

Mr. Rae's final report may include recommendations to include other high-ranking officials in the Myanmar government and military in a sanctions regime. What is not clear is if there are Canadian corporations involved in Myanmar and whether their activities are in areas, including Rakhine state, where there are systemic human rights violations.

**Recommendation No. 3** (adopted, p. 22)

That the Moderator write to the Minister of Foreign Affairs affirming Canada's humanitarian assistance to the Rohingya and inquire if the Government of Canada is planning to impose sanctions on other high-ranking Myanmar military officers and government officials complicit in the gross human rights violations against the Rohingya and, further, inquire if there are Canadian corporations operating in areas of Myanmar where there is conflict and human rights violations.

## **OVERSEAS DEVELOPMENT ASSISTANCE**

Sustainable Development Goal 16 highlights the need for access to justice for all and the need for effective accountable and inclusive institutions that build peace. In the past two decades, the focus of development assistance has been affected by the events of September 11, 2001. All foreign policy was considered in light of security and conflict. At the same time, the Millennium Development Goals (MDGs) were gaining international purchase as a unifying global initiative to fight poverty. Reflecting on this period in international development policy, Stephen Brown, a political science professor at the University of Ottawa, writes:

The new mindset of the “war on terror”, and the linked US-led invasions of Iraq and Afghanistan, recast how Canada and other [development assistance] donors framed and oriented their aid programs. Almost overnight, security concerns gained a central importance, often eclipsing focus on the MDGs. Within the context of these contradictory international trends, Canada began to rethink its place in the world... (Brown)

In his mandate letter (written in November 2015) to the Minister of International Development, Marie-Claude Bibeau, Prime Minister Justin Trudeau called for a focus of Canada’s aid to “[help] the poorest and most vulnerable, and supporting fragile states”. A fragile state is characterized by high rates of violence, the absence of the rule of law, severe economic decline, weak or non-existent public institutions and sustained human migration. The most fragile states are in embroiled in conflict, or outright war: South Sudan, Somalia, Central African Republic, Yemen and Syria.

Lester B. Pearson championed a policy that would link international aid to 0.7% of a country’s Gross National Income (GNI). This policy was supported by members of the United Nations in 1970. Canada’s development assistance has never reached this goal. In the recent past, Canadian aid has been in decline. The Organization for Economic Cooperation and Development (OECD) tracks development assistance contributions. Canada’s assistance, as a percentage of its GNI, is 0.26%. There is no indication this will increase. 0.7% is not an insurmountable goal: Sweden’s development assistance is 0.94% and Denmark’s 0.75%. Among the G7 nations, Germany and the United Kingdom have reached 0.7%. Canada is second last, ahead of the United States. See PWS&D’s report on page 407 for a recommendation on this issue.

## **CANADIAN PEACEKEEPING**

Sustainable Development Goal 16 addresses peace, including reducing all forms of violence. In his election campaign, Prime Minister Trudeau made a commitment to re-engage in peacekeeping missions and pledged the deployment of 600 troops and 150 police officers. Mali was a likely location for deployment of Canadian peacekeeping teams. The United Nations has indicated its support that Canada participates in the mission. The Mali mission currently involves 10,000 United Nations peacekeepers and has suffered 162 casualties since 2013, making it the deadliest peacekeeping mission.

On March 19, the Government of Canada announced that it would send two to four armed 146 Griffons and up to six Chinook battlefield transport helicopters. The operation will involve between 200 and 250 soldiers, including air crews, medical crews, support staff and a small contingent of special forces to provide armed protection. (Brewster)

### **Recommendation No. 4** (adopted, p. 22)

That the Moderator write to the Ministers of Foreign Affairs and National Defense affirming the government’s commitment to participate in the Mali peacekeeping mission and acknowledging the risks to Canadian peacekeepers.

### **Recommendation No. 5** (adopted, p. 22)

That congregations pray for the safety and wellbeing of all peacekeepers, and the people they protect.

## **UPDATE ON THE ARMS TRADE TREATY**

Sustainable Development Goal 16 is about building peaceful societies. For the past several years, the International Affairs Committee has reported to the General Assembly on the Arms Trade Treaty (ATT). The 2013 General Assembly supported Canada’s adoption of the ATT (A&P 2013,

p. 289–90, 24). It is a multilateral treaty that is intended to regulate the international trade in conventional weapons, so they are not used to support terrorism, international organized crime, gender based violence, human rights abuses, or violations of international humanitarian law.

The Arms Trade Treaty entered into force on December 24, 2014, when 50 states ratified the treaty. The laws of the country must be consistent with the treaty before a state can ratify it. In April 2017, the Government of Canada tabled Bill C-47 which is intended to harmonize Canada's laws with the treaty. Bill C-47 passed the second reading. It is now before the Standing Committee on Foreign Affairs and International Development. It will then go back to the House of Commons for a final reading (vote). If it passes the third reading, the bill goes to the Senate.

The Government of Canada has stated that Canada's existing export control system complies with 26 of the 28 provisions of the Arms Trade Treaty. The government believes that Bill C-47 will strengthen legislation to improve Canada's brokering, export and export assessment of weapons.

In reviewing Bill C-47, several organizations including Project Ploughshares and Amnesty International Canada (English Branch) released a briefing paper drawing attention to shortcomings in the proposed legislation. One of the key issues in the bill concerns exports of arms or component parts to the United States. The proposed legislation does not include any controls of where the United States may or may not transfer arms or component parts purchased from Canada.

Given that Canada's arms trade value to the United States exceeds all other Canadian arms exports, this omission is a major gap in Bill C-47. Other failings identified by the coalition include the further omission to address arms transfers by the Department of National Defense and the broad power for the government to enact future exemptions to its obligation to the ATT, thus potentially weakening Canada's commitment.

Acceding to the ATT is an important step, but the flaws in the current draft of Bill C-47 need to be addressed.

**Recommendation No. 6** (adopted, p. 22)

That the Moderator write to the Ministers of Foreign Affairs and National Defense to communicate the church's concerns about the weaknesses in Bill C-47, and encourage the Government of Canada to include policies regarding arms exports to the United States that are consistent with the Arms Trade Treaty.

**Yemen – Why an Arms Trade Treaty is Important**

A recent analysis from the United Nations Office for the Coordination of Humanitarian Affairs states:

More than two and half years since the escalation of the conflict, Yemen is the largest man-made humanitarian crisis globally. Widespread violence, deliberate attacks against civilians and civilian infrastructure, collapsing public institutions and restrictions on imports and access to markets; have engendered a serious protection crisis, caused severe economic decline, triggered an unprecedented cholera outbreak, and exhausted people's coping mechanism leading to widespread food insecurity.

Needs across Yemen remain overwhelming: an estimated 22.2 million people need some kind of humanitarian or protection assistance, including 11.3 [million] who are in acute need – an increase of more than one million people since June 2017. Some 8.4 million are one step away from starvation. (United Nations Office for the Coordination of Humanitarian Affairs)

Yemen has become a proxy conflict between Sunni Arab states, led by Saudi Arabia, set against the Houthi ethnic group in northern Yemen, who are Shi'a, and supported by Iran. The violence is terrible and there is little or no attempt to protect civilians. Much of the violence has been directed at hospitals, clinics, schools and public markets.

Canada has been tangentially implicated in the Yemeni conflict. In 2015, Amnesty International reported allegations that weaponized military vehicles made in Canada and sold to Saudi Arabia were used against civilians in Yemen. These allegations sparked questions about the ethics of whether or not Canada should honour a \$15 billion contract for the sale of light armoured vehicles from London, an Ontario-based Canadian company, General Dynamics, to Saudi Arabia, a country

with one of the worst human rights records in the world. Then Foreign Affairs Minister, Stéphane Dion, after significant public pressure, published a highly redacted report on the human rights situation in Saudi Arabia. (Mas)

In June 2017, photos that appear to show Saudi forces using Canadian-made armoured vehicles against Shiite citizens of Saudi Arabia in the eastern province, rekindled the controversy of selling Canadian made military equipment to Saudi Arabia. The *Globe and Mail* investigated and reported that several sources identified the vehicles as being manufactured by Terradyne, a company based in Newmarket, Ontario. (Chase and Fife)

Global Affairs Canada conducted its own investigation into the 2017 allegations. Minister Chrystia Freeland stated that Canada had stopped approving new permits for military exports to Saudi Arabia while the investigation was under way. In February 2018, Minister Freeland announced that the investigation yielded no conclusive evidence that Canadian-made vehicles were used in human rights violations in Saudi Arabia. The investigation results have not been made public. In January 2018, Germany announced it would not send arms to Saudi Arabia while it remained involved in the war in Yemen.

In February 2018, Minister Freeland made a commitment to introduce a clause in Canadian arms export legislation that would require the government to ensure that there is no substantive risk Canadian-made products will be used to commit human rights violations. (Chase, 2018) There are no details yet about what this risk evaluation clause would include, or how it would improve existing protocols.

General Dynamic's contract with Saudi Arabia was still in place when this report was written. At the latest meeting of the United Nations Human Rights Council, Canada joined a group of countries calling for an inquiry into human rights abuses in the Yemeni conflict. Human Rights Watch Canada calls this "a courageous decision by any measure". (Deif)

The \$15 billion sale of light armoured vehicles to Saudi Arabia will keep 3,000 Canadians employed for 14 years. Many of them are located in Southwestern Ontario. (Chase, 2017) What is the cost of these decisions?

**Recommendation No. 7** (adopted, p. 22)

That the Moderator write to the Minister of Foreign Affairs asking that the report of the Government of Canada's investigation into allegations of Saudi use of Canadian-made vehicles against civilians in eastern Saudi Arabia be made public.

**THE DREAM OF A WORLD WITHOUT NUCLEAR WEAPONS**

Sustainable Development Goal 16 is to build peaceful societies. In 1968, world leaders negotiated the Treaty on the Non-Proliferation of Nuclear Weapons (NPT) to prevent the spread of nuclear weapons and weapons technology, to promote cooperation in the peaceful uses of nuclear energy, and to further the goal of achieving nuclear disarmament. The NPT entered into force in 1970. More countries have adhered to the NPT than any other arms limitation and disarmament agreement.

Five decades later, in 2018, the scientists responsible for reporting on the Doomsday clock announced that the minute hand is being moved to 2 minutes to midnight – the closest this clock has ever been to midnight, and as close as it was in 1953 at the height of the Cold War. The Doomsday clock is a symbolic representation of risk level associated with man-made global catastrophe as a result of nuclear war, and is maintained by members of the Bulletin of the Atomic Scientists' Science and Security Board. (Mecklin)

The threat of nuclear war is corrosive to any vision of a world at peace. In 1962, the General Assembly adopted a report stating, "no nation, including our own, has the right before God, to resort to nuclear weapons, either offensively or defensively", which was reaffirmed in 1983 (A&P 1983, p. 372–74). Further, the 1983 General Assembly adopted a report that included the statement "nuclear weapons provide no credible defense for Canada or of civilization..." (A&P 1983, p. 372) and a recommendation that the Moderator write to the Canadian government that it "provide leadership in seeking global nuclear disarmament and peace" (A&P 1985, p. 33). The implication of the statement from the General Assembly is that to seek global disarmament is to seek the abolition of nuclear weapons.

In 1985, the General Assembly adopted recommendations asking the Government of Canada to renounce the policy of general nuclear deterrence (general deterrence threatens first nuclear strike to a perceived threat). (A&P 1985, p. 33) Concern over potential use of nuclear weapons was heightened by the tests conducted by both India and Pakistan, and the 1998 General Assembly adopted a recommendation urging the Government of Canada to support negotiations toward a United Nations nuclear convention (A&P 1998, p. 299–300). These are strong principled statements and this is a time in history when strong principles against the use of nuclear weapons are needed.

Today, there are over 17,000 nuclear weapons, 90% of which are held by Russia and the United States. China, France, the United Kingdom, India, Pakistan, Israel and North Korea all have some form of nuclear capabilities.

### **The Ban Treaty, 2017**

It has been a long, slow, process toward nuclear disarmament. Many states and civil society organizations, dissatisfied with the process of disarmament under existing treaties, sought a new one that would ban nuclear weapons entirely. In July 2017, 122 countries adopted the Treaty on the Prohibition of Nuclear Weapons (the Ban Treaty).

The Ban Treaty prohibits the development, testing, production, manufacturing and possession of nuclear weapons. The preamble of the Ban Treaty defines a shift from considering nuclear weapons in terms of deterrence and security to stating the catastrophic consequences nuclear weapons pose to human life and to all of creation. The consequences of a nuclear detonation will include a tremendous loss of life, untold numbers of injuries, radiation poisoning and the possibility of a nuclear winter. This is not just a risk to those countries involved in a nuclear war, but would also affect neighbouring states. (Helmann)

The Ban Treaty reflects the views of the vast majority of members of the United Nations. It was long championed by the International Campaign to Abolish Nuclear Weapons (ICAN) which was awarded the 2017 Nobel Peace Prize for this effort. Project Ploughshares, an operating division of the Canadian Council of Churches, has long worked with and supported ICAN. Project Ploughshares' Executive Director, Cesar Jaramillo, traveled to Oslo, Norway, to witness and support ICAN when the Nobel Peace Prize was presented to ICAN.

While 122 states support the Ban Treaty, not all do. Countries with nuclear capabilities and non-nuclear members of the North Atlantic Treaty Organization (NATO) did not participate in the Ban Treaty negotiations, including Canada. Nuclear weapons are part of NATO's strategy.

Fifty countries must ratify the treaty for it to come into legal force. Five countries have ratified the treaty – Cuba, Guyana, Mexico, the Holy See and Thailand. This is a landmark step in a long journey toward the abolition of all nuclear weapons.

Nuclear deterrence is a military doctrine based on the assumption that a potential aggressor will not use nuclear weapons against another country because this will provoke a nuclear response by the country that has been attacked. The short form for this doctrine is Mutually Assured Destruction (MAD). Is deterrence enough? "For nuclear peace to hold, deterrence and failsafe mechanisms must work every time. For nuclear Armageddon to break out, deterrence or failsafe mechanisms need to break down only once. Unlike most situations where risk can be mitigated after disaster strikes, with nuclear weapons, all risk must be mitigated before any disaster." (Helmann)

### **A Role for Canada?**

Countries without nuclear weapons have expressed disappointment with the slow progress of disarmament by states with nuclear capabilities. Heinz Gärtner, an Austrian professor, currently at the Centre for International Security and Cooperation at Stanford University writes: "non-nuclear-weapon states do have the feeling that they sacrificed something by renouncing nuclear weapons, however. They did not get what they expected in exchange for their stand, because the nuclear-weapon-states did not meet their own obligations to seriously negotiate 'general and complete disarmament' as required in Article VI of the Nuclear Non-Proliferation Treaty." (Gartner)

The Government of Canada could use its position as a member the North Atlantic Treaty Organization (NATO) to urge NATO to adopt policies that reduce and, eventually, eliminate nuclear weapons.

Setsuko Thurlow was thirteen when an atomic bomb dropped on her hometown of Hiroshima. Ms. Thurlow has spent her life advocating against nuclear weapons. Now a Canadian, she received the Order of Canada for her work in 2006 and accepted the Nobel Peace Prize in 2017 on behalf of ICAN. In her Nobel Lecture she spoke about people who survived atomic and nuclear weapons testing and explosions:

We have stood in solidarity with those harmed by the production and testing of these horrific weapons around the world. People from places with long-forgotten names, like Moruroa, Ekker, Semipalatinsk, Maralinga, Bikini. People whose lands and seas were irradiated, whose bodies were experimented upon, whose cultures were forever disrupted.

We were not content to be victims. We refused to wait for an immediate fiery end or the slow poisoning of our world. We refused to sit idly in terror as the so-called great powers took us past nuclear dusk and brought us recklessly close to nuclear midnight. We rose up. We shared our stories of survival. We said: humanity and nuclear weapons cannot coexist. (Thurlow)

Canada does not support the Ban Treaty and did not participate in its negotiation or vote to adopt the treaty. At a United Nations meeting in October 2017, Canada criticized the Ban Treaty as having “contributed to a further divide in the international community. If these divisions cannot be managed, they could place the current review cycle of the Nuclear Non-Proliferation Treaty at risk.” (Canada) The impetus for the Ban Treaty came from countries and other organizations such as ICAN that were dissatisfied with the slow progress toward nuclear disarmament. Project Ploughshares has strongly recommended that the Government of Canada adopt and ratify the Ban Treaty.

**Recommendation No. 8** (adopted, p. 22)

That the Moderator write to the Minister of Foreign Affairs urging the Government of Canada to adopt and ratify the Treaty on the Prohibition of Nuclear Weapons (the Ban Treaty).

**Recommendation No. 9** (adopted, p. 22)

That the Moderator write to Project Ploughshares to convey the gratitude of The Presbyterian Church in Canada for Project Ploughshares’ research and advocacy over many years for policies that promote nuclear disarmament and abolition.

## **UPDATE ON ISRAELI-PALESTINIAN CONFLICT**

Sustainable Development Goal 16 is to work for peace. In June 2017, the National Coalition of Christian Organizations in Palestine released “An Open Letter to the World Council of Churches and the ecumenical movement”.

The statement included a question by the Emeritus Latin Patriarch, Michel Sabbah. Had Palestinians reached the “moment of impossible”? Despite all the promises, endless summits, United Nations resolutions, appeals by religious leaders, Palestinians are no closer to their freedom and their independence.

2018 marks the 51st year of Israel’s occupation of the West Bank and East Jerusalem. This is the 11th year of Israel’s blockade of Gaza.

The Presbyterian Church in Canada has stated on many occasions that it supports the right of the State of Israel to exist. This is not in question. The General Assembly has also stated (2009) that it opposes comprehensive boycott, divestment and sanctions against Israel. The question is about the occupation of the West Bank, East Jerusalem and the blockade of Gaza.

Should the international community conclude that the occupation is permanent? If it is intended to be permanent, what are the implications? Is the two state solution, a State of Israel and a State of Palestine, living in peace with each other now out of reach? If a two state solution is no longer possible, what does this mean for the 1.7 million Palestinians in Gaza, the 2.8 million in the West

Bank and the 370,000 in East Jerusalem? What does this mean for Palestinians in the diaspora who yearn for their own country?

In the West Bank, 400,000 Jewish settlers live in 224 settlements; 124 of these settlements are considered official settlements authorized by the Israeli government. They have approved planning schemes and receive the same services and benefits as towns within Israel's pre-1967 borders. There are additional 100 or so "outpost" settlements, built without the official approval by the Israeli government but which receive financial support. Most of the "outpost" settlements receive services such as electricity, water and state funded protection. Settlements and "outposts" control about 42% of the total land in the West Bank.

Between July 2016 and June 2017, Israeli authorities approved construction work on more than 2,000 housing units for settlers in the West Bank, excluding Jerusalem. (Human Rights Watch)

The settlers live under Israeli law, live in Israeli-only settlements, drive on Israeli-only roads and benefit from enormous sums of public funds spent by the State of Israel to defend, entrench and expand the settlements.

The establishment of settlements by an occupying power in occupied territory violates international humanitarian law which is the body of law governing situations of armed conflict and military occupation. Article 49 section (vi) of the Fourth Geneva Convention explicitly prohibits an "Occupying Power" from transferring any part of its own civilian population into the territory it occupies. The Hague Convention of 1907 section (vii) also prohibits occupying powers from making any permanent changes in the territories they occupy that are not undertaken in accordance with a narrow definition of military necessity or for the purpose of benefiting the local population.

Most of the 400,000 settlers live in Area C of the West Bank. Area C is fully controlled by Israel and represents 60% of the West Bank. Only 1% is designated for Palestinian use even though 300,000 Palestinians live there. Area A (18% of the West Bank) is fully controlled by the Palestinian Authority. The Palestinian Authority has administrative control of Area B (22% of the West Bank) while the Israeli Defense Force has military control. Much of the West Bank is off limits to Palestinians.

Under international law, an occupying power is required to administer an occupied territory in the best interests of the population under occupation. The State of Israel is no exception to this legal obligation.

Not only is much of the West Bank off-limits to Palestinians but they must also deal with severe restrictions on their freedom of movement due to the wall, the check points, the road blocks and the difficulties of obtaining travel permits. Construction of the wall or separation barrier continues; 85% of the wall falls within the West Bank rather than along the Green Line separating Israeli from Palestinian territory. Over 11,000 Palestinians are isolated on the western side of the wall and are not allowed to travel to Israel and must cross the barrier to access their own property as well as services in the West Bank. (Human Rights Watch)

Palestinians in East Jerusalem, Gaza and the West Bank are stateless and consequently must obtain permission from Israeli authorities to enter Israel if they are seeking a visa from a foreign embassy. The majority of embassies are located in Tel Aviv.

Access to resources in the West Bank, including water, is disproportionately allocated to Israel and to the settlements. Israel controls the aquifers.

### **Jerusalem – A Holy City**

When Israel occupied East Jerusalem in 1967, it annexed some 7,000 hectares of the West Bank to the municipal boundaries of Jerusalem and applied Israeli law, in breach of international law. (B'Tselem) The annexed area includes 370,000 Palestinians and 210,000 Israeli settlers. In July 1980, the Knesset, Israel's Parliament, adopted the Basic Law on Jerusalem, declaring Jerusalem to be the complete and united capital of Israel.

In June 1967, Israel carried out a census of East Jerusalem, including the annexed area of 7,000 hectares. Palestinians who were absent lost their right to return to their home in East Jerusalem. Those who were present were designated "permanent resident" in Israel, a status given to foreign

nationals who wish to live in Israel. Foreign nationals can return to their home countries when they wish.

Palestinians in East Jerusalem have no other home and no legal status in another country. Permanent residency has fewer rights than citizenship. Permanent residents can receive social benefits under the National Insurance Law and health insurance. They cannot take part in national elections as candidates or voters. They cannot run for the office of mayor but can vote in local elections and run for city council.

Some 15% of the land area in East Jerusalem (8.5% of East Jerusalem's municipal jurisdiction) is zoned for use by Palestinian residents, though they account for 40% of the city's population. (B'Tselem "East Jerusalem") The municipality does not draw up detailed urban building plans for Palestinian neighbourhoods – a prerequisite for receiving building permits. As a result Palestinian communities in East Jerusalem suffer an acute shortage of housing, public buildings, infrastructure, trade services and recreational facilities.

As there are no land reserves for development in Palestinian neighbourhoods, the Palestinian population in East Jerusalem that has grown fivefold since 1967 is confined in increasingly crowded neighbourhoods. While Palestinians pay taxes, they do not benefit from adequate services. The Jerusalem Municipality avoids significant investments in the Palestinian neighbourhoods (roads, water and sewage system, schools, cultural institutions).

The construction of the wall, the Jewish settlements, the check points – all cut off East Jerusalem from the West Bank. Palestinians want the capital of an independent Palestine to be in East Jerusalem.

In 2018, the United States Administration announced that it was recognizing Jerusalem as Israel's capital and moving the United States Embassy to Jerusalem. What does this mean for the 370,000 Palestinians in East Jerusalem who are stateless?

The Government of Canada stated that its embassy will remain in Tel Aviv. The Presbyterian Church in Canada has a long-standing policy that Jerusalem is to be shared by two peoples and three faiths (Christians, Jews and Muslims) for whom Jerusalem is a holy city.

### **Geneva Convention**

The Fourth Geneva Convention relates to foreign military occupation and has three key purposes: 1) to closely regulate an occupation to ensure that the territory achieves or is restored to a state of sovereignty; 2) to prevent the territory from becoming a fruit of conquest; 3) to safeguard the protected people under occupation. (Lynk)

The Government of Israel rejects the relevance of the Fourth Geneva Convention and does not recognize the Palestinian territory as being occupied. Israel's Ministry of Foreign Affairs has stated: "In legal terms, the West Bank is best regarded as territory over which there are competing claims which should be resolved in peace process negotiations." (Lynk, 9, footnote 47)

### **On-Going Conflict**

Tragically, lives continue to be lost in this conflict. Between January 1 and November 6, 2017, Israeli security forces killed 62 Palestinians including 14 children and injured at least 3,494 Palestinians in the West Bank, Gaza and Israel. Palestinians killed at least 15 Israelis including 10 security officers and injured 129 in conflict related incidents in the West Bank and Israel. (Israel and Palestine, Events of 2017, Human Rights Watch, hrw.org)

By October 31, 2017, Palestinian armed groups launched at least 10 rockets into Israel from Gaza. The rockets cannot be accurately aimed at military objectives and amount to indiscriminate or deliberate attacks on civilians when directed at Israeli population centres. These attacks violate international law.

### **What We Can Do**

Pray for all groups and organizations working for peace with justice in Israel and Palestine.

The World Council of Churches produces liturgical resources and prayers for the World Week of Peace in Palestine and Israel. This generally occurs the third week of September. (oikoumene.org)

Organizations The Presbyterian Church in Canada is connected to:

- The Ecumenical Accompaniment Programme (EAPPI) in Palestine and Israel is a World Council of Churches program that “seeks to support local and international efforts to end the Israeli occupation and bring a resolution to the Israel-Palestinian conflict with a just peace based on international law and relevant United Nations resolutions”. Presbyterians have served as EAPPI volunteers. ([eappi.org/en](http://eappi.org/en))
- Department of Service for Palestinian Refugees – Middle East Council of Churches, offers a range of programs for Palestinian refugees in the Gaza Strip, Jerusalem, the West Bank, Jordan and Lebanon. ([dsprme.org](http://dsprme.org))
- Sabeel Ecumenical Liberation Centre: Inspired by the life and teachings of Jesus Christ, Sabeel seeks to deepen the faith of Palestinian Christians, promote unity, justice and love. Sabeel seeks to promote a more accurate awareness regarding the identity and presence of Palestinian Christians. (Sabeel means “The Way” in Arabic.) ([sabeel.org](http://sabeel.org))
- Wi'am – The Palestinian Conflict Transformation Centre is a Christian organization in Bethlehem. Wi'am (cordial relations in Arabic) is supported by KAIROS. ([alasliah.org](http://alasliah.org))

Support Palestinian Olive Farmers

- Olive trees are source of livelihood and nutrition. Palestinian olive farmers have their olive trees uprooted, burned and destroyed by Jewish settlers and Israeli military authorities, depriving them of their income and way of life. Help East Jerusalem YMCA and YWCA of Palestine reach their goal of planting 8,000 saplings each year through The Presbyterian Church in Canada's Gifts of Change (IMME02). One olive tree sapling costs \$30.

Buy Fair Trade Palestinian Products

This is a way of showing economic solidarity with Palestinians and providing an opportunity to learn about the conflict and about the efforts to seek peace. These organizations have information on their products and services online:

- Zatoun organization. To learn more about products from Zatoun ([zatoun.com](http://zatoun.com)).
- Holy Land Handicraft Cooperative Society ([holyland-handicraft.org](http://holyland-handicraft.org))
- Holy Land Artisans ([holylandartisans.tripod.com](http://holylandartisans.tripod.com))

Some products from the organizations listed above are available at Ten Thousand Villages stores. Ten Thousand Villages is a non-profit fair trade organization and is a program of the Mennonite Central Committee. Its website is [tenthousandvillages.ca](http://tenthousandvillages.ca).

Visit the Holy Land

- Visit with all the people: Christians, Jews and Muslims living in the Holy Land.
- Participate in a study tour to Israel and Palestine organized by The Presbyterian Church in Canada. The next study tour is scheduled for May 2019.
- Visit Yad Vashem, the World Holocaust Remembrance Centre in Jerusalem. ([yadvashem.org](http://yadvashem.org))
- Attend Sunday worship with Palestinian Christians. You will be welcomed.

### **Policies of the Government of Canada**

Successive Governments of Canada have supported United Nations Resolution 242 which states:

1. The withdrawal of Israel from the territory occupied since 1967 and the recognition by all states in the region of Israel's right to exist.
2. The right of all states, including Israel and its Arab neighbours, to live in peace with secure and recognized borders.
3. The right of the Palestinians to self-determination, including their right to establish their own sovereign state.

The Canada-Israel Free Trade Agreement (CIFTA) signed in 1997 includes Israel, the Jewish settlements in the West Bank and the area ruled by the Palestinian Authority in the West Bank as one customs area. The CIFTA includes goods produced in the Jewish settlements in the occupied territories. This would seem to be at variance with Canada's stated position that Israel return territory captured since 1967.

In 2009, the Moderator of the General Assembly wrote to then Minister of Foreign Affairs, the Hon. Lawrence Cannon, recommending that Canada introduce a certification of origin to ensure that products made in the settlements are excluded from the benefits of the Canada-Israel Free Trade Agreement. The products would continue to enter Canada but would not benefit from either low or no tariffs. This was not a policy the government of the day supported.

Perhaps the current Government of Canada would consider this measure.

**Recommendation No. 10** (adopted, p. 22)

That the Moderator write to the Minister of Foreign Affairs encouraging the Government of Canada to exclude products made in the Jewish settlements in the West Bank from the benefits of the Canada-Israel Free Trade Agreement.

The June 2017 “Open Letter to the World Council of Churches and the global ecumenical movement” from the National Coalition of Christian Organizations in Palestine concluded by stating:

We stand facing the impossible, but we have not lost hope, since as followers of the Risen One, we are the people of hope. However, we need you and we need you more than ever. We need your costly solidarity.

**UPDATE ON CANADIAN CLIMATE CHANGE INITIATIVES**

Sustainable Development Goal 13 focuses on climate action. Acknowledging that industrialized nations have emitted greenhouse gases that are causing weather patterns to change in ways that will make sustainable development difficult, Sustainable Development Goal 13 focuses on mitigating and adapting to the changes.

The impacts of climate change are becoming more prominently felt. Drought kills crops and reduces access to water for animals and people. In late spring 2018, Cape Town, South Africa, will be rationing drinking water for 4 million people. Has climate change exacerbated this situation? Record drought has sparked a water crisis forcing city officials to shut off water to homes and businesses because reservoirs are perilously low. (Welch) Emergency water stations have been set up, and Cape Town is planning to store emergency water supply at military installations.

Extreme weather events (e.g. hurricanes) are increasing in frequency and intensity. Some climate scientists at a conference in Wellington, New Zealand, have suggested creating a category six hurricane to reflect better the increasing severity of tropical storms. Climatologist Michael Munn, Director of Earth System Science at Penn State University, says “Scientifically, [six] would be a better description of the strength of 200 mph (320 km/h) storms, and it would also better communicate the well-established finding now that climate change is making the strongest storms even stronger.” (Roy) Rising sea levels threaten the existence of island nations such as the Maldives and Vanuatu. In Canada, coastal municipalities are planning for flooding from sea level rise. Surrey has prepared a Coastal Flood Adaptation Strategy to evaluate and plan for rising sea levels in the coming decades. Surrey’s mayor, Linda Hepner, estimates the plan will cost \$1.5 billion to implement. (Tremonti)

The climate is changing faster than ever recorded. It is impacting communities. It will profoundly change how humanity lives in and interacts with the natural environment in the coming decades. Sustainable development is impossible without planning for the impacts of climate change.

Like other nations, Canada has been slow to take action on climate change. The Government of Canada’s climate change policy is called the Pan-Canadian Framework on Clean Growth and Climate Change. This plan reflects Canada’s commitments to the Paris Agreement – the current globally-negotiated agreement to address climate change. A federal framework for carbon pricing is one focus of the framework. The government has released some information about its strategy to reduce Canada’s greenhouse gas (GHG) emission, including reducing methane emissions from the oil and gas sector, and phasing out coal-fired electricity generation. The success of the Pan-Canadian Framework will be seen in the degree to which municipal, provincial and federal governments work together to reduce carbon emissions.

Since the industrial revolution, countries in the Global North have been responsible for emitting most of the greenhouse gases that have caused climate change. Countries in the Global South are

disproportionately dealing with the impacts. A focus of the Paris Agreement was to set up funding to support the ability of countries in the Global South to mitigate and adapt to climate change. Canada's pledge to support global funds is \$2.65 billion over five years, scaling up its financing to \$800,000 million in 2020.

The International Affairs Committee prepared a more comprehensive report on climate change that was adopted by the 2010 General Assembly. The report included several suggestions of ways Presbyterians can walk more lightly on the planet. (A&P 2010, p. 399–401)

### **UPDATE ON CHURCH DIALOGUE WITH GOLDCORP**

Sustainable Development Goal 12, Target 6, encourages companies, especially transnational companies, to adopt sustainable practices and to integrate environmental sustainability information into their company policies and practices. SDG 16 addresses promoting human rights. This SDG is an opportunity for companies to develop policies and practices that uphold human rights. 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. Shareholder Association for Research and Education (SHARE) 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, as of December 2017, held 11,000 shares in Goldcorp in its consolidated funds. This has an approximate value of \$176,330. SHARE organizes an ongoing dialogue between Goldcorp and several of its investors including religious institutions and pension funds.

A background report on mine production and profits, and the socio-economic conditions of communities impacted by the mine may be found in the 2017 A&P, p. 309–11.

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. 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 (HRIA) 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. The Marlin mine ceased all production in late 2017.

Goldcorp released a copy of the independently conducted human impact assessment, the content of which was based on the HRIA conducted in 2010, and an assessment of how the company has met, partially met, or not met, the recommendations in the HRIA.

Goldcorp has met many of the recommendations from the 2010 assessment. One of the ongoing controversies about 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). Goldcorp has worked with the Guatemalan government to address these concerns. Goldcorp was responsible for construction of 11 of the wells and the Government of Guatemala was responsible for seven. The Government of Guatemala has not met its responsibilities. Goldcorp has pledged to build the remaining wells but has not outlined a timeline for this work.

Goldcorp's closure plans at the Marlin mine include a \$30 million closure bond. Closure activities including drying out and sealing tailings ponds (note: drying out means that liquid is removed, but the dry chemical tailings remain). Goldcorp is obligated to monitor the dry ponds for a period of 10 years (until 2026). The mine is located in the mountains of western Guatemala in an earthquake-prone region. It is unclear how this factors into long-term monitoring of the ponds. The Presbyterian Church in Canada has asked for more details on the contents of the tailings ponds, and the plans and procedures for monitoring the tailings ponds until, and after, 2026.

Mine employees affected by the closure received a severance package. Goldcorp notes that these packages were higher than the legally-required minimum payments. The church has requested

information on whether former employees received training or other assistance to find new employment.

The church is asking for details about whether the lands around the mine are being redistributed to communities near the mine and if so, the location of these lands.

Goldcorp has established Fundación Sierra Madre (FSM), a foundation to oversee social programs set up by Goldcorp in communities near the mine. The foundation is run by Goldcorp employees. It is unclear whether it will be sustainable after all Goldcorp employees have left the mine, and the church is seeking clarity on the future of the FSM.

### **What's Next?**

When the dialogue with Goldcorp began, the objectives focused on addressing allegations of human rights violations and environmental degradation. The Human Rights Impact Assessment catalogued many of these challenges. The updates on the HRIA served as means of monitoring how and if these challenges were met. Many of them were addressed. Goldcorp's staff at the mine received human rights training. Grievance mechanisms were implemented. Water issues were and continue to be addressed. Changes are not always fast or extensive, but changes for the better have been made.

Goldcorp's HRIA was novel. Few, if any, assessments of this nature are done systematically by Goldcorp or other mining companies. Some companies include some human rights elements in their assessments, but thorough, independently conducted Human Rights Impact Assessments are quite rare.

In order for the learnings from the HRIA to be effective long term, they need to be implemented in company-wide policies and procedures. The Presbyterians Church in Canada will continue to advocate for this with Goldcorp in 2018.

### **OVERTURE NO. 3, 2018** (p. 488–89)

#### **Re: Dialogue with the Presbyterian Church in Taiwan on the rights of Indigenous people**

The overture requests that various committees and agencies in The Presbyterian Church in Canada enter into dialogue with the Presbyterian Church in Taiwan regarding the United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP).

The overture requested that the International Affairs Committee consult with the Clerks of Assembly, Justice Ministries and International Ministries in preparing a response.

The International Affairs Committee discussed this overture when it met from January 11–12, 2018. The Associate Secretary for International Ministries, who is an ex-officio member of the committee, briefed the committee on an invitation she received from the Presbyterian Church in Taiwan. The invitation was to attend a meeting of the Steering Group of the Taiwan Ecumenical Forum for Justice and Peace later in February.

The Presbyterian Church in Taiwan recognizes that a major issue the church and Taiwanese society generally need to address is the legacy of injustices against Indigenous people in Taiwan. It is not clear how or when this will happen.

There are 13 recognized Indigenous groups and many unrecognized smaller groups seeking to preserve their culture, heritage and language. There are some 16 Austronesian languages. Indigenous people constitute about 2% of Taiwan's population and about 40% of the members of the Presbyterian Church in Taiwan.

The Taiwan Ecumenical Forum for Justice and Peace is the appropriate body to be sharing insights and perspectives on the United Nations Declaration on the Rights of Indigenous Peoples. Participation in the Taiwan ecumenical forum represents a serious time commitment. International Ministries has invited a member of The Presbyterian Church in Canada's Healing and Reconciliation Advisory Committee to represent the church on the Taiwan Ecumenical Forum.

The International Affairs Committee is of the view that the leadership for the dialogue should come from the Presbyterian Church in Taiwan. Participation by a representative from the Healing and Reconciliation Advisory Committee in the Taiwan Ecumenical Forum for Justice and Peace

will provide opportunities for The Presbyterian Church in Canada to exchange ideas and resources with brothers and sisters in the Presbyterian Church in Taiwan.

On May 20, 2016, Tsai Ing-wen, the chair of the Democratic Progressive Party (DPP), was inaugurated as the President of the Republic of China (ROC) on Taiwan. During her inauguration speech, she announced that she planned to set up a truth and reconciliation commission (TRC) inside the presidential office. It appears that this commission is intended to address the violence of the ROC's past and the contemporary structural and cultural legacy of the Kuomintang party-state. It is not clear if this commission will address relations between Indigenous and non-Indigenous Taiwanese.

It is unclear if the Republic of China or Taiwan plans to consider the UNDRIP. Taiwan is not a member of the United Nations, thus excluding Taiwan from international organizations. Nonetheless, the government could use the UNDRIP as a framework to strengthen the human rights of Indigenous people in Taiwan. When the truth and reconciliation commission is operating, there may be opportunities for the Presbyterian Church of Taiwan to give some attention to the UNDRIP.

The Presbyterian Church in Canada will look to leadership from the Presbyterian Church in Taiwan in this dialogue.

**Recommendation No. 11** (adopted, p. 22)

That the above be the response to Overture No. 3, 2018 re dialogue with the Presbyterian Church in Taiwan on the rights of Indigenous people.

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Dale Henry  
Convener

Stephen Allen  
Secretary

## **LIFE AND MISSION AGENCY COMMITTEE**

To the Venerable, the 144th General Assembly:

### **INTRODUCTION**

What follows is not simply a report. It is also the lively story of some of the denomination's witness and of the Life and Mission Agency's stewardship of the ministry and resources entrusted to it by the church. The story it tells articulates aspects of the lived theology of The Presbyterian Church in Canada as it seeks to be faithful to God under the guidance of the Holy Spirit to the call to join the continued ministry of Christ in the world God loves. The information in these pages reflects stories of faith, transformation, reconciliation, liberation and changed lives. There are stories of hope and stories about moments of pain when the church provided comfort and spoke against the powers of chaos, despair and injustice. There are stories of creativity and renewal, stories of development and healing, and stories of courage.

- Associated with every educational resource are faithful people seeking greater understanding.
- Behind every grant there is a faithful community of God's people renewed or created.
- Every gift to Presbyterians Sharing and Presbyterian World Service and Development represents a person expressing gratitude to God.
- Liberated from some social or natural challenge are people supported by relief and development initiatives.
- Linked to every mission appointment is a person responding to God's call.
- At every youth and camp event there are enthusiastic young disciples of Christ being formed and empowered by the Spirit.
- A faithful risk is taken in every outreach effort that addresses a need and that extends the reign of God in the world.
- With every evangelism effort people are reaching out in love to tell the biblical story in new and creative ways.
- Behind every justice issue are real people in pain.
- Every worship resource represents thousands of people joyfully celebrating and glorifying God.
- Every overseas partnership speaks to the vitality and diversity of the body of Christ.
- Behind every struggle and conflict is a call for justice and reconciliation in the church and in the world, and to hear, respect and cherish all God's children.

As you read this account of some of the work done in the last year, we hope you will also see behind the words a commitment to Christ's continuing ministry in Canada and around the world.

In all its work the Life and Mission Agency will strive, under the wisdom, guidance and power of the Holy Spirit, to extend the reign of God where it has been called to serve in the world. The agency will carry out its duties and responsibilities being faithful to the mission statement and strategic plan of the church, affirming the vision and desire of The Presbyterian Church in Canada to be a church integrating discipleship, evangelism, social action and justice.

The Life and Mission Agency supports the church by giving leadership in the programs mandated by the General Assembly. The agency responds flexibly, creatively and effectively to the needs of congregations as well as the courts and committees of the church as they seek assistance in responding to the call of Jesus Christ to mission.

The mandate of the Life and Mission Agency Committee and each department of the agency, which is granted by the General Assembly, can be found in the introduction to each departmental report.

The report of the Life and Mission Agency is divided into the following sections:

- Program Support and Administration
- Canadian Ministries
- Communications
- International Ministries
- Justice Ministries
- Ministry and Church Vocations
- Presbyterian World Service and Development
- Stewardship and Planned Giving

### **PROGRAM SUPPORT AND ADMINISTRATION**

Staff	General Secretary:	Ian Ross-McDonald
	Senior Administrator:	Colleen McCue
	Finance and Administration Coordinator:	Mathew Goslinski

### **INTRODUCTION**

Program Support and Administration supports the Life and Mission Agency Committee. It does this work largely by coordinating policy development, human resources and financial management. The department has representation on a number of working groups, committees and boards within the denomination and coordinates work within the Life and Mission Agency departments, and for the Canada Youth event and the Leading with Care Policy.

This section of the Life and Mission Agency report is divided into the following sections:

- Canada Youth
- Leading with Care
- Strategic Planning
- Human Resources
- Life and Mission Agency Committee Members

### **CANADA YOUTH (CY)**

[presbyterian.ca/cy](http://presbyterian.ca/cy)

CY2018 will be held from July 2–7, 2018, at Brock University, St. Catharines, Ontario. The coordinator for the Canada Youth event is Ms. Jo Morris. The planning team met throughout the year to finalize plans for the gathering and to identify and confirm leadership. The theme chosen for the event is “Stirred not shaken...activated faith”, based on 2 Timothy 1:3–8.

The Rev. Dr. Emily Bisset (Calvin Church, Toronto) and the Rev. Daniel Cho (Rexdale Church, Toronto) will be the preachers. The Rev. Reuben St. Louis will provide worship music leadership for the event. Dr. Andrew Root, the Carrie Olson Baalson Associate Professor of Youth and Family Ministry at Luther Seminary in St. Paul, Minnesota, has been confirmed as the Youth Ministry Training Track keynote speaker. Focused on the needs of congregations, the planning team is working closely with Life and Mission Agency departments to offer exciting learning that will equip and inspire congregational leaders in a new stream called “The Next Track” for congregational leaders.

Inspired by the theme “Stirred not Shaken...activated faith”, the planning team has chosen food security as the topic for Interruption Day at the event. We are working with PWS&D and Justice Ministries to create a day of program that will educate and motivate.

The members of Canada Youth Planning Team are Chad Bolton (Charlottetown, Prince Edward Island), Amanda Henderson-Bolton (Charlottetown, Prince Edward Island), Cherie Inksetter (St. Catharines, Ontario), Anne Miller (Woodstock, Ontario), Jo Morris (Okotoks, Alberta), Emmanuel Okogu (Winnipeg, Manitoba), Carolyn Playdon (Edmonton, Alberta), Angela Richard (Summerside, Prince Edward Island), Ewert van Rensburg (Maple Ridge, British Columbia) and Amy Zavitz (Waterloo, Ontario).

## **LEADING WITH CARE**

In addition to responding to weekly telephone calls and emails requesting advice, assistance and clarification about the implementation of the policy, Mr. David Phillips held workshops across the country. Webinars were initiated this year to help equip people more efficiently.

### **Overture No. 4, 2018 (p. 489)**

#### **Re: Ruling elders and police checks**

The prayer of Overture No. 4, 2018 submitted by the session of Elmwood Avenue (London, Ontario) asks that article 3.10 of the Leading with Care Policy be amended. Upon review of the Leading with Care Policy and discussion with other denominations, law enforcement bodies, instance agencies and school boards, we understand that there is additional research to be done and other aspects of the policy that need review and amendment. Therefore, we are asking the permission of the General Assembly to respond to the overture in 2019.

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

That permission be granted to respond to Overture No. 4, 2018 to a future General Assembly.

## **STRATEGIC PLANNING**

In 2016, The Life and Mission Agency Committee adopted the strategic plan in place of its previously established priorities. The committee monitors the implementation and effective use of the plan in the agency and prioritizes features of the plan to address emerging trends and needs. The staff of the Life and Mission Agency analyze and organize departmental work in light of the statements in the plan and are using the goals and objectives to evaluate, frame and guide work and programs. Beginning this year, the Life and Mission Agency began reviewing the departmental mandates in light of the strategic plan and will propose changes to the mandates for consideration by future General Assemblies.

## **HUMAN RESOURCES**

The Presbyterian Church in Canada is fortunate to have dedicated and professional staff in the various departments of the Life and Mission Agency who work together in promoting the building up of the body of Christ, the church. Below is a record of transitions of staff and some people working on contracts in the last year who have served the church through the Life and Mission Agency.

Canadian Ministries – Mr. Gary Braeuer concluded his service as Renewal Program Coordinator in August 2017 to accept a ministry call in Alberta. We welcomed Ms. Jennifer Astop as Grant Program Coordinator in December 2017 to provide administrative and program support to the ministries supported by Canadian Ministries. In December 2017, Ms. Alexandra Belaskie concluded a part-time contract as the Community Manager for a joint mentorship initiative of The Presbyterian Church in Canada and the United Church of Canada. We are very grateful to Ms. Linda Shaw who, for many years, had been organizing training events across the country for teachers in the Children and Worship program.

Communications – In June 2017, Ms. Diane Walmsley moved from Support Services to a new position as Resource Production and Distribution Assistant and is responsible for the production, printing and distribution of denomination’s resources. Ms. Michelle Kortinen concluded her service as Communications Program Coordinator in August 2017. We welcomed Ms. Sylvia Brade as Communications Program Coordinator in December 2017 and look forward to the ways

she will help inspire the national church in innovative communication techniques and help equip congregations to successfully share their mission and ministry.

Justice Ministries – Mr. Stephen Allen, Associate Secretary of Justice Ministries, will retire at the end of June 2018. We are grateful to God for his 20 plus years of service to the church. (See Minute of Appreciation below.)

Ministry and Church Vocations – The Rev. Susan Shaffer will conclude her time as Associate Secretary of Ministry and Church Vocations in summer 2018 and we are grateful to God for her 20 plus years of service to the church. (See Minute of Appreciation on p. 302–03.)

Presbyterian World Service and Development – Mr. Biniam Kidane concluded his part-time contract assisting with the refugee program in June 2017. Ms. Isabelle Kim served briefly in the position of Senior Program Coordinator from March to August 2017. Ms. Julia Rao took on additional program responsibilities to serve as Interim Senior Program Coordinator from September 2017 and was confirmed in the position of Senior Program Coordinator on a permanent basis in March 2018. Mr. Sean Jeffrey was hired on contract to serve as a Program Assistant in August 2017. Ms. Kristen Winters was hired as Program Coordinator in October 2017 on a contract and in March 2018 on a permanent basis. Mr. David DiSera who had been serving as Administrative Assistant on contract was hired on a permanent basis. Ms. Leah Adema concluded her service as Program Coordinator in January 2018 and we are grateful to God for her eight years of service to the church.

Stewardship and Planned Giving – Mr. Michael Scheidt concluded his service as Gifts Administrator in October 2017. The position description was reshaped with additional responsibilities in the area of database support and integrity and was renamed Gifts and Database Administrator. Ms. Maggie Leung, who served as Administrative Assistant in the General Assembly Office, was confirmed in the position in April 2018. Ms. Janice Meighan concluded her service as Development Manager in March 2018. The search is underway for a qualified candidate for this position.

We are very grateful that Mr. David Phillips continues to respond to requests and give presentations on Leading with Care.

### **Minute of Appreciation for Mr. Stephen Allen**

Stephen Allen served as the Associate Secretary for Justice Ministries within the Life and Mission Agency for 20 years. A faithful member of the Church of the Redeemer Anglican Church, he brought a deep care and commitment to ecumenism and the justice work of the church.

Stephen grew up in Sandy Hill, Ottawa. He graduated with a degree in Political Science from Carleton University in 1974 and completed a two-year program at Ryerson University's Centre for Non-Profit Programs in 1997. He has studied and speaks English, French and Portuguese. After graduation, he accepted a position with the Canadian University Service Overseas (CUSO) and served in northern Nigeria for two years where he taught at a teacher training college and was the director of the sports program from 1975–1977.

Stephen tells wonderful stories that illustrate the history of the church's social justice work in Canada and overseas. Stephen's commitment to reconciliation between Indigenous and non-Indigenous people is itself connected to one such story. In the fall of 1977, just back from Nigeria, he attended a public event hosted by Project North, which later became the Aboriginal Rights Coalition and was one of the ecumenical coalitions that formed KAIROS in 2001. A delegation of Dene people were on a speaking tour in southern Canada speaking about their fears concerning a proposed pipeline through the Mackenzie Valley. Stephen was deeply moved by their presentation. Later, Justice Thomas Berger was appointed by the Government of Canada to lead a public inquiry and recommended that no pipeline be built until land claims in the Mackenzie Valley were settled, and questions about the ecological impact of the pipeline in the Yukon were assessed. Project North was a partnership between Canadian churches, including The Presbyterian Church in Canada, and Indigenous peoples. Stephen has been connected with ecumenical justice initiatives and Indigenous rights work since then.

Stephen served as an education program officer and animator with a focus on the Horn of Africa and Southern Africa with Oxfam Canada between 1983 and 1996, took a leave of absence from 1990–1992 to serve as Deputy Country Director in Mozambique with Oxfam United Kingdom.

Stephen Allen was appointed Associate Secretary of Justice Ministries in 1997 already possessing a long-standing dedication to social justice. He had an established reputation built upon years of overseas work and close affiliation with justice coalitions. Stephen's Presbyterian colleagues describe him as a man who lives social justice in his daily life and through every fibre of his being. In 2006, Stephen assumed responsibility for oversight of the healing and reconciliation program. His dedication and heart for reconciliation was often evident in the genuine emotion which he has displayed speaking on the topic and particularly in reflecting on the impact of the Indian Residential Schools system on survivors. He coordinated our delegations to the National Events of the Truth and Reconciliation Commission with a focus on engagement between members of the church and Indigenous people. Each event had "holy moments" for our Moderators of the General Assembly and participants because of the care and dedication he gave. He also served as a member of the Ecumenical Working Group on Residential Schools and the All Party Table working collaboratively with leaders of several denominations and Indigenous organizations seeking ways further the causes of reconciliation in Canada.

Stephen has an encyclopedic knowledge of issues and the history of actions taken by Canadian churches and coalitions for justice. As Associate Secretary he represented The Presbyterian Church in Canada in many ecumenical initiatives. He served on the planning team for an international church conference on health and genetics in South Africa in 2007 and attended the General Assembly of the Church of Scotland in 2016. He has taught sessions on ethics and justice, honouring the Presbyterian tradition of the social gospel and co-teaching a course with the late Dr. Art Van Seters on ethics and money in 2010. He co-led a workshop at an ecumenical conference entitled "Rediscovering Calvin: Resources for Renewal Today" that took place at Knox and Emmanuel Colleges in Toronto in June 2009. He led two mission trips to the Mexico/United States border in 2009 and 2011 to witness to the plight of migrants there and which led to the organization of a trip for Presbyterians across Canada to meet with and learn about the experiences of agricultural migrant workers in the Niagara Region, Ontario.

He is a long time member of the KAIROS Board/Steering Committee, and served on the Canadian Council of Churches' (CCC) Commission on Justice and Peace. Canadian Council of Churches colleagues note that Stephen's mark on Canadian ecumenical justice, peace and ethics is indelible. KAIROS colleagues describe him as a stalwart and unflinching presence in the ecumenical social justice community. Whether the topic is freedom in South Africa, health care for all, genetic privacy rights, debt cancellation, Indigenous rights, just trade, disarmament, or peace in the Middle East, Stephen is known as a consistent, thoughtful, passionate voice for justice.

Stephen served on the CCC's Ecumenical Health Care Network for almost 10 years. The network, which discontinued in 2008, sought to bring the church's voice into public discussions related to health care. Stephen worked with the network to organize meetings with federal ministers and health critics in the opposition parties on health and public policy issues.

As the secretary for the International Affairs Committee (standing committee of the General Assembly), he was appreciated for his wisdom, prophetic courage and skills for diplomacy while navigating through the committee's varied, and sometimes challenging, work. His ability to wade through nuanced international politics and lift up a focus on the impacts unjust situations have on vulnerable people and the global ecosystem is a core value of the committee's work.

He is a thoughtful and methodical manager. His colleagues appreciate the passion and compassion he uniformly shows all people. He supports and empowers his staff who appreciate his willingness to try new and creative ways to do justice work in the church. Stephen is trusted and principled. One of Stephen's many lasting contributions to the church will be the careful research and thoughtful responses he wrote to scores of overtures referred to Justice Ministries seeking guidance on issues of justice and social policy. The national office will miss his dedication to staff fellowship, sound judgment and his delightfully "punny" sense of humour.

Stephen loves cycling and has spent holidays biking the Magdalene Islands (Les Îles-de-la-Madeleine, Quebec) in the Gulf of the St. Lawrence. He has an eclectic knowledge of food and wine, and is happiest when he is the head chef in a kitchen. He has a deep love of music that brings

together musically inclined friends and colleagues for the joy of playing together. His song selections are biased to folk music, particularly faith-based songs about human rights. He is a talented guitar player and looks forward to learning the mandolin in retirement.

Stephen is married to Gloria Nafziger and they have two adult children, Hannah and Nicholas.

We thank God for Stephen's years of service and ministry on behalf of the church. We pray that God will be with Stephen and his family as he enters the next years of his journey.

**Recommendation No. 2** (adopted, p. 15)

That sincere thanks and appreciation be expressed to Stephen Allen for his years of service to Christ in The Presbyterian Church in Canada and that the above minute of appreciation be adopted.

**Minute of Appreciation for the Rev. Susan Shaffer**

For the past 21 years Susan Shaffer has faithfully served Christ and The Presbyterian Church in Canada as the Associate Secretary of Ministry and Church Vocations within the Life and Mission Agency. She brought to her work in Ministry and Church Vocations her considerable gifts in teaching, writing, pastoral care, conflict management and mediation. Susan's faith in Jesus Christ is at the core of everything she does.

Over her time in the national office, Susan listened quietly and supportively to the cares and concerns of the people of the church. Always approachable, people were drawn to Susan knowing they could rely on her sound judgment, insight, wisdom and confidential discretion. Susan cultivated an atmosphere of trust so that presbyteries and individuals felt safe sharing their difficulties and asking for assistance with complex situations.

Susan is an excellent writer of policy. She played a key part in creating and amending policies and guidelines that deeply affect how The Presbyterian Church in Canada cares for our ministers and congregations, such as the Policy for the Dissolution of Pastoral Ties, the Policy and Procedures for Interim Ministry, the Policy for Dealing with Sexual Abuse and Sexual Harassment, Calling a Minister, the Candidacy Process, Together in Ministry, and Called to Covenant. Under Susan's leadership, Ministry and Church Vocations facilitated numerous in-depth, church-wide, studies resulting in reports on topics including multiple-minister congregations, part-time ministry, ministerial lay staff, the meaning of ordination, clergy wellness and mental health. Susan's ability to analyze and interpret large quantities of data and her gift for precise, straightforward writing brought clarity to complex policies and issues. The church has been richly blessed by her work in this area.

Countless individuals, from eager candidates to ministers nearing retirement, have been supported and guided by Susan. She was part of the design teams and ongoing leadership for Starting Well and Making the Most of Retirement, yearly educational events for new ministers and ministers approaching retirement. Through her work with guidance conferences and the Committee on Education and Reception, Susan sought to encourage and support others in their call to serve the church, whether in ordained ministry or other avenues of service.

Susan has been dedicated to the work of ministry and the sustaining of those who serve in ministry. She advocated for the establishment of the Employee Assistance Program for church leaders and their families. Susan valued the importance of peer support networks for ministers and encouraged the development of incentive grants for new colleague covenant groups.

Susan has always been a well-liked and respected member of the national office staff. She is known for her discretion in sensitive matters. She could be counted on to willingly participate in any committee work that would benefit the church, its leaders and national office staff. Along with others, Susan spent countless hours developing and participating in the development of staff policies and professional human resource practices.

Susan's compassionate faith shone through every carefully chosen word, measured action and quiet, thoughtful reflection. Each report and email she wrote was thorough, each one reflecting a heartfelt sensitivity for the subject at hand and the people involved. She brought both intelligence and wisdom to all of her responsibilities. And Susan always strove to be impartial and honest, ready to listen to the opinions of others and just as ready to challenge them in her firm but gentle

way. She taught those she worked and consulted with the importance of courage and conviction in the discharge of their responsibilities for the good of the church and its people.

Susan has proven herself, over and over again, to be a woman of integrity who has served the church without reservation. She has conducted herself, and performed her duties, with exemplary professionalism. Through her devotion to this vocation, the whole church has been immeasurably blessed.

**Recommendation No. 3** (adopted, p. 15)

That sincere thanks and appreciation be expressed to the Rev. Susan Shaffer for her years of service to Christ in The Presbyterian Church in Canada and that the above minute of appreciation be adopted.

**Welcomed across the Church**

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 invitations and warm hospitality.

**LIFE AND MISSION AGENCY COMMITTEE**

The General Assembly names people from across Canada who serve the church as members of the Life and Mission Agency Committee. The members of the committee are: the Rev. Dr. Tom Billard, convener (Brampton, Ontario), the Rev. Sampson Afoakwah (Montreal, Quebec), Ms. Judy Dodds (Ottawa, Ontario), Ms. Nancy Harvey (Summerside, Prince Edward Island), Mr. Aubrey Hawton (Oro-Medonte, Ontario), Ms. Vivian Ketchum (Winnipeg, Manitoba), the Rev. Jeffrey Lackie (Medicine Hat, Alberta), Ms Marion Lade (Comox, British Columbia), the Rev. Allyson Macleod (Sutton West, Ontario), the Rev. Douglas Schonberg (Niagara Falls, Ontario), Ms. Cindy Stephenson (Calgary, Alberta), Dr. Jo Szostak (Regina, Saskatchewan), 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. Janet Brewer (Women's Missionary Society representative) and the Rev. Peter Bush (Moderator of the General Assembly). We are especially grateful to Ms. Nancy Harvey who is completing her term this year. Nancy has served on search committees, and both the editorial committee for *Body, Mind and Soul* and the new General Assembly Design Team that is proposing changes to the way General Assembly functions and is scheduled.

**CANADIAN MINISTRIES**

Staff Associate Secretary:	Jennifer de Combe
Education Program Coordinator:	Emily Hill
Renewal Program Coordinator:	Gary Braeuer (until August 2017)
Renewal Program Coordinator:	Jennifer Astop (starting December 2017)

**INTRODUCTION**

[presbyterian.ca/canadianministries](http://presbyterian.ca/canadianministries)

Canadian Ministries helps to strengthen and equip congregations and presbyteries to seek God's will, embrace Christ's teachings and participate in God's redemptive work in the world by providing resources that are relevant, contextual and transformative. 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.

The report of Canadian Ministries is presented in the following sections:

- Equipping Opportunities: services and accompaniment offered through Canadian Ministries in the areas of evangelism, renewal, Christian education and new church development
- Resources
- Grants and Funds: granting programs for ministry personnel, programs and capital expenses administered by Canadian Ministries
- Administration
- Advisory committees

## **EQUIPPING OPPORTUNITIES**

### **Renewal Initiatives**

In response to feedback from congregations about needing resources to lead them through the renewal process, Canadian Ministries has instituted two renewal programs on a trial basis: Re:Vision and New Beginnings. Both programs take congregations through a year-long process which involves discipleship, coaching and group discernment.

Special attention has been made with each project to gather a diverse mix of congregations in terms of geographical location, leadership and context of ministry. Based on responses of the eight participating congregations, Canadian Ministries hopes to adapt and make these renewal programs available across The Presbyterian Church in Canada.

### **Evangelism Initiative**

In line with the 2016 strategic plan, Canadian Ministries is creating a program to encourage evangelism. In 2017, five congregational leaders and two resource people (the Rev. Dianne Ollerenshaw and the Rev. Dr. Ross Lockhart) gathered to explore how to develop a culture of evangelism in The Presbyterian Church in Canada. Participants are receiving one-on-one coaching over the next year to help them launch an evangelism initiative in their congregations. Feedback from these initiatives will help create an evangelism program that other congregations can participate in.

### **Coaching**

Coaching is an important component of successful new ministry initiatives. While coaching has been a key component of new congregational development and replanting in The Presbyterian Church in Canada over the last couple of years, this year, Canadian Ministries expanded its coaching services to include support for visioning, renewal and evangelism. In 2017, 16 ministry leaders received coaching and have expressed that their ministry has been positively impacted.

### **Social Mentor Network**

The Presbyterian Church in Canada partnered with the United Church of Canada to create a Social Mentor Network in the summer of 2016 stewarded by Ms. Alexandra Belaskie. This network matches grant-receiving ministries from both denominations with a volunteer mentor to support ministry growth in an identified area such as visioning, financial management, long term planning, etc.

In 2017, eight people from The Presbyterian Church in Canada participated in the Social Mentor Network as mentees.

### **Educational Workshops and Conferences**

In 2017, Canadian Ministries held conferences, events and workshops that equipped over 170 ministry leaders for renewed ministry, meaningful worship and congregational vitality.

#### **Major Canadian Ministries Conferences**

Centred and Soaring – Vital Church Ministries Conference, May 2017

This conference, led by the Rev. Dr. Stan Ott and the Rev. Steve Ebling, instructed participants in the principles of congregational vitality, transformation, missional endeavour and leadership.

Worship Words – Pre-General Assembly Worship Conference, June 2017 (in partnership with the Committee on History)

The Rev. Ron Reinstra, Associate Professor of Preaching and Worship Arts at Western Theological Seminary in Holland, Michigan, helped worship leaders come to a renewed appreciation and understanding of the words we use in worship.

Being Re-formed? Following and Leading in a World of Change – Leadership Conference, October 2017

Taking into account recent and continuing change within Presbyterian ministry settings and contexts, the Rev. Dr. Ken McFayden, Academic Dean and Professor of Ministry and

Leadership Development at Union Presbyterian Seminary, provided participants with insights for leading, and following, during times of re-formation, renewal and revitalization.

### **Children and Worship**

[presbyterian.ca/children-and-worship](http://presbyterian.ca/children-and-worship)

Children and Worship (C&W) is a children's ministry that invites children to experience the wonder and mystery of God through a unique storytelling format and multi-sensory materials. While C&W was originally designed to be used with 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. 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.

In 2017, eight training events were held in four provinces.

In 2017, after many years of faithful service, Ms. Linda Shaw completed her service as the coordinator of Children and Worship training events for The Presbyterian Church. Canadian Ministries is very grateful for her time of service and commitment in coordinating this program for our denomination. We are also grateful that Linda will be continuing to share her gifts as a Children and Worship trainer and leader.

Contact Ms. Emily Hill ([ehill@presbyterian.ca](mailto:ehill@presbyterian.ca)), Education Program Coordinator in Canadian Ministries, for information about Children and Worship and to plan workshops.

### **Association of Presbyterian Church Educators**

[apcenet.org](http://apcenet.org)

The Presbyterian Church in Canada has had a covenantal relationship with the Association of Presbyterian Church Educators (APCE) for many decades. APCE supports educators and educational ministry through conferences, scholarships and publications.

In January 2018, 20 members of The Presbyterian Church in Canada attended the APCE conference "Boundless Hospitality" in Louisville, Kentucky. Ms. Jo Morris was the co-chair of the conference this year, and Canadian Ministries is very grateful for her faithful service in helping to organize such a successful event.

Each year five grants of \$750 are available for Christian educators (volunteer or paid) wanting to attend the APCE annual event. ([presbyterian.ca/funds](http://presbyterian.ca/funds))

### **Camping**

[presbyterian.ca/camping](http://presbyterian.ca/camping)

Canadian Ministries purchased curriculum for 11 camps associated with The Presbyterian Church in Canada: Camp Geddie, Camp Keir, Gracefield Christian Camp and Retreat Centre, Camp d'action biblique, Cairn Camping and Retreat Centres, Camp Kintail, Huron Feathers Centre, Camp Christopher, Camp Kannawin, Camp VIP and Camp Douglas. The above camps and conference centres, as well as Crieff Hills Retreat and Conference Centre and Camp MacLeod, also have membership in the Presbyterian Church Camp and Conference Association (PCCCA) through Canadian Ministries.

## **RESOURCES**

### **Equipping for...**

[presbyterian.ca/eq4](http://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.

2017 Equipping for...

- Let's Be Radical and Worship Together Part 2
- Children's Ideas for Lent and Easter
- Peacemaking in Times of Chaos

- 2016 Strategic Plan
- Welcoming Strangers and Growing Disciples: Lessons in Congregational Renewal
- Can I Get a Witness?
- Worship Words: Discipling Language for a Faithful Ministry

### **Take It Up Tuesday**

[presbyterian.ca/worship](http://presbyterian.ca/worship)

Facebook: [facebook.com/pconnect](https://www.facebook.com/pconnect)

Take It Up Tuesday (TIUT) posts are practical, fun and easy-to-use ministry ideas that encourage congregations to deepen their faith, build their community and reach out to their neighbours. While many use this resource, we realize that not all congregations use social media. Therefore, we are in the process of putting all of the posts into a PDF document that can be sent to congregations via email.

### **Webinars**

[presbyterian.ca/webinar-wednesday/](http://presbyterian.ca/webinar-wednesday/)

Canadian Ministries developed a series of webinars on leadership and renewal led by those with expertise in key areas. The first three webinars, which took place in the fall of 2017, are the beginning of a series of eight that, when put together, will help lead Presbyterians through the essential steps in congregational renewal. The following webinars can be viewed at [presbyterian.ca/webinar-wednesday/previous-webinars](http://presbyterian.ca/webinar-wednesday/previous-webinars).

- Church Lifecycle – The Rev. Dr. Rick Morse
- Discernment – The Rev. Dr. Timothy Archibald
- How Did They Do That: Learning from Churches that Have Gone from Near Death to New Life – The Rev. Denise Allen-Macartney and the Rev. David Moody

### **Evangelism Connections**

[presbyterian.ca/evangelism](http://presbyterian.ca/evangelism)

One of the ways that Canadian Ministries promotes evangelism is through its representation, alongside 11 other denominations, on the ecumenical evangelism initiative Evangelism Connections (EC). The Rev. Peter Bush and Ms. Jen de Combe represented The Presbyterian Church in Canada in this group in 2017. Focused on assisting Christians to share their faith, the goal for EC is to cultivate a collection of resources and best practices in evangelism.

Evangelism Connections Resources ([evangelismconnections.org](http://evangelismconnections.org)):

- EvangeLectionary: a searchable index of lectionary text reflections
- Evangelism in the 21st Century: Online video and study guide
- Connections: Reimagining Evangelism: an ecumenical study guide on faith sharing

### **Opening Doors to Discipleship**

[odtd.net](http://odtd.net)

Opening Doors to Discipleship is an online learning resource developed by the Presbyterian Reformed Education Partnership (The Presbyterian Church in Canada, Presbyterian Church (USA), Reformed Church in America, Moravian Church and Cumberland Presbyterian Church) that offers congregations free online volunteer training, leader development and faith formation. In July 2017, representatives from the Presbyterian Reformed Education Partnership partner denominations met for the first time since 2014. Several important decisions were made about updating the website and making it more accessible and appealing to modern Christians.

Courses available are:

- 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)

### **Reading Lists**

[presbyterian.ca/resources/suggested-reading-lists](http://presbyterian.ca/resources/suggested-reading-lists)

[presbyterian.ca/canadian-ministries](http://presbyterian.ca/canadian-ministries)

To assist congregations choose books that are relevant to their emergent needs, Canadian Ministries has created suggested reading lists and will be providing a monthly resource review.

**Worship**

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 provides high quality worship resources for congregations. Each week, worship leaders can find worship resources (lectionary readings, worship planners, prayers, hymns suggestions, devotions, seasonal resources etc.) created by experienced and creative Presbyterians from across the country. Beginning in 2017, Canadian Ministries began adding sermons for use by churches.

**Bulletins**

In 2017, the Sunday worship bulletins were redesigned featuring reflections and photographs collected from people throughout the denomination on the theme of “God With Us”.

**Children’s Resources**

Extending Alan Roxburgh’s idea that Christians are called to be “detectives of divinity” into the realm of children’s ministry, Canadian Ministries began developing a comic series that will help children open their eyes and ears to the traces of God in the world. This resource, intended for children ages from 7–11, will be available to congregations in late 2018 or early 2019.

**GRANTS AND FUNDS****Grants Committee**

The Canadian Ministries Grants Committee 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. Dr. Jean Morris and Ms. Betty Trevenen 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.

**Supporting Ministry Grants**

presbyterian.ca/grants

Through generous donations to Presbyterians Sharing, The Presbyterian Church in Canada supports ministry initiatives across the country.

**Operating Grant Categories**

The Life and Mission Agency Committee has identified funding priorities based on the needs of the church designated in the following ways:

1. New congregation development
2. Renewing ministries
3. Specialized ministries (ministries with Indigenous people, inner-city ministries, Francophone ministries)
4. Sustaining ministries (rural and urban ministries)

It is expected that each congregation, pastoral charge or social ministry would be responsible for an increasing portion of its costs each year.

**New Congregational Development**

- La Communauté chrétienne Siloé (Montreal, Presbytery of Montréal)
- Two Rivers (Guelph, Presbytery of Waterloo-Wellington)
- Lighthouse Evangelical Arabic (Winnipeg, Presbytery of Winnipeg)
- Hanmaum (Vancouver, 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:

- Heritage Green (Stoney Creek, Presbytery of Hamilton)
- Northern New Brunswick Regional Ministry (Presbytery of New Brunswick)
- Central Grey-Bruce Ministry Cooperative (Presbytery of Grey-Bruce-Maitland)

### Sustaining Ministries Grants

Smaller congregations and pastoral charges, often located in rural and remote situations:

- St. Matthew's (Grand Falls, Presbytery of Newfoundland)
- Eglise St. Luc (Montreal, Presbytery of Montreal)
- St. Andrew's (Thompson, Presbytery of Winnipeg)
- St. Andrew's (Swift Current, Presbytery of Assiniboia)
- Mistawasis Memorial (Mistawasis First Nation, Presbytery of Northern Saskatchewan)
- Cariboo (Cariboo Region, Presbytery of Kamloops)
- St. Stephen's (Creston, Presbytery of Kootenay)

### Supporting Specialized Ministries

These are ministries done in non-congregational settings.

#### 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)
- Edmonton Urban Native Ministry (Edmonton, Presbytery of Western Han-Ca)
- Nazko and Area Dakelh Outreach (Cariboo Region, Presbytery of Kamloops)

#### Inner-City Ministries:

- Action Réfugiés (Montreal, Presbytery of Montreal)
- Tyndale St-Georges Community Centre (Montreal, Presbytery of Montreal)
- ARISE (Toronto, Presbytery of East Toronto)

### **Regional Resourcing Grants**

[presbyterian.ca/canadian-ministries/funds/regional-resourcing-grant](http://presbyterian.ca/canadian-ministries/funds/regional-resourcing-grant)

Through generous support from Presbyterians Sharing, The Presbyterian Church in Canada supports programming in the synods.

Four synods (Synod of Alberta; Synod of Saskatchewan; Synod of Southwestern Ontario; and 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 events focused on leadership, session and clergy support, training, youth programming, healing and reconciliation initiatives and retreats.

### **Funds**

[presbyterian.ca/canadian-ministries/funds](http://presbyterian.ca/canadian-ministries/funds)

Thanks to bequests and generous donations from Presbyterians in the past the denomination provides 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**

#### Avondbloem Experimental Fund

This program supports experimental projects that help to spread the message of Jesus Christ and further the Kingdom of God.

- Knox (Dunville, Presbytery of Niagara) to support a new worshipping community of young mothers.
- St. Andrew's (Picton, Presbytery of Kingston) for an evangelism program.

- The Presbyterian College (Montreal, Presbytery of Montreal) for research about the dynamics of hospitality.
- Knox (Weyburn, Presbytery of Assiniboia) for a music-based evangelism project.
- Westminster (Calgary, Presbytery of Calgary-Macleod) for a Bible study and music online tool for evangelism.

#### Creative Ministry with Children and Youth Fund

This fund helps ministries develop new programs and innovative projects that reach out to children, youth and their families.

- Briarwood (Beaconsfield, Presbytery of Montreal) for a worship club for children.
- Gloucester (Ottawa, Presbytery of Gloucester) to support a children's ministry leader.
- Amberlea (Pickering, Presbytery of Pickering) to create an exceptional families ministry program and support a Messy Church initiative.
- Knox (Midland, Presbytery of Barrie) for a sensory room and worship centre for children.
- MacNab (Hamilton, Presbytery of Hamilton) for a summer children's program.
- Lucknow (Lucknow, Presbytery of Grey-Bruce-Maitland) for their Messy Church program.
- Hummingbird Ministries (Presbytery of Westminster) for a performing arts healing project with Indigenous children.
- St. Columba (Parksville, Presbytery of Vancouver Island) to support a children's drama vocation Bible school.

#### Lay Bursary Fund

This fund supports opportunities for lay leaders to attend educational workshops and conferences to further their training.

In 2017, 17 grants were given to support continued education for lay leaders in the areas of congregational development, Indigenous culture, children's ministry and vocational discernment.

#### Lorraine Major Fund

The Lorraine Major Fund helps provide funds for people studying in the area of ministry with Indigenous peoples.

In 2017, two grants were given to support continued education for Indigenous leaders.

#### Conference Support Fund

This helps fund events that are intended to further educate and nurture faith within congregations, presbyteries and identified groups.

- St. Andrew's-Chalmers (Uxbridge, Presbytery of Pickering) – Orange Shirt Day
- Presbytery of Central Alberta – Vital Church Institute Conference

In 2017, three presbyteries received support to engage in conversations about human sexuality within their bounds.

- Presbytery of Prince Edward Island
- Presbytery of Halifax and Lunenburg
- Presbytery of Assiniboia

#### Rural and Remote Ministry Fund

This fund assists rural and remote ministries access short-term leadership.

#### Student Grants:

- Richmond Bay Pastoral Charge and West Point Pastoral Charge (Western Prince County, Presbytery of Prince Edward Island)
- Knox and St. John's (New Carlisle and Dalhousie, Presbytery of New Brunswick)
- Knox (Embryo, Presbytery of Paris)
- Lucknow (Lucknow, Presbytery of Grey-Bruce-Maitland)
- Atwood (Atwood, Presbytery of Huron-Perth)
- St. Andrew's (Geraldton, Presbytery of Superior)
- Synod of Saskatchewan

Leadership Grants:

- Knox (Harrington, Presbytery of Paris)

**Capital Funds**

McBain/Barker Small Community Capital Fund

This fund helps provide congregations in small communities help with capital improvements to church buildings.

- Calvin (Sydney Mines, Presbytery of Cape Breton)
- King’s (New Minas, Presbytery of Halifax and Lunenburg)
- St. James (Hanwell, Presbytery of New Brunswick)
- Geneva (Chesley, Presbytery of Grey-Bruce-Maitland)

Chisholm Fund

This fund supports congregations and missions with grants for small capital projects or programs.

- The Raw Carrot (Paris, Presbytery of Paris)
- St. Andrew’s (Swift Current, Presbytery of Assiniboia)
- Saskatoon Native Circle Ministry (Presbytery of Northern Saskatchewan)
- Kenora Fellowship Centre (Presbytery of Winnipeg)

Special Projects Fund

This fund provides assistance to non-congregational ministries with small projects or programs.

- Camp Kintail (Goderich, Synod of Southwestern Ontario)
- Hummingbird Ministries (Richmond, Presbytery of Westminster)

Growing Churches Fund

This fund supports congregations and presbyteries exploring new forms of ministry.

In 2017, funds were used to support the work and training of new congregational development coaches:

Coaching Network: the Rev. Dr. Timothy 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).

**Other funds**

No applications were received for the following funds administered by Canadian Ministries:

- Worship and Liturgy Fund
- Renewing Ministries Capital Fund
- Niven Fund

**ADMINISTRATION**

**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 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:

<b>Name</b>	<b>Location/Presbytery</b>	<b>Appointed</b>	<b>Completion</b>
Jon Wyminga	Nazko and Area Dakelh Kamloops	Sept 1, 1994	ongoing
Shannon Wyminga-Bell	Nazko and Area Dakelh Kamloops	Sept 1, 1994	ongoing

Stewart Folster	Saskatoon Native Circle Northern Saskatchewan	Apr 1, 1996	ongoing
Mary Fontaine	Hummingbird Westminster	Jun 1, 2008	ongoing
Katherine Bretzlaff	Mistawasis Northern Saskatchewan	July 16, 2016	July 16, 2019
Amin Mansour	Almanarah Hamilton	Jul 14, 2011	2017
Yvonne Bearbull	Anamiewigummig (Kenora) Winnipeg	Apr 1, 2016	Mar 31, 2019
Raymond Abekah	Toronto, Ghanaian Toronto	Feb 11, 2014	Feb 11, 2019
Sowah Ablorh	Montreal, Ghanaian Montreal	2016	2021*
Shahrzad Dezhbod-Kandalajt	Barrhaven Mission Ottawa	2017	2019

\*In 2016, a five year appointment was made by The Presbyterian Church in Ghana to the Ghanaian Church, Montreal.

### 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 and 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
Pouce Coupe	Peace River	Land
Victoria	Vancouver Island	Land

### Ecumenical Shared Ministry

[presbyterian.ca/ecumenical-handbook](http://presbyterian.ca/ecumenical-handbook)

Canadian Ministries continues to receive information about and supports congregations that are in ecumenical shared ministries. There are 12 charges that currently share ministry with congregations of other denominations; of these, some have formalized Ecumenical Shared Ministry agreements.

- a) Presbytery of Halifax and Lunenburg: Sharon, Dean shares with St. James and Higginsville United Church.
- b) Presbytery of Quebec: St. Andrew's, Inverness shares ministry with Inverness United Church, Kinnear's Mills and Thetford Mines United Churches.

- c) Presbytery of Quebec: St. Andrew's, Valcartier shares ministry with St. Andrew's United Church in Valcartier, using the services of the Quebec City United Church minister who serves the two-point United Church charge of Quebec City and Valcartier.
- d) Presbytery of Quebec: Leggatt's Point shares ministry with the Métis Beach United Church.
- e) Presbytery of Lanark and Renfrew: Deep River Community Church.
- f) Presbytery of East Toronto: Calvin, Toronto shares ministry with Deer Park United Church.
- g) Presbytery of Brampton: Knox, Grand Valley shares ministry with the United Church of Canada.
- h) Presbytery of Temiskaming: St. John's, Kapuskasing shares ministry with Kapuskasing United Church.
- i) Presbytery of Temiskaming: St. Paul's, Englehart shares ministry with Emmanuel United 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 (Anglican, Evangelical Lutheran, Presbyterian, United).
- m) St. Peter's United Church, Hudson's Hope, British Columbia (Anglican, Presbyterian, United).

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**

### **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. In November 2017, Canadian Ministries met with their new advisory committee for the first time.

Members: the Rev. Peter Coutts, Mr. Jay Hewlin, Esq. and Ms. Lauren Wasyluk.

### **The National Native Ministries Council**

The National Native Ministries Council (NNMC) exists to strengthen the relationship between the church and Indigenous people. Its primary areas of work include encouraging those working in Indigenous ministry to receive education in Indigenous culture and spirituality, advising the church on how to distribute funds for Indigenous ministry and to encourage the next generation of Indigenous leaders. Members of the NNMC along with the Associate Secretaries of Canadian and Justice Ministries gathered in British Columbia in January 2018.

Member ministries:

- Kenora Fellowship Centre
- Winnipeg Inner City Mission
- Saskatoon Native Circle Ministry
- Mistawasis Memorial Church
- Edmonton Urban Native Ministry
- Nazko and Dakleth Outreach Ministry
- Hummingbird Ministries
- Cedar Tree Ministry

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.

## **MISSION REPORTS – CANADIAN MINISTRIES**

All recipients of grants submit reports that describe how the support contributed and enabled ministry initiatives. The reports from each ministry are printed below and are available online.

Canadian Ministries makes grants available in four categories:

- New (completely new congregations)
- Renewing (congregational ministries involved in a significant intentional program of change that results in something new and different arising from what had existed)
- Sustaining (smaller congregations and pastoral charges, usually located in rural and remote situations)
- Specialized (ministries including native, francophone, inner city)

The reports presented below are organized by synod from east to west.

## **SYNOD OF ATLANTIC PROVINCES**

**St. Matthew's Church, Grand Falls, Newfoundland (Sustaining), Interim Moderator, the Rev. Dr. Ian Wishart:** Members of St. Matthew's Presbyterian Church take pride in being part of a consistent, if small, congregation – one that supports national causes like Presbyterians Sharing and Presbyterian World Service and Development, as well as the local food bank and Interfaith Cemetery Committee.

We continue to fulfill our obligations to the Presbytery of Newfoundland, the Atlantic Synod and The Presbyterian Church in Canada.

We also respond to groups seeking donations for worthy causes. This past fiscal year it was the local Beaumont Hamel Army Cadet Corps, 17 members of which were raising funds to travel overseas for the 100th anniversary of the Battle of Beaumont Hamel.

As well, St. Matthew's always has a congregation member on the planning committee for the annual World Day of Prayer service and participates in it. In 2017 that person – our clerk of session – was joined by five others in the pews for the service and time of fellowship held afterwards.

Being the oldest church congregation in Grand Falls-Windsor – and occupying the first church built in the town, it being the only remaining original denominational building – is not taken lightly by members of St. Matthew's. Much work has been undertaken during the past several years to keep the building in good repair. In August 2017, we received a grant from the St. Aidan's Trust Fund to complete work to remedy drainage problems on the church property. It is our sincere hope that ground water won't enter the basement hall in the future.

Just as the building has been renewed, so has the congregation after the October 2016 visitation by a committee of presbytery. Over a two-day period, the three-member committee met with the interim moderator, session, the board of managers and the congregation. In the visitation committee's final report to presbytery it was said: "We commend those associated with the St. Matthew's congregation for their dedication and note a positive feeling towards their congregation. Although small in numbers and with limited resources, they contribute to their community through contributions to the food bank and the cemetery committee."

The visitation has encouraged efforts to bring us closer as a congregation and open lines of communication with a congregation telephone/email contact list, a church email address, a Facebook page and a website that is under construction. Letters of thanks are written to several former members of St. Matthew's who have moved away but continue to contribute financially. One of these couples returned to St. Matthew's in 2016 to have their first child baptized. In 2017 they returned for their second baby's baptism.

**Knox, Campbellton and St. Luke's, Bathurst, New Brunswick (Renewing), the Rev. Glen Sampson:** Despite changing demographics and declining populations in their region, The Northern New Brunswick Regional Ministry has been steadily growing. In 2016, the ministry was expanded from two to four congregations: St. Luke's Church (Bathurst), Knox (Campbellton), St. John's (Dalhousie) and Knox (New Carlisle, Quebec). In the last five years, the number of members and adherents has more than doubled.

The ministry covers a large geographical area. The distance between the two farthest charges is 240 km, which makes regular gatherings between congregations difficult. We do, however, gather together whenever possible for hymn sings, dinners, parties, Atlantic Mission Society activities,

joint services, and outreach events. Our combined choirs also sing together for community events in the area.

An excellent example of the cooperation between our congregations is the Vacation Bible School we ran together last summer at St. Luke's and at St. John's. The "mission team" that ran the "Maker Fun Factory" VBS was made up of volunteers from each congregation, including youth from two of the congregations as well as three young men from Teen Challenge Atlantic (a faith based residential drug and alcohol addictions treatment centre in Memramcook). In total, 55 elementary age children and nine youth were reached through this VBS program. The success of the VBS has resulted in an increase in attendance in the Sunday School at St. John's and new families attending worship.

The congregations in the regional ministry are also united through a shared emphasis on eight key principles: discipleship, worship, evangelism, fellowship, service, stewardship, outreach and hospitality. Through Bible study, book club, movie nights, weekly gatherings for book sales, healing shawl ministries, volunteering, and special events, they live out the ministry priorities of fellowship, hospitality, service and outreach. Each congregation focuses on both building community within the congregation and reaching out to the community.

This year, a garden project was established at Teen Challenge Atlantic through the work of the Rev. Sampson and The Atlantic Mission Society. This project provides an opportunity for the residents of Teen Challenge Atlantic to grow their own fresh vegetables during the season. A highlight of 2017 was the purchase of a 14' x 24' greenhouse by the St. Luke's AMS to extend the growing season for the residents.

There has also been an increased effort directed to missions, encompassing local (including amongst first nations communities), national and global missions. For example, a healing shawl ministry has been established to knit prayer shawls for people dealing with illness or loneliness, a community dinner is held after each service, strong support for Sleeping Children Around the World and Operation Christmas Child, and private sponsorship of a Syrian refugee family. A ministry that had about 50 people attending four churches when it first began has now grown to over 125 meeting in 4 locations.

## **SYNOD OF QUEBEC & EASTERN ONTARIO**

**Action Réfugiés Montreal, Quebec (Specialized), Mission Worker, Mr. Paul Clarke, Executive Director:** Action Réfugiés Montréal's Vision Statement reads: Compassion and Justice for Refugees.

In the last year we had 120 sponsored refugees arrive, including 58 children. We submitted 82 new cases, a new record, seeking Canada's protection for 209 people, including 89 children. The people are originally from many countries: Syria, of course, but almost as many cases were for Eritrean refugees. We also note Afghanistan and Burundi as countries with multiple files. We submitted sponsorships for 22 church congregations of various denominations.

Our Twinning Program expanded as we had a Social Work Intern to complement the Program Coordinator for many months, providing more support to recently arrived refugee women. We have released a report on the impact of our Twinning program, demonstrating the value of social support and group activities for persons newly-arrived to Québec.

We met more than 470 people held in detention, as is the case every year. This ministry remains a key part of our work as we are the only organization which visits detained asylum seekers every single week. Important changes are being discussed to the immigration detention system in Canada as well as the refugee determination system. Action Réfugiés staff spend time providing direct support to clients but also speaking truth to power to ensure legislation, regulations and practice demonstrate compassion. We have tried to be front and center in media outlets to provide accurate and timely information to the public.

We continue to organize large public events to help build solidarity with and understanding of refugees among the wider community. Members from many congregations attend our events or create their own to support our work.

In 2016, we met a family in detention with two young children. Thanks to calling cards provided by Action Réfugiés Montréal, they were quickly able to call home and arrange for their identity

documents to be mailed to Canada. The parents spoke about how painful it was to be detained. The mother and baby both cried a lot when we met, and the older child asked her parents why they were in jail. We suggested they arrange for scanned copies of their documents to be sent to their lawyer by email and gave them more calling cards. Thanks to their quick efforts, the tribunal agreed to release them at their first hearing based on their full collaboration and the presence of two young children. In September, the family called with the happy news that they had been accepted as refugees. They are now living, working and going to school in Toronto. Our work with detained persons brings a word of hope and justice to people needing support.

Anita arrived in Montreal in late 2015 through our private sponsorship program. Though she had some family in Montreal, she was eager to make friends and participate actively in the community. We suggested the twinning program to her and she was keen to join. Before we had found her a twin who could match her interests, she came to a group activity where participants cooked and ate together. After seeing her strike up a long conversation with Julie, a Montréal woman also waiting to be matched, we suggested they become “twins”. The two have become close friends and shared many experiences and agreed to be highlighted in a CBC radio interview.

Our work with refugees brings people closer together and helps long-time Canadians understand the realities of their new neighbours. Welcoming the stranger is a daily experience to us.

**Tyndale St-Georges Community Centre, Montreal, Quebec (Specialized), Christopher Lockhart, Executive Director:** Tyndale St-Georges Community Centre seeks to empower the community of Little Burgundy in Montreal by offering programs designed to promote self-reliance, mutual aid and fulfillment through education, cultural, social, employment and recreation for all ages. The programs Tyndale St-Georges are run by amazing and caring staff, but wouldn't be possible without the support of our more than 400 volunteers.

Volunteers are involved with tutoring elementary and high school students, animating recreational activities, playing basketball with youth, preparing and serving snacks, helping in our Tyndale Treasures Community Store, doing graphic design, and assisting with administrative work.

The relationship between Tyndale St-Georges and its volunteers is reciprocal. Our volunteers often express that they appreciate our community centre as much as we appreciate them. Zoe Wong, who started volunteering as part of a high school community service day but stayed on afterwards as an individual volunteer, describes the value that Tyndale St-Georges has added to her life as follows:

Different people volunteer for different reasons. I have been volunteering in the after-school program for the last three years. I volunteer at Tyndale St-Georges because it gives me a feeling of community and family. Volunteering is not only a way for me to give back the community, but also for the community to give to me. Sometimes, after a long and tiring day at school, I volunteer at Tyndale St-Georges and feel as if my energy meter has been refilled. The children are always so happy, enthusiastic and bubbling with a contagious amount of positivity. I feel fortunate to be able to share what I have learnt because it makes me feel like I can make a difference in someone's life. That feeling is so rewarding. I hope that my words and guidance to the children will not only benefit them now, but will also benefit them as they grow up. However, as much as the children have learnt from me, I have learnt the same amount from them, if not more. One of my favorite things about volunteering at Tyndale St-Georges is seeing their faces light up with a smile. I find happiness in doing volunteer work at Tyndale St-Georges.

**Église St-Luc, Montreal, Quebec (Renewing), the Rev. Richard Bonetto:** Since St-Luc's attracts many newcomers, we want to be the kind of congregation that newcomers will choose not just to visit but to call home. So, this year, we have been successfully working on strengthening our congregation at its core.

At Église presbytérienne St-Luc, we see team work as the future of the Church, so we engage in team ministry in concrete and creative ways. For example, pastoral care isn't an either/or reality; it isn't just the minister or the session who do it. When a member is sick, grieving, or in turmoil, whoever is available goes to visit. We gather around that person or family and sing hymns, pray, reflect on God's Word and sometimes share communion. Our experience of this type of ministry

is that it brings joy, peace, and comfort to the people we visit. It also binds together the congregation through the gift of both caring and being cared for.

We also prioritize togetherness, team work, and care in the way we do Bible study, which understand more as “Bible sharing”. For more than 11 years, a small group has gathered in the minister’s study, around a cup of coffee and cookies, to read scripture and reflect on its impact on the personal journeys of those gathered. People are confident enough in the small group to confide and share bits of their lives, concerns, sufferings, joys and hopes. At the end of our weekly gathering, we pray for each other and then stay in touch throughout the week, often specifically calling to check in on members coping with situations they shared with us in the group. This small group has increased the sense of belonging in the church for participants.

Members of our church live throughout the whole Montreal region, so we are in the process of creating more Bible sharing groups throughout the region. This year we are creating two new groups: one in the west island (NDG) and one on the south shore (Longueuil). Following the model of “triads,” which we learned from Stanley Ott at the Canadian Ministries conference, we are creating small groups of three or four with a focus on discipleship. It is our hope that the more people grow as disciples they will be more involved in the life of the congregation, and we will be able to create more triads out of the initial few.

Focusing on team ministry, relationship, and discipleship in our congregation is making us into a stronger church and showing newcomers that St-Luc’s is not only a place of worship, but also a community of belonging rooted in Christ. As we grow spiritually together, we are learning support and depend on one another and welcome newcomers fully into the life of our church.

**La Communauté Chrétienne Siloé, Montreal, Quebec (New), the Rev. Eloi Agbanou:** Each year, la communauté chrétienne Siloé organizes an evening of recreation that offers members of our congregation time to relax and enjoy each other’s company outside of the usual church setting. Together, congregation members unwind as we enjoy a concert of African Christian songs and religious rhythms. Members of the congregation often invite friends to this gathering so that they can share our joy on this festive evening. Those in attendance experienced a real treat this past year because the organizers arranged for a feast of African-style food to accompany the music to raise money to help alleviate famine.

While the concert was happening, many of the children from the church gathered in a nearby room. That evening, a little boy named Léon and his two sisters, aged 9, 7 and 5, were in a room with the other children from the congregation. The room was under the supervision and care of a group of young students from the congregation while the parents enjoyed the concert. Since their arrival in Montréal six months earlier, Léon and his sisters had not yet met a group of children in such a fun and festive atmosphere. They enjoyed their time with the children from Siloé and told their parents that they wanted to go to church every Sunday to be with these friends. Their parents, who had not yet found a church community, did not hesitate to take them to church the next Sunday. They were so happy to be reunited with the friends they met during the concert evening.

We give thanks to our Lord Jesus Christ for using this religious concert to find a church for these young children and their parents. Today, they are very active members of our Christian community. “...let the children come to me, do not prevent them, for the kingdom of God belongs to those who are like them”. (Mark 10:14)

**Montreal West Presbyterian Church, Montreal, QC (Renewing), The Rev. Rev Samson Afoakwah:** Montreal West Presbyterian Church had been a traditional Presbyterian congregation for many years in the western edge of Montreal. But in recent years, when the congregation reached a crossroad, both the community and the congregation have undergone significant changes upon the influx of new immigrants from Cameroon, Ghana, and Nigeria. This new congregation continues to provide a welcoming environment and inspiring worship; it also continues to offer a living example of the ministry of Christ in the community.

At Montreal West, we value outreach. We feel privileged to have a longstanding outreach partnership with Tyndale St-Georges Community Centre. We have been inspired by the relationships and experiences we’ve shared with people in that community. In 2015, we had two particularly exciting and moving experiences: an adult from Tyndale-St Georges was baptized and two families were received as members of Montreal West Presbyterian Church.

The snapshot of Montreal West Presbyterian Church that was presented in an article in *The Presbyterian Record* three years ago is as accurate today as it was then:

It was a 2014 midwinter Sunday at Montreal West Presbyterian Church. The sanctuary was satisfyingly nearly full. Worshipers represented numerous demographics. A young woman led prayer and told the children a story. The Ghanaian student minister preached a rousing sermon that he admitted might have strayed from staid Presbyterian tradition. A 20-voice Cameroonian drum-accompanied male choir rocked an African hymn. A Eternal, a local gospel group, sang in the service and stuck around for post-service encores, then everyone gathered for food and fellowship and to welcome visitors from a Montreal community centre.

What a difference a decade has made! In 2004, Montreal West was facing closure. This historic landmark founded in 1891 in the city's "garden suburb" had seen Sunday attendance shrink to about 15. Today, Montreal West counts some 140 members and adherents, many of them English-speaking Cameroonians from nearby suburbs of Lasalle and Lachine, who have made the congregation one of the fastest growing in the presbytery. What made the difference?

Maybe it was luck. Or coincidence. Or God's gentle, guiding hand.

"We made a link with Tyndale St-Georges Community Centre," recalls Ruth Darling, chair of the church's CASE (Communications And Special Events) Committee "and that turned out to be the single mission that changed everything."

The link between the church and Tyndale was with Rosie Segee, a former banker who had changed career paths to develop adult programs at the centre. Rosie's sister provided care to Ruth's sister, and the two became friends. Montreal West soon created CASE and began lending a hand — cooking and caring at the centre's after-school and vocational training programs, and developing a series of annual events for the community, including BBQs, corn roasts, and such special celebrations as a Martin Luther King, Jr. service and jazz concert.

Samson Afoakwah, the student minister from Presbyterian College, had been serving almost full-time for several months, a successful challenge he credits, with a laugh, to his time-management skills. He was called to serve Montreal West and ordained in September 2014.

"When we host Tyndale at Montreal West, they tell us that they feel as if they're coming home," he reported. "It's a fine and effective outreach program of our church."

"It's a friendship of equals", says Howard. "We complement each other very nicely. We've learned from each other about little things like public relations and larger things like erasing barriers between people."

In the words of then former executive director of Tyndale St-Georges Jen de Combe, "This is what the living gospel looks like."

## **SYNOD OF CENTRAL, NORTHEASTERN ONTARIO AND BERMUDA**

**ARISE Ministry, Toronto, Ontario (Specialized), Mission Worker, the Rev. Deb Rapport, Director:** ARISE Ministry plants and nurtures seeds of hope. Through outreach, case management, and pastoral care we help individuals involved in the sex trade to reclaim hope in their lives.

Ministry with individuals involved in the sex trade is filled with heartbreaking traumas, incredible resiliency, and unrelenting faith. Time and again, we see God's steadfast love shine through and that hope lives here.

Mary (named changed to protect privacy) has been connecting with the ARISE outreach teams for several years now. She has a deep connection to her First Nations culture and spirituality, which she will graciously share with others, teaching her friends about smudging and medicines. Mary has a reverence and respect for the spiritual practices of others. Prayer is important in Mary's expression of her spirituality.

If Mary was in a cheery mood when we saw her on outreach, she would say, "When you are talking to Jesus, tell him 'Hello' from me."

Some nights when we saw Mary, she'd be having a difficult night and tell us she did not want to talk and ask if we could leave her alone. The next time we would see her she'd apologize and say, "I know you prayed for me that night because I felt it."

There would be nights when the despair, trauma and sadness of life on the streets would come over her like a dark cloud and it seemed like all she could do not to burst into tears. She would give me a hug and whisper in my ear "Pray for me."

One chilly outreach night when we saw Mary, she had a more peaceful look in her eye. She said that she was seeing an Elder. She talked about smudging, pulling out a leather prayer bag, containing her sacred bundle. The smell of sage and tobacco wafted through the still, cool air.

Mary took some of the sacred medicines from her bundle. She pressed them into the palm of my hand and said, "Please pray for me."

I carried the sage in my hand as we continued outreach. I did not want to let go of the sacredness of that moment and felt that I held in my hand Mary's hopes and prayers that she had trusted me to hold and to pray.

ARISE Ministry holds the hopes and prayers of Mary and of each person we journey with. Through outreach we plant seeds of hope. Our case management program nurtures these seeds through weekly goal setting, life skills, and counselling. When those we journey with cannot see reasons for hope, we hold hope with and for them.

Our vision is to help Mary and each person we journey with to reclaim hope in their lives. Please join us in praying for Mary, for each person ARISE serves, and for all those involved in the sex trade. Please pray for an end to sexual exploitation, for healing and for hope.

**Life in Christ Ministry (LINC), Scarborough, Ontario, the Rev. Ibrahim Wahby:** Life in Christ Ministry's mission is to link unchurched people to Christ and to help support them in the process to find the fullness in the experience of having a life in Christ.

LINC's programs provide support and assistance for Arabic and Farsi speaking refugees living in the Greater Toronto area by ministering to people who have endured the effects of war and persecution, helping them to reconstruct and begin their lives in Canada.

By partnering with local churches, LINC's New Beginnings Training Program provides practical workshops aimed at helping refugees adapt to local communities, including learning English and developing other life skills. By providing games and activities for children at the same time as the adult workshops, the program responds to a need for refugee families to attend programs with their children. In addition, the program provides meaningful student jobs and volunteer opportunities. By the grace of God and with the assistance of the summer jobs program grant, we were able to run a seven-week training program in Scarborough last summer that served many newly arrived families. Our training program is growing and we are preparing to welcome and assist even more refugees this coming summer.

In addition to our training program, LINC also partners with English-speaking churches in Canada to cross the cultural gap and welcome Arabic and Farsi speaking immigrants. By providing worship services in Arabic in established churches, LINC builds bridges between English-speaking churches and newcomers to Canada. We help the congregations welcome the newcomers in their midst by hosting workshops about Middle Eastern culture. Our goal is to have the newcomers feel fully a part of the churches they are attending.

One example of a successful church partnership we've already established is with Grace Church, Presbyterian in West Hill, Ontario. LINC has a Sunday worship meeting that happens at Grace, and we've integrated the Arabic worship service with the ministry of the church by working together on children's ministry and organizing special worship events. Grace Church has also welcomed a representative from LINC ministry as an observer in their session meetings. The common goal of the session of Grace Church, the Presbytery of Pickering, and LINC Ministry is to have the families of the Arabic and Farsi speaking worshippers grow and serve in their life in Christ and to become members of and fully partake in the life of Christ's church.

## SYNOD OF SOUTHWESTERN ONTARIO

### **Heritage Green, Stoney Creek, Ontario (Renewing), the Rev. David Moody and the Rev.**

**Alex Douglas:** Three years into the re-plant of Heritage Green Presbyterian Church and our resolve toward the transformation that God continues each day has never been stronger. One of the greatest blessings that God has delivered us since this vision began has been the gift of strength through accountability. At each step in the journey, we've been reminded to share the story of where we've come from, how God is moving today, and where we feel we're being called in the future. Having a group of people praying toward where you're headed and holding you to task is a wonderful encouragement and welcome challenge. Thank you for hearing our story and partnering with us! It is our joy to report that 2016-2017 has been a year of incredible activity. Here are some highlights:

**Alpha** – In January of 2017 we ran our breakfast Alpha for 13 weeks on Sunday mornings to a full house almost every week. Over the course of this project it was amazing to see almost all members step into a service role on at least one occasion; the growth of character in our church was tangible. It was also wonderful to see the church respond to the invitation to invite their friends and family to join us. Weekly table discussions brought together people of all ages and church backgrounds, and each week we were blessed with story after story of someone's old/preset perceptions of our God and/or church being torn down. Each week was an exhaustive blessing.

**Farmers' Market** – In direct response to a nudge from the Lord to be more present in our community and to be the kind of neighbour Jesus calls us to be, we formed a farmer's market with our neighbours. In the fall of 2016, we created the Heritage Green Farmer's Market planning team with members from our church and an equal number of community non-church attending neighbours. After months of planning and prep, on June 1st, the Heritage Green Farmers' Market arrived to wonderful public response. In a few short months our community has gained a powerful meeting place that brings health on multiple levels. It has been wonderful to see families meeting up each week to grab their market fare and share time together; neighbours connect on a weekly basis over a cone of ice-cream; friends celebrating the arrival and babies and their first visit to the market; healthy local food options going into homes in our community. As its inaugural season has progressed, the market has continued to grow topping out at 19 vendors in a single week. Mid-way through the summer, at the bequest of our market patrons, we added a weekly food truck to make family dinner time a little easier. It has been truly wonderful to see and hear the health of the community developing right outside our doors each week.

**Worship** – We've been able to breathe something of a sigh of relief of late as it feels as though many of the connections and relationships that have been building over the last 3 years are really starting to bear some wonderful fruit in Sunday worship. While over the course of 2017 we've been seeing a slow but steady increase in average weekly attendance, since mid-August our weekly average for worship attendance has been over 80, 30 of whom are kids! Sundays are wonderfully busy! What is perhaps most exciting about this new high is the much larger base of connected families it represents. On any given Sunday we can usually guess who 50 of our attendees will be, whereas the last 30 is really anyone's guess! While 'regular attendance' for many new to faith families may be anywhere from once a month to once every two months, we are grateful for the transformation that's taken place here because it is this new context and culture that is challenging these families to make room for God at all. It has been an incredible joy to see the different ways that God is revealing himself to these families and to see stronghold after stronghold come crashing down as they make way for Jesus in their lives.

**Pods** – Part of our "upflow and outflow" planning from this past year has been the creation and execution of a vigorous and widespread small group ministry. In true Heritage Green fashion, we took the typical small group model and shifted it slightly to become easier for newcomers and first timers to enter into. As of the writing of this report our growing church now has 12 regular small group 'pods' up and running. Each pod is built around a common interest/goal. From moms who meet to chat and connect, men who go to the movies together, kids who come to the church and play video games together, folks with a common love of knitting and crocheting, to those who want to dig deeper in their faith through Bible study – there is a great mix. It has also been wonderful to see most pods drawing attendees from both our church family and the community as well – creating even more entry points into our faith community!

Leadership – As the church family has grown so has the need for new leaders – thankfully, we serve a God who loves to grow leaders! In advance of some expected changes (like the addition of twins to Rev. Douglas' family!) God lead us to approach a member of our church family about stepping into a 'Director of Children's Ministries' role. Little did we know, at the same time she was feeling prompted to chat with us about how she could help more now that both of her kids were now in school full time. Her addition to our team marked the beginning of a wonderful season of team growth. This wave began with multiple church family members stepping up to lead small group 'pods.' In the summer, in advance of our recent attendance spike we added a new nursery coordinator; God's timing for this role was amazing! As we inched closer to a number of our kids 'aging out' of our Sunday school, a mom in our church stepped forward with a passion for ministering to young people, and our director of youth ministries was in place. Lastly, this fall, after a successful fund-raising sprint to support a new paid position, we hired our first office manager. Team meetings are now a full room affair and the pool of gifts, passions and ideas from which we are able to draw is all the deeper and wider because of it.

What's next? Without question the great blessing we've received throughout this exciting journey of replanting has been the gift of clear vision and purpose and the past year has been no exception. God equipped us with a clear calling to replant this church for the purpose of sharing the gospel with the families of Heritage Green before anything else came into being. Through the parable of the sower Christ helped us clarify the path we needed to walk and how we needed to walk it.

For the past year, urged on by nudges from the Holy Spirit against complacency and the pitfall of taking what we have for granted, with that same mind toward intentionality, our session and leadership have been praying, discussing and fasting about where we feel we're being called next. Please pray for us as we continue to discern God's plan for the ministry at Heritage Green.

**Replanting Pastor, The Presbytery of Hamilton, Hamilton, Ontario (Renewing), the Rev. David Moody:** In 2018, The Presbytery of Hamilton appointed the Rev. Moody as a replanting pastor for the presbytery. His role is to take the lessons learned at Heritage Green and apply them to different types of churches as they too seek to become cities on hills. Without question, this is the work for which God has created and called David Moody and we are excited to see how God will use him to help transform other churches in The Presbytery of Hamilton.

**The Raw Carrot, The Presbytery of Paris, Paris, Ontario (Specialized), Rebecca Sherbino (founding co-director):** The Raw Carrot is a not-for-profit social enterprise that operates as a ministry within Paris Presbyterian Church. The vision of The Raw Carrot is to reduce poverty and create meaningful employment for individuals on social assistance through cooking, packaging and selling gourmet soup in local communities. The Raw Carrot helps to transform lives by providing meaningful employment and a community of connection and support for its staff and volunteers. The following story is about the impact that The Raw Carrot had on the life of one young man named Ryan.

Ryan, age 23, had been suggested to us by an adult in his life who was meeting with him to help him turn his life around. We agreed to interview him, but when he arrived, I was definitely skeptical. Ryan showed up to his interview wearing a black Metallica t-shirt, ripped jeans, multiple heavy silver chains around his neck, a baseball cap, and a cigarette behind his ear. He looked like one of those good-looking guys that was definitely in the "cool" crowd and would probably show up to high school on a motorcycle!

He chatted about all kinds of things during the interview, talking 100 miles a minute and pacing around the room. He seemed to be almost vibrating with energy and was in constant motion. Though he was clearly a likeable, engaging guy, my first instinct was to think that Ryan wasn't going to get along with the other workers in the kitchen. While he was open about his ADHD and difficulty in maintaining a job, I didn't think he would fit in with our other staff with various disabilities. We didn't really want to throw off the balance in an already-precarious kitchen where we had been operating for less than a year creating employment opportunities for people on social assistance through cooking and selling gourmet soup.

Over the course of the interview, Ryan disclosed that he had recently separated from his girlfriend and their three children had been taken into foster care. He admitted that he had made mistakes and wanted to turn his life around.

We decided to take a chance and hire Ryan. He had a passion for cooking and was clear that he “really, really wanted this job.”

Ryan worked at the Raw Carrot for 2 years and was an amazing addition to the team. In contrast to his tough exterior, he was gentle, kind and funny. He was often the life of the party in the kitchen, with a story to tell or a joke to share. Sometimes, he wanted to share his favorite heavy metal music with everyone, and the staff and volunteers patiently (or not so patiently!) put up with loud banging throughout the kitchen while he sang along. He was often the first to encourage his co-workers and praise them for a job well done.

Ryan’s goal in employment was to prove to Family and Child Services that he was fit to take care of his three kids. He desperately wanted them back and was determined to show his kids that he was a dad that they could count on and look up to. Through his supported employment at The Raw Carrot, Ryan was able to demonstrate that he was financially and emotionally capable of taking care of his children.

In 2016, two of Ryan’s children were returned to him and he continues to work through the legal system to reclaim the third. With his eldest two now at home, he has taken some time off work to invest in his children and to focus on his family.

**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 NIV)

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, 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 Rev. Timothy Ferrier in forming our youth group. Whether it’s taking a trip to the corn maze or participating in a 30 Hour Famine for World Vision, the youth group that 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. We conducted a cooperative-wide Advent Bible study that averaged 60 participants over two sites and included two neighbouring congregations. Our members have prayer covenant partners and pray regularly for each other. 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.

Lay leadership training is another key area where we are seeing the benefits of our new working relationship. Timothy and Randy led a very successful workshop on prayer in worship, and future educational events are planned to address learning needs identified in a survey of our congregations. Randy 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 better serve our communities. Two of our churches regularly open their doors to give free coffee and internet access to the community. Musical concerts in our facilities are building our reputations of being community hubs. St. Andrew’s Southampton congregation is a model of reconciliation in its relationship with neighbouring Wesley United of the Saugeen First Nation.

The Co-op continues to enjoy opportunities for shared worship, fellowship and community building and has held a major shared event in each of the four churches. Activities included 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 & NORTHWESTERN ONTARIO

**Anamiewigumig (Kenora Fellowship Centre), Kenora, Ontario (Specialized), Mission Worker: Ms. Yvonne Bearbull, Executive Director:** It is our privilege to open our doors to the wider church through our mission story. We give thanks that we are able to serve on the Traditional Territory of the Treaty Three Anicinabek. We also serve many from the Nishnawbe Aski Nation, which has been faced with such hardship and sufferings due to lack of resources and youth suicide. It is our privilege to welcome members of these territories into our support programs, such as the daily drop in, transition housing, and room and board, and all our other services.

The city of Kenora continues to be faced with a shortage of low income and affordable housing including appropriate housing for elders, youth, and those with disabilities. Homelessness has impacted many of our patrons in very detrimental ways and has caused high levels of frustration, which manifests into addiction, violence, and dependence. At the base of all this sweltering pot is the ever present and active intergenerational effects of the residential school systems.

We have provided healing and wellness opportunities to residential school and intergenerational survivors, church members, and the public in general. We have coordinated sharing and reconciliation circles, blanket exercises, and speaker series. We have utilized both Christian and Traditional teachings, prayers, and elders. Our focus has been on building relationships and creating links.

We celebrated the Advent season with a focus on reconciliation and it was well received by the patrons. We added a reconciliation candle, invited patrons to participate in the lighting of the candles, and left the candles lit to signify hope during a time of teaching, sharing, fellowship.

We walk with many patrons on the path to wellness. This is the story of one such patron, named James from the Treaty Nine community of Cat Lake Ojibway Nation, who, despite having lived with trauma and addiction for many years, worked very hard to bring about successful change in his life. James, a father of three young children, originally came to Kenora from the North with nothing due to his involvement with the court system. His children were in foster care, and the displacement and family disruption had left him confused and upset. He has attempted alcohol treatment many times and has faced medical issues as well. James starting using the services of the Fellowship Centre over 5 years ago. He has participated in the sharing circles, stayed in our Emergency shelter, and used the Transition Housing services. With the assistance of our services, he began his spiritual walk back to wellness. He credits God for the strength he has found to lift himself up, transition to his home community, and return to a normal family life with his two youngest sons. James' story is a powerful story of breaking the cycles of harm and restoring broken family connections. We are very happy to be part of James journey home and thankful our often under-resourced and stretched programs were of a huge benefit to him.

**Winnipeg Inner City Missions, Winnipeg, Manitoba (Specialized), the Rev. Dr. Margaret Mullin, Executive Director:** The work of Healing and Reconciliation is tough work when you are immersed in it on a daily basis. Relationships with Indigenous People were broken. Treaties were ignored. Trust and respect were damaged. The inaction for generations by the dominant culture has left many of Canada's Indigenous Peoples trapped in poverty.

Winnipeg Inner City Missions, in all its programs, works at empowering people, one person at a time, to break the cycles of poverty their families have endured for generations.

The formula to escaping generational poverty is simple and profound all at the same time. Education is the key, but first it takes time for the child/youth/adult to feel confident enough to even attempt school, post-secondary education, or training programs. And then, in the end employers need to open their doors to Indigenous People.

Allen is a great example of someone who has benefited from the support Winnipeg Inner City Missions offers. When Allen first arrived, he was angry, argumentative, and lacked effective communication skills. It took time, but, with trust established, he began attending anger management courses, OCD therapy, learned how to develop healthy relationships, and is more effective at communicating how he is feeling. Every day there are evolving challenges for Allen, but he rises to them and, with some guidance, he is thriving. He attended refresher courses with Essential Skills Manitoba and excelled in them, which improved his self-esteem. He recently wrote his entrance requirement tests at Manitoba Institute of Trades and Technology and, although he

was very nervous, he passed them both. He will begin his dream of starting the Electrical Applications program in February 2018. He has a bright future ahead of him and, with some support and encouragement along the way, he will achieve his dreams.

It is slow, hard, grinding and gratifying work.

Thank you to all who support our work through Presbyterians Sharing, congregational, group, and individual giving. Without you, this essential work would not be happening.

**Place of Hope, Winnipeg, Manitoba (New), the Rev. Dr. Margaret Mullin:** This congregation has grown out of the work of Winnipeg Inner City Missions (WICM). The following story illustrates how Winnipeg Inner City Missions and Place of Hope Church are connected through the people they love and serve.

Faith first encountered Place of Hope when she was attending a Bible Study at WICM's Flora House. The parish social worker was operating the Learning and Play Program at Flora House on the same day as the Bible Study. Faith was invited to bring her grandson, who she was babysitting, to the Learning and Play Program. She was also fostering three young sisters at the time, and the skills Faith learned at LAPP have helped her tremendously. In the last few years, the girls have all moved up into the Children and Youth programs of WICM.

As the relationship developed and as trust was established, the parish social worker learned that Faith was unhappy with her church community because she felt they were dismissive of Indigenous spiritual practices. She also felt the church did not create space for full participation of all their members. The parish social worker invited Faith and her three foster children to attend church at Place of Hope, where Christian and Aboriginal traditional spiritual teachings are both welcomed.

Fifteen years after Faith first came in contact with Place of Hope Presbyterian Church, she was ordained as a ruling elder. Faith is now teaching the teen class at Sunday school, managing WICM's Community Outreach Store, and working at the Flora House Food Bank all on a voluntary basis.

Place of Hope Church founding members all came to the ministry through the various programs of the mission and several of the members of the church are now giving back as they operate WICM's food bank and community outreach store.

Mission and Ministry are one!

**Lighthouse Evangelical Arabic Church, Winnipeg, Manitoba (New), the Rev. Ibrahim Zabaneh:** At the beginning of this year, we started working with the Kurdish Syrian families who came as refugees to Manitoba. It was through one of the families who already became Christians in Beirut that we started connecting with this community.

One Sunday, six families came to the church together for the first time, so we started visiting them to understand their needs. One of the families had 3 children and was very open to the gospel; the father said that he would like to raise his children in the church even if he didn't become a Christian. I knew a Canadian family who wanted to sell their car, so I connected them with the newcomer family. They sold their car to the newcomers for a very good price.

Then, the newcomer family attended one of the church retreats and they heard a lot about the gospel during these meetings. On the last night of the retreat, I sat with the father of the family for more than an hour. He decided to give his life to Jesus and to become a Christian. He was so excited that he said he was not going to sleep that night; instead, we could stay up in his room and pray and thank the Lord until the morning. A real change happened to his life after this experience; he and his family now regularly attend church.

**St. Andrew's Church, Thompson, Manitoba (Sustaining), the Rev. Murat Kuntel:** We need some fresh enthusiasm, some excitement in the air, so we are watching for the timing of the Holy Spirit.

Coffee House: This event takes place the last Saturday of each month. We have very gifted singers/musicians who come share their talents, including many singers/musicians who have disabilities that prevent them from pursuing solo careers in the entertainment industry. We initially

thought of ourselves as reaching those who came to be entertained, but recently it dawned on us that we have been largely ministering the musicians and their family and friends. Now we are focusing more on showing our appreciation for them and developing relationship with them. Many of the participants are not churchgoers yet, but our involvement with them is challenging their perception of what church is in a very positive way. This is one of our most successful programs and the fruit of this mission is already beginning to show.

Devotionals for the City Newspaper: Murat Kuntel writes a weekly devotional 3-4 times in a year in the local newspaper.

Cheese Buns: In an attempt to invigorate a “God’s family” atmosphere in our congregation, just this month I started a cheese buns ministry. After the sermon ends, we gather in groups of 3 or 4 to discuss the sermon and share about what is going on in our lives. We call this “Word, Care and Share” time, and I serve hot cheese buns with coffee as they engage in conversation. The congregation loves it so far. It takes about 25 minutes and then we offer our collection, sing the last hymn followed by the benediction to complete the morning service. It is a bit abrupt, but nobody complains since it adds joy to the service.

### **SYNOD OF SASKATCHEWAN**

**Saskatoon Native Circle Ministry (SNCM), Saskatoon, Saskatchewan (Specialized), Mission Worker, the Rev. Dr. Stewart Folster:** At SNCM, we serve the poor and the people who live on the margins of society. Eighty percent 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 and living on the streets and sleeping in abandoned buildings and vehicles, under bridges and along the river. They rely heavily on our missions 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 counseling. People living on the street have many needs; they often suffer from addictions, poverty and homelessness. It is difficult to imagine how they survive on a daily basis. We offer prayer, friendship and a place to drop in and escape the madness of the world around them.

We also offer some understanding of First Nations culture and the teachings of Native elders. Our program director (Dylon Nippi) and I are both from First Nations families and so we have experienced the kind of life that many of the people we support are living now. We support and we 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.

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 we will continue to be safe and supported in the difficult work that the Lord has given us to do in his name.

**Mistawasis Memorial Church, Mistawasis, Saskatchewan (Sustaining), the Rev. Katherine Bretzlaff:** The online dictionary gives two meanings for the word mission. I believe the second meaning “the vocation or calling of a religious organization, especially a Christian one, to go out into the world and spread its faith,” is very appropriate for our church. Throughout the last year, the Mistawasis Memorial Church has quietly and faithfully worked as a mission to the community.

This year we welcome 33 participants that came as part of the Truth and Reconciliation Tour. Unfortunately, one of the first things they learned about Mistawasis is that you cannot turn mud streets into pavement! There had been two or three days of rain prior to their arrival, followed by a large downpour within an hour of their bus pulling to a stop. Because of this we could not get to the church and a change in plans was needed. Because of the rain they were stepping gingerly over puddles as their shoes became muddy.

The first stop of our visit was at the local school, from there we went on to the Family Centre where we celebrate worship on rainy days. It was a joy to have our guests from the T&R tour along with members of the Family Centre join us for worship. One of our Elders welcomed everyone and gave a bit of history about the community and the involvement of The Presbyterian Church in Canada to our visitors

The acapella singing in two to three-part harmonies at the service was heavenly. The service was followed by a good hearty supper. Before we knew it, the evening had come to an end. It was sad to see our visitors leave. We prayed for their safety as they continued their trip. We prayed they would have a better understanding of life lived at Mistawasis First Nations.

I want to leave this mission moment on a positive note. In Hebrews 13:5b we are promised that Jesus will never leave us or abandon us. We here at Mistawasis Memorial Church claim that promise. We are committed to our Lord and Saviour, to one another and to the community. I ask you all, to add us to your daily pray list. May our witness for our Saviour bear fruit for his Kingdom.

**St. Andrew's Church, Swift Current, Saskatchewan (Sustaining), the Rev. Ryan Bak:** St. Andrew's Swift Current is a worshipping community of about 26 families in a city of South-West Saskatchewan, within the Presbytery of Assiniboia. We are an assembly of approximately 45 people and 12 children on an average Sunday, worshipping in a blend of traditional and contemporary styles. The congregation is multicultural and consists of families of Filipino, Korean, South American and Metis heritage. We strongly believe that our Lord is using St. Andrew's as a model of a multicultural faith community in our city.

We are an active church congregation. Our church's current activities and programs are as follows:

**Tuesday Morning Korean Bible Study:** This Bible study is for Korean members. Pastor Bak helps Korean members grow spiritually by praying and reading the Bible together in their language.

**Tuesday Evening ESL Bible Class:** This is for the church members whose native language is not English. Church members and their families and friends are invited to learn English with the Bible.

**Wednesday Evening Drop in ESL Class:** This is an open ESL Class for immigrants in the city. They come to the church not only to learn English but also to get to know the Canadian culture and make friends.

**Thursday Evening Bible Meditation and Prayer Meeting:** Church members and friends come and share their lives and read the Bible and pray together. It is the time when people come to relax and get a break from their hectic lives by exploring the Word of God.

**Saturday Morning Kidz Club:** This is an opportunity for children to play together and families of neighborhood to visit the church. Around 5-7 families from the neighbor come and join this program.

**Sunday Guitar Lessons:** This is a program for church youths and their friends to learn the guitar

**Ladies Gathering:** The women in our church gather together once a month. Most ladies who attend this meeting are mothers, so they pray for their children and families together and talk and learn about parenting. They also de-stress with exercises such as Christian yoga and bowling.

**A Call to Prayer 8 o'clock:** We pray daily 8 a.m. or 8 p.m. for our church as well as the families and friends of St. Andrew's Church. We love this Prayer 8 o'clock because it helps us to think of our church and pray for its families once a day.

Prayer Mate: Church members and friends are praying for their prayer partners. They are re-paired quarterly and encouraged to talk and get to know each other.

Church Events: St. Andrew's Church, holds several events each year: Bowling Club Banquet, Acapella Buffet, Garage Sale, Spaghetti Strap Evening, and Christmas Concert. We are not only working for maintaining the church building but also to reach out to our neighbour and community. Friends and neighbours have provided us with positive feedbacks on each event.

Since the Rev. Ryan Bak came to the church two years ago, he has been working so hard to encourage leadership in the church and participation by all members in church ministry. The gatherings and events listed above are good examples. By working and praying together, we are getting to know each other well and making new friendships. We have a strong sense of being part of one body through Jesus Christ.

We feel this church is growing and being cared for the Living God. This year, three new families have come to the church. We believe that even though we are small, our God who hears our prayers is great and almighty. We are seeing many positive changes in the church that have resulted from God and the commitment of God's people.

**Knox Church, Weyburn, Saskatchewan, the Rev. Jay Song:** Knox Church has been a spiritual presence in the community of Weyburn for 118 years. Throughout those years, Knox, Weyburn has developed a legacy of mission. Despite the small numbers of regular attendees at church on Sundays, the congregation continues to try to serve others in the community and elsewhere. Weyburn has grown significantly in the past few years and our goal for the future is to reach out to newcomers and those in need in our community.

Each spring and fall we organize a Craft and Trade Show, which opens up our hall to talents of the community and promotes fellowship between community members. In winter of 2016, once a month, we hosted an Out of the Cold program, supplying a meal and a warm atmosphere to support the lonely and disadvantaged in our community. The Church of Christ joined this event later in the year by hosting Out of the Cold once a month in Knox Hall. Knox also held a Family Fun Night, inviting the community to come and join a night of family games and fun while enjoying a light snack. In 2017, Knox combined these events into one Happy Hour providing a hot meal and entertainment once a month. Again the Church of Christ hosted once a month in Knox Hall. Our prayer is that other churches will come forward and host a Sunday so that every Sunday Happy Hour will be provided to the community.

Knox sponsored Easter Feast with Weyburn Filipino Community. It was an enjoyable day of music, games, feasting and fellowship of all ages.

We have an active youth group meeting twice a month. They raise money at our Craft and Trade Shows to sponsor a youth in Nicaragua through World Vision. Over the past ten years, our youth have sent various care packages of clothes, school supplies, toys and toiletries. In April, six youth attended the SPY (Saskatchewan Presbyterian Youth) weekend in Moose Jaw and have participated in SPY events held at other cities as well. Our youth have found SPY to be a time of fellowship and an opportunity to connect with other youth in the province. One of our youth attended CY last spring. He enjoyed it immensely and is looking forward to attending again. Our ministry and congregation support membership classes with three youth joining on May 7, 2017. Over the past ten years, 14 youth have joined the membership roll.

March 2017, Knox hosted a Variety Show consisting of local talent. A free will offering was taken. This was very successful and enjoyed by the community. Plans are being made for another concert to be held in October.

To promote fellowship, we hold potluck dinners throughout the year. As well, we hold a congregational picnic and Sunday School windup. For the Christmas season, poinsettias are placed in the sanctuary in memory of loved ones.

It is felt by all the congregation that the important ministry we have in reaching out to the Weyburn and are community. Our plan is to launch a contemporary service in the Knox Hall with the help of a praise band. Presently, we are in the process of trying to find a musician who would be able to help us in reaching this goal.

With God's help, we continue to work at trying to make a difference in the lives of others.

**SYNOD OF BRITISH COLUMBIA**

**Edmonton Urban Native Ministry, Edmonton, Alberta (Renewing), Minister: the Rev. Sungill Tim Choi:** She showed up and joined our morning devotion. I'd seen her around for years, but I still didn't know her name. One day when I asked her name, she just stepped away and left saying 'Why do you ask my name?' She continued to come to our devotional time and she often looked tired and sad, but I didn't ask about her name again.

One day, it was her turn to read the scripture of the day and I was going to tell her, "You don't have to read it if you don't want to. Just skip." But I didn't get a chance to say it because she started reading her part in a calm voice without any hesitation. In sharing time, she didn't say a word, but she came to me quietly after the closing prayer and said, "Can I ask you something?" When I said yes, she asked, "Why Jesus is knocking on the door in the picture?" I told her about Revelation 3:20, explaining that Jesus is knocking the door of our hearts because he really loves us and wants to come into our lives and stay with us forever. I noticed tears in her eyes. Then she asked me to help her to pray personally to God. The few minutes followed was one of the most simple and powerful prayer times in my life. I couldn't ask her name, but God already knew her name and knocked on the door of her heart.

God is at work in the lives of people in ways that we can't always see or imagine. God never stops loving and never gives up on us.

While plants may not look like they are growing at the time you are watering them, they will grow and bloom in good time. It is often in ways that we can't see or recognize that real change is happening. It is God who moves us to change and grow, and we just have to respond to his promptings with faithfulness. I give my all thanks to our living God and appreciate all the donations, prayers and love of our Presbyterian Church in Canada congregations and friends.

**St. Stephen's Church, Creston, British Columbia (Sustaining), The Rev. Gwen Brown:** The congregation prioritizes mission both locally and globally in our giving. Our mission focus for November through January of 2017 was the "Little Chefs" program at Creston Valley Family Place. This program provides an indoor playground, cooking & snacks activities, language (literacy) and play ideas for families with children ages six and under. Our "Basket of Hope" provided a multitude of baking goods and utensils, many focusing on little hands, special kid friendly recipes, etc. In addition, we presented them with a cheque for \$1,222 to support their program.

When tragedy struck Fort McMurray, mission offerings were directed immediately to this crisis. It was encouraging to hear from our Presbyterian friends that they were safe. Our hope was that funds raised from St. Stephen's would be matched by the Alberta government and federally...making a threefold donation. In total, we raised \$2,193.

This year, our Christmas Missions offering supported a program that provides chickens for people in Central America. Livestock is always a fun choice for our Christmas Missions as families have fun building "farms" as gifts for family members that are hard to buy for or love to share in the excitement of giving to those less fortunate. Our Chickens for Central America mission raised funds \$1,031.

Currently, we are implementing a medical supply program to ensure that church members have access to medical devices such as wheelchairs, shower chairs, etc. when they have had surgeries or extensive illnesses. Not only does it make use of items each of us have, it encourages the congregation to lend a helping hand in times of need.

We also hosted a COPD seminar to which the public was invited. We paid for a respiratory therapist to speak on the mechanics of the lungs and healthy habits people with lung disease should adopt. 45 people attended and expressed interest in attending another such meeting. We hope to arrange another meeting this year.

**Cariboo House Church Mission, Lac La Hache, (south and central Cariboo-Chilcotin), British Columbia (Sustaining), Mission Worker: Mr. Bruce Wilcox:** What a summer! Due to forest fires, Jackie and I were evacuated for over two weeks and ended up in Prince George with my folks for most of that time. Almost all our other communities and house-church folks throughout the South Cariboo were evacuated at different times also and ended up scattered in many different places – some in evacuee centers in Prince George and Kamloops, some billeted

with other families or relatives, some living out of their RVs, and some (ranchers and farmers especially) who decided to stay put to protect their places and livestock.

As I write this, we have been basically back to normal for a while now in the house church ministry here, and also, on the bright side, we have seen how these problems have really brought out the best in a lot of folks who have pulled together and stepped up in helping and serving others...amazing! Sadly, some areas suffered major losses, while others escaped very lightly, for which we are thankful.

Unfortunately, two houses burned down in our neighbourhood, but it is a blessing the damage wasn't more extensive since helicopter pilots were reportedly saying they thought our whole area was going to be lost for sure. Miraculously our home and hundreds of others here in the 108 Mile Ranch escaped destruction when the winds changed direction completely and unexpectedly, and just in the nick of time!

God is good, and working out His purposes in the lives of many people through all of this...especially in the lives of people who still need Him, we pray. I even had an opportunity during our evacuation to Prince George to lead a church service for the evacuees there at UNBC one Sunday. It helps to remember that wherever we are, or wherever we may end up, in all circumstances we are still "sent ones" by Jesus, through whom he is working out all his good will!

**Nazko & Area Dakelh Outreach, Nazko (Cariboo), British Columbia (Sustaining), the Rev. Jon Wyminga and The Rev. Shannon Bell-Wyminga:** In the Nazko area, 2017 will be remembered for the wildfires that raged all around us for the entire summer. While we can look back on another successful and encouraging Arts and Music Festival in February, visits to the Lhoosk'uz village, loads of fun with our after-school Bible classes, and we can look forward to the annual Thanksgiving Pow Wow in Quesnel, when we think of 2017, all that will come to mind is the summer of fire. Our regular summer activities of culture camps, Billy Barker Days festival, Lhoosk'uz Pow Wow, Korean Love Corps ministry and Feast Night, as well as the berry picking, hide tanning, hunting, fishing and canning that normally fills our time were usurped by the power of what became known as the Plateau Fire.

Fires began on July 7 all over the province of British Columbia. The off-the-charts drought situation made for conditions that were beyond the ability of the Wildfire Service to deal with. Fire was everywhere, and in our area we had nine fires which eventually joined into one enormous fire and another large one. 521,000 hectares of land were within the perimeter of the Plateau. Fire camp set up July 15 in our school/community centre and I was there to see how I could help. I was hired almost immediately as the full-time community liaison. Little did I know that this would be my existence 10–14 hours a day for the next 2½ months.

Mission is not always what you expect. I never expected to be working in a fire camp being the bridge between those who came from all over Canada and the world to fight fire and those whose homes, livelihoods and land were threatened. I learned more about fire than I had ever known. I was able to be a voice of the community within the fire camp while interpreting the fire and the battle to those in our villages. We were evacuated for 40 days (longer for those on the reserve and for the village of Lhoosk'uz).

Throughout this difficult time, I was able to see God at work bringing about healing and restoration and was blessed to be able to offer a Christian witness in the midst of tragedy. I was able to pray with young firefighters as well as a support staff who needed healing. I posted updates that invited the church across Canada to pray for us all. Almost every house church in the Cariboo was faced with evacuation at various points this summer, but to my knowledge, no one in any of those house churches lost their primary home. The fire came within 2 km of our homes in Nazko and 1 km from Lhoosk'uz and then stopped. We are thankful for the work of our firefighters, but I also see the hand of God through the prayers of the church in this.

In the coming months, mission will continue to have a fire focus as people have returned home and now have to process the trauma that they have experienced at varying levels. Some of our community have faced great losses: from water damage and pack rat infestations to one family who lost everything they owned and had built over the years. There is emotional exhaustion, fear, anger and other issues to work through. As people of Christ in the midst of this, our next year of ministry will focus on helping the community to walk through this and find the healing that the

Creator offers to us. Thank you for your prayers for us through this fiery summer. Thank you that through your generous support, we are able to be here and live out the promise in Isaiah 43:2: When you walk through the fire, you will not be burned; the flames will not set you ablaze.

**Hummingbird Ministries, Richmond, British Columbia (Specialized), The Rev. Mary Fontaine:** If it is possible, so far as it depends on you, live peaceably with all. (Romans 12:18 NRSV)

On either side of the river was the tree of life, bearing twelve kinds of fruit, yielding its fruit every month; and the leaves of the tree were for the healing of the nations. (Revelation 22:2b)

In spite of all the wrongs done against our nations, Indigenous people at Hummingbird Ministries keep close to our hearts Jesus' example of living peaceably with all people and our elders' teachings of including all our relations. In this river of our life together as God's people, Hummingbird promotes the vision of yielding good fruit, gathering the nations at the tree of life, harvesting one leaf at a time for the healing of the nations, even in these challenging times. Our new play, "The First Nations Story of Suffering and Hope" reflects this view of our ministry. It tells the story of the suffering and the hope of First Nations people in Canada. A narrator explains that while Canadians prospered from colonialism, Indigenous people suffered great losses such as homelands, dignity, identity, cultures, spirituality and children. The play is also truthful about the ongoing realities of foster care, the Indian Act, racism and prejudice. Yet the play ends with dances of hope, thanksgiving and celebration. Like the dancers in our play, Hummingbird gives thanks to God for the leaves of strength and resilience in spite of great oppression. Like the dancers we celebrate the leaves of changed hearts and God's harvest of those who come from many nations to join in the dance of hope for the healing of the nations.

In 2017, as Canada rejoiced in its 150th anniversary as a country, Hummingbird Ministries did not join the celebrations except if allowed to perform our new play. And friends agreed saying that the whole truth of Canada's history needs to be told. We performed the play at the Fraserview Mennonite Church, the Beaver Creek Elementary School, and the Mosaic Church for a National Aboriginal Day (NAD) celebration, where our play and our dancers were featured. After the play, an Indigenous elder gave us a gift of tobacco.

The ministry is having a positive impact on the children by raising their self-esteem and building their Indigenous culture and identity. When they performed at their multicultural school, they were honored as children with their own culture. They work hard to prepare for their performances and during lulls in programs, they continue to ask when we will meet again. They began voice lessons this summer to become a choir for performances and for their audio and video recordings. One of our circles with the children, this summer, was especially blessed.

Hummingbird is a bridge between Indigenous people and people of various classes, races, and cultures in churches, schools and interfaith communities. Through blanket exercises and circle invitations, we worked with the Vancouver Roman Catholic Archdiocese, the Killarney Mennonite Brethren Church, the Walk for Reconciliation, the Handsworth High School, the Crescent United Church and the Vancouver School of Theology Eschatological Conference.

We look forward to a full fall season of programs and events: a Benefit concert, a new Christmas pageant, the 8th Peace through the Arts Festival, and our 12th Christmas Circle.

Our prayer concerns include getting more volunteers to help in all areas. We need help to reach more people with our vision for the healing of the nations and all our relations.

## COMMUNICATIONS

Staff: Associate Secretary:	Barb Summers
Web Coordinator:	James Laurenson
Communications Coordinator:	Sylvia Brade (as of December 2017)
Resource Production and Distribution Assistant:	Diane Walmsley (as of June 2017)

## INTRODUCTION

The Communications Office supports church leaders, congregations, courts, groups, committees and agencies of The Presbyterian Church in Canada to share their mission and ministry through a

diverse and effective range of communications channels, materials and methods. The Communications Office facilitates all communication for and through the national office of The Presbyterian Church and equips the church with resources and communications that are dynamic, timely and effective. 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. The Communications Office strives to lead the church in communication techniques and best practices, elevating the church's message within the denomination and to society-at-large.

The report is divided into the following sections:

- Digital Operations
- Resource Production and Distribution
- *Presbyterian Connection* Newspaper
- General Communications
- Advisory Committee

## **DIGITAL OPERATIONS**

presbyterian.ca

The Presbyterian Church in Canada's website is a valuable tool for the denomination. It is an informational and educational hub, providing access to a wide variety of resources and materials such as worship materials, resources for elders, official church documents and policies, as well as news, announcements and special events. It is the most widely used and easily accessible source for information and resources for the denomination.

In 2017, the church's website received over 280,000 hits. The most popular web pages are the homepage, Worship, Pulpit Vacancies, Resources, General Assembly 2017, Sexuality, Jobs, Church Finder, Refugee Sponsorship (PWS&D) and *Presbyterian Connection* newspaper.

Some of the most popular downloads in the past year were the weekly worship planners, lectionary readings, sexuality overtures, prayers, hymn suggestions, *Body, Mind and Soul*, Acts and Proceedings and the Book of Reports.

Over 7,000 people looked up The Presbyterian Church in Canada through a Google search which has a five-star rating by Google Business.

### **Online Chat**

presbyterian.ca

A new online chat service allows visitors to the website to live chat with staff of the Communications Office in order to receive an immediate response to a question. While launched in 2017 as a trial, the service has been extremely successful, with visitors to the website able to connect directly with someone who can provide assistance. The plan for 2018 is to continue to increase this service and improve its usability.

### **Regional News**

A section on the homepage is specifically reserved for highlighting the activities of congregations and groups within the denomination. Using the online form to submit information, the Regional News section contains information about special events, guest speakers, conferences, fundraisers, important news and other activities.

### **PCCWeb**

presbyterian.ca/pccweb

PCCWeb is a service to congregations, groups, presbyteries and synods 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 327 sites. Online tutorials are available to help people learn how to use WordPress more easily and the Communications Office is available to offer both technical support as well as suggestions for website improvement. Maintaining security features remains one of the most important components of the network.

Using the PCCWeb server, we host and support a number of other websites in addition to individual congregation and presbytery sites including Presbyterian World Service and Development, the Presbyterian Archives, Presbyterian camps, the Women's Missionary Society,

the Women's Gathering, the Presbyterian Museum, the missionary blogs, Renewal Fellowship, PresbyCan Daily Devotional, Portland Place and Boarding Homes Ministry.

### **Online Donations**

[presbyterian.ca/donate](http://presbyterian.ca/donate)

Usage of the online donation system is steadily growing. In 2017, the system processed over 2,000 transactions with a total of nearly \$250,000 in online gifts.

Donors can make a general donation to Presbyterians Sharing or designate a gift to a variety of denominational programs and ministries using a shopping cart format. Donations may be made as a gift in someone's honour or memory. Individuals have the option to assign their gift as part of their local congregation's Presbyterians Sharing allotment and also sign up for monthly giving using a credit card. Donations are also processed for PWS&D as well as the E.H. Johnson Fund, *Presbyterian Connection* newspaper, the Presbyterian Museum and the Archives.

The Presbyterian Church in Canada's online giving system is set to be upgraded in 2018 to allow for a more user-friendly experience with an improved layout.

### **Social Media**

Facebook

[facebook.com/pconnect](https://facebook.com/pconnect)

In the past year, the denomination's presence on Facebook has risen to nearly 2,000 "Likes" and this number continues to grow. The Facebook page has a 4.6 out of 5 star rating. The page is becoming more and more active with some of the more popular posts such as the "Take It Up Tuesday" weekly posts that highlight easy-to-use ministry resources, as well as the Stewardship Moments. The Facebook page is an easy way to both learn about the latest news and interact with members of the constituency.

Twitter

[twitter.com/pconnect](https://twitter.com/pconnect)

There are nearly 1,500 followers on the @PCConnect Twitter page. The Twitter feed is picked up from content posted to the church's website newsfeed and is most active during the General Assembly.

### **RESOURCE PRODUCTION AND DISTRIBUTION**

The Communications department assists in the production of a wide and diverse variety of resources. This includes the management and distribution of the PCPak collection of resources, the annual wall calendar, Prayer Partnership, *Equipping for...* educational resources, newsletters, flyers, certificates, web visuals, display materials and brochures, to name a few.

#### **Parasource Marketing and Distribution**

[presbyterian.ca/resources](http://presbyterian.ca/resources)

The denomination moved to Parasource Marketing and Distribution (formerly Augsburg Fortress) in July 2016 for the sale and distribution of denomination's resources. The initial transition caused some congregations to experience difficulties with placing orders and the system has continued to be improved in order to be as user friendly and effective as possible. In 2018, a new online order form will be launched and will further improve the system. A feedback form is available for individuals to provide input into their experience with ordering, which can help us make additional improvement.

The Presbyterian Church in Canada continues to produce high-quality resources, at the lowest possible cost, to support the work of congregations.

#### **PCPak**

[presbyterian.ca/pcpak](http://presbyterian.ca/pcpak)

PCPak is a collection of educational and informational resources for those bodies directly connected to The Presbyterian Church in Canada that is distributed three times a year. Each PCPak contains material from the various agencies of the church to educate, equip and inform the denomination for faith ministry.

All PCPak materials are available to view, 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.

### **PCConnect E-Newsletter**

[presbyterian.ca/pconnect](http://presbyterian.ca/pconnect)

As one of the most popular resources, PCConnect monthly e-newsletter contains the latest news and information from The Presbyterian Church in Canada in a clear, easy-to-read layout. The e-newsletter 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.

PCConnect has an open rate of approximately 40–50%, which is well above the industry average of 24%. The distribution list continues to grow, with over 2,000 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](http://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 Christian publication that strives to unite Presbyterians 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.

The first issue of *Presbyterian Connection* was distributed in March 2017 to resounding praise. The newspaper is informative, uplifting and shares inspiring and encouraging news with other Presbyterians across the country. After only five issues have been released, it has become a well-loved and valuable tool of communication and connection.

The distribution list was originally compiled using the denomination's database of congregations, clergy, donors, newsletter subscribers and supporters of The Presbyterian Church in Canada. The *Presbyterian Record* magazine subscription list was not available. There are currently 16,500 copies of the newspaper printed and the subscription list continues to increase as awareness of the newspaper grows.

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](http://presbyterian.ca/connection) or call 1-800-619-7301 ext. 243.

### **GENERAL COMMUNICATIONS**

#### **Workshops**

Communications Office staff are available for speaking engagements with groups, congregations, presbyteries and synods for the purpose of educating about a variety of communications-related topics, including website best practices, general communications, social media and technology. On March 24, 2018, the Associate Secretary led a practical and interactive workshop at St. Andrew's Church, Stittsville, Ontario, to help participants learn how to build and improve congregational websites through layout and content, and to help people connect with the congregation's mission and ministry through a variety of communication channels.

#### **Webinars and Online Meetings**

[presbyterian.ca/webinar-wednesday](http://presbyterian.ca/webinar-wednesday)

The Communications Office has established a webinar and online meeting platform to conduct online learning opportunities. Online meetings reduce costs by allowing participants to avoid travel and provide opportunities for people from across the country to gather in a digital space, free of charge.

Webinar Wednesdays is a popular service providing learning opportunities in the areas of leadership and renewal, planned giving, stewardship and Leading with Care. Participants can join a meeting from their computer, tablet or smartphone by clicking the available link or can join by

telephone using the phone number and access code provided. The webinars are recorded and available for viewing after the event takes place.

### **Online Forms**

The department hosts over 70 online forms for various departments and groups of the church. 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, submit feedback and order resources.

### **General Assembly**

[presbyterian.ca/ga2017](http://presbyterian.ca/ga2017)

During each General Assembly, the Communications Office provides and maintains the live video feed, produces summaries, monitors and engages in social media activities, shares photos, posts web content, writes content for the newspaper and provides technical assistance to commissioners.

There were nearly 1,000 downloads of the summaries and over 5,000 active sessions of the live video stream. The viewing countries of the live stream were Canada, United States, United Kingdom, Australia, Morocco, South Africa, Bermuda, Dominican Republic, Hungary and Ireland.

The Communications Office also assists the General Assembly Office in providing electronic materials and updates, including the digital Book of Reports, website updates and news items.

### **PCC Style Guide and Web Standards**

[presbyterian.ca/styleguide](http://presbyterian.ca/styleguide)

The PCC Style Guide and Web Standards resource contains grammatical rules and preferences specific to The Presbyterian Church in Canada, as well as web guidelines, voicemail and email best practices, specialized terms and a troubleshooting section. It is available as a free download on the website, along with a Quick Reference Guide.

## **ADVISORY COMMITTEE**

### **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**

International Ministries enables the church to participate in the worldwide mission of God through Jesus Christ in co-operation with partner churches and agencies throughout the world. Mission has always been at the heart of The Presbyterian Church in Canada, discerning where God's mission is unfolding in Canada and across the globe. Two-thirds of the world's Christians now live in the Global South, the majority in Africa, a stark reminder of how times have changed. As influential voices promote a more inward look at our challenges, others encourage us to be in close relationship with those who are on the frontlines, witnessing the many signs of the Holy Spirit giving life and creating hope. In a modest way, International Ministries opens a door into this world. International Ministries nurtures relationships between The Presbyterian Church in Canada and overseas partner churches and organizations in three main areas. The first and most visible sign of partnership is the "living links", the appointment of Canadian Presbyterians to a variety of short or longer term assignments. The department actively recruits, prepares and supports the mission personnel appointed by the Life and Mission Agency for service with our partners. Secondly, understanding that developing leaders is as important for our partners as it is in Canada, we support leadership development through theological education and other training. Finally, we also support our partner churches by helping to fund programs and special projects.

The report from International Ministries is divided into the following sections:

- Appointments
- Ecumenical Partnerships and Relationship Building
- Grants for Capacity Building
- The Report of the Dr. E.H. Johnson Memorial Fund Committee
- Advisory Committee

## **APPOINTMENTS**

International Ministries is committed to mutually beneficial and sustainable partnerships. We believe people are the “living links” with our global partners, having seen the power of walking alongside partners, sharing experiences and learning the complexities of their contexts. When asked about the importance of partnership, a former young adult intern, Amy Zavitz, stated, “It is the active, responsible and humble way we can engage with the world and be empowered to see the challenges in their context. It is how we can check our motivations for the work that we do, to see the ways we can truly help and not cause harm or dependence.”

It is important that we continue to nurture our living links around the world. With fewer opportunities for long-term mission, and more shorter engagements, we are focusing on young adult interns, supporting them as they discern Christ’s call in their life, and nurturing new leadership in the church. Faith formation needs to be a part of that experience, and our partners can be our teachers.

To ensure that we are supporting the growth of this program in an informed way, a consultation is planned with young people who have engaged in mission in some capacity. To strengthen the young adult intern program, we are seeking understanding of their concerns and how to ensure sustainability of partnership once young adults return to Canada. Stay tuned for a report on the outcomes of this consultation.

### **Appointment Categories**

Regular mission personnel are appointed for one year to five year renewable terms of service at the invitation of a partner church or agency. Volunteers are appointed for varying terms of service ranging from one month to one year. This latter category includes participants in the Amity Foundation Summer English Program (SEP) 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, an attitude that is shared by The Presbyterian Church in Canada.

### **Regular Mission Personnel**

New appointments

**The Rev. Dr. Blair and Ms. Vivian Bertrand** – Blair Bertrand was appointed to the Church of Central Africa Presbyterian (CCAP) in the Synod of Blantyre, Malawi. Blair’s assignment focuses on education and youth ministry. He is working with Theological Education by Extension in Malawi (TEEM), which is offered to both clergy and laity; and teaching Practical Theology at Zomba Theological College (ZTC). Blair is also affiliated with the Blantyre Synod Youth Department. Vivian Bertrand is working with the Churches Action in Relief and Development, known as CARD-Malawi. The Bertrands’ appointment is three years, from September 2017 to August 2020. Blair and Vivian have three children: Garrett, Sage and Zoe. Numerous birds and beasts share their home!

**Mr. David McIntosh** – David McIntosh is serving in Tokyo, Japan, as the co-director of the Centre for Minority Issues and Mission (CMIM), which opened in April 2017. It is a Christian response to a surge in racist activity in Japan. Hate speech in public places and abusive language via internet, targets primarily people of Korean and Chinese heritage in Japan, and other minority groups. This ecumenical initiative is led by The Presbyterian Church in Canada’s mission partner, the Korean Christian Church in Japan (KCCJ), together with Japanese and international church partners and Christian organizations. The United Church of Canada (UCC) is a partner. David and co-director, the Rev. Shinya Kim, work with ecumenical and civil society partners to combat racism and urge the government to improve legal and administrative supports for vulnerable

minorities. The centre plans events that bring youth together “minority and “majority” to learn and think about the world through the eyes and stories of the vulnerable, and to pray and listen for God’s calling. Through personal encounters and the reading of scriptures, CMIM seeks to develop a spirituality of reconciliation and peace that can respond faithfully to challenges affecting minorities.

#### Completed Appointments

**Dr. Dávid and Anna Pándy-Szekeres** will complete their appointment on July 31, 2018. Dávid and Anna have been serving with the Reformed Church in Transcarpathia Ukraine (RCT) since 2000. As the development officer for schools, Dávid was in charge of four Christian secondary schools serving Hungarian students living in Ukraine. Dávid also served as the supervisor of External Missions. In recent years, he has been involved in developing schools for Roma communities and working with the Terra Dei Foundation assisting with development of agricultural practices in the region. Anna served as the Educational Advisor for the RCT and was the first teacher and principal of Nagyberég Reformed Church Secondary School.

**Ms. Michelle Verwey** was a student in Victoria, British Columbia, when in 2008 she sought a nursing internship at Jobat Christian Hospital. Thus began her journey in India, serving intermittently as a nurse educator and community health advisor between 2010 and 2017, appointed to the Mid India Board of Education (MIBE), Graduate School for Nurses (GSN) in Indore, and with the Central Regional Board of Health Services (CRBHS), Church of North India. She worked with the GSN nursing faculty focusing on community health and nursing research courses. In 2014, she took a leave to complete a M.Sc. degree in Public Health in Developing Countries at the prestigious London School of Hygiene and Tropical Medicine. This education was put to good use over the next two and a half years. Michelle resigned from her appointment on June 30, 2017, and is currently a lecturer at the University of Saskatchewan, School of Nursing. In Michelle’s farewell email to the Rev. Emmanuel Ariel and other friends in India, she wrote, “Being welcomed into the Christian community in Vindhya Satpura over the years has been an immense blessing to me. The Christian fellowship and learning has been rewarding and has shaped my understanding of the world. Your guidance and that of the other pastors in the Bhopal diocese have given me many lessons in the Lord’s grace and mercy, and fed my passion to work alongside underserved communities. Thank you for the support and blessings.” The Rev. Emmanuel’s reply to Michelle was heart wrenching when he stated he was “shocked”; affirming the power of the “living links” that nurture the partnership. We join with her Indian friends who sent this message: “May God bless you in all your endeavours”.

**Dr. William (Bill) and Mrs. Sheila McKelvie** have served since 1997 in Pakistan with Interserve, and will be returning to Canada in June 2018. Having grown up in the Presbyterian Church (Knox, Oakville, and later Knox, Spadina), Bill felt called to overseas service early in his life, which eventually took him to Pakistan. He worked with the Diocese of Hyderabad, Church of Pakistan, as a staff physician in their hospital and later as the medical superintendent. In 1995, he served as the Medical Director of the tuberculosis (TB) control program. The Presbyterian Church in Canada appointed the McKelvies as Associate Missionaries in 2000. Bill shared, “There has been a cure for TB for more than 50 years, yet every year, 1.5 million people die of this disease. Getting close to people and finding out their needs has resulted in almost a 90% cure rate.” In 2008, the program changed and expanded its ministry to include HIV/AIDS education to high risk groups, a traditional birth attendant training program and a childhood nutrition program. Sheila was involved with women’s and children’s ministries. Bill and Sheila will return to Newfoundland to be with his mother, their children and grandchildren. In gratitude for 30 years of faithful service in Pakistan, we wish them God’s blessings in the future.

#### Volunteer Appointments

Two new volunteer appointments were made this year.

##### Amity – Summer English Program

The Amity Foundation is a Chinese Christian non-governmental organization, a partner agency of The Presbyterian Church in Canada. In 2017, Jennifer McDougall (St. Andrew’s, Mount Forest) and Alexandra (Allie) Piatkowski (Knox, Waterloo) taught English listening and speaking skills to 60 rural English teachers (the numbers kept growing as the “students” invited their friends, colleagues, family members and students to learn alongside them). They served in Guyang

County, Inner Mongolia, from July 10 to August 7, 2017. Jennifer and Allie spoke of the importance of partnership and relationship building in their blog post. “Strong relationships were formed, between the North American and Chinese teachers, and between the Chinese teachers themselves, many of whom did not know one another before the program began. Long-lasting bridges have been built and we are so thankful to God, Amity and The Presbyterian Church in Canada for this unforgettable experience.” More information about the program is available at [presbyterian.ca/missiontrips](http://presbyterian.ca/missiontrips).

#### Ecumenical Accompaniment Program in Palestine/Israel (EAPPI)

From January 28 to April 26, 2018, Amy Zavitz (Knox, Waterloo; Knox, Listowel) participated in the Ecumenical Accompaniment Program in Palestine and Israel (EAPPI), an initiative of the World Council of Churches (WCC). Amy lived in the Jordan Valley for three months seeing, listening, reflecting, building bridges and offering protective presence to vulnerable communities. In volunteering for the EAPPI program, Amy hoped to gain a better understanding of the situation in Palestine/Israel by experiencing the daily struggles and resistance movements that were occurring. Although recent events have increased tension in the region, our Palestinian and Israeli partners who are working for peace urge us to remain involved through active partnership. Placements are for three months, fixed terms; to learn more visit [blog.eappi.org](http://blog.eappi.org).

#### MINUTE OF APPRECIATION – DR. DÁVID PÁNDY-SZEKERES

Born in Canada, Dr. Dávid Pándy-Szekeres trained as a biochemist and organic chemistry specialist at the University of Toronto, receiving his M.Sc. degree in 1978. In 1985, Dávid received his doctoral degree from the University of Bordeaux in France. He then enrolled in the Reformed Church School of Theology in Budapest, Hungary. Dávid taught English, French, chemistry, computer science, photography and mission history in France, Hungary, Romania and Ukraine.

In 1987, he founded an annual summer camp for disadvantaged children in southern Hungary. Eastern Europe was just beginning to open up, and churches in North America, the Netherlands and Scotland were keen to support Reformed church projects in these newly accessible areas. Dávid willingly facilitated their involvement.

In 2000, Dávid was appointed by the Life and Mission Agency as mission personnel with the Reformed Church in Sub-Carpathian Ukraine (RCCU), as it was then called. Dávid served as the Supervisor of Missions, overseeing missionaries serving communities in Ukraine. Dávid and his wife Anna played an important role in establishing, funding and developing the Christian schools in Nagyberég, Nagybodorny and Péterfalva, which serve Hungarian students living in Ukraine. Anna was the founder of the Nagyberég Reformed Church Secondary School, serving as a teacher and principal.

Dávid has also led numerous mission and Moderator’s trips and all have stories to tell. In the words of a former associate secretary, Dávid is described as “a free lancer, an entrepreneur, with a good deal of personal credibility, because he certainly was not motivated by personal gain. He genuinely tried to assist some very vulnerable people.”

Bishop Sándor Zán Fábíán of the Reformed Church in Transcarpathia wrote: “Thanks to Dávid’s service, many international partners started supporting our institutions and continue today.” Many students received one year scholarships in the United States. Dávid assisted local congregations with project applications and management. During the era of communist rule and the re-organization of the church, his service with the Roma mission schools and after school programs for underprivileged Roma students were greatly appreciated. In all these activities he enjoyed the trust and support of the church leadership. Bishop Zán wrote: “We are thankful to The Presbyterian Church in Canada for making Dávid Pándy-Szekeres’s service possible in Transcarpathia as the sending church. Through him many of our partners around the world gained insight into the past and present life of the Reformed Church in Transcarpathia.”

After serving 18 years with The Presbyterian Church in Canada, Dávid will be retiring in July 2018, living in Hungary. All who know Dávid well realize that he will not be still for long! God bestowed upon Dávid a great intellect, a deep compassion for people who live on the margins, and the heart of an activist. We thank God for the many years that Dávid and his wife Anna have served and we pray for God’s generous blessings in retirement.

**Recommendation No. 4** (adopted, p. 14)

That sincere thanks and appreciation be expressed to Dr. Dávid Pándy-Szekeres for his years of service to Christ in The Presbyterian Church in Canada and that the above minute of appreciation be adopted.

**ECUMENICAL PARTNERSHIPS AND RELATIONSHIP BUILDING**

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 Presbyterian World Service and Development acts as the lead agency for others.

<b>Country/Region</b>	<b>Church or Agency</b>	<b>Staff</b>
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 (CCC) The Amity Foundation	
Cuba	Presbyterian-Reformed Church in Cuba Evangelical Theological Seminary of Matanzas Cuban Centre for Reflection and Dialogue (CCRD)	
Ghana	The Presbyterian Church of Ghana Garu Rehabilitation Centre	
Grenada	The Presbyterian Church in Grenada	
Guatemala	Maya Mam Association for Research and Development (AMMID) Evangelical Centre for Pastoral Studies in Central America (CEDEPCA) Fraternidad de Presbiteriales Mayas (Association of Mayan Women) Francisco Coll School	
Guyana	The Guyana Presbyterian Church	
Haiti	Zamni Lasante (Partners in Health) Service Chretien d'Haiti MCC Haiti	
Hungary	The Reformed Church in Hungary	
India	Kalunba Social Services Association The Church of North India (CNI) Central Regional Board of Health Services (CRBHS) MIBE Graduate School for Nurses Centre for Dalit/Subaltern Studies Christian Medical Association of India (CMAI)	
Japan	The Korean Christian Church in Japan	Mr. David McIntosh*
Kenya	The Presbyterian Church of East Africa	
Korea	The Presbyterian Church of Korea	
Kyrgyzstan	Interserve Canada	Mr. Sam and Mrs. Linda L
Lebanon		
Malawi	The Near East School of Theology (NEST) The National Evangelical Synod of Syria and Lebanon (NESSL) Joint Christian Committee (JCC)	

Mauritius	The Church of Central Africa Presbyterian (CCAP) Blantyre Synod Mulanje Mission Hospital Theological Education by Extension in Malawi (TEEM) Zomba Theological Seminary The Church of Central Africa Presbyterian (CCAP) Livingstonia Synod Ekwendeni Hospital AIDS Program (EHAF) Livingstonia Synod AIDS Program (LISAP) Synod of Livingstonia Development Department (SOLDEV) Synod of Livingstonia Health Department Churches Action for Development and Reli (CARD)	The Rev. Dr. Blair and Ms. Vivian Bertrand The Rev. Joel Sherbino
Middle East	The Presbyterian Church of Mauritius Formation Biblique et Théologique à Mauri Bible Society of Mauritius (BSM) The Middle East Council of Churches Department of Service for Palestinian Refugees (DSPR) Ecumenical Accompaniment Program in Palestine/Israel (EAPPI)	Ms. Amy Zavitz
Mozambique	SABEEL	
Nepal	Presbyterian Church of Mozambique	
Nicaragua	United Mission to Nepal (UMN) International Nepal Fellowship (INF)	Dr. Nicholas and Mrs. Rebecca Bauman
Nigeria	Asociación Soya de Nicaragua (SOYNICA) Council of Protestant Churches of Nicaragu (CEPAD) The Institute for Human Promotion – Managua (INPHRU)	
Pakistan	The Presbyterian Church of Nigeria Abakaliki Literacy and Translation Trust	
Romania	Interserve Canada Community World Service Asia (CWSA) Pakistan/Afghanistan	Dr. William and Mrs. Sheila McKelvie*
Taiwan	Reformed Church in Romania, Transylvani and Királyhágómellék Districts Protestant Theological Institute (PTI)	
Ukraine	The Presbyterian Church in Taiwan (PCT) Bible Society of Taiwan (BST) Reformed Church of Transcarpathia Ukraine (RCT)	Ms. Louise Gamble The Rev. Dr. Paul McLean Dr. Dávid and Mrs. Anna Pándy-Szekerés

\*Note: Associate Missionary – Presbyterian working for another mission organization

## ECUMENICAL ORGANIZATIONS

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)
- Forum for Intercultural Leadership and Learning (formerly Canadian Churches Forum) – the Rev. Dr. Glynis Williams, the Rev. Dr. Robert Faris
- Caribbean and North America Council for Mission (CANACOM) – the Rev. Dr. Glynis Williams

## **Visits from Overseas Partners to Canada**

### General Assembly Visitor:

- Ms. Dóra Kanizsai-Nagy, Co-founder of the Kalunba Social Services Association, The Reformed Church in Hungary, Budapest, Hungary

### Other Visitors:

- Ms. Mphatso Nguluwe, Director, Synod Health Department, Church of Central Africa Presbyterian (CCAP), Livingstonia Synod, Malawi
- Ms. Chiang Shu-Wen, Education Office, Presbyterian Church in Taiwan
- The Rev. Abus Takisvilainan, Vice-Clerk, Presbyterian Church in Taiwan
- Ms. Carol Finlay, World Mission Council, Church of Scotland

## **PARTNERSHIP EVENTS**

### **India, January 13–25, 2017**

Working with global partners can lead to opportunities for congregations and individuals to engage significantly with important mission and justice issues. The Rev. Ian Ross-McDonald, General Secretary, Life and Mission Agency, and the Rev. Dr. Glynis Williams, Associate Secretary, International Ministries, visited numerous partners in India in January 2017. In Delhi, we met leaders of the Christian Medical Association and the Centre for Dalit Studies, both spoke of the challenges all ethnic and religious minorities are facing. In Indore, we engaged with the students and faculty at the MIBE Graduate School for Nurses, visited the Indore Mission Hospital and met the Board of the Central Regional Board of Health Services (CRBHS). In Vindhya Satpura region, we were greeted with the generous hospitality of our church partners and friends in Jobat, Amkhut, Mendha and Alirajpou where Bishop Singh of the Bhopal Diocese included us in a church re-dedication. The Rev. Emmanuel Ariel, Dean of Vindhya Satpura, reminded us of the power of being long time sisters and brothers in Jesus Christ. They truly consider The Presbyterian Church in Canada as part of their family.

### **Hungary, January 25–February 4, 2017**

At the invitation of the Reformed Church in Hungary (RCH), the Rev. Ian Ross-McDonald and the Rev. Dr. Glynis Williams attended the Celebration of the (500th) Jubilee Year of the Reformation. We were joined by Ms. Jacqueline (Jackie) Bannerman, a young adult intern serving in Hungary with the RCH Kalunba Refugee ministry. We also visited Sub-Carpathian Ukraine with representatives from the Presbyterian Church (USA).

### **Malawi, March 2–16, 2017**

The Rev. Joel Sherbino, Malawi liaison, visited partners in southern Malawi in March 2017. His focus was on prison ministry, distributing supplies with the volunteer visitors and strengthening the Malawi-Canada partnership. Joel also visited churches, Ndirande (formerly Tidzalerana) and Zomba Theological College.

### **Israel/Palestine, June 19–23, 2017**

The Rev. Ian Ross-McDonald and the Rev. Dr. Glynis Williams attended the World Council of Churches' (WCC) Consultation on 50 Years of Occupation in Palestine. Responding to an open letter from the National Coalition of Christian Organizations in Palestine, who named this the "impossible moment" we were challenged to practice "costly solidarity". Joining in solidarity and Christian fellowship with the churches and communities of the region, we heard stories and witness from Palestinian Christians on the realities of living under occupation today. These brothers and sisters, also recommended ways in which member churches of the World Council of Churches can respond to the current reality of continuing and entrenched occupation in the land holy to Jews, Christians and Muslims, which is also home to two peoples, Palestinians and Israelis. It was an important gesture to be present and to accompany them during this extremely difficult time.

### **Moderator's Trip to Taiwan, July 8–20, 2017**

For his official overseas trip, the Moderator of the 2017 General Assembly, the Rev. Peter Bush, was warmly received by the Presbyterian Church in Taiwan. Accompanied by his wife Debbie, the Rev. Dr. Paul McLean and his wife Mary Beth, they attended the celebration that marked the

completion of translation of the entire Bible into Ngudradrekai, a language spoken by about 10,000 Indigenous people living high in the mountains of southern Taiwan. Peter was humbled by what he saw and stated, “This is what mature world Christianity looks like – Christians partnering with Christians across the barriers of ethnicity, culture, language and nationality. Partnering as equals, all with a role to play in making the body of Christ work.” They visited various Indigenous presbyteries, Yu-Shan Seminary, Truku Gorge, the Presbyterian Church in Taiwan’s national office, MacKay Memorial Hospital, Tam-kang Middle School and the Bible Society in Taiwan. You can read more of Peter’s reflections at [presbyterian.ca/gao/moderator](http://presbyterian.ca/gao/moderator).

### **Romania, December 4–10, 2017**

The Rev. Dr. Glynis Williams and the Rev. Dr. Ronald Wallace, former Associate Secretary of International Ministries, attended the General Assembly of the Reformed Church in Romania, Királyhágómellék District, on December 8, 2017. An invitation to receive a Pro Ecclesia Award was extended from this church for our solidarity in the past in the form of financial support. Funds sent from The Presbyterian Church in Canada helped restore the Lorantfy Zsuzsanna Secondary High School property returned to the church by the Romanian government, and covered tuition for theological students. In addition, support for mission initiatives with Roma and socially disadvantaged children have been supported for over a decade. It was deeply moving to hear from Bishop István Csury of the Reformed Church in Romania that the support arrived in their time of deepest need when the church felt most alone.

## **GRANTS FOR CAPACITY BUILDING**

### **Leadership Development Grants**

The generosity of Presbyterians to Presbyterians Sharing makes it possible to help overseas partners build capacity within their country by providing grants for leadership development for students studying globally.

- The Rev. Lyton Kilowe, Church of Central Africa Presbyterian (CCAP), Blantyre Synod, Malawi, studying for a Bachelor degree in Applied Accounting, Auditing and Information Systems, Malawi College of Accounting. The Rev. Kilowe finished his degree in June 2017.
- Ms. Dorica Nkhata, Church of Central Africa Presbyterian (CCAP), Livingstonia Synod, Malawi, studying for a Bachelor degree of Medicine and Surgery, College of Medicine (University of Malawi), with the support of St. Giles Church, St. Catharines, Ontario.
- The Rev. Patrick Thegu Mutahi, Presbyterian Church of East Africa (PCEA), Kenya, studying for a Ph.D. degree in Religious Studies at the Catholic University of Eastern Africa, Kenya.
- Ms. Liza Titizian, The Near East School of Theology (NEST), studying for a Master of Divinity and Library Science degree, Lebanon.

### **Other Grants**

Grants help global partners by supporting Bible translation, theological institutions, lay training, children and youth education, prison and refugee ministries, church building, medical care, and so much more that bears witness to God’s grace and compassion.

Africa:

All Africa Conference of Churches	
Ghana	Lay Training Centres (Tamale, Ramseyer, Nsaba) Presbyterian Interfaith Research and Resource Centre
Malawi	Church of Central Africa Presbyterian (Blantyre) Church of Central Africa Presbyterian (Livingstonia) Ekwendeni Mission Hospital Grace Fund Friends of Prison Theological Education by Extension in Malawi (TEEM) Zomba Theological College
Nigeria	Abakaliki Literacy and Translation Trust National Directorate of Missions Presbyterian Church of Nigeria
Mauritius	Bible Society of Mauritius Formation Biblique et Théologique à Maurice (FBTM)

Americas:

Caribbean North American Council for Mission (CANACOM)  
Guatemala CEDEPCA  
Fraternidad de Presbiteriales Mayas

Asia:

Christian Conference of Asia  
India Centre for Dalit/Subaltern Studies  
Christian Medical Association of India  
Ludhiana Medical Centre  
MIBE Graduate School for Nurses  
Vellore Medical Centre  
Japan Korean Christian Church in Japan  
Nepal United Mission to Nepal

Europe:

Hungary Reformed Church of Hungary – Secondary Schools  
Kalunba Social Services Association  
Romania Reformed Church in Romania (Királyhágómellék and Transylvania  
Districts)  
Lorantffy Zsuzsanna Reformed Church High School  
Samuel House  
Ukraine Reformed Church of Transcarpathia

Middle East:

Department of Service to Palestinian Refugees (DSPR)  
Joint Advocacy Initiative  
Joint Christian Committee for Social Service in Lebanon  
Middle East Council of Churches  
National Evangelical Synod of Syria and Lebanon  
Sabeel International  
Lebanon Near East School of Theology

**THE DR. E.H. JOHNSON MEMORIAL FUND COMMITTEE**

The Dr. E.H. Johnson Memorial Award was established in 1981 to recognize work on the “cutting edge of mission”. For the past 35 years, this award has been presented to an individual or an organization that has exhibited in their work the cutting edge of mission. Many people live in ways that are faithful to what God is calling them to do. The “cutting edge of mission” award seeks to lift up people and organizations that think creatively and approach issues in novel and remarkable ways. These are the prophetic voices that call for justice and action. These women and men have a vision and passion for what is possible when others see only impossibility. In some cases, they are lone voices, speaking at great personal risk and sacrifice.

Dr. E.H. (Ted) Johnson, in whose memory this award was established, was one such person. In his position as Secretary of Overseas Mission of The Presbyterian Church in Canada, Ted Johnson had oversight of international mission staff and partnerships around the world. Ted was ahead of the curve. He imagined what was possible, saw what was needed and acted decisively.

The committee seeks to be faithful in its work to honour and draw attention to remarkable work done in the area of mission. The committee is grateful that each year the fund is augmented by donations.

The members of the committee are grateful to the Life and Mission Agency for its continued support of the E.H. Johnson Committee through the generous gifts of the time and talents of staff members. We are also thankful to the supporters from churches across Canada, who pray for 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.

During the 2017 General Assembly in Kingston, the E. H. Johnson Award for work on the “cutting edge of mission” was given to Dr. Cindy Blackstock, Executive Secretary 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 over 25 years of 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. At the 2017 General Assembly, she challenged the commissioners to move into action, to pressure the Canadian government to comply with the mandate from the Canadian Human Rights Tribunal to cease racial discrimination against First Nations children and their families by providing equal funding for child welfare.

The recipient of the E.H. Johnson Award at the 2018 General Assembly will be Dr. George Sabra, Professor of Systematic Theology and President of the Near East School of Theology (NEST) in Beirut, Lebanon. Dr. Sabra received his Bachelor of Philosophy from the American University in Beirut, a Master of Divinity from Princeton Theological Seminary, a Master of Arts in Medieval Studies from the Pontifical Institute of Medieval Studies at the University of Toronto, and a Doctorate of Theology from the University of Tübingen, Germany. In the Middle East, Dr. Sabra stands as a theologian, teacher, preacher and church leader. He brings clarity, openness, faithfulness and a concern for the truth and for the future of theological education in the Near Eastern region. NEST seeks to be a centre for interaction and formation of evangelical thought, in order to further the role of the church in society. To that end, it engages in reflection, research and discussion concerning issues of peace, justice, human rights, inter-religious dialogue and the environment.

#### **E.H. Johnson Memorial Fund Committee Members**

One Year – Ms. Shahrzad Kandalaft (Kemptville, Ontario)

Two Years – The Rev. Gordon Timbers (Orillia, Ontario)

Three Years – The Rev. Ruth Houtby (St. Catharines, Ontario), Ms. Annemarie Klassen (convener, Arden, Ontario),

Ms. Janette McIntosh (Vancouver, British Columbia), Ms. Anne Saunders (Toronto, 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

#### **ADVISORY COMMITTEE MEMBERS**

The Rev. Dr. Marion Barclay Mackay (St. Andrew's, Sydney Mines, Nova Scotia), Ms. Huda Kandalaft (St. Andrew's, Ottawa, Ontario), Dr. Rick Allen (St. Andrew's, Toronto, Ontario), the Rev. Ferenc Szatmari (Calvin, Kitchener, Ontario), Ms. Amy Zavitz (Knox, Waterloo, Ontario), Ms. Janet Brewer (WMS representative), the Rev. Sarah Kim (Executive Director, WMS), Mr. Guy Smagghe (Director, PWS&D).

#### **MISSION REPORTS – INTERNATIONAL MINISTRIES**

##### **Europe**

**Dr. David Pándy-Szekeres, Reformed Church of the sub-Carpathian Ukraine (RCCU), Ukraine:** Due to dire economic conditions, the president and government of Ukraine have become increasingly unpopular. Reforms which were to have been introduced in exchange for international loans, have not been received meaning the reforms are on hold. Repayment of loans is due to begin in 2019 amounting to \$14 billion a year, equivalent to half the Ukrainian state budget. With the enthusiastic encouragement of the USA, the government is continually ratcheting up the war effort in eastern Ukraine, eagerly buying or receiving donated American weapons. The currency continues to deteriorate in value while inflation increases. Approximately 30% of the population is working or has permanently moved abroad; the majority from the younger generation. Many young men subject to military service, prefer living in neighbouring countries, separated from their families. The Reformed Church of the sub-Carpathian Ukraine (RCCU) cannot avoid feeling the effects of this unravelling of the community and finds little respite in meeting these challenges.

## Christian Education

The four secondary schools of the RCCU continue to operate successfully with the financial support of the government of Hungary. The Ukrainian authorities limit their participation in the operation of these schools to collecting taxes on the finances provided by Hungary and holding periodic inspections of the kitchens.

State-run public school teachers are poorly paid prompting an exodus to Hungary, leaving many schools understaffed. The quality of education in these schools has therefore suffered, leading to an increase of applications to the RCCU schools, necessitating the expansion of facilities to accommodate the new students. In September 2016, the schools launched a program to accommodate grade eight and nine students; and now they are considering adding a program for grades five to seven. A significant factor behind this possibility is new education legislation, enacted into law in September 2017 by the government in Kiev. The legislation targets educational institutions of ethnic minority populations, stipulating that all instruction must be conducted exclusively in the Ukrainian language. Representatives of the ethnic minorities have lobbied for the repeal of this directive, with little success. Should this be enforced, it could result in the closing of all ethnic minority schools or a total reorganization into a private school network for which the state will not provide any funding.

Graduation ceremonies were held in the late spring in all four RCCU schools. Summer programs in Ukrainian and English were organized with the help of native-language speakers. The 2017-2018 school year started with full enrollment in all schools, having recruited sufficient numbers of quality teachers to ensure a full staff. The large scale construction project of rebuilding and enlarging the Christian school in Nagydobrony continues; scheduled to be completed by summer 2018. The Péterfalva school is also expanding, adding dormitories in the attic of the original school building. The school is looking ahead with more students applying for admission and the possibility that the restrictive legislation concerning minority languages will attract more students, if the school is able to continue functioning in the Hungarian language.

## Roma Mission Outreach

The outreach program to the Roma communities continued in slightly reduced mode. There was no active kindergarten or afternoon homework-help programs at three previously functioning sites. These shutdowns were the result of a lack of funds and personnel, and a realignment of church priorities. Sites which are presently operating are underfinanced, with a decrease in funds provided by sponsors and the Hungarian government. Nonetheless, where the work continues, the progress is encouraging despite the inadequate salaries of the teachers and assistants. There are more Roma/Gypsy children enrolled in the kindergartens and homework-help programs than in previous years. Several construction and renovation projects were successfully completed. International Ministries of The Presbyterian church in Canada supplied the majority of the funds to construct an addition to the Kisdobrony kindergarten, necessitated by the high enrollment rate.

## Agricultural Consulting Services

The Terra Dei Foundation (TDF) has continued to operate at low ebb, being directly affected by the slowing of the economy. Agriculture production is the sector of the economy which is perhaps floundering the most. Production costs are constantly increasing yet market selling prices lag far behind. Nonetheless, the TDF continues to support the families it had helped launch in different types of agricultural activities, with advice and the writing of grant proposals. The model farm carries on with its normal activities although tempered by the unfavourable economic climate.

## Africa

**The Rev. Dr. Blair D. Bertrand, Lecturer, Zomba Theological College (ZTC) Consultant, Youth Department, Church of Central Africa Presbyterian, Blantyre Synod (CCAP); Academic Consultant, Theological Education by Extension Malawi (TEEM) and Mrs. Vivian Bertrand, Churches Action in Relief and Development (CARD), Malawi I,** along with my family, arrived in Blantyre, Malawi, on September 3, 2017, to begin a teaching ministry with three different partners. All three partners have had a long-term relationship with The Presbyterian Church in Canada through International Ministries (IM) and all are connected to the Church of Central Africa Presbyterian, Blantyre Synod. The Presbyterian Church in Canada has supported Zomba Theological College and Theological Education by Extension Malawi (TEEM)

since their inception 40 years ago; our relationship with the CCAP Blantyre Synod goes back even further.

We settled into Canada House on the campus of the CCAP Blantyre Synod. The house had been rented for the time between the last overseas staff and our arrival. As hospitality is an important ministry in Malawi, we went about setting up home and rejuvenating the property. We regularly host small group meetings, colleagues, neighbours and Canadian guests. For instance, we organized and hosted a going away party for the Rev. Dennis Mulele who was leaving as the Youth Director for the CCAP Blantyre Synod, and accommodated PWS&D staff from Canada. It had been the intention of International Ministries to ease me into my full-time duties of teaching. Circumstances proved otherwise. ZTC faces a number of organizational challenges in the 2017-2018 academic year. The ways in which Malawian higher education institutions gain their accreditation is changing and this has required the principal, the Rev. Dr. Takuze Chitsulo, to spend more time on administration. To help out, I have been teaching the Rev. Dr. Chitsulo's classes (The Major Prophets; Research Methodology) as of September 2017. I have also given aid to the staff in developing the required accreditation policies and giving advice on capital improvements needed on campus.

My work at the Youth Department also changed significantly in my first months here. The CCAP Blantyre Synod assigns ministers to congregations and ministries and the Rev. Mulele was reassigned two months after we had built a collegial relationship. The Rev. Chikondi Banda became the new Youth Director and I reinvested in developing a good working relationship with a new colleague. What was most needed, from the perspective of the Rev. Banda and the other youth ministry directors, was to develop a comprehensive three-year training plan. Before the end of 2017 the plan was approved in concept and had begun to take shape.

My introduction to TEEM went more as planned. I began to teach "Language and Communication Skills" in the diploma program, a kind of theological distance learning that moves towards a government recognized diploma. As well, I helped to evaluate the curriculum for both the Diploma and the Grass Root Training (GRT) curriculums. At the moment TEEM aims the GRT at congregations but this is changing in the coming months to include lay preachers and others who function as pastors within traditions without formal ordination. Because there is a shortage of ordained ministers in Malawi, even a CCAP congregation that has an ordained minister can expect to have a lay preacher three-quarter of the time. TEEM helps to equip this group with a solid theological and biblical education.

Vivian began working part-time with Churches Action in Relief and Development – Malawi, in mid-February. Her responsibilities include researching solar power options for CARD's Blantyre Office and seeking financial support, working with the Grants and Donor Relations Officer and assisting with monitoring and evaluation work.

We are thankful for our new beginnings within old relationships. It is clear that God is at work in Malawi and that there is a need for our gifts within the CCAP.

**The Rev. Joel Sherbino, Malawi Liaison, Church of Central Africa Presbyterian (CCAP) Blantyre Synod, Prison Ministry, Malawi:** 'I can do all things through Jesus who strengthens me'. These words of Paul at the end of his ministry while in prison are words that I pray for the men and women volunteering in prison ministry in Southern Malawi. I am amazed at their dedication so I pray that Christ would strengthen them to serve some of the most vulnerable and easily forgotten people in their society. Each week, these volunteers visit 10 prisons using an assortment of transportation (mini buses, motorcycles, bicycles and 'their own two feet') to bring the Good News of Jesus through Bible Study, conversation, prayer and friendship. In addition, basic necessities are given to help ease the burden of life in prison, such as soap, Bibles, clothing, bed mats and medicine. Despite the challenges faced by the inmates, the hope of Jesus is shining. Although their physical situations do not always change, their lives are being transformed as they hear, often for the first time that they are loved by God and that their past can be forgiven. Thank you for your support. Please keep praying for the volunteers for strength and that the inmates would find hope in Jesus.

## Asia

**Dr. Nicholaus and Mrs. Becky Bauman, United Mission Hospital Tansen (UMHT), United Mission to Nepal (UMN), Nepal:** With the support of International Ministries, through Presbyterians Sharing, I am now finishing my first year as one of three senior general surgeons at United Mission Hospital Tansen, Nepal. The hospital is staffed primarily by Nepali's with support from foreign mission staff through the United Mission to Nepal.

My primary role here, and the one which gives me most joy and motivation, is teaching junior Nepali doctors. Some of them are at an early stage in the post-graduate training, and a few are training to be general practitioners for remote locations in Nepal. In such areas, they may be called to act as general surgeons or obstetricians, sometimes in emergency situations.

Teaching occurs on the wards every morning as we review patients, and their progress or complications. Thereafter my teaching role may continue in the outpatient consultation setting, in the operating room, or in the endoscopy suite.

In addition to teaching the “hard skills” of surgical technique and good medical judgment, I also try to promote the student's autonomy, and encourage them to develop their own plans as much as possible. I hope to model compassionate care, and to be an advocate for patients, especially for those who are more vulnerable. I try to challenge them gently when required and to confess my frustrations and shortcomings with them also. The role of the patient's family in making decisions is much more important in Nepali culture, and there are times where this seems to come into conflict with the more Western emphasis on “patient autonomy”. I am trying to walk lightly in this area, but to engage my students in conversation when appropriate.

Becky continues to enjoy the thrill and challenges of raising a new baby in Nepal, being the primary support for our older children who are enjoying school, and providing support to patients and other practitioners as a trained occupational therapist. Currently she is working with some of the families of patients with spinal cord injuries who are exploring different ways of generating income after a devastating injury. Becky especially is enjoying her study of Nepali, and her ability to communicate with many people around her is opening up relationships in a fruitful way.

We are thankful for your prayers and your support, for the support of The Presbyterian Church in Canada, and for the support of our friends, family, and our Christian colleagues here in Nepal who help us to faithfully respond to his call to “Follow Me”. We are ever aware of the gift we have been given with this opportunity, and the privileges that we have inherited – we ask for God's guiding mercy as we continue to live, serve, and learn in Nepal.

**Ms. Louise Gamble, Tamkang High School and MacKay Memorial Hospital, Taiwan** It is a privilege to continue working on the transcription and translation of the Canadian North Formosa Mission reports and correspondence from 1868–1923. The project is sponsored jointly by Tamkang High School and MacKay Memorial Hospital.

In November 2017, Series II, documenting the years 1902-1914, was finalized and published in English and Chinese. Now we are working on Series III, 1915–1923, which will likely be over 1,500 pages! Covering the years of the First World War, it is enlightening to observe the virtuous attitude of going to war. Taking up arms to defeat evil is a preoccupation of the Canadian missionaries in Taiwan at that time. Series III documents other issues, such as Canadian church union and the growing theological tensions in North America. At the same time, the Taiwanese church continued to grow with increasingly effective church courts.

This project would be impossible without the dedication and administrative abilities of my Taiwanese colleague, Mr. James Chen (Chen Kuan-chou).

**Mr. Sam and Mrs. Linda Ling, Central Asia** All Central Asian countries are former Soviet republics. Since the fall of the Soviet Union in 1991, their need for international assistance has given opportunities for Christians to serve in these closed countries. These countries are also predominantly Muslim and the few believers face persecution.

We have been attending a “local” church since the fall of 2015. Linda continues to teach elementary language arts and she joined the Hope Academy administrative team for the 2017–2018 school year. Sam continues to lead the computer support team at Hope Academy.

We are encouraged by the inspiration we receive from our local Christian friends. Linda has been meeting with Jade on a regular basis since last year. Jade is a teacher at Hope Academy. Her husband works in construction and does not have much work during the winter months. Jade struggles financially to look after her family. We are working towards partnering with Jade to start a home group to reach out to the community and to nonbelievers.

We are so thankful for the continued support from The Presbyterian Church in Canada, especially your prayers from across Canada.

**Mr. David McIntosh, Centre for Minority Issues and Mission (CMIM), Korean Christian Church in Japan (KCCJ), Japan:** CMIM was founded in 2017 by churches and Christian organizations in Japan, as an ecumenical response to a spate of hate speech and acts of intolerance toward minorities in Japan, beginning around 2012. Drawing inspiration from Isaiah 11 (“The wolf will live with the lamb...”), CMIM’s mission is to work with churches and civil society advocates to promote inclusive society, in which all people can celebrate who they are without fear. The Presbyterian Church in Canada’s mission partner, the Korean Christian Church in Japan (KCCJ), together with the United Church of Canada, has been the main force supporting the centre through its first two years. The Rev. Shinya KIM, a KCCJ minister, and I are the centre’s co-directors, serving under the 10 member Board of Counselors, representing the founding churches and organizations. Programs are guided by a steering committee.

The mission of CMIM begins at a critical time in Japan. In June 2016 the Japanese government passed this country’s first-ever law against hate speech, but its lack of penal provisions has allowed the problem to continue. We continue to lobby the national government for improvements in the 2016 law, heartened that some regional governments are applying their limited authority to block hate group activities. In our first year CMIM has been very blessed in our youth programs, largely planned and driven by a small group of gifted and dedicated young people. We organized six “Youth Cafe” events, including a history lecture, field trips into neighbourhoods targeted by hate speech, a non-violence theory workshop and another on the “theatre of the oppressed”. Our first Minority Youth Forum attracted 20 youth from across Japan, as well as the Philippines and Korea. CMIM also co-hosted with two other ecumenical groups, a series of “Colourful Cafés”. The stories and observations of guests, who have experienced life as a minority person in Japan, segued to wide-ranging conversations about identity, community, stereotypes, traits of Japanese society/culture, etc. At each of these events we ask ourselves; How might we “spread the tent of inclusion” in our lives, as individuals, neighbours, citizens and followers of Christ?

In September-October 2017, I spent six weeks in Canada visiting Presbyterian and United Churches in three provinces, sharing the challenges confronting minority communities in Japan, and CMIM’s work. I am grateful to the congregations, ministers, mission societies, presbyteries, General Assembly and International Ministries, who offered a warm welcome. One memorable occasion was attending the KAIROS Blanket Exercise, in Vancouver. The Ainu people in Hokkaido (northern Japan) suffering under colonialism and marginalizing racism, and closely parallels the experience of Canada’s First Peoples. When recounting the blanket exercise to Christians in Japan, I was asked if this powerful teaching tool could be adapted to Japanese circumstances. Encouraged that such adaptations are already underway, I hope to consider this possibility with KAIROS.

**Dr. Bill McKelvie, Medical Advisor, Diocese of Hyderabad, Church of Pakistan, and Mrs. Sheila McKelvie, Interserve, Pakistan:** We have felt for a while that God was leading us back to Canada. In April 2018 we left Mirpur Khas, Pakistan, our home for 29 years. We had many farewell parties and we were touched by the love and appreciation expressed by so many. Leaving was very hard indeed. We have been working under the Church of Pakistan which is the largest Protestant denomination in Pakistan, an amalgamation of Anglican, Presbyterian and Methodist Churches. The Diocese of Hyderabad emphasizes outreach, mainly to the Hindu minority, which includes education and health ministries.

We will live in St. John’s, Newfoundland where Bill will be working full-time as a family doctor with Eastern Health. Sheila will continue as an active partner with Interserve, working with the International and Canadian Offices. Her duties are not finalized but International travel will be a part of her work.

In 2017–2018, Sheila continued to lead SYIS workshops (Sharpening Your Inter-Personal Skills) and Sunday School Teacher Training Workshops. She handed over her Pakistan Team Leader responsibilities in March 2018 and had time to mentor the new team leader. Sheila also visited partners in Murree, Islamabad and Lahore before leaving.

Over the past year, Bill continued seeing patients and helping SaCHA, the Sahara Community Health Association. He had also been the acting director of a local Christian NGO between December and March, which was going through some challenging times with financial issues and donor challenges.

We appreciate your prayers while we are in transition. We trust in the one who holds the future in his hands and we wait on his timing. We are confident the Son will indeed bring clarity!

**The Rev. Dr. Paul D. McLean, Bible Translation Adviser, The Presbyterian Church in Taiwan (PCT) and the Bible Society in Taiwan (BST):** The highlight this year was publication of the Ngudradrekai (or Dreokay) Bible: the indigenous language of 10,000 people in the southern mountains of Taiwan. It was in the 1950's that they first heard the Gospel from their Paiwan neighbours. By God's grace and with help from partners in Taiwan, Korea and Canada, the 2,300 page Ngudradrekai-TCV Bible was published on July 11, 2017. I was delighted that the Moderator, the Rev. Peter Bush, attended the celebration service for the new Bible. Peter brought greetings on behalf of the The Presbyterian Church in Canada, while I expressed gratitude for the dedication of the translation team. With God's Word in their own language, the 17 churches in the PCT's Ngudradrekai Presbytery plan to read through the whole Bible over the next two years.

In August, I participated in an intensive Translators Training Workshop run jointly by the United Bible Societies (UBS) and the Bible Society in Taiwan (BST). My indigenous teams plus other translators from Taiwan, Hong Kong, China, the Philippines, Myanmar, Tonga and Australia attended this meaningful learning event. I led sessions in both English and Mandarin on "Translating Figurative Language" and "Using Base Texts and Model Texts in Translating". In 2017 the UBS's specialized Bible translation software ParaText underwent major changes. I helped teams at the workshop upgrade their computers to the new version, and how to use checking tools in ParaText to improve the accuracy and quality of their translations.

The five indigenous teams I work with made good progress last year: (1) The Amis team and I have almost completed our revision of the 1997 Amis New Testament, Psalms and Proverbs. We hope to publish the revision in parallel columns with Today's Chinese Version in 2018. (2) I helped 78-year old, the Rev. Manias use new ParaText tools to check and improve his translation of the Bunun Bible. We hope to finalize the translation in 2018 then publish in 2019. (3) The Paiwan team and I have almost completed the 12 Minor Prophets. The Rev. Kualj began revising the 1993 Paiwan New Testament, while he and the team keep filling in gaps in the Paiwan Short Old Testament. We plan to publish in 2020. (4) The Pinuyumayan team has reviewed Matthew to Galatians. We hope to publish the New Testament in 2019, after we review for language consistency. (5) The Tayal team is making excellent progress as they add chapters that were abridged in their 2003 Tayal NT plus Short Old Testament. We hope to publish in 2020 or 2021.

Not everyone reads their Bible from a book, so I helped the BST upload the 2012 Hakka Bible and the new Ngudradrekai Bible to the UBS's Digital Bible Library.

In February, three Canadian Presbyterians, Ms. Lori Ransom, Ms. Carragh Erhardt and the Rev. Dianne Ollerenshaw, attended the PCT's international forum on mission. Afterwards, we toured around the island, meeting Bible translation teams, learning first-hand about our partnership with indigenous PCT churches, conversing with leaders in PCT institutions in Hualien, Tamsui and Taipei, and extending friendship, encouragement and prayers on behalf of The Presbyterian Church in Canada's congregations.

My sincere thanks to The Presbyterian Church in Canada, PCT, BST and UBS for supporting indigenous Bible translation work in Taiwan. Thanks to everyone who faithfully prays and supports me and our partners in mission through Presbyterians Sharing. May God bless you for your part in sharing the Good News of Jesus through Taiwan's indigenous languages.

## JUSTICE MINISTRIES

Staff Associate Secretary:	Stephen Allen
Program Coordinator:	Katharine Sisk
Healing and Reconciliation Program Assistant:	Carragh Erhardt (contract)

### INTRODUCTION

Justice Ministries collaborates with and assists congregations and courts of the church to respond faithfully to the justice imperatives of the gospel. The department does this by, among other things, encouraging theological reflection on justice issues; supporting and facilitating social justice initiatives and workshops in the church and with its courts and members; responding to questions about the church's policies on justice issues; engage in research and writing to assist the church speak prophetically on social justice issues and engaging with elected officials and decision-makers; and assisting the church in contributing to healing and reconciliation between Indigenous and non-Indigenous people, and in building new, strong and healthy relationships.

The Justice Ministries report is divided into 10 sections. They are:

- Healing and Reconciliation
- Overtures re Human Sexuality (This can be found in Sexuality Overtures report, p. 453-59)
- Opioid Crisis
- Ecology and Creation Care
- Genetics
- Forced Labour Protocol
- Poverty Reduction in Canada
- Ecumenical Partnerships
- Public Witness and Outreach
- Advisory Committees

### HEALING AND RECONCILIATION

#### **Responding to the Truth and Reconciliation Commission's Calls to Action**

The Truth and Reconciliation Commission of Canada (TRC) published 94 Calls to Action outlining how churches, governments and Canadians can address the legacy of the Indian Residential Schools system and participate in reconciliation. Several of the Calls to Action are directed to churches.

Visit [presbyterian.ca/healing/trc-calls-to-action](http://presbyterian.ca/healing/trc-calls-to-action) to learn about how the church is responding to the TRC's Calls to Action. The National Centre for Truth and Reconciliation has produced a monitoring tool to track progress on the Calls to Action. This tracking tool is available at [nctr.ca/research-pages.php#cta](http://nctr.ca/research-pages.php#cta). Contact Justice Ministries to share how your congregation is responding to the Calls to Action or to request Justice Ministries to lead a workshop with your church group.

#### **Call to Action No. 46: Covenant of Reconciliation**

Develop and sign a Covenant of Reconciliation and reaffirming the church's commitment to reconciliation...and support for a renewal of treaty relationships.

Recognizing traditional territories is one way to acknowledge treaty relationships. The 2016 General Assembly adopted a series of recommendations encouraging the courts of the church to acknowledge the traditional territory where they meet. (See A&P 2016, p. 381 and [presbyterian.ca/healing](http://presbyterian.ca/healing) for resources.)

Both Knox College and the national office dedicated plaques acknowledging the traditional territory the buildings rest on and also have on display framed copies of the confession.

#### **Calls to Action Nos. 46 and 49: Repudiate the Doctrine of Discovery and *terra nullius***

Repudiate those concepts that have been used throughout history to justify sovereignty over Indigenous lands and peoples.

The Doctrine of Discovery is an international legal construct that is based on the superiority of one culture over another and was used to justify claims of sovereignty by European nations over

Indigenous peoples and lands, especially during the period of early colonization of the Americas. The Presbyterian Church in Canada has not formally repudiated the Doctrine of Discovery, which the TRC has called the churches to do. Justice Ministries is consulting with church groups, including the National Native Ministries Council, as it prepares a statement to be considered by the General Assembly in 2019.

### **Call to Action No. 48: Implement the United Nations Declaration on the Rights of Indigenous Peoples**

Implementation of the principles outlined in the United Nations declaration in church practices and structures.

Section 3 of this call asks churches to engage in ongoing public dialogue and actions to support the United Nations Declaration on the Rights of Indigenous Peoples. Presbyterians advocated for the federal implementation of the United Nations (UN) declaration through an ecumenical campaign launched in March 2017 called “Let Justice Roll”. Presbyterians called, wrote to and met with their Members of Parliament to express their support for the UN declaration and Private Member’s Bill C-262, a bill that provides a legislative framework for implementing the UN declaration over a 20-year period. The bill passed second reading in the House of Commons in February 2018, and has been referred to the Standing Committee on Indigenous and Northern Affairs for study.

### **Call to Action No. 59: Ongoing Education**

Provide to our members ongoing education on the church’s role in colonization and Indian Residential Schools.

#### **Education Opportunities for Local Leaders**

Since 2017, over 175 Presbyterians have attended healing and reconciliation local leader training workshops. Many continue to lead their congregations, presbyteries and communities in learning about issues pertinent to reconciliation.

Justice Ministries hosted “Walking Together”, a youth local leader training workshop at Camp Kannawin, Sylvan Lake, Alberta, in May 2017. Twenty-one people ages 13 to 31 and six youth ministry leaders and ministers attended. Participants did the blanket exercise and discussed TRC’s Calls to Action.

Shirley Dufour, a social worker and grief and recovery specialist, shared her experience attending Presbyterian-run Birtle Residential School and her journey to healing. Grand Chief Wilton Littlechild (former Commissioner of the TRC), who was scheduled to speak but unable to travel because of severe weather, instead wrote to participants about his vision for peace and reconciliation over the next decade: “It is a bold vision but I know in my heart that with you as young leaders grounded in spirituality we have a very good chance.”

Justice Ministries is grateful to the Rev. Dianne Ollerenshaw (Director of Regional Ministries, Synod of Alberta and the Northwest) and the youth planning team: Lauren Cole, St. Andrew’s, Calgary; Noah Law, St. Paul’s, Eckville; James Osgood, Westmount, Edmonton; Lexi Sparrow, St. Paul’s, Eckville; and Zoë Say, Grace, Calgary, for their contributions in organizing and facilitating “Walking Together”. The Synod of Alberta and the Northwest, the Presbytery of Central Alberta and the Presbytery of Calgary-Macleod generously provided financial support for the workshop.

In September 2017, 38 Presbyterians attended the first National Gathering of local leaders in The Presbyterian Church in Canada involved in healing and reconciliation. Participants met at the Manresa Jesuit Spiritual Renewal Centre in Pickering, Ontario, to listen, share and inspire one another in the church’s reconciliation journey. Resource people for the gathering included:

- Jacob Charles, a drum and pipe carrier from the Chippewas of Georgina Island First Nation on Lake Simcoe, Ontario. Jacob opened and closed the gathering in a good way with drumming and singing.
- Dave Mowat, a historian from the Mississaugas of Alderville First Nation near Peterborough, Ontario.

- Ry Moran, Director of the National Centre for Truth and Reconciliation in Winnipeg, Manitoba, and member of the Métis Nation.
- Dr. Marlene Brant Castellano, Co-Research Chair for the Royal Commission on Aboriginal Peoples, Professor Emerita of Trent University, Officer of the Order of Canada and member of the Mohawks of the Bay of Quinte First Nation near Belleville, Ontario.

### **Calls to Action Nos. 73–75: Maintain Cemeteries**

With Indigenous groups and the federal government, support initiatives to provide a registry of children buried at schools, notify families and properly maintain cemeteries.

The Regina Indian Industrial School (RIIS) Commemorative Association, which includes members of First Church (Regina, Saskatchewan), successfully advocated for the cemetery at the Regina Indian Industrial School to be approved as a provincial heritage site on July 19, 2017. Dr. Douglas Stewart (member of the Healing and Reconciliation Advisory Committee and the RIIS Commemorative Association) published a book in October 2017 about the history of the Presbyterian-run RIIS. *The Regina Indian Industrial School (1891–1910): Historical Overview and Chronological Narrative* is available to order through Benchmark Press (benchmarkpr.ca). Justice Ministries is grateful for the work of the RIIS Commemorative Association in raising awareness about the school's history.

### **Supporting Indigenous Initiatives**

The First Nations Child and Family Caring Society of Canada organizes campaigns to promote the rights of Indigenous children, youth and families. The 2017 E.H. Johnson Award Recipient, Dr. Cindy Blackstock, is the Executive Director of the Caring Society. In her presentations in 2017 to the Women's Gathering and the General Assembly, Dr. Blackstock encouraged Presbyterians to participate in "Honouring Memories, Planting Dreams", an annual campaign in May and June that honours children who went to residential schools by planting "heart gardens". A heart garden is made by writing or drawing messages about reconciliation on hearts that are then "planted" on gardening stakes for the community to see. In 2017, Presbyterian congregations such as Nassagaweya (Campbellville, Ontario) and St. Mark's (Toronto, Ontario) planted heart gardens to demonstrate their commitment to honouring the legacy of residential schools and reconciliation. Visit [fncaringociety.com](http://fncaringociety.com) to learn more about "Honouring Memories, Planting Dreams" and other campaigns.

Church groups and courts of the church are encouraged to contact Justice Ministries' staff with stories about how they are supporting healing initiatives. These stories may be shared on the healing and reconciliation webpage and in the healing and reconciliation e-newsletter.

### **Healing and Reconciliation Seed Fund**

Since the Healing and Reconciliation Seed Fund<sup>1</sup> was established in 2006, the church has funded 87 initiatives totaling \$291,673. Eleven projects were approved by the Healing and Reconciliation Advisory Committee in 2017 for a total of \$18,000. A description of these initiatives is found on p. 375–76.

<b>Project</b>	<b>Congregation</b>	<b>Amount Approved \$</b>
Bimaadzwini: The Good Path Aboriginal Arts and Culture Partnership	St. Andrew's (Southampton, Ontario) Doon (Kitchener, Ontario)	1,400 2,000
Interfaith conference about the United Nations Declaration on the Rights of Indigenous Peoples	The Church of St. Andrew and St. Paul (Montreal, Quebec)	2,500
Story of Partnership Visit to Manto Sipi Cree Nation (God's River, Manitoba)	Vancouver School of Theology Burns and Knox (Erin, Ontario)	1,500 500
Wrapped in Tata't (Father's) Love Open Doors: Celebrating Canadian Heritage and Discoveries at Camp	Presbytery of Western Han-Ca Gracefield Christian Camp and Retreat Centre (Gracefield, Quebec)	3,000 2,500

Learning about Indigenous Culture	Tweedsmuir (Orangeville, Ontario)	1,500
Visiting the Woodland Cultural Centre	St. Andrew's (Barrie, Ontario)	500
Orange Shirt Day event	St. Andrew's-Chalmers (Uxbridge, Ontario)	1,000
Reconciliation and Expressive Arts Conference	Presbytery of Winnipeg	1,600

## Resources

Justice Ministries produced a timeline poster that highlights events in the church's relationship with Indigenous people from 1866 to 2017. Justice Ministries has large banners (10 feet long and 2 feet tall) that may be borrowed.

*Reconciliation Activities for Children* contains five activities for children aged five to eight years old and may be used in Sunday school, Vacation Bible School, camps, mid-week programs and at home with families. This resource is available for download at [presbyterian.ca](http://presbyterian.ca) or through Parasource Distributions.

## Outreach

Healing the wounds of the residential school system and colonization will take several generations. Educating children and youth in the church about treaties, residential schools and reconciliation is a priority of the healing and reconciliation program and supports Call to Action No. 59. Since the 2017 General Assembly, Justice Ministries' staff delivered 14 presentations, sermons and workshops about healing and reconciliation with presbyteries, congregations, youth groups, women's groups, Presbyterian camps and theological colleges.

Following the publication of *Reconciliation Activities for Children*, Justice Ministries contacted congregations and Presbyterian camps to promote the resource and offer additional training for volunteers or staff prior to using the resource.

Since the 2017 General Assembly, Justice Ministries has facilitated workshops with 3 youth groups and camps to encourage young adults in The Presbyterian Church in Canada to become reconciliation leaders in their communities.

On September 30, 2017, Carragh Erhardt (Healing and Reconciliation Program Assistant) led a one-day workshop for ten youth and seven youth leaders in the Presbytery of Brampton as a follow-up activity to the blanket exercise which took place on April 22, 2017. The focus of the workshop was being an ally to Indigenous people. To open the workshop, Jacob Charles (member of Chippewas of Georgina Island First Nation and CEO of First Nation Cultural Tours) gave a presentation about reserve life and politics. Stephen Pozios (Dixie Church, Mississauga, Ontario) shared reflections about his experience as a young adult on the healing and reconciliation tour at a workshop on reconciliation for youth in the Presbytery of Brampton on September 30, 2017.

## OVERTURES RE HUMAN SEXUALITY

This section of the Justice Ministries report is part of the joint report on sexuality found on p. 453–59.

### OVERTURE NO. 2, 2018 (p. 488)

#### Re: Resources to assist in responding to opioid crisis

Overture No. 2, 2018 was submitted by the Presbytery of Winnipeg and asks for a resource or resources to help congregations address the pastoral, theological, community support and social policy aspects of the opioid crisis.

#### Defining the Opioid Crisis in Canada

Canada's opioid crisis refers to the current overdose emergency caused by the use of fentanyl and other opioid-class drugs and has led to an unprecedented number of deaths. Some people struggling with addiction first access opioids as prescribed medical treatment, others access opioids through illicit channels. Regardless, Canada has the second highest (behind the United States) rate of opioid use per capita in the world. (Canadian Institute for Health Information)

## **About the Chemical Properties of Opioids, and Addiction to Opioids**

Fentanyl is a synthetic opioid or opiate. Natural opioids are derived from opium like morphine and codeine. Synthetic opioids include hydrocodone, oxycodone (brand name OxyContin) and fentanyl. Codeine is 0.15 times the strength of morphine. Fentanyl is 50–100 times stronger than morphine. Carfentanil is 10,000 times stronger than morphine.

Fentanyl has legitimate medical uses. Developed in the 1960s and used primarily to manage chronic pain, or to use in combination with other drugs for sedation during medical procedures, fentanyl is listed as an essential medicine by the World Health Organization.

Opioids work by mimicking the body's natural endorphins, the hormones that block pain messages to the brain. Public health experts note that opioids' powerful addictive properties literally change the brain of the person using the drug creating cravings and compulsive behaviour. The ability to choose to use, or not use, these drugs quickly disappears. (Thompson)

### **Lord, when did we see you addicted?**

"Lord, when did we see you addicted?" was an article in the December 2017 edition of *Sojourners* about the opioid crisis in the United States. The article frames compassionate loving care at the centre of harm reduction and community responses to what has become a deadly public health emergency.

Jesus' ministry was to and with people who were sick, dying, broken and poor. It was marked by touch, fellowship and healing.

In John 8, a man with leprosy approaches Jesus. People with leprosy were segregated. Leprosy was associated with being unclean. Patients were ostracized because of their illness. Far from being fearful of, or drawing away from this man, Jesus touches him. He spends time with him and then encourages him to be restored to community life. This parable challenges us to see and treat illness where we encounter it, and to treat those who are ill as beloved of our community, and worthy of care.

In Matthew 15, a Syrophenician woman with a sick and suffering daughter approaches Jesus. Jesus' response in Matthew 15 is quite different than his response in John 8. At first he does not acknowledge her. When she again tries to gain Jesus' attention, his disciples ridicule and send her away. Jesus says: "I was sent only to the lost sheep of the house of Israel." She is someone else's problem. Her persistence is finally rewarded: she knew that Jesus had the ability to help her sick child and she persisted in her mission to seek treatment for her child, finally getting the recognition and help she knew was needed. This parable teaches that we give care where and when it is needed.

In Mark 3:1–6, Jesus heals someone on the Sabbath, breaking Jewish laws. He does this publically and without shame.

The writer of Matthew ties judgment and redemption to exercising radical familiarity (to association, fellowship and kinship love) with people who may (or may not) fall outside one's normal sphere of concern. The author of Matthew writes "I was a stranger and you welcomed me, I was naked and you gave me clothing, I was sick and you took care of me."

Responses to the opioid crisis need to remove shame and stigmatism and address the suffering of people, caused by numerous factors that are often beyond the control of any one person, community or level of government and will only be effectively addressed when all parties work together to respond to a multi-faceted public health crisis.

### **Scope of the Crisis**

In 2016, there were an estimated 2,800 deaths in Canada associated with opioid overdose. Canada's chief public health officer, Dr. Theresa Tam, describes the roots of the crisis, "We are facing two different but overlapping issues: first, overdose deaths from prescription opioids and second, overdose deaths from illicit drugs laced with fentanyl or other synthetic opioids."

Prior to 1996, opioids were primarily prescribed to cancer patients and other patients suffering debilitating pain. In 1996 Health Canada approved OxyContin (oxycodone) to relieve moderate-to-severe pain. This decision was a watershed moment. Purdue Pharmaceutical, maker of OxyContin, launched a marketing campaign to promote the drug and generated \$31 billion USD

in revenue from sales in Canada and the United States. Doctors prescribed the drug for less severe conditions including backaches and fibromyalgia. In 2015 alone, doctors wrote enough prescriptions for one in every two Canadians.

### **Law Suits against Purdue Pharmaceutical**

Purdue was sued by several municipal and state governments in the United States. In 2007, Purdue pled guilty to criminal and civil charges that they misled government regulators, physicians and patients about the harms and dangers of the drug. (Salvaterra) The fine was \$634.5 million USD. The State of Alabama launched another case against Purdue in February 2018. A 2007 class action submitted to the Supreme Court of Nova Scotia claimed that the marketing of OxyContin in Canada was highly abusive and led to detrimental health outcomes for patients.

There were allegations that Purdue (and Abbott Laboratories Inc., the company that was involved in the distribution of OxyContin in Canada) engaged in marketing techniques which included paying costs and fees for doctors to attend pain management meetings and that pharmacists were advised that if they did not renew prescriptions of OxyContin for their patients, their patients would suffer. (Robertson and Howlett, Lexchin and Kohler) The class action also claimed that doctors who prescribed the medication were not initially informed about the serious risk of abuse and addiction with OxyContin ingestion. In Canada, Purdue will pay a \$20 million CAD fine with \$2 million allocated to provincial health providers, which, if approved by all courts, will settle a Canadian class action suit. (Lexchin and Kohler)

In 2012, Purdue removed OxyContin and replaced it with a more tamper-resistant alternative drug, OxyNEO. At the same time, provinces limited coverage of opioids in drug plans. When medically prescribed opioid sources were limited, the market for illicit opioids soared.

### **The Market for Illicit Fentanyl**

Since 2015, when the drug agency that oversees regulation in China added 116 synthetic drugs to its list of controlled substances – including fentanyl and other fentanyl-like substances – the manufacture of fentanyl became invisible. Science Magazine notes: “Chinese labs began altering the fentanyl molecule – easy for anyone with basic knowledge of chemistry and lab tools – so that they have created new, unregulated variants, some of them even more potent than the original.” (McLaughlin) Most illicit fentanyl in Canada is produced (illicitly) in China and smuggled into Canada. Fentanyl is odourless and tasteless. Because of this and because of the potency of small doses, it is not difficult to smuggle small packages in a variety of other imported goods. This has led to the widespread contamination of the illicit drug supply.

Overdose deaths from opioids have been rising steadily over the past decade but the current crisis was first recognized in western Canada. In December 2014, the Alberta government issued a province-wide warning to doctors about illicit fentanyl. In March 2015, Stand Off First Nation in Southern Alberta was the first community to declare a state of emergency related to fentanyl. In December 2015, Alberta’s Minister of Health allowed first responders to treat overdose victims with the fentanyl antidote drug, naloxone. In 2016, British Columbia’s Minister of Health declared a public health emergency because of deaths due to fentanyl overdoses.

Unlike the United States, Canada does not have a national system tracking fatal opioid overdoses. The public health danger stems from fentanyl’s potency and invisibility. It can be easily and undetectably cut into other drugs. People using illicit drugs may not know they are being exposed to fentanyl. Small and trace amount exposures can endanger the person consuming the drug as well as family, friends, first responders and other health workers assisting overdose victims. First responders and healthcare workers report increased stress and burnout from daily life-and-death urgent calls related to opioid overdoses. The emergence of Overdose Prevention Sites (OPS) speaks to the need to provide low barrier (stations that require fewer administrative procedures to set up and approve) spaces close to places where drugs are being used or shared in order to protect those who might not visit a supervised drug injection sites (SIS). They are also often seen as interim measures while federal approval for a SIS is being sought.

## **Responding to the Crisis**

### Frontline Responses

The Canadian Institute for Health Information reports a 20 percent increase in the past two years of Canadians admitted to hospital for opioid toxicity. For people who use non-prescription drugs, establishing safe or supervised drug injection sites reduces the number of fatalities and uses fewer health care resources in responding to people who overdose. The sites have sterile equipment, access to medical staff and health care, supervision and access to resuscitation and the antidote drug, naloxone. Sites can also be an entry point for people struggling with addictions to connect with addiction counselling and anti-withdrawal drugs. Sites offer greater protection and reduce risks for front-line workers such as first responders.

Often communities are divided in their opinions about supervised injection sites. Some think they encourage or enable drug addiction and criminality. Others say the focus is harm reduction, reducing the number of deaths and providing a necessary health service. As Dr. Christy Sutherland, a family physician who treats patients in Vancouver's Downtown Eastside, said, "People die less when you bring them inside and when you attach them to medical care... That's the outcome that we should be concerned about as physicians – not what it looks like to the public." (Canadian Press 2017)

### Church Responses

#### Callingwood Road Church, Edmonton

Claudette Young is an elder at Callingwood Road Church in Edmonton. During a family crisis nine years ago, she sought family supports for parents with children struggling with addictions. Finding no appropriate supports locally, she contacted an American group called Because I Love You (BILY) and started an Edmonton chapter, and is now its Executive Director.

BILY is a non-profit organization that creates spaces for families in crisis to meet with, and support, other families in crisis. There are no fees. Parents of children/teens and adults of all ages who are struggling with addictions, mental health, criminal activities, etc. come to share their stories and seek comfort, support and advice from other parents in similar circumstances. Groups are mentored by parent volunteers who provide support during, and outside of, weekly meetings. There is a facilitated youth group for teens and their parents. One focus of the youth program is to build self esteem and teach communication tools. Additionally, BILY operates a 24-hour hotline supported by volunteers. Callingwood Road Church provided funding and other support to set up a BILY group in Edmonton and continues to support BILY. Ms. Young reports that people in Parkland County (west of Edmonton), in response to the fentanyl crisis, requested a second chapter of BILY for their community and, in May 2017, a chapter of BILY in Parkland County was established, overseen by Ms. Young.

Ms. Young notes that hundreds of Albertans have died and are continuing to die every day, and that each of these individuals has value and worth. She encourages churches to take action: "You don't have to have a personal connection for this to be an issue in your community." She challenges church members to do what they can and to consider how church facilities can be used to support families in crisis.

#### Grace Church, Calgary

Roberto DeSandoli directs youth ministry at Grace Church in Calgary, a position he began in the summer of 2017. This downtown church is close to a youth shelter. Street youth congregate on church property. Grace's property manager often removes drug paraphernalia (e.g. needles). Mr. DeSandoli and Grace's staff interact with the youth on a daily basis.

Periodically there are tense moments between church staff and members of the homeless community (e.g. if they are asked to leave church property for engaging in inappropriate behaviour). After an overdose incident, Grace procured a naloxone kit and let the homeless community know that the kit is available in an emergency.

Seeking guidance from service-providing organizations in the community offered helpful information for ministry in this situation. Mr. DeSandoli reminds us that this ministry witnesses to the dignity and value of human life no matter what situation a person may be in.

### Saskatoon Native Circle Ministry

The Rev. Stewart Folster is the executive director of Saskatoon Native Circle Ministries (SNCM). SNCM's community deals with drug and alcohol addiction on a daily basis. The Rev. Folster reports that SNCM staff have been threatened with knives and guns, and with retaliation from gang members. Drug use in their community tends to be crystal meth, fentanyl and alcohol. Stewart Folster writes: "We have lost a lot of people from drug overdose and alcohol related illness and gang violence in the past few years. So pray for all of us in every mission and keep us in mind if there is any way you can help. God's blessings and peace."

### Winnipeg Inner City Missions

Winnipeg Inner City Missions deals with drug and alcohol addiction on a daily basis. The staff and volunteers minister to low income people, many of whom are Indigenous, and many of whom are also living with the legacy of residential schools. The Rev. Dr. Margaret Mullin, Executive Director, writes:

The drug and alcohol crisis is a part of our daily experience. People who attend the drop-in centre and church can be very volatile and sometimes violent. Staff and volunteers must have adequate personal capacity to deal with any crisis as it arises. Fentanyl is being laced into everything, it seems, and more people are dying from overdosing. Our people are dying out here and it is directly related to colonization and the residential school legacy. We bear witness that generational trauma is real and devastating.

### St. Andrew's Church, Thunder Bay

The Rev. Joyce Yanishewski is the minister at St. Andrew's Church in Thunder Bay, Ontario. The church is situated in downtown Thunder Bay. Members of the homeless community tend to congregate on or near church property and substance abuse is prevalent. The church set up a safe disposal site for needles. In November 2017, the church installed a custom gate with locks at the top of the sanctuary steps. The gate honours the architecture of the building, but also provides a barrier to the alcove that has consistently been used for unlawful and harmful behaviours. The combination of these actions has helped to reduced incidence of substance abuse and drug use on church property.

The Rev. Yanishewski connected with the district health unit and an agreement was reached to have a mobile nursing unit set up in the parking lot of the church twice weekly. This unit offers free health services to the community and is particularly important to the well being of the homeless population who can easily access the van for care.

She encourages churches to consider installing safe disposal bins on church property where public safety is a concern. She notes it is not just to collect needles from drug use, but can also be used to dispose of needles and lances from treating diabetes or other conditions that require the use of needles.

### Chalmers Church, London, Ontario

The Rev. John Bannerman is the minister at Chalmers Church in London, Ontario. He attended a talk given at King's University College in London by Dr. Chris Mackie, Medical Officer of Health for London Middlesex. Dr. Mackie's presentation noted the serious nature of the drug problem in London. The Rev. Bannerman writes: "I appreciated that Dr. Mackie spoke [of the need for] an ethic of love as we reach out to those who are addicted to opioids and other drugs and alcohol. I spoke with Dr. Mackie briefly following his presentation and I plan to invite him to speak at one of our Sunday church lunch events later this year."

### ARISE Ministry, Toronto

ARISE Ministry offers outreach, case management and spiritual care to individuals involved in the sex trade. ARISE is supported by the Presbytery of East Toronto and The Presbyterian Church in Canada. The Rev. Deb Rapport is Executive Director of ARISE.

The Rev. Rapport shared that in the summer of 2017, three people who were part of the community served by ARISE died from fentanyl-related overdose. Their loss is still being grieved by their community and ARISE staff.

Moss Park, located in the downtown east end of Toronto, has a safe injection site and has saved people's lives. Deb Rapport advises churches to learn more about safe injection sites and their role in reducing deaths related to the opioid crisis. ARISE ministry has naloxone kits. She encourages churches, and the wider community, to acquire a kit and be trained in its use. Kits are available for free in many provinces and public and community health centres can provide training using the kit. Access to naloxone saves lives.

She notes the need for churches to create safe spaces for all people to share their stories and struggles: "Someone may have a loved one struggling with addictions and feel they cannot share their grief and anxieties openly for fear of being judged."

#### Evangel Hall Mission, Toronto

Evangel Hall Mission (EHM) was founded by The Presbyterian Church in Canada and supports people living with homelessness, poverty and in isolation. It is located in the west end of downtown Toronto. EHM provides safe space, hot meals and support services to individuals who are homeless or who may be living in unstable conditions. Evangel Hall Mission operates an 84-unit apartment building serving 110 residents and assists people in finding housing and support to stay housed.

Some of EHM's clients, both drop-in participants and residents, are impacted by the opioid crisis. All frontline support staff and EHM management are trained to use naloxone and have taken overdose response training.

EHM provides referrals to doctors, counselors, addictions workers, mental health agencies and information about safe injection sites. A nurse is onsite two days per week. A doctor is onsite during "Out of the Cold" meals. EHM offers its clients and tenants one-on-one support and daily Narcotics Anonymous groups. EHM tenants also have opportunities for eviction prevention supports that include access to safe disposals for needles, etc.

EHM provides pastoral care for its clients including one-on-one meetings, group support meetings, worship and, when needed, memorial services.

EHM sits on the community advisory committee for the new safe injection site that is opening up at the Queen West Community Health Centre. EHM notes that this site is a five minute walk from EHM and will be a very important resource to many EHM clients. EHM was invited onto the community advisory committee because of its pre-existing relationship with Queen West Community Health Centre. The advisory group provides input and advice on identifying benefits and risks to the community, as well as how to make the site effective for people who use it.

EHM says "As a Presbyterian mission, we are proud to be an important part of the community response to the crisis, and to follow in Jesus' footsteps to serve those most in need."

#### Queen Street East Church and South Riverdale Community Health Centre, Toronto

Across Canada, community health centres provide primary health care. They also function as community hubs, advocating for healthy public policy, encouraging community participation and initiating health promotion programs. Community health centres provide frontline care and a response to public health emergencies. Within the network of these centres, there are staff with longtime expertise in working with communities and populations who are marginalized and vulnerable to health and social crises including people struggling with substance use.

South Riverdale Community Health Centre (SRCHC) is in southeast Toronto and is located beside Queen Street East Church. They are long-time neighbours and have an established relationship.

SRCHC focuses its services on the particular needs of vulnerable populations including people who are poor, precariously housed and struggling with mental health and/or substance use; have multiple chronic health conditions; and are newcomers to Canada. Because some of SRCHC's clients struggle with substance use issues, SRCHC is focused on building trust with and keeping people alive as the core of the non-judgmental service and approach embedded in harm-reduction and other programs. The ultimate goal is to instill

hope and personal agency, and to address internalized and generalized stigma by reinforcing the value, rights and dignity of each person. The centre is often a first point of connection for other health and social services.

SRCHC opened a safe consumption site in November 2017, after navigating a three-year governmental process for approval. This is now part of the longstanding harm reduction program which began as a needle distribution service 20 years ago to reduce the risk of infectious disease transmission (such as Hepatitis C) and in so doing promotes safer, healthier communities. More than 3,000 people use the centre's harm reduction services annually.

“We need to recognize that stigma kills” notes Lynne Raskin, SRCHC's Executive Director, while speaking about the harmful patterns of shame and secrecy that too often prevent people who struggle with substance use and other stigmatizing social issues from connecting with other people and public services. The goal of this work, she emphasizes “is to keep people alive and as healthy as possible so they can continue to make choices in their lives”.

Community health centres are in communities across Canada. They are community-governed, connect with their local communities, are welcoming and are excellent resources and community allies.

#### Knox Church, Vankleek Hill

Vankleek Hill is in Ontario, half way between Ottawa and Montreal. Mr. Verne Gilkes, church elder, is a retired police officer and has noted that while no one in the community has died of an overdose yet, he is concerned about the opioid crisis. After having a conversation with his minister, the Rev. James Douglas, Mr. Gilkes contacted the Eastern Ontario Health Unit and first responders groups, and is setting up a public event about the opioid crisis.

### **Government Responses**

On November 19, 2016, federal, provincial and territorial Ministers of Health, along with community organizations, issued a Joint Statement of Action to Address the Opioid Crisis. The statement was a commitment to improve harm reduction measures including increased access to naloxone, reviewing better treatment options for patients, information sharing and sharing best practices between public health and medical professional agencies (including prescriber and regulatory bodies), and increasing public outreach and awareness. Other aspects of the agreement differ according to jurisdictional purviews (e.g. the RCMP will have different priorities from provincial governments).

Community frontline agencies continue to emphasize the need for access to naloxone and supervised consumption sites. The Government of Canada is reviewing more than a dozen applications for sites across Canada.

### **Additional Information about Supervised Injection/Consumption Sites**

Public health experts advocate for a harm-reduction approach to the opioid crisis. Part of a harm reduction framework includes supervised consumption sites. Some of the public perceptions of these sites were outlined earlier in this report. Scientists at Toronto's St. Michael's Hospital and the University of Toronto conducted a Toronto and Ottawa Supervised Consumption Assessment Study. (Bayoumi and Strike) They concluded that supervised injection/consumption sites could save lives by reducing infections, preventing overdoses and more effectively encouraging people with addictions and connecting them to additional health services and treatment. The study and its conclusions were published in 2012, before the deadly impacts of illicit fentanyl were fully realized. Since that time, and as a direct response to the opioid/fentanyl crisis, beginning in May 2017, the Government of Canada has approved 29 applications for safe consumption sites in Alberta, British Columbia, Ontario and Quebec. Information about this may be found on its website: [canada.ca/en/health-canada/services/substance-abuse/supervised-consumption-sites](http://canada.ca/en/health-canada/services/substance-abuse/supervised-consumption-sites).

An evaluation of the first and longest running permanent safe consumption/injection site in Vancouver estimated that the site saved healthcare money because of fewer overdoses and lower rates of injection-related diseases reduced hospital visits. The site also increased access to methadone treatments. (Bayoumi and Zaric)

One of the conclusions to be drawn from researching the scope and scale of the opioid crisis is that it is not a problem of any one particular group. People in urban and rural communities, of many different backgrounds, from different social and economic groups, struggle with addictions to opioids. In a situation of crisis, we must focus attention on emergency response as well as long term solutions with a focus on saving as many lives as possible.

### **Additional Information on Purdue's Marketing of OxyContin and How Drug Marketing is Regulated in Canada**

It is the responsibility of the government to regulate and ensure that drug products available in Canada are safe and do what pharmaceutical companies say they do. Government and other regulators also oversee how drugs are marketed. Prescription drugs cannot be marketed in Canadian media, except in industry related publications such as medical journals. The Pharmaceutical Advertising Advisory Board (PAAB) is an independent and not-for-profit organization funded on a fee-for-service basis. PAAB has a preclearance from Health Canada for advertising directed to healthcare professionals through outlets such as medical journals, but prescription drugs can be advertised to the public in the United States and these advertisements reach Canadians through American broadcasters and publishers.

### **The Regulatory "Grey Area" of Drug Marketing**

Since 2000, the University of Toronto has organized a week-long course in pain management for its Health Science students. Between 2002 and 2006, the course was funded by unrestricted educational grants from four pharmaceutical companies, including Purdue. Until 2010, students were given a book on pain management produced by Purdue. An unpaid speaker for the course was on Purdue's speaker's bureau. (Lexchin and Kohler)

There is no national body that regulates interactions between physicians and the pharmaceutical industry. The Canadian Medical Association's "Guidelines for Physicians in Interactions with Industry" are voluntary guidelines.

Each province and territory has medical regulatory authorities. In Ontario, for example, this is the College of Physicians and Surgeons of Ontario (CPSO). Regulatory authorities have the mandate to protect patients and the authority to oversee, investigate and discipline its members. The CPSO has guidelines on physicians' relationships with the pharmaceutical industry.

### **What Can You Do?**

- If you have concerns about your personal, or a loved one's, use of prescribed opioids, talk to a doctor. Be informed about risks related to habit-forming drugs, addiction and risks associated with concurrent benzodiazepine or alcohol use.
- If a family member or friend is using opioids and is at risk of an overdose, consider getting a naloxone kit and be trained in its use. Encourage your loved one never to use drugs alone. Caution any loved ones about the dangers of using any illicit drugs and the risk of opioid poisoning.
- Find out what your community's plan is to address opioid use and look for ways to support it.
- Support your community's drug strategy if one exists.
- Talk to your community's public health official. Find out if your community is considering hosting a safe consumption site. Ask how you can become involved.

### **In Church Life**

- Introduce the topic of substance use, addiction, and related issues, in your church. Talk about these challenges. Pray about them. Provide educational materials, such as the resources listed in this report, and other resources. Do not remain silent. Ask questions. Talk to each other and talk to community organizations. Host community conversations.
- Encourage church members to question doctors when pain medications are prescribed. This is not about questioning whether someone needs pain medication. The focus is on patient education and care. Ask about side effects, whether medicines have habit-forming qualities, and how long to stay on pain medications.
- Educate your congregation about the risks of keeping unused medications. Most pharmacies will take back unused prescription medication for safe disposal.

- Host circles and support groups for people struggling with addiction and their families and friends. These circles should be facilitated by experienced volunteers or paid professionals. One way to do this is to contact Narcotics Anonymous about hosting one of their groups; many churches already do this.
- Compile contact information to programs and services for people in crisis. Ensure church leaders have access to this information.
- Find out if there is a community health centre in your community. Learn about its work and find ways to support it. You can find information on the website of the Canadian Association of Community Health Centres (cachc.ca). Provinces will also have provincial associations.

### **Pray**

- Pray for people with substance use disorders who may be struggling with addiction or mental health problems; for members of their families; for ministers, counsellors, first responders and other health care providers who provide care for people struggling with pain, trauma, mental illness and addiction.

### **Educate**

- Examine and address your own prejudice towards people who use drugs. Refrain from using words that dehumanize them. They are people with addictions, not addicts or drug abusers.
- Find community groups responding to the opioid crisis and support their work.
- Start a public conversation. Contact your local public health official for resources and information about opioid use. Host a public information event.

### **Read**

- “Lord, when did we see you addicted?” in the December 2017 edition of *Sojourners* for information about church responses to the opioid crisis in the United States.
- *The Globe and Mail* articles “How Canada got addicted to fentanyl” and “How a little-known patent sparked Canada’s opioid crisis” to learn about the growth of opioid use in Canada and Purdue Pharmaceutical’s role in the Canadian opioid crisis. These articles are available on *The Globe and Mail*’s website at [theglobeandmail.com](http://theglobeandmail.com).
- Do a web search on “church responses to the opioid crisis”. Many faith organizations have additional resources and suggestions.

### **Advocate**

- If your community is applying for either a temporary overdose prevention site or a more permanent supervised injection site, find out how you can help to support this, as well as other efforts to expand harm reduction services.
- Advocate for stigma-free access to pain management, community withdrawal programs and rapid access treatment services in your community.

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

That the Moderator write to the federal and provincial Ministers of Health affirming the decisions to approve safe consumption/injection sites as a life-saving measure in the opioid crisis in Canada.

#### **Recommendation No. 6** (adopted, p. 13)

That the Moderator write to provincial Ministers of Health inquiring about their plans to improve access to and funding for addiction treatment services.

#### **Recommendation No. 7** (adopted, p. 13)

That the Moderator write to the federal Minister of Health asking that Health Canada to 1) set stronger print marketing regulations for drugs with habit-forming properties that have a high level of potential for abuse and 2) provide procedures for medical professionals to register complaints with Health Canada about prescription drug print ads.

#### **Recommendation No. 8** (adopted, p. 13)

That the Moderator write to the federal Minister of Health affirming Health Canada’s decision that warning stickers will be mandatory with all dispensed prescription opioids as will a handout for patients.

**Recommendation No. 9** (adopted, p. 13)

That the Moderator write to the Canadian Medical Association inquiring how the association assesses the impact of its voluntary “Guidelines for Physicians in Interactions with Industry”.

**Recommendation No. 10** (adopted, p. 13)

That the Moderator write to provincial and territorial medical regulatory authorities (Colleges of Physicians and Surgeons) inquiring how they assess the impact of their policies and guidelines for physicians’ interactions with the pharmaceutical industry.

**Recommendation No. 11** (adopted, p. 13)

That congregations assess the need to keep a naloxone kit on church property, ensuring that staff and/or volunteers are properly trained in its administration (if a kit is procured) as a life saving, harm reduction measure.

**Recommendation No. 12** (adopted, p. 13)

That congregations assess the need for safe disposal sites on church property, as a harm reduction measure.

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

That congregations wishing to learn more about responses to the opioid crisis in their community be encouraged to contact their local Medical Officer of Health, Public Health Office or their community health centre.

**Recommendation No. 14** (adopted, p. 13)

That the above report and recommendations be the response to Overture No. 2, 2018 re resources to assist in responding to the opioid crisis.

## **ECOLOGY AND CREATION CARE**

### **Report on the 2017 General Assembly’s Carbon Footprint**

The 2009 General Assembly adopted an additional motion requesting information on the cost of holding a carbon neutral General Assembly. In response to this motion, Justice Ministries noted this is not possible because calculating the full carbon footprint of the General Assembly is not possible. Justice Ministries cannot, for example, calculate the energy used to power the General Assembly venues, or emissions from food and waste generated by the General Assembly participants. Instead, the 2010 General Assembly adopted a motion to calculate the carbon emissions for the General Assembly participants based on air and ground travel to symbolically reflect the ecological cost of meeting. The General Assembly also adopted the recommendation that the information on the General Assembly’s carbon footprint be used to “assist the church in developing policies and strategies that will reduce the General Assembly’s carbon footprint.” (A&P 2010, p. 36)

In 2017, the General Assembly participants drove 122,774 kilometres producing approximately 22,800 kg of CO<sub>2</sub>e. 115 participants flew, emitting 116,512 kg of CO<sub>2</sub>e.<sup>2</sup> The total emissions for 326 participants of the 2017 General Assembly is 139,912 kg of CO<sub>2</sub>e, an average of 429 kg per person (0.429 tonnes).

### **Why Monetize the General Assembly’s Carbon Footprint?**

A carbon tax monetizes greenhouse gas emissions (GHG). The objective is to incentivize actions and activities that reduce GHG emissions. The less emitted, the lower the fee. Conversely, money generated may be invested in actions and activities that assist people to respond to the increasingly dangerous and expensive costs of climate change.

A carbon tax does not reduce the carbon footprint of the General Assembly. The only way to do that is to reduce the amount of travel to the General Assembly. It is also different than a carbon offset. A carbon offset is a credit for greenhouse gas reductions achieved by one party that can be purchased and used to compensate (offset) the emissions of another party. For example, renewable energy companies, such as wind or solar, can create carbon offsets by displacing fossil fuels. There are other types of offsets, including those that absorb carbon dioxide from the atmosphere.

The purpose of this report is to recognize the ecological cost of meeting, and the church’s contribution to climate change. It is also to acknowledge that those who have contributed the least

to climate change are disproportionately affected by the impacts of climate change and are, often, the least able to adapt to climate change.

With this rationale in mind, the following is a proposal for the development of a creation care levy.

### **What are the Consequences and Costs arising from Climate Change?**

For people in the Global South, and the North (Arctic region), the impacts of climate change are not future threats, they are present dangers, some with catastrophic impacts. Droughts kill crops and reduce access to water for animals and people. Extreme weather events (e.g. hurricanes) increase in frequency and intensity. Rising sea levels threaten the existence of island nations such as the Maldives and Vanuatu.

Melting ice threatens the survival of Northern peoples. Sheila Watt-Cloutier, a Canadian Inuit and Order of Canada recipient, brings attention to the deadly impact of climate change on the lives and traditions of her people:

The weather, which we had learned and predicted for centuries, had become *uggianaqtuq* – a Nunavut term for behaving unexpectedly, or in an unfamiliar way. Our sea ice, which had allowed for safe travel for our hunters and provided a strong habitat for our marine mammals, was, and still is, deteriorating. I described what we had already so carefully documented in the petition: the human fatalities that had been caused by thinning ice, the animals that may face extinction, the crumbling coastlines, the communities that were having to relocate – in other words, the many ways that our rights to life, health, property and a means of subsistence were being violated by a dramatically changing climate. (Cloutier, Right To Be Cold)

The costs of global warming are increasing. The size and intensity of forest fires are likely to grow. A study by Rafat Alam, an economist at MacEwan University in Edmonton, estimated that the direct and indirect costs of the Fort McMurray fire in 2016 were \$9.9 billion. This included the costs of repairing and replacing buildings and infrastructure, the initial estimates of indirect costs, such as environmental damage, lost timber and medical treatment for residents and firefighters. Alam recommended that municipal and industrial planners take into account the costs outlined in his report as they develop policies and programs which consider the vulnerability of communities to the increasing probability of catastrophic fires.

British economist Nicolas Stern prepared a groundbreaking report on the economics of climate change in 2006. He concluded that the cost of inaction could range from 5% to 20% of the global Gross Domestic Product (GDP) and estimated that 1% of the global GDP is needed to tackle climate change. In 2008, he increased this estimate to 2%. The impact of the Stern Review was to introduce economics (with specific expense figures) into the discussion about climate change.

The 2017 General Assembly received and adopted a narrative report (with no recommendations) about monetizing its carbon footprint. It is helpful to note that the 1991 General Assembly adopted a report indicating that the reduction in fossil fuel use in order to limit carbon dioxide emissions that contribute to global warming, needs to be a Canadian priority and that funding of research and development of clean, renewable energy resources must be increased by redirecting it away from conventional fossil fuel and nuclear energy recognizing that monetizing carbon can provide resources to address climate change. (A&P 2017, p. 387; A&P 1991, p. 258–89)

### **Why consider a Creation Care Levy**

In Luke 19:1–10, Jesus encounters Zacchaeus, a chief tax collector. As a tax collector Zacchaeus would have been seen as someone who made money at the expense of people in his community. As a chief tax collector, he would have had people in his employ who would have done the same. Zacchaeus would have had a “cut” of this as well. Zacchaeus aided and abetted the financial extortion of his fellow community members. As a tax collector for the Roman Empire, he would have been seen as being complicit with Roman rule; an oppressing force for the Jewish people. That Jesus would single him out and ask for a dinner invitation would have been a very unpopular choice. Why would Jesus do this?

In response to his encounter with Jesus, Zacchaeus shows remarkable penitence. He pledges to give half his wealth to the poor and to pay back to each person he extorted four times what he stole. Why would Zacchaeus do this?

The World Bank reports that the average Canadian emits approximately 15,100 kg of CO<sub>2</sub> annually while the average person in India emits 1,700 kg. The Stern Review quantified the economics of climate change. It also stated that the ethics of adaptation implies strong support from the “rich countries to the most vulnerable”.

The Accra Confession was adopted by delegates of the World Alliance of Reformed Churches (now called World Communion of Reformed Churches) in Accra, Ghana, in 2004, based on the theological conviction that economic and environmental injustices require Reformed churches to respond as a matter of faith in the gospel of Jesus Christ. “Being faithful to God’s covenant requires that individual Christians and the churches take a stand against current economic and environmental injustices... [We are called] to hear the cries of people who suffer, and the woundedness of creation itself, over-consumed and under-valued by the current global economy.” (World Alliance of Reformed Churches)

Published in 2004, the Accra Confession envisions a prophetic role for churches in creation care. It outlines these principles: 1) Justice is a matter of faith; 2) The unity of the church is critical (recognizing a context of globalization where issues can divide churches in and across countries); 3) The church stands in solidarity with persons who are suffering and struggling. (World Alliance of Reformed Churches, p. 1)

The encounter between Jesus and Zacchaeus reveals how a tax collector who has harmed his neighbours recognizes a responsibility to pay for the harms done and to prioritize care for vulnerable people as a focus for reparation. What does Jesus hear from the voices of peoples and ecosystems groaning under the destructive forces of climate change? Would an encounter with Jesus in the midst of this suffering call us to actions of reparation for the harms done?

Genesis 2:15 invites us to “keep” the Garden of Eden. *Shamar*, Hebrew for “to keep”, is an act of protection and care-giving. It is the same word used in the blessing “may the Lord bless you and keep you”. (Numbers 6:24) Humankind is blessed, and bound, by God to care for, not to dominate or own, creation. The Bible portrays God as the source and sustainer of life (Isaiah 40:28–29), shepherd (Ezekiel 34:15), creator and provider (Psalm 104) and compassionate liberator (Exodus 3:7–8). Our care for creation must reflect God’s care. (Living Faith 2.4.1)

If a carbon tax leads to action and activities to reduce carbon emissions, a creation care levy is an acknowledgement of the ecological cost of meeting and tangibly demonstrates creation care.

### **How could a Levy be Set Responsibly?**

Systems and rates of carbon taxation vary widely. Alberta’s carbon tax is \$20 per metric ton. British Columbia’s is \$30 per ton. Ontario and Quebec initiated cap-and-trade programs that cost carbon at approximately \$19.40 per ton. (Tasker) Other provinces are still working on a plan, or have rejected the Canadian government’s requirement that provinces establish carbon taxes.

Other countries have set higher costs. The cost in Finland in 2013 was \$48 CAD per ton. In Norway the prices vary across sectors. The highest taxes, set at \$70.75 CAD in 2016, are paid by the oil and gas sector because they are the highest carbon emitters. The Stern Review, calculated into today’s figures, puts a cost on carbon at \$85 USD per ton. (Kahn)

A Presbyterian creation care levy of \$20 per ton (comparable to rates in Alberta, Ontario and Quebec) would total \$2,798. A levy of \$35 per ton (for comparison) is \$4,665. A levy of \$70.75 (comparable to Norway’s rates) is \$9,834.25.

There is a strong case to be made that the historically (since the Industrial Revolution in the 1800s) high-emitting countries in the Global North have a burden of responsibility for harms (and costs) from climate change that fall disproportionately on the Global South. As a church, can we encounter Jesus in the groaning of God’s earth and peoples? This is a moment of public witness. Responding to climate change is a choice. Not responding to climate change is also a choice. Both have profound faith dimensions.

This report recommends that the General Assembly set a creation care levy at \$20 per metric ton of CO<sub>2</sub>e, based on the carbon emissions from air and ground travel by the General Assembly participants (commissioners, young adult representatives, student representatives, staff and resource people).

### **Who will Pay the Creation Care Levy?**

Determining who pays the ecological cost of holding the General Assembly is a challenging question. The cost of the General Assembly is covered by Presbyterians Sharing, with the cost of commissioner meals paid by presbyteries. The costs for resource people sent by committees and agencies are paid out of budgets funded by Presbyterians Sharing.

This report recommends that a creation care levy be averaged per person (so that participants traveling longer distances are not unfairly penalized). The cost per person, based on the 2017 General Assembly, carbon footprint is \$8.58. This report recommends that each presbytery pays the levy for their commissioners and that Presbyterians Sharing, through the operating budget of the committee or agency that sends them, pays the levy for staff and resource people. If approved, the levy would take effect at the 2019 General Assembly.

### **Who will the Levy Help?**

Rooted in the Accra Confession's principles of church unity and solidarity with persons who are suffering and struggling, this report recommends that the creation care levy be directed to our partner through PWS&D – the Canadian Foodgrains Bank's Climate Fund. This fund supports Canadian Foodgrains Bank partners who are working with smallholder farmers on techniques to adapt to climate change.

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

That a creation care levy of \$20 per metric ton based on the carbon emissions of ground and air travel for the General Assembly participants be established to take effect at the 2019 General Assembly.

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

That the levy be averaged (per General Assembly participant) and that presbyteries cover the cost of their commissioners and Presbyterians Sharing covers the cost of staff and resource people through the budget of the committee or agency that sends them to the General Assembly.

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

That the creation care levy be pledged to support the Canadian Foodgrains Bank's Climate Fund.

## **GENETICS**

### **Faith and Life Sciences Working Group – Canadian Council of Churches**

[councilofchurches.ca/biotechnology](http://councilofchurches.ca/biotechnology)

The Faith and Life Sciences Working Group is an initiative of the Canadian Council of Churches (CCC). The working group was established by the council in 2000 and until 2017, it was called the Biotechnology Reference Group. Members of the working group learn about some of the emerging technologies, reflect on the theological and ethical implications of these technologies, publish educational resources and bring recommendations to the Governing Board of the CCC.

One emerging technology is called synthetic biology. In order to understand synthetic biology better, the Faith and Life Sciences Working Group co-hosted with the World Council of Churches a three-day conference in Toronto in November 2017 called "Redesigning the Tree of Life: Synthetic Biology and the Future of Food".

### **What is Synthetic Biology?**

If genetic engineering is genetics 1.0, then synthetic biology is genetics 2.0. Synthetic biology is not one technique but includes various techniques. It brings together biology, computer science and engineering and can involve the redesigning and reassembly of biological systems, that is creating new life forms. (Hutson, Thomas)

### **Potential Applications**

Synthetic biology is intended to create novel life forms with the potential to use them for cleaning oil spills and other energy related applications; creating flavours, foods and fragrances; in manufacturing and medical interventions. There are also potential military applications.

### **The Case of Vanilla**

Synthetic biology could affect up to 100 flavours and foods. One example is vanilla. It is grown by thousands of small-scale farmers in Comoros, Madagascar, Reunion and Mexico. Growing vanilla is labour intensive. Natural vanilla is derived from the fruit of vanilla orchids. The process of pollination varies. In Madagascar, each flower is hand pollinated and the seed pods are harvested, sorted and cured because there are no natural pollinators. This is not the case in Mexico, where pollination is done by birds and insects. Organic vanilla makes up between 1% and 2% of the global market in vanilla. Most vanilla used by consumers is imitation or artificial.

In synthetic biology, vanilla flavour is made when a new synthetically constructed genetic code (that includes altered copies of human genes) is typed into a computer, printed out from a DNA printer and inserted into yeast. Through a fermentation process, the synthetically engineered yeast then biosynthesizes vanillin and other compounds found in vanilla flavour. This is done in industrial vats of sugar. (ETC Group, “Vanilla”)

Imitation or artificial vanilla, which most consumers use, is the result of a chemical process and is an extract containing vanillin, made either from guaiacol (an oily yellow liquid with a penetrating odour, obtained by distilling wood tar) or from lignin, a byproduct of the wood pulp industry.

Evolva is a Swiss company that synthetically engineers vanillin. Evolva and its partner International Flavours and Fragrances, assert that their product is the result of natural processes and should be considered natural, even though the process involves genetically engineered organisms.

There is a growing consumer demand for organic products like vanilla. If Evolva’s vanilla flavour produced through synthetic biology is marketed as a natural product, what impact will this have on small-scale farmers and the eco-systems these farmers care for? Perhaps products should be labeled as organic or labeled produced through synthetic biology. This option is not currently available to consumers. Vanilla produced through synthetic biology is now available in the United States and is marketed as a natural product.

### **Reducing Cases of Malaria Illnesses and Deaths**

There are potential medical applications of synthetic biology. One application could reduce the number of people who suffer from and who die from malaria. While increased prevention and control measures have led to a 29% reduction in malaria mortality rates globally since 2010, in 2015, there were still some 212 million malaria cases and an estimated 429,000 malaria deaths. Sub-Saharan Africa carries a disproportionately high share of the global malaria burden. In 2015, 90% of malaria cases and 92% of malaria deaths were in sub-Saharan Africa. (World Health Organization)

Research is currently being done on the mosquito species that transmits malaria in sub-Saharan Africa. Using a process of synthetic engineering called gene drive, a research team at Imperial College in London inactivated the genes involved in egg production in female mosquitoes. As a result of gene drive, this new trait would be passed down to succeeding generations and the mosquito population would drop. It is not clear if this would eliminate the species, nor is it clear what impact releasing this mosquito into the eco-system might have. (Ledford and Callaway, Callaway)

If this worked, thousands of people would be spared the suffering and deaths caused by malaria, but some of the research indicates that the infertility mutation is not passed down to every generation. It is not foolproof. (Callaway) The Gates Foundation is a major funder of the research into using gene drives in mosquitoes.

### **What is Gene Editing?**

For example, how would gene editing apply to a mosquito? Through a gene editing process known as CRISPR, a genetic sequence is inserted into a mosquito that not only prevents it from hosting the malaria parasite but also includes a copy of the same CRISPR “search and replace” code. A scientist described CRISPR as a molecular scalpel that is used to cut and edit any DNA sequence in any genome. Scientists now are researching encoding this “molecular scalpel” in the genome along with the change scientists are trying to make. Now, whenever the original DNA sequence

reappears – for instance, in the genes of offspring after mating with an unmodified mosquito – that embedded code would search out the original genes that support the malaria parasite and replace them with the new modified genes. (Nuffield Council on Bioethics) Controversy remains about how precise CRISPR is and how many off-target effects and mutations it produces.

### **Some of the Potential Risks**

#### **Small-Scale Producers**

Synthetically produced vanilla flavour could have a devastating impact on small scale vanilla producers. Synbio saffron and stevia (alternative to sugar and sweetener substitute) are some of the other crops grown in the Global South that could be affected by products made through synthetic biology.

#### **Unintended Consequences**

Gene drives aim to bypass evolution and force a chosen trait to be inherited by close to 100% of offspring in the wild. Will this work? It has yet to be tested outside of labs. Field trials of gene drive mosquitoes have been proposed in the near future in sub-Saharan Africa. It is unclear if and how consent of the local population has been attained.

What are the risks of releasing organisms or a species with a gene drive? We do not know what the unintended consequences are on the species itself or on the eco-system. Eradicating an invasive species might open up the possibility for the expansion of another invasive species which may carry diseases, affect pollination or in some unintended manner threaten biodiversity.

Furthermore, the species with the altered genes might spread to places where the species is not invasive but is a natural part of the ecosystem.

For example, there might be a region with an invasive weasel population that could not be controlled through hunting or poison baits. What if the engineered weasel moves to an environment where the weasel is not invasive but in its native habitat and mates with other weasels? Critics worry that this could eradicate a species. (Zimmer)

#### **Potential Military Applications**

There are also potential military applications. Releasing an engineered gene drive into agricultural fields could attack a country's food production. Through gene drives, mosquitoes could be engineered to spread lethal toxins in their bite.

One of the major funders in the United States is the Department of Defense through its Defense Advanced Research Projects Agency (DARPA). DARPA has provided \$100 million in funding research of gene drives, making the Department of Defense one of the largest funders of gene drives in the United States. (ETC Group, "Gene Drive") DARPA says it funds research into gene drives because the advances in the technology have not been matched by advances in the biosafety and biosecurity tools needed to protect against potential harm, if such technologies were accidentally or intentionally misused. Further no data exists on how such technologies would actually function in the far more complex world. (CBC Radio)

### **Convention on Biological Diversity**

The Convention on Biological Diversity was officially adopted by the international community in 1993. Canada is a signatory to the convention.

The Convention on Biological Diversity was inspired by the world community's growing commitment to sustainable development and attempts to promote the conservation of biological diversity, the sustainable use of its components, and the fair and equitable sharing of benefits arising from the use of genetic resources. (Convention on Biological Diversity) Synthetic biology has been under discussion at the convention for over six years. It is the international body most directly considering the implications of synthetic biology.

In July 2018, the Subsidiary Body on Scientific, Technical and Technological Advice, a committee within the convention, will meet in Montreal. The agenda for this meeting will include synthetic biology and whether global policies are needed to oversee synthetic biology.

## **Canada and Synthetic Biology**

The Government of Canada regulates synthetic biology products based on what the product is, not the techniques used to make it. So for example an animal feed developed via synthetic biology would be regulated under the Feeds Act the same as any other animal feed. Industry would submit required safety data and if approved, the product would then go to market, without any label indicating the use of synthetic biology and with no further follow-up.

Canada has consistently stated at the Convention on Biological Diversity that it has no concerns about the products of synthetic biology as synthetic biology is itself neutral and products only need to be evaluated on a case by case basis.

Canada currently opposes any moves to have gene drives placed on a moratorium and has not indicated any plans to develop new policies to regulate gene drives.

Canada's submission to the Convention on Biological Diversity reports that "no specific research, cooperation or activities have been identified by federal government departments on the benefits and potential adverse effects of organisms, components or products of synthetic biology on biodiversity". The submission does acknowledge that one of the risks of synthetic biology organisms, components and products is the unintended release outside of a target area/ecosystem with unforeseen second and third order impacts on biodiversity and local flora/fauna but notes this is not unique to synthetic biology and can also occur with naturally occurring organisms (invasive/alien species). (Convention on Biological Diversity, "Notification")

## **Some Initial Reflections**

This is not a comprehensive report on synthetic biology. At this point in time, it is premature to either accept or to reject synthetic biology. This emerging field along with others such as Artificial Intelligence will bring profound changes that cannot yet be anticipated. The challenge is to understand the science and then discern the theological and ethical questions important to the church.

Christian theology is based on the doctrine of creation, the Trinitarian doctrine and Christology. God created everything which exists, out of divine sovereignty and freedom, not out of necessity. (Church of Scotland, p. 20)

God made the wild animals of every kind, the cattle of every kind and everything that creeps upon the ground of every kind, and God saw that it was good. (Genesis 1:24–25) What God created was intrinsically good. This confers responsibility upon humans to care for what God has created. Our faith affirms the inherent goodness of creation and why creation should be respected. This does not mean that what is in creation should not be altered or changed. Through hybrids for example, new fruits and vegetables have been created by humans.

The human capacity for knowledge continues to expand. But knowledge is not the same as wisdom. Because something is possible does not mean it should be done. A challenge for the church is to prayerfully discern what questions need to be asked and identify what limits, if any, should be imposed on the application of synthetic biology.

We read in Proverbs: "Happy are those who find wisdom, and those who get understanding... Long life is in her right hand; in her left hand are riches and honour. Her ways are ways of pleasantness, and all her paths are peace. She is a tree of life to those who lay hold of her; those who hold her fast are called happy." (Proverbs 13:13, 16–18)

Advice is offered in James 3:13–14 on the distinction between knowledge or understanding and wisdom. "Who is wise and understanding among you? Show by your good life that your works are done with gentleness born of wisdom. But if you have bitter envy and selfish ambition in your hearts, do not be boastful and false to the truth. Such wisdom does not come down from above, but is earthly, unspiritual, devilish. For where there is envy and selfish ambition, there will also be disorder and wickedness of every kind." (James 3:13–16)

Humans may possess the knowledge to produce something. Wisdom guides humans in deciding on the limits of what should or should not be done.

There are other questions to consider. Should a product made through synthetic biology be labeled as a natural product? Do consumers have the right to know?

How will decisions be made about benefit sharing? If small-scale producers in the Global South are negatively impacted by a product made through synthetic biology, should these producers be compensated?

If an insect or animal has had its genome changed through synthetic biology and causes negative impacts when it is released into complex eco-systems, who should be held accountable? Who is involved in making decisions and who is excluded?

### **Concluding Reflections**

Scientists engaged in synthetic biology are not of one mind in terms of what should be done and what should not be done. Nor is there a consensus of what governance oversight is required.

Applications of synthetic biology may well reduce human suffering, clean up environmental disasters and promote the wellbeing of all humanity. These are outcomes the church would welcome.

What are the risks including unintended consequences? What is required to minimize the risks? Who is responsible for monitoring and publicly reporting problems? Who is responsible if harm is caused? Are there alternatives to particular applications of synthetic biology that should be considered? How should any benefits be shared? What about communities in the Global South or other vulnerable communities whose livelihoods are affected by a synthetic biology product?

There is no specific oversight and nor are there any regulations governing synthetic biology in Canada.

#### **Recommendation No. 18** (adopted, p. 14)

That the Moderator write to the Minister of the Environment and Climate Change requesting information on the policies and procedures the government has in place to monitor and assess the impact of the unintended release of synthetic biology organisms, components and products outside of a target area/ecosystem, in particular those designed to create a gene drive.

### **Glossary**

**CRISPR-Cas 9:** CRISPR is a family of DNA sequences in bacteria. The sequences contain snippets of DNA from viruses that have attacked the bacterium. These snippets are used by the bacterium to detect and destroy DNA from similar viruses during subsequent attacks. These sequences play a key role in a bacterial defense system, and form the basis of a technology known as CRISPR/Cas9 that effectively and specifically changes genes within organisms. (Wikipedia) CRISPR refers to clustered regularly interspaced short palindromic repeats-Cas9.

**DNA:** Deoxyribonucleic acid is a thread-like chain of nucleotides carrying the genetic instructions used in the growth, development, functioning and reproduction of all known living organisms and many viruses.

**Gene:** A gene is the basic physical and functional unit of heredity. Genes, which are made up of DNA, act as instructions to make molecules called proteins. In humans, genes vary in size from a few hundred DNA bases to more than 2 million bases.

**Genome:** A genome is an organism's complete set of DNA, including all of its genes. Each genome contains all of the information needed to build and maintain that organism. In humans, a copy of the entire genome, more than 3 billion DNA base pairs, is contained in all cells that have a nucleus.

**Gene Drives:** A trait is a genetically determined characteristic of an organism (e.g. eye colour). In normal sexual reproduction, a trait generally has only a 50% chance of being expressed. With a gene drive, however, that trait is "driven" or inserted into the organism's reproductive cycle so that every single offspring always carries and expresses the specified trait. Gene drives force an artificially engineered trait to spread through the natural population until it becomes ubiquitous or crashes that population.

Genome Sequencing: is figuring out the order of DNA nucleotides, or bases, in a genome – the order of adenine, cytosine, guanine, thymine that make up an organism's DNA. The human genome is made up of over 3 billion of these genetic letters.

**OVERTURE NO. 6, 2018** (p. 490–91)

**Re: Adopting protocol of 2014 re Forced Labour Convention 1930**

This overture is in response to persons trafficked for the purposes of forced labour. Canadian citizens and foreign workers are affected.

An especially evil dimension of trafficking is human trafficking for the purposes of sexual exploitation. According to reports from Statistics Canada, 93% of victims of human trafficking are females and of these 50% are between the ages of 18 to 24.

This report focuses on forced labour and the Protocol of 2014 (P029). Forced labour generally occurs in service, manufacturing, agricultural or construction sectors, through domestic work and in the sex industry.

The Protocol of 2014 (P029) to the Forced Labour Convention 1930 is intended to strengthen the protection and restitution for victims of forced labour. Under Canada's British North America Act, labour legislation is a shared responsibility of the federal and provincial and territorial governments.

Increasingly restrictive immigration rules worldwide are making it more difficult for people to migrate safely. Men and women who become victims of trafficking and forced labour are in desperate need of work. Traffickers take advantage of these situations by exploiting the limited options and lack of legal and social protections available to migrants.

Trafficking occurs in different ways. An individual may be deceived through promises of a good job or educational opportunities and discover that the promises were lies. An individual may be deliberately isolated in order to control his or her freedom of movement. The individual is constantly monitored. Intimidation by threats of being underpaid, or not being paid at all, or by physical violence is common. If an individual is not in Canada legally or the individual's visa has expired, those committing forced labour may threaten to inform authorities. The individual may have his/her passport and other identity documents taken away from them. The individual may be forced to participate in illegal activities and threatened with being turned over to the police.

There are limited statistics on forced labour and human trafficking in Canada. In 2014, Canadian police services reported 206 violations of human trafficking. (Karam)

While the Government of Canada is committed to ratifying P029, a number of steps need to occur beforehand. The following is a summary of these steps. (MLA-GOC)

The Canadian Association of Administrators of Labour Legislation (CAALL) sets the priorities for the issues it will focus on in a given period of time. Consultations take place with employer and labour organizations. This process has begun.

The federal government consults with provincial and territorial governments. This process has started. It may be necessary for provinces and territories to amend their legislation and policies to be consistent with P029.

All provinces and territories must agree with P029. Once this happens, the Government of Canada will be able to ratify P029. Senior civil servants in Employment and Social Development Canada indicated in an interview with Justice Ministries that ratification will not occur in 2018. (MLA-GOC)

Ratifying P029 will strengthen measures to protect victims of forced labour. The following highlights some of the protocol's key features. Upon ratification, the following measures will have to be implemented:

- Develop a national policy and plan of action to eliminate forced labour.
- Educate and inform those considered to be at risk as well as employers to prevent them from participating in exploitative practices.
- Ensure all laws relevant to preventing forced labour extend to all workers and economic sectors.

- Improve labour inspections of work places in sectors likely to be using forced labour.
- Protect individuals, especially migrant workers from exploitative and fraudulent practices during the recruitment and placement process.
- Have policies in place to identify, release, protect and provide assistance and support to those subjected to forced labour, including measures to support their recovery and rehabilitation.
- Ensure those subjected to forced labour are compensated for their work regardless of their immigration status.
- Ensure authorities have discretion not to prosecute those who have been subjected to forced labour and who were forced to participate in criminal activities.
- Cooperate internationally to prevent and eliminate all forms of forced and compulsory labour.

Many other countries have larger numbers of people in forced labour. Nonetheless, it is important for Canada to ratify P029. Firstly, even one person in forced labour violates God's expectation that all human beings are to be treated with dignity. Secondly, as the number of countries that ratify P029 grows, so does the capacity of the international community to work together in order to eliminate the sin of forced labour. Once Canada ratifies P029, it is legally obligated to enforce the protocol.

P029 complements and strengthens existing international law. This protocol is a benchmark in which all governments can be measured for their commitment to tackle forced labour or to tolerate it.

**Recommendation No. 19** (adopted, p. 14)

That the Moderator write to the Minister of Employment and Social Development Canada affirming the Government of Canada's commitment to ratify P029.

**Recommendation No. 20** (adopted, p. 14)

That individuals in the church be invited to write to their Members of Parliament affirming the church's support for the Government of Canada's commitment to ratify P029; and that courts of the church may wish to write to Members of Parliament in their communities.

Justice Ministries can assist in drafting these letters.

**Recommendation No. 21** (adopted, p. 14)

That the above be the response to Overture No. 6, 2018 re adopting protocol of 2014 re Forced Labour Convention 1930.

## **POVERTY REDUCTION IN CANADA**

### **Poverty Levels in Canada Still High**

In 2007, the General Assembly adopted a report from the Life and Mission Agency (Justice Ministries) on the "Growing Gap Between Rich and Poor in Canada". The General Assembly had not considered poverty and the gap between rich and poor since 1992.

The current Government of Canada initiated a consultative process which concluded at the end of the summer in 2017 as part of its 2015 commitment to develop and implement the first-ever Canadian Poverty Reduction Strategy (CPRS). As this report to the General Assembly was being prepared, the government had not released its plans, but intends to release the CPRS in 2018.

The Government of Canada does not have an official definition of poverty. Statistics Canada produces three main measures of low income. Each has strengths and weaknesses. (Scott, Aldridge)<sup>3</sup> What is important is that there are too many people in Canada living in difficult circumstances and a poverty reduction strategy from the Government of Canada could contribute to reducing poverty levels.

Many countries use the Low-Income Measure After Tax (LIM-AT). A household is considered low income if its income is 50% below the median household income. It is a relative measure of low income. Using this measure, how does Canada compare?

According to a report (using the LIM-AT) by the Organization for Economic Cooperation and Development (OECD), Canada ranks 20 out of 31 wealthy countries for its levels of poverty.

Iceland ranks first with the least number of its citizens below the poverty line. The United States, Turkey and Israel have the highest rates of poverty. (Government of Canada, p.3)

According to 2015 census data and using the LIM-AT, 14.2% of Canadians live in poverty; 17.4% of children in Canada live in poverty. (Campaign 2000) Without government transfers, this figure would increase to 27.8%. Transfers such as the Canada Child Benefit (introduced by the current federal government and indexed to inflation in the 2018 budget), improvements to the Guaranteed Income Supplement for Seniors and the Working Income Tax Benefit make a real difference, but a more comprehensive approach is required to address the many areas that impact people's ability to meet even their most basic needs.

In 2007, the Moderator of the General Assembly wrote to then Prime Minister, the Rt. Hon. Stephen Harper, encouraging the Government of Canada to set specific targets and timelines to reduce poverty. The Moderator also encouraged the government to work in partnership with provinces and territories, municipal governments and Indigenous organizations to reduce the levels of poverty. Further, the Moderator acknowledged that civil society, including faith communities had an important role to play in reducing the levels of poverty in Canada.

Since 2009, "Dignity for All: The Campaign for a Poverty-Free Canada" has been calling on the Canadian government to create a national anti-poverty plan. "Dignity for All" is organized by Citizens for Public Justice and Canada Without Poverty. "Dignity for All" was endorsed by the 2010 General Assembly. (A&P 2010, p. 39)

The Rev. Peter Bush, Moderator of the 2017 General Assembly, released a reflection for the International Day for the Eradication of Poverty on October 17, 2017.

**Recommendation No. 22** (adopted, p. 14)

That the Moderator write to the Minister of Families, Children and Social Development encouraging the government to include in the Poverty Reduction Strategy specific targets, measures and reporting timelines to reduce the levels of poverty in Canada-at-large as well as among specific groups identified as being at greatest risk of poverty (Indigenous people, racialized minorities, those living with a disability/differently abled, newcomers to Canada).

**Recommendation No. 23** (adopted, p. 14)

That members of the church be invited to meet with or write to their Members of Parliament, calling on the Government of Canada to establish measurable targets and reporting timelines to reduce levels of poverty in Canada-at-large and among specific groups identified as being at greatest risk of poverty as part of a national poverty reduction strategy.

Justice Ministries is available to assist individuals or courts of the church in preparing to write or to meet with their Members of Parliament.

**Recommendation No. 24** (adopted, p. 14)

That congregations be invited to use resources for prayers and thematic reflections (such as the Moderator's reflection on poverty) on a Sunday near October 17, the International Day for the Eradication of Poverty.

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

That individuals and courts of the church be invited to express their support by signing on to "Dignity for All: The Campaign for a Poverty-Free Canada" and to receive periodic updates concerning efforts to reduce poverty in Canada.

## **ECUMENICAL PARTNERS**

### **KAIROS**

kairoscanada.org

Steering Committee

KAIROS' Steering Committee is made up of representatives from its 10 member denominations and church agencies. The steering committee is responsible for overseeing KAIROS' budget, setting program priorities and, when appropriate, establishing specific policy statements to guide or support KAIROS' program areas.

In the past year, the steering committee evaluated KAIROS' circles. Circles are composed of representatives of member churches to advise and support KAIROS staff on policies and programs. The steering committee concluded that the circles needed to be more clearly aligned to KAIROS' strategic priorities and programs. There are now three circles: 1) Indigenous Rights; 2) Ecological Justice; 3) Partnerships and Rights.

The steering committee made provision for four new members-at-large, at least two of whom should be Indigenous people from Canada.

In November and December 2017, KAIROS hosted two South Sudanese women, Awak Hussein Deng and Agnes Wasuk Petia, from the South Sudan Council of Churches. The delegates visited Toronto, Kitchener-Waterloo, Thunder Bay, southern Saskatchewan, Montreal and Ottawa speaking at public events, churches and with Members of Parliament and government officials about the role of women in peace-building, including gender based violence.

#### The Blanket Exercise

The blanket exercise was written based on the findings of the Royal Commission on Aboriginal People with the goal of sharing the 500-year history of the relationship between Indigenous and non-Indigenous people. For years, the Blanket Exercise was done in small workshops in churches across Canada. The public profile of this teaching tool exploded when KAIROS was invited to lead blanket exercises at national events of the Truth and Reconciliation Commission of Canada.

To keep up with demand, KAIROS has hired several staff to coordinate and train blanket exercise facilitators. In the past year, the blanket exercise has been done with: Aboriginal Circle of Educators; Alberta Teachers Association; Anglophone West School District, New Brunswick; Canada School of Public Service; Canadian Museum of Human Rights; New Brunswick Public Library Service; Ontario Ministry of the Attorney General; Seneca College, Toronto; Toronto Catholic District School Board/Mary Ward Centre; Seven Oaks School Division. All RCMP cadets will experience the blanket exercise as part of their basic training in Regina.

Hosting a blanket exercise in your church or presbytery is one way that Presbyterians can respond to Call to Action No. 59 which calls on churches to develop strategies for educating their constituents about the legacies of colonization and residential schools.

Contact Justice Ministries if you would like to host a blanket exercise.

#### KAIROS Indigenous Rights Circle

The KAIROS Indigenous Rights Circle is composed of regional representatives from KAIROS' members, including Indigenous peoples from different Indigenous nations. The circle is a space for KAIROS members to discuss how churches can support reconciliation in Canada. In October 2017, the circle met in Winnipeg, Manitoba, on the traditional territories of the Cree, Dakota, Dene, Ojibway and Oji-Cree First Nations, as well as the Métis nation.

The circle supports KAIROS' "Let Justice Roll" campaign supporting Bill C-262, a bill that ensures that the laws of Canada are in harmony with the United Nations Declaration on the Rights of Indigenous Peoples; the "Education for Reconciliation" petition, recognizing the need for Indigenous curriculum. (See the healing and reconciliation section of this report for a summary of Presbyterian involvement, p. 348-51.)

Ms. Yvonne Bearbull and the Rev. Susan Samuel represent the church on KAIROS' Indigenous Rights Circle.

#### Movement Building Circle

The Movement Building Circle met in Halifax, Nova Scotia, in October 2017, with the goal of supporting KAIROS' network in the Atlantic Provinces. Three public events were attended by approximately 100 people. The circle was discontinued as of October 2017. Ms. Katharine Sisk represented the church on KAIROS' Movement Building Circle.

#### Ecological Justice Circle

The Ecological Justice Circle mandate is to advise KAIROS on the development of its programs, education and advocacy work related to ecological justice issues. In the past year, the circle has focused its energies on analysis of, and advocacy pertaining to, pipelines, especially in British

Columbia, and hydraulic fracturing activities (fracking), especially in the Maritimes. The Rev. Dr. Nancy Cocks represents the church on the circle.

#### Partnership and Rights Circle

This new circle will focus on human rights work of partners in the Global South. Ms. Katharine Sisk and Mr. Guy Smagge represent the church on the circle.

#### **COMMISSION ON JUSTICE AND PEACE (CCC)**

[councilofchurches.ca](http://councilofchurches.ca)

The Canadian Council of Churches (CCC) will begin a new three-year strategic plan in May 2018. The Commission on Justice and Peace will meet earlier in April and develop its strategic plan which will be considered by the Governing Board in May.

The commission is a working group. If there is not sufficient interest and a willingness to commit time by its members, then an issue is unlikely to be taken up by the commission.

#### **Sexual Exploitation Working Group**

The working group has published *Human Trafficking in Canada: A Leadership and Learning Kit for Churches*. The resource can be downloaded from the CCC's website. Through education, the working group is giving attention to the Truth and Reconciliation Commission's Call to Action No. 41 which concerns murdered and missing Aboriginal women and girls.

#### **Canadian Ecumenical Anti-Racist Network**

Canadian Ecumenical Anti-Racist Network (CEARN) has published a resource called *Doctrine of Discovery and Terra Nullius*. The resource includes essays and statements from member denominations that either have made statements or are preparing statements.

#### **Poverty and Economic Justice in Canada**

A pastoral statement on poverty is being prepared that will be available for use by the council's member denominations.

#### **Climate Justice**

In October 2017, the council was represented by its Acting General Secretary, Mr. Peter Noteboom, at the Just Peace with the Earth to the Arctic Circle Assembly in Iceland, organized by the World Council of Churches and the Evangelical Church of Iceland. This was a pre-conference to the Arctic Circle Assembly. The gathering focused on the impact of climate change on the Arctic and the people who call this region home.

One of the insights which emerged from the Just Peace with the Earth to the Arctic Circle Assembly is the importance of learning from Indigenous perspectives in addressing climate change. The ecumenical movement has a contribution to make in bringing together churches and communities in the Arctic. With this assumption, the next conference may take place in Canada in 2019 and involve churches and church leaders from Canada (Nunavut, Northwest Territories, Yukon; northern Quebec; Labrador), the United States (Alaska), Finland, Greenland, Iceland, Norway, Russia and Sweden.

#### **Refugee Rights**

The Governing Board of the Canadian Council of Churches agreed to participate in a court challenge to the Safe Third Country Agreement. The CCC has joined Amnesty International, the Canadian Council for Refugees and a refugee from El Salvador in this legal challenge.

The Safe Third Country Agreement is an agreement between Canada and the United States reached in 2004. Under the agreement, if a refugee claimant presents themselves at a Canada-United States border post seeking to make a claim in Canada, the refugee, with limited exceptions, is denied access to the Canadian refugee system and is returned to the United States. The reverse also holds true.

The legal challenge calls for Canada to strike down the agreement on the basis that the United States is not safe for all refugees because the United States asylum system and immigration detention system fails to meet international and Canadian legal standards. Protection for refugees has deteriorated under the current United States Administration.

An Application Record, containing evidence of deficiencies in the United States asylum system, was filed early in January 2018. The litigation is in the preliminary stages. A date for the hearing in the federal court has not yet been set.

Mr. Stephen Allen represents the church on the Commission on Justice and Peace.

### **PROJECT PLOUGHSHARES**

ploughshares.ca

Project Ploughshares has long advocated for the abolition of nuclear weapons and was very pleased when the United Nations Treaty on the Prohibition of Nuclear Weapons was adopted by 122 nations in July 2017. The Government of Canada did not sign the Treaty.

Project Ploughshares has worked for many years with the International Campaign to Abolish Nuclear Weapons (ICAN), a coalition of several hundred non-governmental organizations from over 100 countries. (icanw.org) ICAN was awarded the 2017 Nobel Peace Prize for its work that led to the treaty. One of the recipients of the award was a Hiroshima survivor, Canadian Setsuko Thurlow. Thurlow was the key speaker at Project Ploughshares' 40th anniversary celebrations held at Knox Church in Waterloo in March 2017.

Project Ploughshares continues to press the Canadian government to adhere to Canadian policy with respect to the arms deal with Saudi Arabia. Canadian policy requires that there be a clear demonstration of "no reasonable risk that the goods might be used against civilian populations" before approving the sale of arms. Given Saudi Arabia's appalling human rights record and reports of military vehicles made by Terradyne Armoured Vehicles, based in Newmarket, Ontario, against Saudi civilians in the Eastern Province, sales of military equipment to Saudi Arabia would appear to be in violation of Canadian policy. (Chase)

Project Ploughshares has contributed to the discussions of Bill C-47, legislation tabled by the Government of Canada so that Canada can accede to the United Nations Arms Trade Treaty. Ploughshares and other organizations have drawn attention to a flaw in Bill C47. Canada would have no control of the end use of military equipment sold to the United States which could include Canadian equipment or component parts in sales to countries that Canada would not permit sales to.

Project Ploughshares published its 14th edition of the annual Space Security Index in 2017 and began a study of the implications of autonomous weapons, also known as killer robots.

Project Ploughshares is an operating division of the Canadian Council of Churches.

Dr. Kathryn Hare represents the church on Project Ploughshares' Governing Committee and serves as its treasurer.

### **CHURCH COUNCIL ON JUSTICE AND CORRECTIONS**

ccjc.ca

The Church Council on Justice and Corrections (CCJC) promotes restorative justice principles and models to organizations involved in the criminal justice and corrections system.

The CCJC and the Collaborative Justice Program (CJP) co-hosted the 2017 National Restorative Justice Symposium that took place from November 19–21 in Ottawa. Close to 400 people attended the symposium. Guest speakers included the Hon. Ralph Goodale, federal Minister of Public Safety; the Hon. Yasir Naqvi, Attorney-General in the Government of Ontario; the Hon. Malcolm Rowe, Supreme Court of Canada Justice; Mr. Kerry Simmons, President of the Canadian Bar Association; and Elder Claudette Commanda, a member of the Algonquin Kitigan Zibi First Nation, who offered a traditional welcome to the territory.

Ms. Hayley Mackenzie of New Zealand was one of the key note speakers. Drawing on the experiences in New Zealand, she spoke about best practices for embedding restorative justice principles, including Maori restorative justice principles, into the justice and corrections system.

The CCJC and the Collaborative Justice Program are aware of the Truth and Reconciliation Commission's Calls to Action Nos. 30–38 re Indigenous people and the justice and corrections system (while Indigenous people make up about 4% of the Canadian population, 23.2% of the federal inmate population is Indigenous – First Nation, Métis or Inuit).

In honouring these Calls to Action, the CCJC and the CJP included workshops which explored ways to indigenize justice through implementation of restorative practices. Dr. Jane Dickson of Carleton University, Dr. Allen Benson, Chief Executive Officer, Native Counselling Services of Alberta, and Dr. Patti Laboucane-Benson, Director of Research, Training and Communication, Native Counselling Services of Alberta, were speakers whose presentations dealt specifically with Indigenous issues and intergenerational trauma stemming from colonialism and the residential schools.

The Presbyterian Church in Canada provided a grant of \$6,000 in support of the National Restorative Justice Symposium.

Liturgical resources are prepared annually for Restorative Justice Week, which in 2017 was November 19–26.

One of the council's priorities is the Empathy Project, a victim impact and empathy skills training program for incarcerated individuals. Two curriculum guides (for men and for women) are being prepared.

Dr. Rebecca Bromwich represents the church on CCJC's Board of Directors and is serving a two-year term as president.

### **Interfaith Social Assistance Reform Coalition**

isarc.ca

Interfaith Social Assistance Reform Coalition (ISARC) is an Ontario interfaith coalition that focuses on poverty reduction. It was created over 30 years ago.

One of ISARC's primary public events is the Religious Leaders' Forum at the Ontario Legislature. The forum is an opportunity for ISARC to highlight measures intended to reduce poverty. Representatives from all political parties in the legislature are invited to attend the Forum and dialogue with participants.

The Religious Leaders' Forum in November 2017 included a panel from four faith traditions: Buddhist, Christian, Jewish and Muslim.

ISARC has two working groups: 1) Housing and Basic Income and 2) Employment. The coalition supports an increase in the minimum wage in Ontario to \$15 which will take effect in 2019.

ISARC submitted recommendations to the Government of Ontario for inclusion in its budget and ISARC presented and discussed its recommendations to the Standing Committee for Finance and Economic Affairs. Other ISARC representatives participated in a consultation between officials at the Ministry of Community and Social Services on the next phase of the Government of Ontario's Poverty Reduction Strategy.

The Rev. Alexander Wilson represents the church on ISARC.

### **PUBLIC WITNESS AND OUTREACH**

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 *Presbyterian Connection*, Prayer Partnerships and the website [presbyterian.ca/justice](http://presbyterian.ca/justice). It produces a semi-annual newsletter *Streams of Justice*, of which there are 800 subscribers. An e-newsletter on healing and reconciliation is circulated every other month.

The Social Action Handbook is a record of 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](http://presbyterian.ca/justice).

Justice Ministries circulated urgent action responses on issues pertaining to Indigenous rights Bill-C262, implementing the United Nations Declaration on the Rights of Indigenous Peoples.

Since the 2017 General Assembly, Justice Ministries staff have spoken to congregations, presbyteries, synods, youth groups and camps on 24 occasions; 17 pertained to healing and reconciliation.

## ADVISORY COMMITTEES

### Healing and Reconciliation Advisory Committee

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 McLennan, Calvin, Halifax, Nova Scotia; 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. Allison Djyach, Knox, Waterloo, Ontario.

The Rev. Katherine McCloskey completed her second three-year term in February 2018. Justice Ministries thanks her for her dedication and contributions to healing and reconciliation.

### Justice Ministries Advisory Committee Members

The Rev. Daniel Cho, Mr. Tristan Gerrie, the Rev. Jeff Lackie, Ms. Charlotte McQuade, Ms. Shirley Miller, the Rev. Marty Molengraaf, the Rev. Anita Van Nest, Ms. Deb Shlichter (convener).

Mr. Brockenshire Lemiski and Mr. Seth Veenstra completed one term and went off the committee. Justice Ministries thanks them for their service.

## ENDNOTES

<sup>1</sup> Summary of Seed Fund initiatives in 2017

“Bimaadzwin: The Good Path” took place in July 2017 as a follow-up initiative to the 2016 initiative: “Friendship, Caring and Sharing”. **St. Andrew's Church (Southampton, Ontario)** partnered with Wesley United Church (Saugeen First Nation) and Marilyn Roote (Anishinaabe language teacher) again to host three workshops at the Bruce County Museum and Cultural Centre. Marilyn taught participants about Ojibwe language and culture during two workshops. The community was also invited to a screening of *Secret Path*. St. Andrew's and Wesley hope to host similar events in 2018 to continue their relationship. This project was approved on April 18, 2017, and received \$1,400.

**Doon Church (Kitchener, Ontario)** began “Aboriginal Arts and Culture Partnership” with Maada'oonidiwag (an Indigenous arts and culture cooperative) to host community education events that promote appreciation of Indigenous culture, including two arts festivals and culture camps for kids. This initiative continued a partnership between Doon and the staff of Conestoga College's Aboriginal Student Services. This project was approved on April 18, 2017, and received \$2,000.

Keith Randall, elder at **Church of St. Andrew and St. Paul (Montreal, Quebec)**, and other ecumenical colleagues hosted a conference about the United Nations Declaration on the Rights of Indigenous Peoples on May 20, 2017. Kenneth Deer (Mohawk Elder, Kahnawake) provided guidance to the conference leadership team and was invited to speak about his role in drafting the declaration. Participants agreed to work on building relationships with Indigenous people, raise awareness about the declaration, support political advocacy for Indigenous rights and to connect friends and family to Indigenous media and art. This project was approved on April 18, 2017, and received \$2,500.

“Story of Partnership” aimed to develop dialogue and partnerships between Indigenous and non-Indigenous people at the **Vancouver School of Theology (VST)**. Drawing on footage from the 2016 Circle of Remembrance event, VST produced a short video and study guide for facilitating theological conversations about living in relationship with one another and the land. Mary Fontaine, Director of Hummingbird Ministries, is the chair of VST's Indigenous Ministries Consortium. This project was approved on April 18, 2017, and received \$1,500.

From July 8–15, 2017, seven members of **Burns and Knox Church (Erin, Ontario)** and Erin Village Alliance Church visited Manto Sipi Cree Nation (God's River, Manitoba) to lead a Vacation Bible School (VBS) program. The relationship between the churches from Erin and God's River has been ongoing for seven years through the annual VBS program. Throughout the rest of the year, trip participants stay in touch with community members in God's River by phone, email and Facebook. At home, trip participants share what they are learning about the legacy of residential schools and Indigenous rights with their congregations. This project was approved on April 18, 2017, and received \$500.

“Wrapped in Tata’t (Father’s) Love” was a joint initiative of the **Presbytery of Western Han-Ca** and the Vancouver Revival Centre. In May, five representatives from the Vancouver Revival Centre visited Ahousaht First Nation to listen to members of the community. The Presbyterian Church in Canada operated a residential school in Ahousaht until 1925. On July 7, 2017, members of the presbytery participated in the Rising Eagle Reconciliation Concert followed by reconciliation seminars on July 8. During the seminars, Indigenous representatives from Ahousaht, Neskonlith and Tsesaht First Nations spoke about their communities and the Rev. Dr. Cheol Soon Park read the church’s Confession to God and Aboriginal Peoples. This project invited participants to listen to Indigenous neighbours and prayerfully consider the church’s role in reconciliation. This project was approved on April 18, 2017, and received \$3,000.

On August 19, **Gracefield Christian Camp and Retreat Centre** hosted “Open Doors: Celebrating Canadian Heritage and Discoveries at Camp” to celebrate the camp’s 55th anniversary and 150 years since Canada’s Confederation. The planning team invited members of the Kitigan Zibi Anishinabeg nation to share local Algonquin food, dance, language and culture. This event was the first time many participants learned directly from an Indigenous person. In 2018, Gracefield plans to provide training to staff members about the church’s role in reconciliation. This project was approved on April 18, 2017, and received \$2,500.

**Tweedsmuir Church (Orangeville, Ontario)**, Westminster United Church and St. Mark’s Anglican Church partnered with the Dufferin County Cultural Resource Circle (DCCRC) to offer opportunities for non-Indigenous people to learn about Indigenous culture in spring 2018. Tweedsmuir Church planned community social gatherings, a workshop on making dream catchers and provided support for ongoing programs offered by DCCRC. This project was approved on April 18, 2017, and received \$1,500.

The Mission and Outreach Team of **St. Andrew’s Church (Barrie, Ontario)** organized a visit to the Woodland Cultural Centre (Brantford, Ontario) to learn more about the history and legacy of the residential school system and Indigenous culture. The Woodland Cultural Centre is home to the Mohawk Institute Residential School building. Participants shared what they learned with others in the congregation following the trip. This project was approved on April 18, 2017, and received \$500.

September 30 is recognized annually as Orange Shirt Day, a day to raise awareness about residential schools. For Orange Shirt Day 2017, the Mission Committee of **St. Andrew’s-Chalmers Church (Uxbridge, Ontario)** organized community education activities including the Blanket Exercise, high school presentations and a dinner. Many activities were led by Eugene Arcand, a member of the Muskeg Lake First Nation (Saskatchewan) and member of the National Centre for Truth and Reconciliation’s Governing Circle. The Orange Shirt Day events were well attended by the community and the local Anglican parish has expressed an interest in partnering with St. Andrew’s-Chalmers for educational events around Orange Shirt Day 2018. This project was approved on July 26, 2017, and received \$1,000.

From October 4–8, 2017, the Rev. Dr. Margaret Mullin, Mr. Brian Harper and Ms. Vivian Ketchum from **Place of Hope Church (Winnipeg, Manitoba)** attended the Indigenous Roots of Expressive Arts in Reconciliation Conference with the Rev. Joye Plattford. They attended the conference to learn more about Indigenous perspectives on expressive arts in education, social services and healthcare and consider ways to apply this knowledge within the work of Winnipeg Inner City Missions. The conference was also an opportunity to share about The Presbyterian Church in Canada’s role in residential schools and the church’s reconciliation journey. This project was approved on July 26, 2017, and received \$1,600.

<sup>2</sup> Calculations are based on direct, return flights.

<sup>3</sup> Poverty – Definitions of low income measures

Low Income Cut-Offs: The after-tax low income cut-off (LICO) is the level at which a family spends 63.6% or more of its income on food, shelter and clothing. Statistics Canada calculates 35 different LICOs according to community and family size. One weakness of LICO is that it does not take into adequate account regional differences and that it has not been adjusted to reflect changing spending patterns since 1992. By this measure in 2015, 9.2% of Canadians were living on low incomes.

**Market Basket Measure:** Under this measure, it is the level at which a household does not have the income to purchase a specific basket of essential goods and services including a nutritious diet, clothing, shelter, transportation, personal care items and household supplies. It has only been calculated since 2002 and is criticized for not accurately reflecting the cost of living in some regions. Under this measure in 2015, 12.2% of Canadians were living on low incomes.

**Low Income Measure:** The Low Income Measure is defined as being below a fixed percentage of income. A household is considered low income if its income is 50% below the median household income. It is a relative measure of low income. As many countries report low income using this measure, it is often used for international comparisons. One weakness is that it defines poverty in relative rather than absolute terms. Under this measure in 2015, 14.2% of Canadians were living in poverty.

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## MINISTRY AND CHURCH VOCATIONS

Staff	Associate Secretary:	Susan Shaffer
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### INTRODUCTION

Ministry and Church Vocations helps the church to discern, prepare and support professional leaders in ministry. The department serves the church by, among other things, supporting discernment about candidacy for ministry; supporting the nurturing and development of professional church leaders; facilitating a profile referral system; coordinating the work of the Committee on Education and Reception; establishing and identifying resources to support crisis intervention and conflict resolution; creating and interpreting policies; engaging in theological reflection about ministry; and serving as a resource and sounding board to ministers and church courts on the foregoing.

The report is divided into three main sections:

- Discerning, preparing and supporting ministers
- Specialized Ministries (the Order of Diaconal Ministries and Canadian Military Chaplaincy)
- Advisory Committee

### DISCERNING, PREPARING AND SUPPORTING MINISTERS

Presbyterians believe that Christ calls 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 for 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, where 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 certification 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: Context and Role in Ministry". The videoconference format for this continuing education program, offered in partnership with Knox College, brought together six Presbyterian ministers located in four 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 are assigned by the General Assembly in response to overtures, while in others Ministry and Church Vocations initiates research and analysis to address needs it has observed in the church's practice and understanding.

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 2017, guidance conferences were held at Crieff Hills Community, Puslinch, Ontario, in May and August.

- 19 candidates were recommended for re-certification.
- 1 candidate was recommended for re-certification with conditions.
- 0 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.

### **Psychological Testing**

In 2017, 27 certified candidates for the ministry participated in the mandatory psychological testing. With the consent of the candidate, the resultant report is forwarded to the candidate's presbytery student certification committee and to the college for inclusion in the candidate's academic file. Ministry and Church Vocations and the certifying presbyteries share the costs for psychological testing equally.

## **SUPPORT FOR PROFESSIONAL CHURCH WORKERS**

### **Sustaining Pastoral Excellence Fund**

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 in mind, the Life and Mission Agency established the Sustaining Pastoral Excellence Fund. Using bequests donated through the generosity and foresight of members of The Presbyterian Church in Canada, this fund is designed to help the church to finance programs of learning, renewal and support for ministerial leaders employed in the church. Information about contributing to this fund is available through the Stewardship and Planned Giving Office (Ms. Karen Plater, [kplater@presbyterian.ca](mailto:kplater@presbyterian.ca), 1-800-619-7301 ext. 272).

At the present time, the Sustaining Pastoral Excellence Fund is being used to finance the church's pilot Employee Assistance Program and incentive grants for new colleague covenant groups. A description of both programs is found below.

## **The Pilot Employee Assistance Program**

presbyterian.ca/eap

The church's pilot Employee Assistance Program (EAP) 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, 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 resource team of the EAP provider (Shepell.fgi) 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 number 50380) and not receiving the church's pension. All EAP coverage is family coverage, which extends benefits to the employee's spouse and dependent children (children up to 21 years of age, or up to 25 years of age for full-time students).

### **How Are Benefits Accessed?**

Individuals call toll-free, 24-hours a day, 7 days a week:

English:	1-800-387-4765
French:	1-800-361-5676

Online counselling at [shepellfgi.com/ecounselling](http://shepellfgi.com/ecounselling)

Online resources at [workhealthlife.com](http://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 seven years, ministers and their families have accessed EAP services 749 times. Most individuals were church employees (82%), while the rest 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 (59% and 41%, respectively).

The accesses of EAP services by ministers and their families are summarized in the following tables.

Type of Service	Number of Accesses	Percentage of Total Accesses
Counselling	581	78%
Work-Life Services	167	22%
<b>Total</b>	<b>749</b>	<b>100%</b>

Counselling Emerging Issues	Number of Accesses	Percentage of Counselling Accesses
Personal/emotional concerns	293	50%
Couple/relationship	121	21%
Work-related concerns	104	18%
Family issues	54	9%
Addiction	9	2%
<b>Total</b>	<b>581</b>	<b>100%</b>

Stress was identified as a key factor for many of the individuals requesting counselling for personal/emotional concerns (174 of 293, or 59%) and for work-related concerns (68 of 104, or 65%).

A small proportion of EAP clients requested work-life services (167 of 749, or 22%). 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.

The various measures used by the EAP provider to assess the effectiveness of the program demonstrate highly positive results. Goal attainment was in the range of 92–100% for the 543 closed counselling interventions. About 39% 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 30 referrals to professionals outside the EAP, and that 28 of these were accepted by the clients. The results of client satisfaction surveys (from 104 individuals, or 14% 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.

The utilization statistics for the Employee Assistance Program demonstrate that ministers and their families are turning to it for help with confidence. Of course, many needs lie 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 trial period for the pilot Employee Assistance Program began on September 1, 2010, and is scheduled to end on August 31, 2018. The question of continuing this program by integrating it into the church’s benefits plans and including the cost in the congregational premiums for them is currently under consideration by the Pension and Benefits Board (see p. 438-39).

#### Incentive Grants for New Colleague Covenant Groups

[presbyterian.ca/mcv/colleague-covenant-group-grants](http://presbyterian.ca/mcv/colleague-covenant-group-grants)

Colleague covenant groups are meetings of ministerial colleagues designed to offer participants encouragement and support. They create for ministers a place to pray together, to gain perspective, to experience gentle accountability and support, to deepen Christian faith and to share these opportunities with others. Colleague covenant groups engage ministers in a supportive network of

peers who pray for one another. With the help of their colleagues, ministers may develop sound perspectives on themselves and their ministries, and grow in understanding and in Christian faith and discipleship. Their resources for ministry may be strengthened and their ministries enhanced.

To encourage the formation of new colleague covenant groups, the Life and Mission Agency (Ministry and Church Vocations) provides incentive grants from bequest funds held in the Sustaining Pastoral Excellence Fund. One-time grants are provided to ministers, diaconal ministers or lay ministers to assist with start-up costs for a new group. The grant application requires the prospective members to create a covenant outlining their goals, activities and the times when they will meet regularly and often over the course of the year. Depending on the focus chosen by the group, these funds could be used for such things as the purchase of copies of a book the group plans to study, or the individuals' travel costs when not covered by their congregations, or an honourarium for a paid group facilitator. Grants are not provided to cover costs for second and subsequent 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: Context and Role in Ministry**

The first years of ministry are instrumental in shaping pastoral identity and understanding of ministry. They can help a new minister lay the foundation for years of fruitful service in the church. Alternatively, they can lead to discouraged resignation from the ministry or settling into unhealthy patterns that persist through a series of troubled ministries.

New ministers need mentoring and support as they move, for the first time, into a myriad of new contexts and assume new roles and identities. To meet this need, the Life and Mission Agency (Ministry and Church Vocations) has been partnering with others since 2001 to develop and provide a Canadian program designed to support new ministers. In the winter and spring of 2018, "Starting Well: Context and Role in Ministry" was offered jointly with Knox College. As in previous years, Ministry and Church Vocations emailed all new Presbyterian ministers to invite their registration.

On six afternoons between January and April, six new Presbyterian ministers met by video conference to form an intentional learning community with the program facilitators, the Rev. Dr. Stuart Macdonald, Vice-Principal and Professor of Church and Society, Knox College, and the Associate Secretary, Ministry and Church Vocations. The ability to gather electronically was essential, since the ministers are serving congregations located in four synods across Canada. All the ministers 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 ministry in a changing context, managing transition, the evolving role of the minister, managing conflict and difficult people, behavioural covenants and managing polarities.

### **Continuing Education Committee**

[presbyterian.ca/con-ed-fund](http://presbyterian.ca/con-ed-fund)

The Continuing Education Committee met twice in 2017 (April and September) to discuss continuing education, review the General Assembly established annual continuing education allowance and consider applications for grants.

In 2017, four applications were received, with grants totaling \$3,170 being awarded. Grants were approved for studies in interim and transition ministry, the Association of Christian Educators (APCE) conference, the Festival of Homiletics and a pilgrimage to Israel.

The continuing education grant application form is available on the church's website. The committee 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 as well as the supplemental funds administered by this committee.

The members of the committee in 2017: Ms. Liz Brewer, Ms. Cathy Finlay, the Rev. Andy Kuo, the Rev. Joan Masterton and the Rev. John Read. With the committee's thanks, Cathy and Andy

rotated off the committee at the end of 2017 – Cathy after six years, the last two as convener, and Andy after three years. The committee looks forward to welcoming two new members in 2018.

### **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 54 professional church workers and graduating students were seeking a call. A total of 35 pastoral charges (4.9% of 711 pastoral charges) were looking for a minister and have prepared a congregational profile, submitting it to Ministry and Church Vocations for assistance. Ten (10) of these were part-time positions.

To provide some perspective on these figures, it may be helpful to categorize the 54 individuals who are known to be seeking a call. Fourteen (14) individuals are ministers in The Presbyterian Church in Canada ministers who already serve 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 ministers of The Presbyterian Church in Canada not serving in ministries within this denomination and whose names are on the appendix to the roll of the presbytery. Six (6) individuals are ministers of other denominations who have been declared eligible to be received; 4 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's 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, 19 individuals are certified 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 2010, 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 (134 of 177, or 76%).

### **Leading with Care Policy and Vulnerable Sector Police Records Checks**

Presbyteries are required to ensure that the professional church workers under their care provide vulnerable sector police records checks as stipulated in the Leading with Care Policy. Ministers are required to obtain and present a new vulnerable sector police records check at the time of a new call or change of position and/or every five years. (A&P 2005, p. 345–46)

Certified candidates are required to obtain a new vulnerable sector police records check every five years, while in the intervening years they must submit annually a signed update statement attesting that they have not committed a crime since their vulnerable sector police records 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 required 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 bear the same responsibility for those under their care. The policy document may be downloaded ([presbyterian.ca/sexual-abuse-policy-resources](http://presbyterian.ca/sexual-abuse-policy-resources)) or a paper copy may be purchased from Parasource Distribution (1-800-263-2664 or [presbyterian.ca/resource-centre](http://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, and French and Arabic versions are due for completion this summer. “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](http://presbyterian.ca/sexual-abuse-policy-resources)) or paper copies may be purchased from Parasource Distribution (1-800-263-2664 or [presbyterian.ca/resource-centre](http://presbyterian.ca/resource-centre)).

## **Revisions to the Policy for the Dissolution of Pastoral Ties**

[presbyterian.ca/dissolution](http://presbyterian.ca/dissolution)

The “Policy for the Dissolution of Pastoral Ties” provides direction to the church in situations where the pastoral tie between a minister and a congregation is dissolved and the congregation’s responsibility for continuing financial support of the minister must be determined. The policy sets out the terms of the dissolution to be approved by the presbytery and accepted by the session and the minister. Using an income continuance model, it specifies the number of months the congregation must provide a transition allowance to assist the minister in making the transition from the former ministry position.

Revisions to the terms of the transition allowance have become necessary for compliance with the church’s contract with Sun Life, the group insurance benefits provider. During the transition period, insurance coverage for health and dental will continue, with the exception of out-of-country emergency travel assistance, which is not available during a transition period. In situations when a presbytery approves a transition period that exceeds 12 months, which is the upper limit for transition periods required by the Dissolution Policy, it should be noted that insurance coverage for health and dental is not available beyond the first 24 months of the transition period. Insurance coverage for life, dependent life, accidental death and dismemberment, and long-term disability will be maintained only for the first eight weeks. Appropriate changes to the text of the policy and to the sample settlement agreement have been made and the revised documents posted on the denominational website. In addition, presbytery clerks have received written notification of these changes.

## **SPECIALIZED MINISTRIES**

### **The Order of Diaconal Ministries**

In the preamble to the designation questions is the following sentence: “Those designated to the Order of Diaconal Ministries join with the ordained and the laity to enable the whole people of God to participate in the reconciling ministry of Jesus Christ.” As a partner in ministry, the order has been involved in a great variety of ministries over the years, and we continue to discern how ministry can be strengthened and blessed by working together now and into the future.

### **Biennial Council**

“Joy in Word and Service” was the theme for the Biennial Council gathering of 2017, held at Crieff Hills Community from October 1–3. Each gathering is an opportunity for support and enrichment, with a specific theme that helps focus our discussions. In 2017, we explored how diaconal ministry can address the current needs of people and the challenges facing the church. We dialogued with four presenters who are actively engaged in specialized ministries. They were Ms. Carragh Erhardt, Healing and Reconciliation Program Assistant, Justice Ministries; Ms. Michelle Ball, Refugee Program Assistant, PWS&D; Ms. Karen Harding, Parish Nurse, Duff’s Church; and Dr. Tori Smit, Regional Minister of Faith Formation, Synod of Central, Northeastern Ontario and Bermuda. These four presenters represented four areas of specialized ministry that can be considered diaconal in their focus. They shared with us the joys of serving in these areas

of diaconal ministry, as well as the demands and challenges. We are grateful for their ministry of service.

#### 2019 Specialized Ministry Event

At our 2017 Biennial Council, we resolved to host an event in 2019 that will recognize, support, advocate and celebrate those who are working in a specialized ministry. Our prayer is that this event will be an opportunity for leaders to come together, to dialogue about ministry and together strengthen our common desire to build up the body of Christ.

#### Diaconal Associations

The Order of Diaconal Ministries is a member of two international diaconal associations: DIAKONIA World Federation and Diakonia of the Americas and Caribbean (DOTAC). Both associations hold gatherings every four years. The 23rd DIAKONIA World Assembly will take place in Darwin, Australia, in 2021. The 14th DOTAC Conference will be held in Vancouver, British Columbia, from August 14–20, 2019. The Rev. Ann Blane represents the order on the DOTAC Central Committee and we are grateful for her contribution.

#### Financial Support

The Order of Diaconal Ministries is grateful for the Christina H. Currie Memorial Fund that enables us to provide bursaries to assist members to attend gatherings of DOTAC and DIAKONIA World Federation. As well, the fund is used to support the Presbyterian Woman of Faith Awards.

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 while furthering their theological education.

#### In Memoriam

The Order of Diaconal Ministries records its gratitude for the faithful service and witness offered by Ms. Ida Marie White (designated 1952) and Ms. Mildred (Millie) Josephine Freeman (designated 1961).

#### 110th Anniversary

2018 marks the 110th anniversary of the establishment of the order. Over the last 110 years, the call to diaconal ministry has been heard and answered by many faithful servants. We are grateful to God for each call to serve in ministry. As we move forward, we do so open to God's leading as we discern future directions for ministry within Christ's Church.

#### **The Interfaith Committee on Canadian Military Chaplaincy**

It is a privilege to serve as The Presbyterian Church in Canada's representative on the Interfaith Committee on the Canadian Military Chaplaincy (ICCMC). The ICCMC is made up of representatives from a variety of faith groups and meets a minimum of three times a year. We were pleased to welcome the Rev. Peter Noteboom from the Canadian Council of Churches and Imam Michael Taylor to our committee in 2017. The ICCMC is the body that acts as the common channel of communication between faith groups of Canada and the government of Canada on religious, spiritual and ecclesiastical matters. ICCMC members provide a link between chaplains and their respective denominations or faith groups.

My role also includes participation in chaplain gatherings at bases across Canada, leadership at the annual military chaplain's retreat, and visiting the Presbyterian chaplains at their respective bases. I am committed to providing pastoral support and availability to Presbyterian chaplains at their request. Another function of ICCMC members is the endorsement of potential chaplains in both regular and reserve forces. I currently serve as the chair of the ICCMC.

There are significant spiritual issues in the lives of the women and men who serve Canada in the Canadian Armed Forces (CAF). Chaplains are often sought after to provide support and guidance for those who have deep emotional and spiritual needs. Officers also turn to the chaplains for support and advice. Chaplains are held in high regard throughout the CAF and the Presbyterian chaplains are often sought out for their leadership and pastoral skill.

The Presbyterian Church in Canada has eight ministers service as Regular Force Chaplains and seven serving as Reserve Force Chaplains.

Regular Force Chaplains:

Commander Bonnie Mason	2nd Division HQ, Montreal, Quebec
Major Charles Deogratias	Norfolk, Virginia
Major Kenneth MacRae	Edmonton, Alberta
Captain David Stewart	Cold Lake, Alberta
Lieutenant-Navy Mike Rundle	Kingston, Ontario
Captain In-Seob Won	Petawawa, Ontario
Captain Andrew Cameron	St-Jean, Quebec
Captain Kim Barlow	Gagetown, Nova Scotia

Reserve Force Chaplains:

Major Sandy Scott	Ottawa, Ontario
Major Tom Hamilton	36 CBG, Charlottetown, Prince Edward Island
Captain David Clark	7th Toronto Regiment, Toronto, Ontario
Captain Glenn Davis	36th Combat Engineering Regiment, Sidney, Nova Scotia
Captain Steven Filyk	15th Field Regiment, Vancouver, British Columbia
Captain Gavin Robertson	39th Combat Engineering Regiment, Trail, British Columbia
Captain Frances Savill	Wing Chaplain, North Bay, Ontario

Our chaplains provide exceptional ministry with and for the women and men of the Canadian Armed Forces and their families. I ask for your continued prayers for them as they continue their unique and essential ministry.

M. Jean Morris

**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 AND DEVELOPMENT**

Staff Director:	Guy Smaghe
Finance and Administration Coordinator:	Alison Stirling
Administrative Assistant (part-time):	David Di Sera
Communications Coordinator:	Karen Bokma
Communications Assistant:	Anna Muir
Senior Program Coordinator:	Isabelle Kim (March–August 2017)
Senior Program Coordinator:	Julia Rao (from March 2018)
Program Coordinator:	Leah Adema (to January 2018)
Program Coordinator:	Julia Rao (to March 2018)
Program Coordinator:	Kristen Winters (from October 2017)
Program Assistant:	Sean Jeffrey (from August 2017)
Program Coordinator, Refugee Sponsorship, Strategic Planning and Special Projects:	Rob Shropshire
Program Assistant, Refugee Sponsorship:	Michelle Ball (part-time)

**INTRODUCTION**

Inspired by God's promise of abundant life, Presbyterian World Service and Development (PWS&D) envisions a sustainable, compassionate and just world. The following report outlines how PWS&D worked to fulfill this vision. In 2017, PWS&D contributed to just over \$7 million worth of development and relief programs where most needed around the world – \$3.49 million in development and \$3.67 million in emergency relief programming. This includes the various matching fund opportunities secured. This was done with a total of \$2.54 million in donations contributed to PWS&D (including \$232,923 to our Canadian Foodgrains Bank account) and \$558,692 contributed in legacy funds and gifts of securities to its Loaves and Fishes Fund. We are grateful for the multiplication of our resources made possible with the support of the Government of Canada directly and through Canadian Foodgrains Bank. Furthermore, PWS&D provided

accompaniment to 105 congregations and six presbyteries involved in sponsoring 446 refugees in the course of 2017.

The report is divided into the following sections:

- Foundational Documents
- Programs in 2017: Development and Emergency Relief; Refugee Ministry
- Resources and Communications
- Ecumenical Coalitions
- Financial Responsibility and Stewardship
- Governance and PWS&D Committee

## **FOUNDATIONAL DOCUMENTS**

### **Our Vision**

Inspired by God's promise of abundant life, PWS&D envisions a sustainable, compassionate and just world.

### **Our Values**

Compassion: PWS&D walks with distressed and marginalized people, listening carefully to their stories and responding effectively.

Justice: PWS&D works for equality, empowerment, human dignity, peace and stewardship of creation. In solidarity, we affirm that all people are entitled to know their rights, to receive equal protection and to have access to and control over resources.

Partnership: PWS&D believes in dynamic relationships that involve mutual learning, trust and shared vision. Healthy partnerships are accountable, ethical, equitable, flexible and respectful.

### **Our Mission**

Faithful to our calling, we respond together.

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.

### **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 well-being 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.

## **2017 PROGRAMS: DEVELOPMENT AND EMERGENCY RELIEF; REFUGEE MINISTRY**

With the generous support of Presbyterians in Canada, PWS&D works with local partners around the world to address the root causes of poverty and create new futures of hope and opportunity in three program areas: development, emergency relief and refugee ministry. These distinct yet interrelated programs allow us to respond to countless and complex needs around the world in a targeted and systematic way. PWS&D is then able to harness its strength in-country while leveraging partnerships and alliances to do the greatest good possible around the world.

Development programs focus on long-term, sustainable interventions in countries in the Global South in the following four thematic areas: food security, sustainable livelihoods, health and human rights. These themes are broad and comprehensive, allowing PWS&D and its partners to address complex, systemic issues of poverty in a more precise and meaningful way. Below are explanations of PWS&D's four priority development themes:

- 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, by caring for people affected by HIV and AIDS, and by providing access to water and sanitation programs, families and communities are able to grow 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 programs allow PWS&D to respond rapidly to natural disasters, conflicts and other emergencies through a network of specialized agencies, such as Canadian Foodgrains Bank (CFGFB), ACT Alliance and recognized local partners. PWS&D helps provide immediate and longer term relief to ensure the most vulnerable people have access to food, shelter and medical attention, and can recover from economic loss and emotional trauma.

Refugee Ministry programming comes from the belief that no one is a refugee by choice. This integrated program sponsors and supports refugees coming to and settling in Canada. At the same time, we advocate for and support refugees and displaced people around the world through a variety of networks and partnership. The ultimate goal is that the displaced persons and families will be able to rebuild their lives without fear of persecution in a new safe and secure home.

Below are summaries of our programs and projects in two sections: Development and Emergency Relief Programs, and Refugee Ministry.

### **DEVELOPMENT AND EMERGENCY RELIEF PROGRAMS**

In 2017, PWS&D supported development and emergency relief programs in four regions of the world: Africa, the Americas, Asia and the Middle East.

#### **Africa Development and Emergency Relief Programs**

Angola: Response to the Influx of Refugees from Democratic Republic of Congo (DRC) in Lunda Norte (ACT Alliance) – \$30,000

Due to ongoing armed conflicts between DRC government forces and the Kamuena Nsapu militia faction, by mid-April, a reported 11,051 refugees from DRC were being settled in two camps in Lunda Norte, with an estimated additional 300–400 refugees arriving each day. An ACT Alliance rapid assessment reported insufficient safe water and a low level of awareness on basic sanitation and hygiene, increasing the risk of water borne related and respiratory diseases including scabies. Refugees are building communal latrines, digging waste pits and cleaning the centres. The ACT appeal seeks to improve the nutrition of the most vulnerable groups with special needs; improve the health of 6,054 households through improved access to safe drinking water, good sanitation and hygiene education; and provide faith-sensitive psychosocial support and effective child protection.

**Burundi: Food Security in the Household – Mennonite Central Committee (CFGB) – \$160,000**

PWS&D is contributing to a three-year agriculture and livelihoods and food assistance project in the provinces of Kirundo, Makamba and Rutana. This project, which began in late 2016, provided four months of initial food assistance targeting 300 of the most vulnerable households (approximately 1,500 people) in the six target communities. An additional 207 vulnerable households (approximately 1,035 people) will be engaged in food-for-work during the hunger season in support of government-led soil and water conservation activities that will help build resilience and reduce future periods of acute food insecurity. This project also includes intensive agricultural training, inputs and extension support in collaboration with local government. PWS&D contributed \$40,000 to this project, which received a 3:1 match.

**Democratic Republic of the Congo (DRC): Shasha Mubimbi Food Security – Mennonite Central Committee (CFGB) – \$40,000**

This three-year project aims to improve food security by responding to immediate food needs and boosting the agricultural production of the approximately 514 families in the Shasha and Mubimbi camps for internally displaced people.

**Ethiopia: Burji Emergency Food Assistance – World Renew (CFGB) – \$375, 000**

Southern and eastern Ethiopia continues to battle the impact of drought. The humanitarian situation countrywide has been further compounded by below average spring rains for the third consecutive season. The population faces other challenges that contribute to sustained humanitarian needs, including above-average food prices, disease outbreaks, localized intercommunal conflict, seasonal flooding, and limited access to health and water, sanitation and hygiene services. An estimated 8.5 million people are facing severe hunger, particularly in the Southern Somali region – 700,000 are on the verge of starvation. Water levels have rapidly declined and the widespread loss of livestock is devastating communities who depend upon them to make a living. World Renew responded by providing food assistance to approximately 15,227 drought-affected people for a period of three months. The project focuses on stabilizing food consumption through distribution of emergency food rations, particularly to children under five and nursing and pregnant women. PWS&D contributed \$75,000 to this project, which received a 4:1 match.

**Ghana: Garu Community Based Rehabilitation – Presbyterian Church of Ghana – \$50,000**

This five-year project supports approximately 3,500 farmers and 1,250 youth with disabilities with schooling and vocational training, strengthening their livelihood opportunities and engagement within their communities. In 2017, the second year of the project, farmers with disabilities were trained in techniques to improve crop production and provided with improved varieties of seeds. Some farmers also received training in livestock production, agro-processing, value addition and business development to boost income generation. To increase financial literacy and access to local credit, self-help groups and community savings and loans associations were established and trained. To promote improved health outcomes, the project also provides training on sexual and reproductive health issues, conducts HIV testing and screens children for disabilities, and advocates in communities and schools to promote inclusive education.

**Gambaga: Go Home – Presbyterian Church of Ghana – \$30,018**

This project seeks to address the status of women in Gambaga who have been accused of witchcraft and banished from their homes. Through community sensitization and education, the project reduces stigma and promotes the human rights of accused women. Clear advocacy messages are presented to community members in efforts to reduce brutal attacks on women accused as witches and stop attacks on advocacy team members. The project also supports the reintegration of accused witches back into their communities through advocacy in the communities as well as discussions with local leaders and family members. In the camp, the project supports women to register for health coverage, children to attend school and repair of accommodations when needed.

**Gambaga: Water and Sanitation – Presbyterian Church of Ghana – \$28,461**

Access to water, sanitation and hygiene facilities in the camp have been inadequate for the women and children benefiting from the Gambaga Go Home Project. This project provided water, sanitation and hygiene facilities to the alleged witches and surrounding community members. In

2017, 38 latrines were constructed at the camp, 38 hand washing facilities were purchased and distributed, and 54 households in the community were provided with leach pits for bathroom waste management. The project established and trained two water, sanitation and hygiene volunteer groups and five community members were identified and trained on household latrine construction.

Malawi: Balaka Drought Relief – Churches Action for Relief and Development (CFGB) – \$591,008

Crop failure in April/May 2016 due to drought caused by El Nino exacerbated an already stressed food security situation for many rural households. The four-month project (between January and April, 2017) aimed to bridge the hunger gap and prevent malnutrition, targeting a total of 3,469 households in Traditional Authority Nsamala, Chanthunya and Phalula in Balaka district. Specifically, the project provided assistance to food insecure households during the lean period. The distribution targeted people with disabilities, pregnant and lactating mothers, the elderly, and the chronically ill who are at a risk of malnutrition and other infections. These groups were selected because of their vulnerability and risk of deteriorating nutritional status. This project distributed 694 tonnes of maize, 139 tonnes of pulses, 70 tonnes of corn-soy blend and 27.75 tonnes of oil.

Malawi: Neno Girls Secondary School Scholarships – Blantyre Synod Education Department – \$13,200

This is an all-girls school in a rural plateau in southern Malawi. The school strives to retain girl students until they complete Form 4, which is the last grade of secondary school in Malawi. The Neno Scholarship Program, established to assist with school fees for orphans and vulnerable girl students, supported 20 girl students in 2017. All of the graduating girls passed their national exams.

Malawi: Orphan Care – Mulanje Mission Hospital – \$24,883

The Orphan Care Program supported approximately 350 orphaned and vulnerable children (OVC) in the hospital's catchment area. Working with village level OVC committees, the program assessed the most vulnerable households and identified those that would most benefit from health and education support. OVCs were provided with uniforms, shoes, soap and school bags to support their education. They received nutritional supplements, in the form of Likuni Phala, a locally produced fortified porridge, and medical care. The most vulnerable OVC households participated in a livestock keeping program, providing nutrition and income for the children and their caregivers. This program also provides strong incentive and encouragement for households struggling to host and meet the basic needs of multiple vulnerable children.

Malawi: Integrated Orphans and Vulnerable Children (OVC), Home-Based Care and Prevention of Mother to Child Transmission of HIV (PMTCT) Program –Ekwendeni Hospital AIDS Program – \$62,364

This project supports orphans and vulnerable children and people living with HIV, including pregnant women. Volunteer leaders and local village committee members work alongside hospital program staff to ensure health and safety and improved educational achievement for girls and boys, as well as improved health and food security for HIV positive women and home-based care patients (who are chronically ill). The project supported 876 OVCs, 570 community-based volunteers, 640 home-based care patients and PMTCT beneficiaries. Trained volunteers provided home-based care, including counselling in nutrition and medication compliance and referral to the health facility for further care. Patients and pregnant women living with HIV received counselling and follow-up visits to prevent parent-to-child transmission. Routine health talk sessions are conducted during antenatal and under-five clinics on food preparation, feeding and hygiene for early child feeding. Support to OVCs continues through payment of school fees and provision of school supplies. OVC households are supported through provision of farming inputs and through the construction of a home for one OVC family.

Malawi: Malaria Control Program – Ekwendeni Hospital AIDS Program (EHAP) – \$23,872

Ekwendeni Hospital supports 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 focuses

on the most vulnerable, who are unlikely to receive support from government malaria programs, including people with disabilities and those living with HIV and AIDS. In addition, hospital wards and mosquito breeding places around the hospital and selected villages are sprayed with insecticides to reduce the spread of malaria. Over 100 volunteers, 70 hospital staff and 30 health surveillance assistants support the program through dissemination of information and household visits.

Malawi: Support to Vulnerable Groups – Livingstonia Synod AIDS Program – \$50,000

This three-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 and social isolation because of their HIV status. At least once a month, over 100 youth meet in a club to discuss challenges like drug adherence, share life experiences and help one another to improve their health status through psychological counselling. Health surveillance assistants conduct health and nutritional assessments as part of the promotion of local reproductive health services. In 2017, 20 youth were trained in facilitation skills to strengthen youth leadership capacity in the community. In addition, youth dialogue sessions were conducted to address sexual and reproductive health issues and the promotion of girls' education, and HIV testing and counselling was made accessible through the schools.

Malawi: Mpata Water and Sanitation – Livingstonia Development Department – \$7,619

This two-year project focuses on improving water, sanitation and hygiene in 10 villages of Mpata in northern Malawi, through the provision of safe water sources and increasing awareness and training in safe hygiene. This has been achieved through construction of new boreholes, rehabilitation of non-functional water points and community-led total sanitation training sessions. In total, 1,976 people benefited from the new and rehabilitated water points, 661 households owned and used latrines, 581 hand washing facilities were established and 602 drop-hole covers were constructed. The construction of new and rehabilitated boreholes has also reduced distances to water sources, allowing community members to spend more time on activities that generate income.

Malawi: Building Sustainable Livelihoods Program: 2012–2017, Global Affairs Canada – \$238,520

This five-year program ended in December 2017. Ekwendeni Hospital AIDS Program project activities continued to support poor, vulnerable and marginalized communities in the Ekwendeni Hospital catchment area in the Livingstonia Synod. This program reached out especially to orphans and vulnerable children, youth, women and people living with HIV and AIDS. In its final year, the focus was on building improved and sustainable livelihoods for people living in poverty by enhancing academic achievements, supporting healthier families and supporting equal opportunities regardless of gender. In 2017, 237 new women started accessing loans through self-help groups. Additionally, 1,314 women and youth continued to access, and 189 new women were linked to, local village markets. This decreased the proportion of people working as casual labourers and improved community members' sense of economic status. Furthermore, about 98% of women said they have been taking part in household decision making and 50% of women were participating in political processes at the community level – largely as a result of training and awareness campaigns on gender mainstreaming and other governance related issues.

Malawi: Partnerships for Strengthening Maternal, Newborn and Child Health 2016-2020, Global Affairs Canada – \$922,566

This was the second year of a four-year agreement for this project that is being implemented with the Embangweni Mission Hospital, administered by the Synod of Livingstonia Health Department and the Mulanje Mission Hospital in Blantyre Synod. The project is addressing gender gaps by empowering women and girls and promoting male participation in sexual reproductive health. Vulnerable groups are proactively seeking and advocating for health services. This is being 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. In

2017, large numbers of women and children were able to access health services in both regions. Women in remote areas benefited from mobile outreach clinic services and the distribution of bicycle ambulances and bicycles. To promote improved knowledge and understanding of nutrition and vitamin intake, project beneficiaries were screened for malnutrition and referred for nutritional supplements where necessary. In order to increase preventative practices for reducing the burden of diseases for women, men, girls and boys, awareness meetings were conducted on malaria, tuberculosis, sexually transmitted infections and HIV. The quality of health care services increased as staff received training in gender, patients' rights, medical ethics, quality assurance, waste management, infection prevention and youth friendly service delivery. This project receives a 4:1 match from the Government of Canada.

Malawi: Mpata Conservation Agriculture – Livingstonia Development Department (CFGB) – \$51,192

In 2017 the Church of Central Africa Presbyterian (CCAP) Synod of Livingstonia Development Department began the second phase of its Mpata drought mitigation project. The three-year agriculture and livelihood project is targeting 500 farming households from 15 villages in the Mpata area of Karonga district in northern Malawi. Crop production is negatively affected by the combined effect of consistent dry spells and annual floods leaving many perpetually hungry; not enough food can be grown year round and food reserves are rapidly depleted. The situation is worsened by few alternatives to gain cash outside of farming and a lack of social protections or savings to purchase food elsewhere. This project seeks to reduce cyclical hunger and build the resilience of participating households by training them on conservation agriculture (CA) farming methods and forming self-help groups. CA will help to resist crop failure during dry and flood spells by increasing soil fertility through the use of intercropping, green manure cover crops, agroforestry, crop rotation and minimal soil disturbance techniques. Self-help groups will help households raise funds together to purchase agricultural inputs and will also act as an emergency fund to use when food reserves are depleted and must be purchased elsewhere.

Malawi: Nyungwe Conservation Agriculture – Livingstonia Development Department (CFGB) – \$39,914

The Nyungwe Conservation Farming project was phased out in May 2017. Through capacity building on conservation agriculture techniques, the project aimed to mitigate the negative impact of prolonged dry spells and drought on local food production by enabling farmers to produce enough to ensure food security for their families, while also maintaining the health of the soil. The project was implemented in eight villages in Karonga in close collaboration with the local agriculture office and community in order to build local capacity and increase ownership. By the end of 2016/2017 farming season, a total of 360 targeted farming families participated in the project, including 245 farmers. In addition, 22 “spontaneous adopters” (including 16 women) learned from their neighbours and practiced CA during the project. Field days were conducted to promote best CA practices among farmers. One local fair was conducted to promote CA and award the best CA practicing farmers of 2016/2017 farming season for the project. CA principles include minimum soil disturbance, crop rotation/intercropping and maximum soil cover/mulching on an average land area of 0.23 hectare or 0.57 acres. By the end of the project 118 farmers were practicing these techniques up to standards.

Malawi: Farmer-to-Farmer Agroecology – Ekwendeni Hospital (CFGB) – \$23,047

This five-year collaborative project involving Western University (London, Ontario), Ekwendeni Hospital, Chancellor College (Blantyre, Malawi), University of Manitoba, Canadian Foodgrains Bank, PWS&D and Cornell University is set to end in March 2018. In 2017, the focus was on supporting farmers and farmer research teams and providing training and information on agroecological practices. The project team provided support to community leadership, encouraging their work in spreading knowledge on research findings and successes from the project so as to influence policy. The project shares experiences and results with local, regional and international policy makers so that they might create policies that benefit farmers and their communities.

**Somalia: Provision of Nutrition and Food Aid Support to Crisis Affected Population in Gedo – Development and Peace (CFGB)**

Somalia has been devastated by ongoing drought in recent years. As of February 2017, half the population (6.2 million) was experiencing serious food insecurity, with 3.1 million people requiring urgent life-saving assistance. The Gedo region is primarily agricultural and agropastoral, with livelihoods being marginal most years and severely vulnerable to the cyclical droughts that are common to the Horn of Africa. The severity and unpredictability of these droughts has increased due to climate change. The supported program was designed to meet the immediate needs of communities while also preventing deterioration of health and nutritional status. The program provided 3,060 malnourished children, pregnant and lactating mothers access to integrated health and nutrition services to prevent deterioration in their health status, as well as ensuring that 2,400 pregnant and lactating women and 250 tuberculosis (TB) patients at risk of malnutrition had access to nutrition supplements. PWS&D contributed to this project by allocating \$150,000 of its government funds allocation at CFGB to this Development and Peace led project.

**South Sudan**

After several years of peace, violent conflict erupted between the government and an armed rebel group, threatening to disrupt South Sudan's fragile progress, and the sense of hope that accompanied the country's rise to independence in 2011. Across South Sudan, more than three million people have been forced to flee their homes and nearly 7.5 million people require humanitarian assistance and protection as a result of multiple and deepening crises, including conflict, economic decline, disease and climatic shocks. The United Nations warns that four million people (or a third of the population) are in danger of starvation. Almost all of South Sudan's citizens depend on what they can grow for survival. Often living in refugee camps far from their farms, they are unable to plant their crops and feed their families. This means that hunger is increasing, even in areas not affected by fighting. In 2017, PWS&D responded to the situation through several channels.

**South Sudan: Kapotea Food Assistance – Adventist Development and Relief Agency (CFGB) – \$250,000**

This project was a three-month emergency food distribution in Kapoeta North County of Eastern Equatoria State. A total of 10,000 persons from an average of 1,700 households benefited from this intervention, which distributed a daily food package comprised of 225 grams of cereals (sorghum), 25 grams of pulses (beans), 15 grams of vegetable oil and 5 grams of iodine salt. PWS&D contributed \$50,000 in equity to this project, which was matched 4:1.

**South Sudan: Emergency Intervention in Unity State – World Relief Canada (CFGB) - \$100,000**

This project aimed to reduce malnutrition prevalence below the acceptable standards in the Unity State area by providing access to nutrition services according to South Sudan Ministry of Health protocols. Given the current food security situation in Koch County and the Greater Upper Nile region, urgent intervention was necessary to treat children living with moderate and severe acute malnutrition and reduce overall general acute malnutrition rates.

**South Sudan: Emergency Response to the Famine Crisis (ACT Alliance) – \$50,000**

The South Sudan ACT Forum members are responding jointly to save lives of famine and conflict affected populations in South Sudan, and increase their resilience to future disasters. The key response activities are in food security and livelihoods, nutrition, water and sanitation and hygiene, and non-food items, as well as education and psychosocial support. This intervention is targeting at least 180,000 severely crisis affected people across South Sudan.

## **Americas Development and Emergency Relief Programs**

**Canada**

PWS&D responds to domestic disasters when they are declared as "national disasters" by the government or when the PWS&D committee deems it appropriate, especially when PWS&D has received designated donations for such responses. PWS&D works to fund local agencies in the areas affected, seeking to prioritize sectors that are underfunded. We consult with local presbyteries in deciding with how to allocate resources. In 2017, PWS&D continued its

disbursements in response to the 2016 Alberta fires, and also responded to help those affected by the wildfires in British Columbia.

Alberta: Community and Family Services Post-Wildfire Relief – The Salvation Army – \$50,000  
These funds offered practical assistance to people recovering from 2016 wildfires in Alberta. Many people were out of work and found meeting everyday commitments challenging. Assistance included clothing, baby needs, work-related courses, medical costs and bus tickets, as well as helping with security deposits, rent and utilities for those who were in greatest need.

Alberta: Post-Wildfires Rural Domestic Violence Outreach – Waypoints Community Services – \$76,191

This project enabled two domestic violence coordinators to increase their community visits and psycho-educational support programs for victims of domestic violence and domestic violence offenders. They also delivered community education on domestic violence and abuse. Funding paid to procure a vehicle to transport counselling teams to remote communities, cover the increased cost in mileage and, in the case of Fort Chipewyan, in flights, along with accommodation in those communities.

Alberta: Wood Buffalo Food Banks Association – \$70,000

The Wood Buffalo Food Bank that works in partnership with other organizations provided 100 kitchen start-up kits and grocery hampers to uninsured and underinsured residents who were rehoused and/or re-entering their repaired or rebuilt homes.

Alberta: Wildfire Benevolence Fund – Faith Church, Fort McMurray – \$5,000

These funds enabled Faith Church in Fort McMurray, Alberta, to assess requests for help and respond with basic support and financial assistance for those in the most difficult circumstances.

Alberta: Borealis Counselling Services – \$25,000

This project subsidized and/or provided no-cost counselling for individuals and groups of community members. Group sessions provided impacted individuals with the support and strategies to deal with the trauma caused by the fire and process their emotions in healthy ways, reducing the negative effects of stress and other long-term impacts associated with unresolved bereavement. In addition, not-for-profit agencies in the municipality of Wood Buffalo often cannot afford to pay for psycho-educational workshops, although needed by their frontline staff. Borealis Counselling Services staff will provide workshops to agencies who cannot afford these services.

British Columbia: Wildfires Relief – Cariboo Church – \$23,400

Beginning April 1, 2017, more than 10,000 square kilometres of land burned as a result of wildfires in the Cariboo region of British Columbia, making it the province's worst ever fire season on record and involving a 10-week long state of emergency. Wildfires scorched timber, bush and grassland and at their height forced 45,000 people from their homes. Funds were offered as cash assistance to families who experienced high levels of loss and destruction due to the wildfires. The selected families selected are located within the Presbytery of Kamloops.

Cuba: Emergency Response to Hurricane Irma in Cuba (ACT Alliance) – \$30,000

Hurricane Irma was one of the most powerful hurricanes ever recorded in the Atlantic, battering the entire Cuban north coast for four days. Approximately two million people were evacuated. This ACT appeal provided 800 households with shelter kits and basic training on safe roofing techniques, 3,000 households with non-food items (e.g. cookware, fabric), 4,100 households with food kits, 5,000 households with hygiene kits, 600 households with household water purification systems, 2,250 households with community water purification systems and integral sanitation systems, 20,000 households with psychosocial support and child safeguarding and protection, and 500 households with livelihoods kits (e.g. with crop seeds, tools).

Guatemala: School Support for Vulnerable Children – Francisco Coll School – \$32,914

Located in Guatemala City, 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 and crime have been on the rise in 2017, especially domestic assaults, robberies, extortion and gang activity. Yet, Francisco Coll School provides quality education to vulnerable school-aged children in a safe and nurturing environment,

offering a holistic curriculum that includes a school garden project, and music and arts classes. The teachers implement educational strategies that promote innovative and dynamic classrooms that take into consideration the students' socio-economic context and family lives. This project offers operational support and in-country capacity training that empower the school staff. In 2017, 237 students graduated and nine scholarships were awarded to students willing and eligible to continue their schooling after graduation.

Guatemala: Women Development – Fraternidad de Presbiteriales Mayas – \$42,223

The Fraternidad de Presbiteriales Mayas (FPM) is a local organization run by Indigenous women from Mam, Quiche and Kakchiquel communities in Guatemala. They formed over 30 years ago to help women build their spiritual, economic and social capacity with programming focused on promoting self-esteem, values and leadership. In 2017, FPM finished its first year of a livelihoods project that gives financial loans and training to women to start up their own dairy cow production business. Forty women received high quality bovines and targeted training. These women form self-help groups, where they will eventually combine their funds to expand dairy milk production and pay back their loans with monies earned, allowing more women to join the program annually.

Guatemala: Agroecology for Food Security and Food Sovereignty in Comitancillo – Maya-Mam Association for Research and Development (CFGB) – \$79,557

This joint PSW&D and CFGB five-year project with Maya-Mam Association for Research and Development (AMMID) provides agriculture and livelihood support in eight communities in the San Marcos region. This project gives technical support to farmers who experience low yields due to poor soil management and seed selection techniques, coupled with a lack of fertile lands and diverse crops. In 2017, during its first year, 312 farming families were introduced and expanded the number and types of fruit trees grown, and increased and improved maize and vegetable production. Families also received swine and participated in training on swine production and marketing. PWS&D contributed \$19,889 to this project, which was matched 3:1.

Guatemala: Gender Empowerment and Defense of Maya-Mam Territory – Maya-Mam Association for Research and Development (AMMID) – \$29,486

PWS&D and AMMID have a complementary project running parallel to the CFGB project described above. This project works with women and focuses on increasing their rights and voices within the household and local level governance structures. The organization implements a comprehensive educational program called *Siempre Vivas* ("Always Living") which focuses on developing self-esteem and political participation. 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 enables greater coordination and awareness of citizens on their rights and defense of their territory, which is inextricably linked to the CFGB Food Security and Sovereignty project. In 2017, 194 women participated in this project with many new groups requesting to join.

Haiti: Treatment and Prevention of Gender Based Violence – Primate's World Relief and Development Fund – \$30,000

This project is led by, and co-funded with, the Primate's World Relief and Development Fund of the Anglican Church of Canada, and is implemented in Haiti by *Zamni Lasante* (Partners in Health). Gender based violence against girls and women in Haiti is a serious health and human rights issue. Although Haitian women are called *poto mitan* (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 limited by lack of resources, political will, economic insecurity, gender power imbalances and widespread poverty. The lack of reliable data on the prevalence, nature and consequences of sexual violence in Haiti is also a major obstacle to developing 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 for 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 – \$26,801

With climate change posing a major threat to the livelihood of most Haitians, Haiti is classified as one of the 10 countries most vulnerable to the effects of climate change. The ACT Alliance Forum in Haiti completed its three-year project at the end of 2017 focused on addressing climate change. It 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 worked to organize and reinforce food production systems.

Haiti: Life-Saving Targeted Malnutrition Treatment Program for St. Marc Children – Partners in Health (CFGB) – \$210,733

Haiti faces extreme levels of hunger and malnutrition due to high poverty rates exacerbated by damage from ongoing drought in the northern part of the country, the 2010 earthquake and, most recently, Hurricane Matthew. Lack of food and disease outbreaks brought on by these events are especially concerning for children's health and nutrition in the St. Marc community. Many children suffer from nutrient deficiencies because they do not receive the proper food at critical development stages and there is minimal health infrastructure to prevent or treat diseases. Consequently, many children are underweight or experience severe stunting. This project established a mobile clinic with community health workers responsible for identifying and treating children under the age of five who are malnourished. Community health workers have begun screening children for malnutrition and provision of food supplements, as well as training community based and health facility staff. They are also working with mothers to establish best breastfeeding practices to prevent diseases caused by malnourishment. In total, 4,183 children will benefit.

Haiti: Sustainable Food Security through Agroecology and Cooperative Associations – Mennonite Central Committee Haiti (CFGB) – \$98,648

This agriculture and livelihoods project in the communities of St. Michel de L'Attalye, St. Raphael and Pignon implemented by Partenariat pour le Développement Local. Like most of Haiti, poverty persists in these three communities. Many households are unable to feed their families all year-round due to low agricultural productivity. This project works with three farmer-owned cooperatives in each of the three communities to improve agricultural production and nutritional diversity using agro ecological farming techniques. These techniques will help farmers adapt to growing food in changing climate conditions by training them on practices that protect water sources, restore soil fertility and emphasize growing diversified food sources. Specific techniques, among others, include cover crop use, establishing a seed bank and planting trees. Through the cooperatives, 2,525 farmers will be trained who will then train an additional 2,400 households outside of the cooperative. By the end of the project, 4,013 households will benefit from the activities. PWS&D contributed \$24,662 to this project which is matched 3:1.

Haiti: Agroforestry, Farmer Support, and Natural Resource Management Training – Mennonite Central Committee Haiti (CFGB) – \$160,000

This agroforestry project, targeting the Desarmes area of the Artibonite valley, aims to increase food consumption among 17,500 peasant farmers. This is done by supporting peasant farmers, tree nurseries and youth training on natural resource management. As part of its agroforestry program, the Mennonite Central Committee (MCC) has established kids' clubs to provide experimental, hands-on gardens to get children involved in learning about food security, nutrition and environmental protection. Children in turn influence their parents, who make household choices around food. In addition, farmers improve their farmland by using intercropping methods and planting a diversity of crops to increase and diversify production. Production is supported through grain banks that enable farmers to store seeds for the upcoming season and that can serve as food storage in case of future droughts. Reforestation work through the MCC has been ongoing for the last 30 years and communities with significant reforestation work had fewer destroyed gardens and houses, along with fewer landslides from Hurricane Matthew. The additional tree cover from reforestation efforts likely slowed down winds at ground level and secured the soil to prevent landslides. Lower lying areas that had reforested land above them also experience fewer floods. The MCC is working to escalate these reforestation efforts and implement in other regions in Haiti. PWS&D contributed \$40,000 to this project which is matched 3:1.

Nicaragua: Preparing for Food Security – Council of Protestant Churches in Nicaragua (CFGB) – \$85,168

This three-year food security project is supporting 336 families in Pantasma and Teustepe, two departments in central Nicaragua. The project seeks to improve food security by training families in innovative 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 in order to plant fruits and vegetables they are currently not consuming. This occurs 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. Families reported increased food security in 2017, despite being directly affected by flooding due to climate change. PWS&D contributed \$21,292 to this project, which was matched 3:1.

Nicaragua: Casa de Niñas – Instituto de Promocion Humana (INPRHU) Managua – \$31,326

In Nicaragua there have been increasing incursions on human rights, particularly women's rights and the mechanisms that exist to protect women from gender based violence. 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 has supported various programs at INPRHU Managua. In 1998, it was a crucial partner in the creation of the Casa de Niñas. This shelter in Managua's inner city provides a safe space for girls and young women who had been living in abusive situations and usually in poverty. In 2017, PWS&D provided core funding to enable experienced staff to provide basic care with personal and group therapy, legal counsel to victims of abuse, and mentoring and awareness raising for families suffering from domestic violence. They also gave workshops on prevention of physical and mental abuse, as well as raised awareness about early pregnancy and sexually transmitted infections to vulnerable youths.

### **Asia Development and Emergency Relief Programs**

Afghanistan: Girls Education Project – Community World Service Asia – \$40,000

In June 2017, Community World Service Asia (CWSA) finished the fourth phase of this project in the provinces of Laghman and Nangarhar. In September, PWS&D signed a three-year agreement for phase five which expands the catchment area. It will serve a total of 14,465 students, who are predominately female, and train up to 2,050 teachers over the next three years. This project seeks to enhance the quality of girl's education in a sustainable way and involves communities and schools, as well as the government who creates incentives and reinforcements for girls' school enrolment and attendance. This project operates in 22 target primary and secondary schools and trains teachers on improved pedagogy and best teaching practices so that they are more inclusive.

Afghanistan: Maternal Neonatal and Child Health (MNCH) – Community World Service Asia – \$445,744

In the second year of this four-year project implemented in four districts of Laghman province in eastern Afghanistan, Community World Service Asia (CWSA) aims to reduce maternal, child and newborn mortality in a country that suffers from exceedingly high rates. The key activities are the establishment of six new health facilities with delivery rooms, employing female health professionals, allowing midwives to be present at births and provision of MNCH services and vaccinations. Also men will be educated about the importance for women and children to access health services and for women to make their own health decisions, especially when they are pregnant. The Taliban, who were attempting to exert power over the communities, and Ministry of Health, forcibly shut down four health facilities for two months. Despite these disruptions, the project continued to provide improved delivery of essential health services to mothers and children. There has been an increased demand for MNCH services and positive changes in health seeking behaviours in the project areas. Quality of health care services continues to improve as staff capacity increases through a variety of trainings and the availability of gender sensitive reproductive, preventive and curative health care, which encourages women to access services in facilities. By improving health services to mothers, newborns and children, 48,288 individuals will benefit, and the region will have a healthier, more empowered population. This project is funded with a 4:1 match by Global Affairs Canada.

## Bangladesh

Bangladesh, one of the world's poorest nations, has seen a massive influx of the Rohingya people fleeing violence and persecution in Myanmar. This was not the first instance of violence against the Rohingya, there has been severe discrimination of the Rohingya people for decades and they continue to be denied citizenship in Myanmar. By the end of October 2017, at least 815,000 Rohingya were estimated to have sought shelter in Bangladesh which is struggling to cope with the influx of refugees, many of whom fled with few possessions and are deeply traumatized. Families are exhausted and struggling to get by.

### Bangladesh: Rohingya Refugee Crisis Food Assistance Response (CFGB) – \$150,000

World Renew is supporting the Christian Commission for Development (CCDP) in Bangladesh with a food assistance project in the Cox's Bazaar area of Bangladesh. Given the fluid nature of the crisis, the implementation plans evolved as CCDP coordinated closely with other actors, notably the World Food Program (WFP). Food distributions of lentils, oil, salt and sugar were provided to 1,884 households (about 11,304 people), along with rice from the WFP. As of November, 2017, World Renew had distributed food to over 43,000 people in the Kutupalong refugee camp. Food distributions occurred every 2 weeks until January 2018, and food assistance will be provided based on need after this period. PWS&D contributed \$30,000 to this project, which was matched 4:1.

### Bangladesh: Emergency Assistance to the Rohingya Community (ACT Alliance) – \$50,000

The intervention will work on improving living conditions of the Rohingya refugees by providing assistance in the Cox's Bazar region in Bangladesh. As of October 25, 2017, 603,000 new arrivals were reported, according to the Office of United Nations High Commissioner for Refugees (UNHCR). Over half of the new arrivals are living in spontaneous settlements with little access to aid. This project is assisting over 60,000 households and 112,600 individuals in Bangladesh by providing shelter/non-food items, food security, psychosocial support, health/nutrition, water, sanitation and hygiene, and advocacy programs. This includes providing the following: emergency food for 5,100 households, shelter for 6,600 households, non-food items for 9,000 people, hygiene kits for 61,200 people, 1,500 water-points/tube-wells, and 3,000 latrines. In addition, this effort addresses the emergency health care of over 108,000 people and the psychosocial needs of 12,100 people.

### India: Empowering Young Women in rural Bihar for Improved Maternal and Child Health – Christian Medical Association of India – \$51,819

The Christian Medical Association of India (CMAI) is a charitable healthcare organization with a strong network of 10,000 health professionals and 340 mission hospitals/healthcare institutions spread across India. It promotes a just and healthy society irrespective of religion, economic status, caste and gender. It is committed to delivering affordable, ethical, relevant and compassionate care especially to the most marginalized sections of society. This project is implemented through the member institution, the Duncan Hospital, located in Raxaul, Bihar. The project's goal is to improve young women's reproductive and sexual health knowledge, enhance their ability to take part in important family decision-making with regards to their welfare and to improve their social support networks. The project will consist of addressing the specific reproductive health needs of young girls and women, alongside the involvement of influential adults and wider community members. This three-year project will reach over 2,000 direct and indirect beneficiaries.

### Nepal: Banke Leprosy and TB Referral Clinic – International Nepal Fellowship – \$52,942

This project involves the Banke Leprosy and TB Referral Clinic with long-term partner International Nepal Fellowship in southwestern Nepal. In this first year the project reached a higher number of people than initially expected: 2,563 people benefited from outreach camps and 158 leprosy patients from comprehensive inpatient care. This was due to an increased effort to collaborate with government programs targeted at eradicating leprosy in Nepal. 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.

Secondary beneficiaries are 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) – Community World Service Asia – \$250,004**

Agriculture is one of the major livelihood sources for Pakistan's rural communities. The majority of farmers have fewer than five hectares of land, making it nearly impossible to meet 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 builds 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 and helped identify and register farmers in the program. This project will provide season-long, on-farm training through Farmers' Field Schools, which will teach participants to 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. PWS&D contributed \$62,501 to this project, which was matched 3:1.

**Philippines: Restoring, Empowering and Protecting Livelihoods – Adventist Development and Relief Agency (ADRA) Philippines – \$120,000**

Typhoon Haiyan, which struck in 2013, left farming and fishing communities severely devastated, depleting the already vulnerable resources upon which these communities depend. Its impact necessitated building resilience to protect livelihoods, manage risks and be able to bounce back from future shocks or stress faster and better. The Livelihood project is a 44-month initiative primarily supported by Global Affairs Canada that aims to build community resilience using livelihood and economic development as the platform to engage the communities, local government, non-government organizations, the academe and the business sector. In 2017, PWS&D continued its financial support towards this project in solidarity with our ecumenical partners, ADRA and World Renew. PWS&D contributed \$30,000 to this project, which was matched 3:1.

**Philippines: Response to Typhoon Nock-ten (ACT Alliance) – \$21,465**

Super Typhoon Nock-ten, known locally as Nina, reached maximum sustained winds of 185 km per hour and gusts of up to 255 km as it made landfall. As of January 31, 2017, the storm affected 2.88 million people. Roughly 393,400 buildings were damaged, while 194,900 metric tons of rice, corn and high value crops were recorded as agricultural production losses. This response targeted 2,850 households in the affected communities in Bicol and Southern Tagalog. The target beneficiaries belong to the most vulnerable segment of the population – households of poor peasants and fisher folks. This will be achieved by the provision of food baskets and hygiene kits.

### **Middle East Emergency Relief Programs**

**Iraq: Food Assistance for Internally Displaced Persons in Ninewa (CFGB) – \$175,000**

While Iraqi, Kurdish and coalition forces experienced strategic advances into territory controlled by the Islamic State in 2015, the conflict in Iraq and Syria shows no sign of imminent resolution. As a result, the small towns and villages in northern Ninewa within 5–50 km of the frontlines continue to experience insecurity and instability as they host large numbers of internally displaced persons. This project provides 12 months of in-kind emergency food assistance to approximately 1,000 displaced families (about 5,500 individuals) living in four small towns in northern Ninewa. This project sequentially supplements another CFGB project, which provided 12 months of emergency in-kind food assistance to 750 displaced families living in Shexka and Bozan from March 2015 to February 2016. PWS&D contributed \$35,000 to this project, which was matched 4:1.

**Syria, Lebanon and Jordan**

The war in Syria, which began in 2011 as a peaceful protest, has devastated this Middle Eastern country and affected others in the region. Government forces and armed opposition groups

continue to vie for control of territory throughout the country. The conflict grew even more complex with the emergence of armed forces loyal to Daesh (also known as ISIL) in the spring of 2014. The continuing, brutal violence has forced millions of fearful residents to flee in search of safety. The United Nations reports that the number of refugees uprooted from Syria has reached over 5 million, staggeringly, over half of these refugees are children. In total, out of a population of 22 million, over half, around 13 million people, are in need of immediate humanitarian assistance. Over 5.4 million people have fled Syria since 2011, seeking safety in Lebanon, Turkey, Jordan and beyond. In 2017, PWS&D raised \$54,476 in response to the ongoing crisis in Syria, and contributed \$1.2 million worth of programming, thanks to matching funds from the Government of Canada at Canadian Foodgrains Bank.

Humanitarian Response in Jordan, Syria and Lebanon (ACT Alliance) – \$72,644

ACT members in Jordan, Syria and Lebanon work to reduce the vulnerability and alleviate the suffering of people who are affected by the conflict in Syria. In Jordan, the UNHCR estimates there are around 650,000 Syrian refugees, creating acute pressure on the economic situation and infrastructure for water, electricity, waste management, education and health care. In Lebanon, the growing number of Syrian refugees has affected political, economic and social stability, as well as the labour market and infrastructure. Syria is now the site of the world's biggest internal displacement. Explosive weapons continue to be used, including in populated areas. Indiscriminate aerial bombings by government forces and shelling and attacks by armed opposition, extremist and designated terrorist groups continue to result in death, injury and displacement. This project involves multiple implementing partners across the three countries and has a wide range of objectives. These areas have been identified as: livelihoods, education, food security, shelter, wash, protection and community resilience. The 2018 appeal from the ACT Alliance for the Syria crisis is budgeted at \$12.8 million.

Food Aid for Syrian and Palestinian Refugees in Lebanon – Mennonite Central Committee (CFGB) – \$250,000

This project targets Syrian refugees, Palestinian refugees from Syria and a small percentage of very vulnerable host community members currently living in the Palestinian gatherings throughout southern Lebanon and Beirut. Via a cash-based food voucher program, the project worked to meet the immediate food needs of 5,800 Palestinian, Syrian and Lebanese Palestinian refugees living in Lebanon for a period of 12 months. Some refugees are living with host families who are poor themselves, the sudden influx of refugee families has increased living costs (especially rents) for all and increased competition for jobs. Households with limited funds experiencing food insecurity commonly reduce the diversity of their diet by increasingly relying on low-cost, carbohydrate-heavy foods such as rice, oil and sugar. While cheaper and more filling in the short-term, the long-term consequences of a poorly balanced diet can quickly result in poor health outcomes such as stunted growth, diabetes or cardiovascular issues. The voucher program seeks to increase diet diversity and the nutritional value of food consumed by refugee families. PWS&D contributed \$50,000 to this project, which was matched 4:1.

Food Baskets for Internally Displaced People in Syria – Mennonite Central Committee (CFGB) – \$500,000

Mennonite Central Committee Canada is supporting Forum for Development, Culture and Dialogue (FDCCD) with a 12-month food assistance project in Syria. FDCCD has been providing emergency assistance in Syria since 2011. This project targets internally displaced Syrians in the Qalamoun region and promotes the peaceful co-existence of displaced, host and surrounding communities. The number of people in this area needing food assistance is now estimated at 90,000. At the start of 2017, over 10,000 families have been supported with emergency interventions. In 2017, this project provided 6,000 of the most vulnerable food insecure households (about 32,000 people) with a monthly food basket over a 12-month period. PWS&D contributed \$100,000 to this project, which was matched 4:1.

Food Baskets for Internally Displaced People – World Renew (CFGB) – \$375,000

World Renew is supporting Lebanese Society for Educational and Social Development with the first three months of a 12-month food assistance project in Syria. Food production in Syria has hit a record low and prices have skyrocketed. After exhausting their life savings, many families no longer have the means to put enough food on the table. Proper nutrition for mothers and young

children is a significant concern. And the situation that many Syrian refugees face in Lebanon is equally perilous. It is estimated that every night, over nine million Syrians go to sleep hungry. This project delivered a food basket to 1,400 internally displaced families (about 8,400 people) each month for three months. Food baskets contained vital food staples such as oil, rice and pulses. This project received a 4:1 match from the Government of Canada.

Palestine: Emergency Response to Gaza and West Bank Crises (ACT Alliance) – \$30,000

The political, economic and social context in the Occupied Palestinian Territory (OPT) did not change much during 2016 and the first part of 2017. Poverty, hardship conditions, psychosocial problems and food shortage are still dominating the overall picture of the situation in Gaza. The ongoing siege imposed on the Gaza Strip since June 2006 is still contributing to the deterioration of health status and negatively affecting the provision of health services. The blockade and three major escalations of hostilities in the last six years have inflicted large-scale destruction on Gaza's economy, productive assets and infrastructure.

## **REFUGEE MINISTRY**

Do not neglect to show hospitality to strangers, for thereby some have entertained angels unawares. (Hebrews 13:2)

In 2015, when many in the world woke up to the plight of refugees, there was a tremendous response in Canada. Dramatic interest in assisting refugees was manifested after the September 2015 death of the young Syrian, Alan Kurdi, on a beach in Turkey. After taking office in November, the Liberal government in Canada admitted just over 25,000 Syrians by the end of February 2016. Canadian volunteers, including Presbyterians, were an important part of this response. In the course of 2016, there were 118 active Presbyterian sponsorships of 337 refugees under The Presbyterian Church in Canada's sponsorship agreement with the federal government. This was more than double the number in the previous year.

In 2017, the numbers continued to increase. In the course of the year, there were 161 active Presbyterian sponsorships of 446 people. However, Presbyterians' interest in refugee sponsorship had shifted in comparison to the preceding two years. By June, the once-long waiting list of groups wishing to be matched with refugees referred by Canadian visa offices abroad had dissipated as media and governments turned their attention to other matters. The pace of arrivals eventually slowed. In 2017, the majority of Presbyterians' requests to sponsor were coming from congregations or presbyteries wishing to sponsor relatives of people in their church or in their community; often, they were relatives of those they had sponsored over the previous two years.

In 2017, the government's system of allocating an annual quota (also referred to as the sponsorship "cap") to organizations with a sponsorship agreement continued. As in 2015 and 2016, Presbyterians' desire to sponsor remained higher than the number of spots allocated. The 2017 quota was for 77 spaces (one additional spot was received in the course of the year for a total of 78), while concrete requests from Presbyterians ready to sponsor at the beginning of the year were received for 176 people.

As in the previous two years, to determine whom to sponsor, a PWS&D Refugee Sponsorship Selection Task Group reviewed all requests in order to identify those people facing an urgent or immediate threat to their life or physical well-being because of their gender, age, religion, ethnicity, sexual orientation or other identifying characteristic. Other vulnerabilities were also reviewed, such as need for medical treatment or experience of torture and/or violence. Family reunification in Canada and length of time outside of country of origin were considered as well.

This ongoing desire to respond to refugees continued in a context where the number of people in the world displaced was rising yet again. In June 2017, the Office of the United Nations High Commissioner for Refugees (UNHCR) reported that at the end of 2016 forced displacement by war or persecution had reached yet another record high: 65.6 million people, an increase of 300,000 over the previous year. Among them, those identified as refugees (i.e. people who had left their countries seeking safe haven) numbered 22.5 million people, up 1.2 million from 12 months earlier. Tens of millions of people had fled their homes but still remained in their home countries: referred to as internally displaced persons, this latter group only qualifies for resettlement in countries like Canada when rare, special programs are announced. This was the case for Yazidis from Iraq resettled in Canada after brutal treatment by the Islamic State.

In large part, it was the ongoing, deadly conflict in Syria, which had produced 5.5 million refugees and even more internally displaced, that was the driving force behind this massive global displacement, though violence and human rights crises persisted in other parts of the world. Afghanistan ranked second with 2.5 million refugees and South Sudan third with 1.4 million. In 2016, the number of Syrian refugees passed the number of Palestinian refugees, which remained very high at 5.3 million.

It was Syrians who continued to top the list of refugees Presbyterians applied to sponsor in 2017, at over 50 per cent. Sponsorship applications were also filed for people from Burma (Myanmar), Burundi, the Democratic Republic of Congo, Eritrea, Ethiopia, Iran, Pakistan, Somalia and Sudan.

In the course of 2017, Presbyterian sponsored newcomers arrived in Canada from all those countries, except Eritrea and Somalia. Approval was still pending for others from Burma (Myanmar), Burundi, Egypt, Eritrea, Iraq, Pakistan, Somalia and Syria. These cases were a combination of Blended Visa Office Referred (BVOR) refugees (those initially identified to visa offices by the UNHCR and referred to sponsorship agreement holders in Canada for sponsorship) and Named Refugees (refugees already known to their sponsoring groups due to contacts with friends or family members in their congregations or communities).

### **Concern about Low Refugee Quotas**

In response to the limitations on refugee sponsorship under the quota system, the 2017 General Assembly adopted a motion encouraging Presbyterians to contact Members of Parliament and the Minister of Immigration, Refugees and Citizenship Canada to urge quotas in line with Canadians' desire to sponsor. Over the course of the year, many organizations continued to lobby the government on this point, while also continuing to press for faster processing times once a sponsorship application is filed. (In recent years, sponsorship applications at some visa offices could take up to 6 years to process.) The government's announcement late in the year of its commitment to bring processing times down to 12 months by the end of 2019 was welcomed, as was the first-ever multi-year immigration levels announcement. The government has indicated that it will increase the number of spots available to organizations with sponsorship agreements with the government by 1,000 (from 7,500 to 8,500) for 2018 and 2019, while concentrating on completing applications of refugees waiting overseas, and then increase the quota to 14,500 in 2020. This is good news!

#### **Recommendation No. 26** (adopted, p. 14)

That the Moderator write to the Prime Minister and the Minister of Immigration, Refugees and Citizenship to express appreciation for the government's intention to reduce the processing time of privately sponsored refugee applications and to increase significantly the number of refugees that can be sponsored by private sponsors.

#### **Recommendation No. 27** (adopted, p. 14)

That the Moderator write to the Prime Minister and the Minister of Immigration, Refugees and Citizenship to remind the government of the importance of robust refugee resettlement targets for government assisted refugees and that private refugee sponsorship should be in addition to refugees sponsored by the government.

### **Sponsorship in Quebec**

For many years, the Province of Quebec has operated its own immigration and refugee program. The Presbyterian Church in Canada holds a sponsorship agreement with the government of Quebec, which is administered by Action Réfugiés Montréal (ARM) on behalf of Presbyterian World Service and Development. ARM also implements sponsorship for the Anglican Diocese of Montreal.

In 2017, ARM continued its work of providing support and services to refugees. However, due to processing backlogs created by the surge in sponsorship due to the Syria refugee situation, the Quebec government suspended the submission of new sponsorship applications effective January 27, 2017. The team at ARM, facilitated by the agreement in the name of the Anglican Diocese of Montreal, was able to submit 27 files representing the protection of 54 people in the first 3 weeks of January 2017.

Over the course of the year, 90 persons arrived in Quebec and received settlement support from Action Réfugiés Montréal. The two families sponsored by St. Andrew and St. Paul Church in Montreal successfully passed their interview and travel to Canada, which should occur in early 2018, are anxiously awaited.

The Quebec government announced its intention to review the structure of the refugee sponsorship program. ARM submitted a report to the government with detailed suggestions of ways to improve the workflow and ways to enhance settlement outcomes for persons who arrive.

**Sponsorship Applications Submitted under  
The Presbyterian Church in Canada’s Sponsorship Agreements  
with the Federal and Quebec Governments**

	<b>Number of active sponsorships in 2017 (2016)</b>	
	<b>Cases</b>	<b>People</b>
Named refugee 12-month sponsorships: arrived in 2017, or arrived in 2016 and still active in 2017 (includes 1 Visa Office Referred case)	46	93
Named refugee 12-month sponsorships: filed in 2017, or pre-2017 still awaiting arrival	70	144
BVOR 12-month sponsorships: arrived in 2017, or arrived in 2016 and still active in 2017	44	208
BVOR 12-month sponsorships: filed in 2017 still awaiting arrival	1	1
<b>Total active sponsorships</b>	<b>161 (118)</b>	<b>446 (337)</b>

Notes:

Named refugees: Privately sponsored refugees known to the sponsoring group prior to being sponsored. 43 named sponsorships were filed in 2017, for a total of 78 people.

BVOR: Blended visa office referred refugees referred to the sponsoring group by the government, receive 6 months government income support. 20 BVOR sponsorships were filed in 2017, for a total of 64 people.

VOR: Visa office referred refugees referred to the sponsoring group by the government, receive no government income support. 1 VOR sponsorship was filed for a total of 5 people.

Total sponsorships filed in 2017: 73 for 244 people.

**Involvement in Sponsorship of Refugees in 2017**

PWS&D is very grateful to everyone who contributed to these efforts, including the congregations, presbyteries and other groups listed below who were involved in sponsorship in 2017. 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	Morningside High Park, Toronto
Amberlea, Pickering	New St. James, London (with the London
Arabic, Montreal	Ecumenical Refugee Committee
Beaches, Toronto (with Simcoe Refugee Group and independently)	North Bramalea, Brampton
Bethel, Riverview	Paris, Paris
Bridlewood, Scarborough	Rockwood, Rockwood
Burns, Ashburn	Rosedale, Toronto
Calvin, Kitchener	St. Andrew’s, Ajax
Calvin, Toronto	St. Andrew’s, Barrie
Central, Cambridge	St. Andrew’s, Brampton
	St. Andrew’s, Coldwater

Centennial, Calgary	St. Andrew's, Dartmouth
Central, Hamilton	St. Andrew's, Edmonton
Chapel Place, Markham	St. Andrew's, Fergus
Clairlea Park, Scarborough	St. Andrew's, Fredericton
Doon, Kitchener	St. Andrew's, Guelph
Eden Mills, Eden Mills	St. Andrew's, Kitchener
Erindale, Mississauga	St. Andrew's, Markham
Fallingbrook, Toronto	St. Andrew's (Streetsville), Mississauga
First, Brockville	St. Andrew's, Ottawa
First, Collingwood	St. Andrew's, Owen Sound
First, Edmonton	St. Andrew's, Penticton
First, Regina	St. Andrew's, Sackville
First, Thunder Bay	St. Andrew's, St. John's
Glenview, Toronto	St. Andrew's, St. Lambert
Grace, Calgary	St. Andrew's, Saskatoon
Grace, Orleans	St. Andrew's, Scarborough
Grace, Saint John	St. Andrew's (Humber Heights), Toronto
Grace (West Hill), Toronto	St. Andrew's (Islington), Toronto
Guildwood, Scarborough	St. Andrew's, Sackville
Haney, Maple Ridge	St. Andrew's, Saskatoon
Innerkip, Innerkip	St. Andrew's (King St.), Toronto
Ivy, Thornton	St. Andrew's, Westville (with the WARM Hearts Refugee Committee)
Knox, Agincourt	St. Andrew's, Whitby
Knox, Georgetown	St. Andrew's-Chalmers, Uxbridge
Knox, Goderich	St. David's, Scarborough
Knox, Kincardine	St. James, Stouffville
Knox, Leamington (with the Leamington Area Ecumenical Refugee Committee)	St. John's, Bradford
Knox, Oakville	St. Luke's, Bathurst
Knox, Oshawa	St. Luke's and St. James', Oshawa
Knox, Ottawa	St. Mark's (Don Mills), Toronto
Knox, St. Catharines	St. Paul's, Leaskdale
Knox (Spadina), Toronto	St. Paul's, Oshawa
Knox, Vankleek Hill	St. Paul's, Ottawa
Knox, Waterdown	St. Stephen's, Scarborough
Knox, Waterloo	St. Timothy's, Ajax
Knox-Calvin, Harriston	The Church of St. Andrew and
Lakeshore St. Andrew's Tecumseh	St. Paul, Montreal
Leaside, Toronto	Varsity Acres, Calgary
Life in Christ Ministry (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
	Wexford, Scarborough.

### **Presbyteries**

Presbytery of London	Presbytery of Seaway Glengarry
Presbytery of Niagara	Presbytery of Waterloo-Wellington
Presbytery of Pickering (25 congregations with LinC Ministry)	Presbytery of Winnipeg.

### **RESOURCES AND COMMUNICATIONS**

In 2017, PWS&D Communications continued to focus on ensuring supporters have easy access to current information on PWS&D programs, stories and downloadable resources. Through the website, people can also sign up for PWS&D communications such as the e-newsletter.

PWS&D participated in the Ride for Refuge for the second time in 2017. Ride for Refuge is an annual, multi-generational cycling/walking fundraiser that takes place in locations across Canada. Forty-one participants on eight teams in six locations across the country (Hamilton, London,

Ottawa, Toronto, Victoria and Winnipeg) helped raise \$10,000 in support of PWS&D's Maternal, Newborn and Child Health programs in Afghanistan and Malawi. Those funds were matched 4:1, with financial support from Global Affairs Canada.

### **Resources for Congregations, Groups and Individuals**

Every fall, a package of resources containing worship resources and promotional materials is sent to congregations and designated PWS&D advocates. The 2017 package included worship 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 PWS&D's programs around the world and to show how donations are being used to make a difference in our global village.

Print and electronic resources continue to be used widely by congregations across the country. In 2017, 1,300 people received our electronic newsletter on a monthly basis. The most used print resources PWS&D produces continue to be Advent and Lenten liturgies. The most downloaded resources from our website include refugee sponsorship updates, worship resources and educational materials for Sunday schools.

PWS&D produces a variety of free resources for congregations to use during worship, for youth ministry, fundraisers and other special events. Some new resources from 2017 include:

- Farming for the Future, a new Sunday school educational resource and fundraising challenge to help children learn about hunger issues around the world.
- A worship resource on food and hunger issues, Room at the Table, produced in collaboration with Canadian Foodgrains Bank.
- Downloadable bulletin inserts for World Food Day/Thanksgiving, World AIDS Day, famine and hunger issues in Africa and the Rohingya refugee crisis in Bangladesh.

For the most current PWS&D news, information and resources, visit [werespond.ca](http://werespond.ca) or follow us on any of our social media platforms: Facebook ([facebook.com/pwsd.canada](https://facebook.com/pwsd.canada)), Instagram ([instagram.com/pwsd\\_canada](https://instagram.com/pwsd_canada)) and Twitter ([twitter.com/pwsd\\_canada](https://twitter.com/pwsd_canada)).

### **Emergency and Special Appeals**

In the wake of natural disasters and emergencies, PWS&D sends out special appeals to supporters. Canadian Presbyterians responded generously to both domestic and international disaster situations. Appeals in response to hunger and famine in Africa, ongoing crisis in Syria, the Rohingya refugee crisis in Bangladesh, Hurricane Irma in the Caribbean and wildfires in British Columbia raised significant funds from across the country.

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**

PWS&D 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 about PWS&D's development and emergency relief programs.

In 2017, PWS&D completed 83 speaking engagements at Sunday worship services, presbytery and synod meetings, WMS gatherings, youth events and workshops. Congregations and church groups interested in arranging a PWS&D speaker are encouraged to give at least two months' notice and should contact Karen Bokma ([kbokma@presbyterian.ca](mailto:kbokma@presbyterian.ca) or 1-800-619-7301 ext. 240).

## **ECUMENICAL COALITIONS**

### **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.

In 2017, PWS&D responded to emergency situations through ACT Appeals in Angola, Bangladesh, Cuba, Gaza (Occupied Palestinian Territories), the Philippines, South Sudan and Syria through the ACT Alliance for a total contribution of \$284,325.

### **Canadian Council for International Cooperation (CCIC)**

The Canadian Council for International Cooperation (CCIC) is a coalition that represents Canadian civil society organizations working globally to achieve sustainable human development. CCIC seeks to end poverty and 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 2017, it spearheaded discussions about the new Canadian Feminist International Assistance Policy which will hugely impact the type and scale of international assistance funding available to Canadian civil society organizations. CCIC acted as a mouthpiece for Canadian civil society organizations and invited member agencies to provide feedback on what this new direction would look like in practice in the field. PWS&D attended its general annual conference and participated in the central discussion about how Canadian civil society organizations should seize new policy opportunities and tackle corresponding challenges.

PWS&D is a supporting member of the three regional working groups at CCIC: the Americas Policy Group, the Africa-Canada Forum and the Asia-Pacific Working Group. These groups identify key issues and initiate advocacy actions as needed, thereby raising the awareness on those issues.

### **Canada's Overseas Development Assistance**

Canadian official Overseas Development Assistance (ODA) or aid has been declining since 2011–2012. Canada now ranks at number 15 with respect to its contribution in ODA as a percentage of its Gross National Income (GNI). Canada is behind Ireland, Spain, France, Austria and many more. With a target of contributing 0.7% of GNI, Canada currently stands at 0.26% with no clear plan for how to reach the target. The recent increase to development assistance announced as part of the 2018 budget is welcome but not sufficient to get Canada on track to eventually meeting this target. Working with other like-minded organizations in Canada through CCIC, PWS&D is joining the campaign to request that the government propose a ten-year plan to get Canada closer to meeting its 0.7% target. This is the basis for a recommendation requesting the Moderator write to this effect to the Prime Minister and the Minister of Finance.

#### **Recommendation No. 28** (adopted, p. 14)

That the Moderator write to the Minister of Finance and to the Prime Minister requesting that the government announce a ten-year timetable of predictable increases to the International Assistance Envelope, with the target of meeting the long-established, internationally-agreed target of 0.7 per cent of Gross National Income going to Overseas Development Assistance.

### **Canadian Council for Refugees**

In 2017, the Canadian Council for Refugees (CCR) continued its leadership promoting and defending the rights of refugees and other vulnerable migrants. Over the course of the year, the CCR continued to promote its vision for strengthened international human rights implementation regarding refugees and newcomers in Canada; it called for an increase in the number of refugees resettled here each year; and it called on the government to end the Safe Third Country Agreement with the United States. The agreement was leading many with precarious status in the United States under the current administration, who wish to claim asylum in Canada to cross the border irregularly (away from official border crossings) and at times resulting in significant personal harm. In December, the Supreme Court of Canada granted standing to the CCR, Amnesty International Canada and the Canadian Council of Churches in a legal challenge to the Safe Third Country Agreement. In the course of 2017, work also began on the CCR's 2018 International Conference on Refugee Rights that will take place in Toronto at York University from June 7–9, 2018.

### **KAIROS: Canadian Ecumenical Justice Initiatives**

KAIROS is an ecumenical organization working with partners in Canada and internationally to promote and advocate for human rights, ecological justice, indigenous rights and gender justice. KAIROS is committed to working for practical solutions to global human rights struggles,

deepening research, conducting education, building networks, and increasing partner capacity. KAIROS has a long history of working with and accompanying the most marginalized populations, including women and indigenous people, in the Global South and in Canada.

In 2017, PWS&D contributed \$25,000 to KAIROS for core support. We provided an additional \$65,000 to the “Women of Courage” program. “Women of Courage” is a multi-country program responding to systemic violence against women and sustaining the work of women human rights defenders. KAIROS and our partner organizations have enabled the successful implementation of projects that directly respond to gender based violence and contributing social factors in the communities and countries in which our partners work.

PWS&D and The Presbyterian Church in Canada are represented on the KAIROS Steering Committee by the Rev. Laura Kavanagh (Victoria, British Columbia) and Mr. Stephen Allen (Justice Ministries).

### **Manitoba Council for International Cooperation**

The Manitoba Council for International Cooperation (MCIC) is a coalition of more than 40 regular and affiliate member organizations involved in international development who are committed to: respect, empowerment and self-determination for all peoples; development that protects the world’s environment; global understanding, cooperation and social justice. MCIC’s mission as a coordinating structure is to promote public awareness of international issues, to foster member interaction, and to administer funds for international development.

In 2017, MCIC contributed \$11,370 to PWS&D in support of the maternal, newborn and child health project in Afghanistan.

### **Ontario Council for International Cooperation**

The Ontario Council for International Cooperation (OCIC) is an expanding community of Ontario-based international development and global education organizations working globally for social justice. As a council, OCIC strives to increase the effectiveness and collective impact of all its members’ efforts to promote sustainable, people-centred development in a peaceful and healthy environment. OCIC is committed to principles of fair and equitable cooperative international development and promotes public engagement that helps Canadians develop a global perspective and take action for social justice. This provincial association coordinated network and strategy meetings with PWS&D and 60 other organization members as well as a range of capacity building sessions in which PWS&D staff participated. OCIC has facilitated meetings with and about the government department responsible for international development, Global Affairs Canada. In 2017, PWS&D participated in its Annual General Meeting and Symposium, “Innovation Ignites”, which brought together 100 leaders and change agents to imagine new, innovative possibilities for development. These types of events allow PWS&D to discuss and develop new strategies and actions for the world’s most pressing social issues.

### **Saskatchewan Council for International Cooperation**

Saskatchewan Council for International Cooperation (SCIC) is a coalition of more than 60 full and associate member organizations committed to international development and relief efforts. The Government of Saskatchewan no longer funds SCIC, therefore PWS&D no longer receives financial support from SCIC. However, we maintain membership representation and solidarity with SCIC’s mission 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”.

### **World Council of Churches**

In 2017, PWS&D contributed \$22,500 to three initiatives at the World Council of Churches (WCC).

#### **Ecumenical Advocacy Alliance (EAA)**

Since being re-established as a WCC ecumenical initiative, EAA continues to bring together an international network of churches/church-based agencies and Christian organizations working to build trust and deepen coordinated international advocacy on two focus areas.

- The Live the Promise campaign aims to make a significant contribution to the vision of “getting to zero” – zero new infections, zero discrimination and zero AIDS-related deaths.
- The Food for Life Campaign works to make progress in efforts towards eradicating hunger, promoting adequate nutrition and striving towards just and sustainable food systems.

### Ecumenical HIV and AIDS Initiatives and Advocacy

This WCC program aims to create and grow HIV and AIDS competence in churches and theological institutions to elevate understanding and involvement in addressing the root causes of the HIV pandemic, provide age-appropriate comprehensive and evidence-based sexuality education, as well as HIV prevention and advocacy within the framework of the relevant Sustainable Development Goals.

### Peacebuilding

This WCC initiative aims to provide a stronger, more consistent and more effective ecumenical voice for human dignity and rights, at national and international levels, using international human rights law and processes to strengthen public witness and action for human dignity by churches and ecumenical partners. The three areas of activity were: ecumenical advocacy in United Nations human rights forums; promoting freedom of religion or belief, and the rights of religious minorities; and support for church engagement in the campaign to end statelessness.

## FINANCIAL RESPONSIBILITY AND STEWARDSHIP

Every year PWS&D is blessed to receive support from across Canada from individuals and congregations who are engaged in the work of the church and are compelled to make a difference in an unjust world. The committee and staff express heartfelt thanks to the numerous Presbyterians who continue to make this valuable ministry possible through their prayers, dedication and generous gifts. In 2017, PWS&D received \$2,720,597 from Presbyterians to carry out work in development, emergency relief and refugee sponsorship initiatives. The generous support of Presbyterians was then further leveraged with partners to maximize the impact of PWS&D programs, thanks to the support of government agencies as well as other denominations and their emergency relief and development ministries.

## PROGRAM REVENUE AND EXPENDITURES

The following provides a more comprehensive picture of PWS&D financial resources in 2017.

### Revenue in 2017

Where our resources came from

	<b>2017</b>	<b>2016</b>
	<b>\$</b>	<b>\$</b>
Undesignated contributions	1,340,959	1,308,620
Designated bequests	326	259
Transferred from Loaves and Fishes Fund	405,268	357,080
Designated contributions (excluding relief projects)	488,004	387,366
Designated relief	486,040	823,472
Government funds from		
Global Affairs Canada (GAC)	1,155,738	1,015,454
Government of the Province of Saskatchewan		1,058
Government of the Province of Manitoba	11,911	10,716
Other income – interest	35,906	39,574
	<b><u>3,924,152</u></b>	<b><u>3,943,599</u></b>

### Designated and Undesignated Contributions

Undesignated donations are gifts that are not earmarked for specific programs or projects. They allow 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.

Designated contributions are funds directed to a specific program or project. The *Gifts of Change* catalogue highlights a variety of PWS&D development projects that can be supported with designated donations. In times of natural disasters or conflict, PWS&D may issue a specific emergency appeal or alert for support. In 2017, PWS&D received substantial designated funds in response to the Africa famine, Syria crisis, Rohingya crisis, British Columbia wildfires and Hurricane Irma.

Every donation, whether designated or undesignated, is valued and often allows PWS&D to access matching funds through various ecumenical and government channels. Matching sources include Global Affairs Canada (formerly Foreign Affairs, Trade and Development Canada), Canadian Foodgrains Bank, the Government of Manitoba, and other ecumenical relief and development agencies.

**Recommendation No. 29** (adopted, p. 14)

That individuals, congregations and presbyteries be commended for their responses to PWS&D’s appeals for the Syria crisis and the Africa famine.

**Loaves and Fishes Fund**

The Loaves and Fishes Fund is a legacy 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. Approximately one-seventh of an undesignated legacy 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 legacy gifts to PWS&D.

In 2017, PWS&D received \$558,692 in bequests and legacy gifts. Interest and market revaluation, and fund transfers generated \$163,229. Approximately one-seventh of the fund, \$405,268 was transferred into PWS&D’s operating budget in support of its programs and operations.

	<b>2017</b>	<b>2016</b>
	\$	\$
Opening fund balance	2,279,092	1,923,477
Bequests and planned gifts	558,692	576,852
Interest and market revaluation	163,229	135,844
Transfer to PWS&D	(405,268)	(357,080)
<b>Closing fund balance</b>	<b>2,595,745</b>	<b>2,279,093</b>

**Recommendation No. 30** (adopted, p. 14)

That individuals, congregations and presbyteries be commended for their support of PWS&D’s Loaves and Fishes Fund, which receives legacy gifts and other large gifts which are invested and spent over a period of seven years, noting that in 2017, the fund generated \$163,229 in interest and market valuation, and closed at \$2.6 million.

**Support from Government of Canada**

The Maternal, Newborn and Child Health projects in Malawi and Afghanistan began in March 2016. In this agreement, PWS&D contributes 20% of the total amount of the projects; a 4:1 match.

PWS&D also continued to receive support for the Building Sustainable Livelihoods project in Malawi (2012–2017). The project focused on the Northern Region (Synod of Livingstonia) and funds from PWS&D are matched 3:1.

**Expenditures in 2017**

PWS&D spent \$3,757,682 in 2017, of which \$545,812 was transferred to Canadian Foodgrains Bank (CFGB).

	<b>2017</b>	<b>2016</b>
	\$	\$
Disaster, relief and rehabilitation *	905,370	1,141,688
Development projects*	859,009	781,106
Relief and development programs support	325,698	494,017
Global Affairs Canada funded program	1,148,594	1,161,087
Memberships, partnerships and coalitions	153,477	143,608
Resources, communication, promotion and grants	249,408	107,366
Administration	116,126	244,867
	<b>3,757,682</b>	<b>4,073,738</b>

\* Disaster relief and rehabilitation and development project expenditures included \$371,454 of transfers to CFGB. CFGB programming is discussed further 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 in three areas: food assistance, agriculture and livelihoods, and nutrition. By pooling resources and expertise, member agencies work together effectively 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 grateful for our membership in CFGB 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 2016/2017 CFGB helped improve the lives of over 900,000 people by providing \$40 million in assistance in 35 countries: 23 million was spent on food assistance projects (57% of programming); \$12.5 million was spent on agriculture and livelihoods (31% of programming); and \$2.5 million was provided for nutrition, representing 6.5% of programming (2017 CFGB Annual Report).

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 food security (agricultural and livelihood) projects are generally matched 3:1, as long as matching funds are available. Projects 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 gifts and grain donations by individuals. In 2017, PWS&D managed CFGB projects worth \$2,017,266.

	<b>2017</b>	<b>2016</b>
	<b>\$</b>	<b>\$</b>
<b>Revenue</b>		
Government funds		
Global Affairs Canada (GAC)	1,162,263	283,314
Material and food resources	-	-
Donations (gifts of grains) and Cash		
Member Transfers Interest and other revenue	806,406	721,633
	1,968,309	1,004,947
<b>Expenditures</b>	2,017,266	868,612
<b>Excess (Deficiency) of Revenues over Expenditures for the Year</b>	<b>(48,957)</b>	<b>136,335</b>

**Growing Projects Supporting PWS&D**

In 2017, 17 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. The following is a list of growing projects that supported PWS&D in 2017.

<b>Growing Project</b>	<b>Location</b>
Alberta	
North East Growing Project	Bonnyville
St. Paul’s Church and Community Growing Project	Rimbey
Manitoba	
Boissevain, Morton and Whitewater Growing Project	Boissevain
Ontario	
St. Paul’s, Carluke, Growing Project	Ancaster
Inverhaugh Community Growing Project	Elmira
Harriston Community Growing Project	Harriston
Holstein Community Growing Project	Holstein

Loaves and Fishes Growing Project	Innisfil
Tricounty Growing Project	Lakeside
St. Paul's, Leaskdale	Leaskdale
St. Andrew's, Calvin, Growing Project	Listowel
Bighead River Community Growing Project	Meaford
Centreville Church Growing Project	Millbrook
Knox Crop Share Growing Project	Teeswater
Woodstock Food Grains Growing Project	Woodstock
Prince Edward Island	
Brudenell Growing Project	Charlottetown
Meadowbank Foodgrains Project	Cornwall

**CFGB Projects Led by PWS&D**

In 2017, PWS&D partners directly implemented and managed projects valued at a total of \$2,017,264, including \$818,296 in agriculture and livelihoods, \$965,472 in food assistance and \$207,707 in nutrition.

See project descriptions in preceding country sections (p. 389–402) for full information on the projects below.

Country	Project/Partner	PWS&D Funds \$	CFGB Funds \$	CFGB Match \$	Total Financing \$
<b>Africa</b>					
Malawi	Farmer-to-Farmer Agroecology	11,524	11,524		23,047
Malawi	Mpata Conservation Agriculture	25,596	25,596		51,192
Malawi	Nyungwe Conservation Agriculture	9,979		29,936	39,914
Malawi	Balaka Drought Relief	94,561	23,640	472,806	591,008
<b>Africa Sub-total</b>		<b>141,659</b>	<b>60,760</b>	<b>502,742</b>	<b>705,161</b>
<b>Asia</b>					
Afghanistan	Pre-Planning Food Security	18,579			18,579
Pakistan	Badin Sustainable Agriculture	62,501	41,667	416,671	520,839
<b>Asia Sub-total</b>		<b>81,080</b>	<b>41,667</b>	<b>416,671</b>	<b>539,418</b>
<b>Americas</b>					
Haiti	Hurricane Matthew Relief	33,702	41,191	299,571	374,464
Haiti	Child Nutrition	42,147		168,586	210,733
Guatemala	Agroecology for Food Security	19,889		59,668	79,557
Nicaragua	CEPAD Food Security	21,292		63,876	85,168
Nicaragua	Nutrition and Food Security	(3,026)			(3,026)
<b>Americas Sub-total</b>		<b>114,004</b>	<b>41,191</b>	<b>591,701</b>	<b>746,896</b>
<b>Others</b>	PWS&D program support	25,789			25,789
<b>Total</b>		<b>362,532</b>	<b>143,618</b>	<b>1,511,114</b>	<b>2,017,264</b>

**Contributions from Other CFGB Members to Projects Led by PWS&D**

In 2017, CFGB members committed their resources to PWS&D projects in Haiti, Nicaragua, Guatemala, Pakistan and Malawi. Members who shared their equity at CFGB with PWS&D are the United Church of Canada and Mennonite Central Committee. PWS&D is grateful to these member agencies for generously contributing to our projects.

Totals are taken from CFGB financial statements. Percentage of contribution calculated as per commit agreements and is based on estimates.

### PWS&D Contributions to Other CFGB Members' Projects

In 2017, PWS&D committed funds, providing equity from its account to support other CFGB members with food aid and food security projects in the following countries: Bangladesh, Burundi, Democratic Republic of the Congo, Ethiopia, Haiti, Iraq, Lebanon, Somalia, South Sudan, and Syria. This provided a unique opportunity to contribute resources to places where PWS&D does not have direct partnerships, and to have those resources multiplied in the process. PWS&D contributed \$554,662 to projects led by other CFGB members, which was matched for a full program value of \$2,633,648.

See project descriptions in preceding country sections (p. 389–402) for full information on the projects below.

Country	Project/Partner		PWS&D Funds \$	CFGB Match \$	Total of Funds \$
<b>Africa</b>					
Burundi	Food Security in the Household/ Canada	MCC	40,000	120,000	160,000
DR Congo	Shasha Mubimbi Food Security/ Canada	MCC	10,000	30,000	40,000
Ethiopia	Burji Emergency Food Assistance/World Renew		75,000	300,000	375,000
South Sudan	Food Assistance/Adventist Development and Relief Agency		50,000	200,000	250,000
South Sudan	Emergency Intervention in Unity State/World Renew United States		25,000	75,000	100,000
Somalia*	Food Assistance and Nutrition/ Development and Peace – Trocaire			150,000	150,000
<b>Africa Sub-total</b>			<b>200,000</b>	<b>875,000</b>	<b>1,075,000</b>
<b>Middle East</b>					
Iraq	Food Assistances for Internally Displaced People in Ninewa (MCC)		35,000	140,000	175,000
Lebanon	Food Aid for Syrian and Palestinian Refugees (MCC)		50,000	200,000	250,000
Syria	Food Baskets for Internally Displaced People (MCC)		100,000	400,000	500,000
Syria	Food Baskets for Internally Displaced People (World Renew)		75,000	300,000	375,000
<b>Middle East Sub-total</b>			<b>260,000</b>	<b>1,040,000</b>	<b>1,300,000</b>
<b>Asia</b>					
Banglades h	Rohingya Refugee Crisis Food Assistance Response (World Renew)		30,000	120,000	150,000
<b>Asia Sub-total</b>			<b>30,000</b>	<b>120,000</b>	<b>150,000</b>
<b>Latin America</b>					
Haiti	Agroforestry – Desarmes (MCC)		40,000	120,000	160,000
Haiti	Sustainable Food Security – (MCC)		24,662	73,986	98,648
<b>Latin America Sub-total</b>			<b>64,662</b>	<b>193,986</b>	<b>258,648</b>
<b>Total</b>			<b>554,662</b>	<b>2,078,986</b>	<b>2,633,648</b>

PWS&D contributed its government allocation only

**Disaster, Relief and Rehabilitation**

PWS&D engages with compassion in support of people affected by disasters. In 2017, PWS&D provided nearly \$2.5 million worth of disaster assistance to affected populations in nine countries. PWS&D was 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. ACT Alliance is a global coalition of 143 churches and affiliated organizations collaborating together on humanitarian aid, development and advocacy issues.

See project descriptions in preceding country sections (p. 389–402) for full information on the projects below.

**Disaster, Emergency Relief and Rehabilitation Expenditures in 2017**

<b>Country</b>	<b>Project/Partner</b>	<b>PWS&amp;D Funds (\$)</b>
<b>Africa/Middle East</b>		
Angola	DRC Refugee Relief Angola/ACT Alliance ANG171	30,000
Gaza	Gaza and Westbank Relief/ACT Alliance PSE171	30,000
South Sudan	South Sudan Famine Crisis Response/ACT Alliance SSD171	50,000
Syria	Syrian Humanitarian Response/ACT Alliance SYR171	72,644
<b>Africa/ Middle East Sub-total</b>		<b>182,644</b>
<b>Asia</b>		
Bangladesh	Rohingya Crisis/ACT Alliance BGD172	50,000
Philippines	Philippines Typhoon Emergency Relief Response/ACT Alliance RRF11/2016	21,467
<b>Asia Sub-total</b>		<b>71,467</b>
<b>Europe/North America</b>		
Canada	Alberta Wildfires: Fort McMurray Crisis Centre Salvation Army Waypoints (Family Crisis Centre) Wood Buffalo Foodbanks Association Faith Presbyterian Church Benevolent Fund	25,000 50,000 76,191 70,000 5,000
		<b>226,191</b>
Canada	BC Wildfires/Cariboo Presbyterian	23,400
Europe	European Refugee Crisis/ACT Alliance EUR 161	214
<b>Europe / North America Sub-total</b>		<b>249,805</b>
<b>Caribbean/South America</b>		
Cuba	Hurricane Irma Relief/ACT Alliance CUB171	30,000
<b>Caribbean/South America Sub-total</b>		<b>30,000</b>
<b>Total Relief (excluding CFGB)</b>		<b>533,916</b>
<b>Total Relief (including CFGB)</b>		<b>3,674,388</b>

**GOVERNANCE AND 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 that comprises 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.

Mr. Rob Robertson from Ottawa, Ontario serves as convener. The committee bid farewell with gratitude to the Rev. Dr. Sarah Travis who completed her term in April 2017. As a departing member of the Executive Committee, she was replaced by Mr. Geoff Zakaib in that role.

The new committee member from Ontario is the Rev. Ed Hoekstra (London). His term began in September 2017.

Mr. Oliver Ng serves as the treasurer for PWS&D in his role as Chief Financial Officer of The Presbyterian Church in Canada.

Current Canadian members of the PWS&D Committee: the Rev. Ian Fraser\* (Pointe-Claire, Quebec), the Rev. Mark Gaskin\* (Brantford, Ontario), the Rev. Amanda Henderson-Bolton (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. Ed Hoekstra (London, Ontario), Ms. Erin Whittaker (Winnipeg, Manitoba), Mr. Geoff Zakaib\* (Calgary, Alberta).

\* Member of the Executive

Southern partners: Ms. Mae Managbanag (Community World Service Asia, Afghanistan); Ms. Gabriella Martinez (Soynica, Nicaragua); Ms. Margaret Msukwa (Synod of Livingstonia Health Department, Malawi).

Ex-officio members: the Rev. Peter Bush (Moderator of the 2017 General Assembly), Mr. Stephen Allen (Justice Ministries), the Rev. Ian Ross-McDonald (Life and Mission Agency), Ms. Karen Plater (Stewardship and Planned Giving), Ms. Elsa Furzer (WMS), Ms. Jean Williams (AMS), the Rev. Dr. Glynis Williams (International Ministries) and Mr. Oliver Ng (Treasurer/CFO).

## **STEWARDSHIP AND PLANNED GIVING**

Staff Associate Secretary:	Karen Plater
Gifts Administrator:	Michael Scheidt (to October 2017) Maggie Leung (as of April 2018)
Development Manager:	Janice Meighan (to March 2018)
Program Coordinator, Education:	Heather Chappell
Mission Trip and Youth in Mission Coordinator:	Matthew Foxall

## **INTRODUCTION**

The Stewardship and Planned Giving department helps people connect with the joy that flows from generosity and the excitement that comes from using the gifts – time, skills, resources – God has given us to participate in God’s mission at local, national and international levels.

The department provides expertise, advice and encouragement to help congregations and specialized ministries encourage a culture of generosity. We help them develop strategies for annual undesignated gifts, small and large project driven gifts, major gifts and legacy gifts, as well as volunteer opportunities. In addition, we help them adapt healthy and sustainable stewardship and 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, and by supporting mission partners through mission trips.

While people tend to connect stewardship with financial resources, the department grounds everything in an overall, holistic, stewardship theology which looks at all the gifts we use to engage in God’s mission, and using all the resources we have been given in ways that respond to God’s call.

The report of the Stewardship and Planned Giving department is divided in the following way:

- Cultivating visionary leadership
- Providing empowering resources
- Developing relational connections
- Encouraging generosity
- Planned gifts
- Advisory Committee

## **CULTIVATING VISIONARY LEADERSHIP**

### **Coaching and Mentoring**

This year the department provided a wide variety of coaching, mentoring and supportive opportunities to help inspire and equip the church's visionary leaders in their ongoing fundraising ministry. These leaders are within congregations, presbyteries, specialized ministries, committees and departments across the denomination.

- We facilitated six hour-long stewardship webinars with the launch of Wednesday webinars in September 2017 ([presbyterian.ca/webinar-wednesday](http://presbyterian.ca/webinar-wednesday)). The webinars focused on building generous congregations, sharing a congregation's story in ways that inspire, saying thank you and generosity assessment (a practical tool, the power of digital giving and legacy gifts). All webinars have been well attended and received by ministers and lay leaders coast to coast.
- The "Stewards by Design" conference brought together over 80 individuals from 20 congregations and special ministries in November 2017. This conference equips leaders, in part, to broaden their fundraising and stewardship endeavours. Leaders are encouraged and supported to dream about and find the tools they need, including ways to fund, to do the ministry and mission work that God is calling them to live out. This conference will take place again in May 2019.
- The department is collaborating with Canadian Ministries to plan and host a new and innovative conference for leaders aimed at helping them re-imagine and transform their ministries. This conference is set to take place mid-November 2018.
- Over 40 congregational and presbytery consultations, workshops and seminars were conducted in the areas of annual, major and legacy giving by the Stewardship and Planned Giving team this year. These occasions both inspired members and offered training to leaders in these areas of giving.
- Members of the department provided worship leadership throughout the year and on special fundraising Sundays, including Presbyterians Sharing and Legacy Sunday. These occasions gave staff an opportunity to encourage, inspire and connect individuals and leaders to the biblical roots of mission and fundraising, and promote generosity and gratitude.
- In the fall of 2017, we launched a generosity assessment pilot project with our ecumenical partners in the Canadian Inter-church Stewardship Committee. Six congregations are part of The Presbyterian Church in Canada pilot which will inform their leadership on the current and future status of their revenue potential and to help them vision new, creative and strategic planning for their stewardship and fundraising endeavours. By mid-March 2018, an analysis of results will help determine how effective the tool is and how it might best be used to support congregations.

## **PROVIDING EMPOWERING RESOURCES**

The following resources are designed to equip and empower congregational mission and stewardship programs. Most can be ordered through Parasource Distribution, and many are also available for download.

### **Stewardship Resources**

Generous congregations do not just look at stewardship once a year, they integrate it into worship all year long. The following resources help congregations develop strong wholistic stewardship programs.

- Annual Stewardship Theme Materials, produced by the Ecumenical Stewardship Centre, help congregations intentionally talk about money and generosity. They include an annual program and a set of four bulletin inserts based on a theme.

- Annual Stewardship Theme Materials, produced by the Ecumenical Stewardship Centre, help congregations intentionally talk about money and generosity. They include an annual program and a set of four bulletin inserts based on a theme.
- Weekly “Stewardship Moments” are fun and inspirational 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. They are available online [presbyterian.ca/resources/mission-moments](http://presbyterian.ca/resources/mission-moments) in text and jpg formats.
- Webinar Wednesdays (see above) helped ministers and lay leaders learn about resources to improve stewardship. Downloadable resources were included with each webinar and the presentations are posted online for those who have missed the live version ([presbyterian.ca/webinar-wednesday/previous-webinars](http://presbyterian.ca/webinar-wednesday/previous-webinars)).
- Articles and book reviews in the *Presbyterian Connection* provided tips and coaching suggestions that equipped leaders in building a culture of generosity and gratitude in their ministries.
- The Presbyterian Church in Canada’s Pre-Authorized Remittance (PAR) plan, administered by the United Church of Canada, helps people give consistently, proportionately and intentionally to God and to the church. It is an economical way for congregations to receive gifts and many see increases of 25–40% in their annual giving. It only costs \$0.50 per donor per month, with a monthly cap of \$45 for a congregation. Congregations and givers using PAR have been growing each year. There are currently 377 congregations with 7,005 households participating.

Presbyterians Sharing Resources are designed to help congregations connect their members to the mission and ministry they support through their gifts to Presbyterians Sharing.

- The newly designed brochure includes a pie chart and a clear and concise breakdown of the Presbyterians Sharing budget. The general bulletin insert (available in English, Korean and French) shows how gifts are put into action. Congregations can also order a poster, thermometer chart and annual report cover.
- 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 2017 resource was written by the Rev. Jeff Lackie (Sutherland’s River and Union Churches, Thorburn, Nova Scotia).
- A new “One Mission, Two Funds” video, which includes sections on Presbyterians Sharing and PWS&D, was launched at the 2017 General Assembly. A set of five colourful banners, with the theme “Your gifts in action”, and a set of five bookmarks mirroring the banners were also produced for the General Assembly.
- Weekly “Mission Moments” help people connect to what The Presbyterian Church in Canada is doing through Presbyterians Sharing and PWS&D. These brief stories can be printed in 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.
- The *Presbyterian Connection* newspaper has been a vehicle for both ads and a quarterly article highlighting the work of Presbyterians Sharing.
- “Stories of Mission” includes nine stories and biblical reflections on ministries supported by Presbyterians Sharing and two on PWS&D projects. 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.

### **Legacy/Planned Giving Resources**

Planned gifts are an excellent way for people to leave a legacy for the church. While many choose to leave a legacy through their estate, more and more are discovering ways to use planned gifts while they are still alive. The department provides resources to congregations to help them encourage legacy and planned gifts.

Legacy Sunday is an excellent time to explore ways of leaving a legacy gift to the church. Janice Meighan wrote the 2017 worship resource, which can be led by clergy or lay leaders.

Five bulletin inserts and information sheets outline the most common ways of giving a planned gift: publicly traded securities, gift annuities, charitable bequests, life insurance and life beneficiary gifts. Also available are general information sheets for all types of legacy gifts and the benefits and age appropriateness for each type.

“Setting up Legacy Funds and Endowments” is an electronic workbook designed to help congregations develop and/or review endowment and legacy giving policies. With model policies from real congregations, the workbook is a step-by-step guide that stewardship teams can adapt for their congregation’s context. Congregations can download it and tailor the text to their needs.

## **DEVELOPING RELATIONAL CONNECTIONS**

Congregational, presbytery, synod, national and youth mission experiences help Presbyterians across Canada embrace a missional culture that nurtures initiatives at local, national and international levels. Mission trips engage participants in meaningful mission, support our international and Canadian mission partners and connect to work supported by Presbyterian World Service and Development and Presbyterians Sharing. Allison Bell from Knox Church in St. Thomas, Ontario, explains, “When I first learned that instead of a building project, we would go and learn from our partner organizations, I struggled with the concept. I always believed that in order to complete mission work, you must ‘do something’. If we had never come down here we would never have been able to see the incredible work that our partners are doing. The only way that each one of these organizations can continue to exist is because of awareness and financial support.” Beyond encouraging and supporting the work of our partners, these trips strengthen faith and often change the lives of participants. Many say that what they learn impacts their vision for local ministry when they return home. Participants are committed to sharing what they learn, connecting the church in Canada to mission partners around the world.

Anyone wanting to participate in national trips or congregations/presbyteries/synods who want to set up a trip for their group, can contact the mission trip coordinator to explore possibilities. Find out more at [presbyterian.ca/missionexperiences](http://presbyterian.ca/missionexperiences).

### **2018 Mission Trips**

- April 2018, Malawi study tour
- May 2018, Nicaragua, Youth in Mission
- July 2018, I Love Taiwan, Youth in Mission
- July 2018, Romania Youth Festival and partner visits, Youth in Mission

### **2017 Mission Trips**

- May 2017, Ghana, Youth in Mission
- June 2017, Healing and Reconciliation (Winnipeg/Kenora/Saskatoon) study tour
- June–July 2017, Germany, WCRC Global Institute of Theology (for theological students)
- July 2017, Hungary Starpoint Festival, Youth in Mission
- August 2017, Guatemala, Presbytery of London youth
- October 2017, Middle East study tour

## **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. Working one-on-one with individual donors helps them express their hope as they help shape the future for their congregations and church.

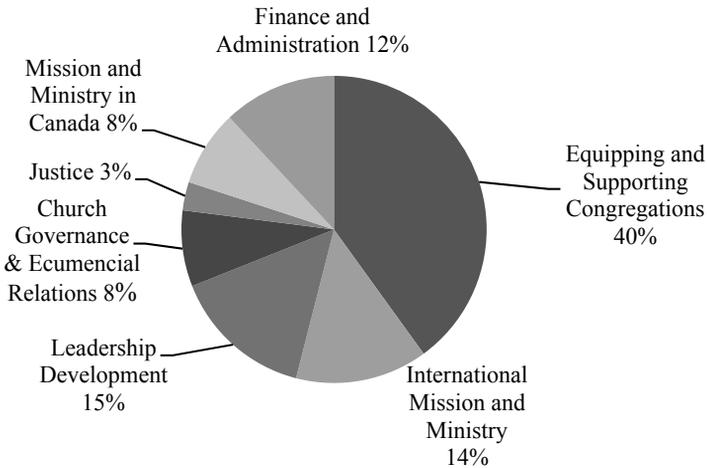
### **The Presbyterian Church in Canada**

In 2017, Presbyterians across Canada gave over \$10.96 million to support the work of The Presbyterian Church in Canada. Congregations, individuals, groups, foundations and the WMS and AMS gave \$6,937,903 to Presbyterians Sharing to support mission and ministry in Canada and around the world, \$2,720,597 to Presbyterian World Service and Development for international development and relief programs and \$208,809 to special projects of the denomination (International, Canadian and Justice Ministries, History, Archives, etc.). Also, \$460,495 was given in undesignated bequests to The Presbyterian Church in Canada and \$558,692 for PWS&D’s Loaves and Fishes Fund.

### Presbyterians Sharing

Presbyterians Sharing is the national fund that supports the overall mission and ministry of The Presbyterian Church in Canada. This includes supporting 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 Presbyterian World Service and Development, and helping provide technical support for the Women's Missionary Society and The Presbyterian Church Building Corporation. In addition, gifts to Presbyterians Sharing support the management of the Consolidated Fund, which further serves congregations, theological colleges and specialized ministries.

To help share the impact of what a gift to Presbyterians Sharing accomplishes, the department prepares a pie chart to show how budget is divided according to its impact.



### Support from Congregations

The largest portion of Presbyterians Sharing came from congregations. The General Assembly recommends that congregations support Presbyterians Sharing at or above 10% of their dollar base and they report an accepted allocation each year. In 2017, congregations gave \$6,595,982 (budget was set for \$6,900,000) of the \$6,937,903 given to Presbyterians Sharing (from individuals, AMS, WMS, foundations, estates, etc.).

2017 was the fourth year that the Presbyterians Sharing allocation was based on 10% of a congregation's dollar base. 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. The dollar base from 2015–2016 increased 1.5%, while gifts to Presbyterians Sharing decreased 1.8%.

There were a total of 852 congregations: 846 active congregations and 6 inactive (amalgamated or closed).

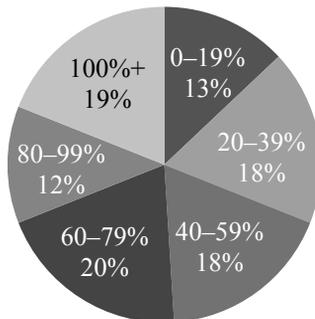
#### 10% Formula Analysis

- 161 congregations (19%) gave at or above the 10% allocation
- 685 (81%) gave less than the 10% allocation
- 6 congregations were inactive and gave \$78,033.59, \$75,000 from the selling of St. James, Winnipeg. In 2016, these congregations had given \$21,742

- 6 congregations were inactive and gave \$78,033.59, \$75,000 from the selling of St. James, Winnipeg. In 2016, these congregations had given \$21,742
- collectively, the 161 congregations giving at or above 10% gave 32% of gifts from congregations. (\$246,518 above 10%)
- collectively, the 685 congregations giving less than 10% gave 66% of gifts from all congregations
  - 103 (12%) gave between 80–100% of the recommended allocation
  - 166 (20%) gave between 60–79% of the recommended allocation
  - 151 (18%) gave between 40–60% of the recommended allocation
  - 152 (18%) gave between 20–40% of the recommended allocation
  - 113 (13%) gave below 20% of the recommended allocation

Comparing 2017 gifts to 2016

**Presbyterians Sharing – number of congregations giving as a % of the recommended allocation, 2017**



Out of 846 active congregations:

- 305 congregations (36%) gave MORE, for a gain of \$353,571
- 178 congregations (21%) gave the SAME
- 332 congregations (39%) gave LESS, for a total loss of \$524,280
- 31 congregations (4%) gave nothing in 2016 and 2017

*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 and Development. The catalogue can be ordered free of charge to distribute to congregational members. Additional projects can be found at [presbyterian.ca/donate](http://presbyterian.ca/donate).

**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](http://presbyterian.ca/plannedgiving/ways-to-give).

**Publicly Traded Securities**

When individuals sell a stock privately, they owe tax on 50% 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 ministries, including congregations.

In 2017, 76 Presbyterians donated gifts of securities totaling \$1,833,655.94 from which 43% was designated to congregations, 35% to PWS&D, 21% to The Presbyterian Church in Canada undesignated bequests and 1% to Presbyterians Sharing.

### **Charitable Bequests**

The Presbyterian Church in Canada is grateful for the number of people who remembered the church in their will. In 2017, The Presbyterian Church in Canada received \$546,062.65 in charitable bequests from 9 estates from which 98% went to The Presbyterian Church in Canada and 2% to congregations. (Bequests normally go directly to congregations, so the 2% reflects gifts of securities that The Presbyterian Church in Canada helped handle for congregations on behalf of estates.)

In 2017, we received gifts from the estates of Dr. Eva Arendt, Marion Berry, Gordon L. Blackwell, Agnes Hill Chidgey, Lachlan C. Evans, Chester Hyslop, Nancy Jacques, Hugh Lawrence Nugent and Ruth McSpadden.

We also received notification of bequests from the following estates: Hiroko Grace Alston, James Johnston Edmiston, Clara Ellen Henderson, Eileen Barbara Lobban, Nina Marguerite Lymburner, Robert Pollock, Margaret Lois Near, Mary Warner Smith and Donna Margaret We.

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 2018 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 130 gift annuities with contributions of more than \$2.9 million designated for various ministries within The Presbyterian Church in Canada. Of these annuities 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, 22 people have chosen ministries within the church as the beneficiary of life insurance policies for a total value of over \$1,651,000.

### **The Presbyterian Church in Canada's Mission Priority Funds**

The Mission Priority Funds support designated areas of ministry and mission in The Presbyterian Church in Canada. 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](http://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.

- 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 and Reconciliation – The Journey Continues Fund supports local initiatives for Presbyterians to build stronger relationships between Indigenous and non-Indigenous people in Canada so that the journey of healing and reconciliation continues.
- Native Ministries Endowment was established at the 2017 General Assembly and the National Native Ministry Council is developing terms for the fund.

**Recommendation No. 31** (adopted, p. 14)

That appreciation be expressed to the congregations and individuals who faithfully supported Presbyterians Sharing in 2017.

## **ADVISORY COMMITTEE**

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 Scafe (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. 365–68 in the 2018 Book of Reports. They were last revised and approved by the General Assembly in 2011 (A&P 2011, p. 382–94). A brief overview is provided here.

The normal educational preparation for the ministry of Word and Sacraments or for diaconal ministry is a general Arts or equivalent university undergraduate degree followed by the Master of Divinity degree and the diploma of a college of The Presbyterian Church in Canada. This standard is used as a benchmark in recommending the educational assignments for applicants to the Committee on Education and Reception, upon approval of their application. While the educational requirements outlined below are given in terms of full-time study, the equivalent amount of part-time study is also possible.

Certified candidates for ministry between the ages of 35 and 59 years who lack a university undergraduate degree, upon approval of their application, may be assigned a General Assembly Special Course. Their life experience is counted towards their Arts studies, reducing their undergraduate studies from a full three-year degree to either one or two years of Arts, depending on their age. The Arts studies must be completed with a minimum of a B average. These are followed by three years of theology in the M.Div. program of a college of The Presbyterian Church in Canada (fulfilling most of the requirements of the M.Div., but not always qualifying to receive the degree). Certified candidates younger than 35 years of age are ineligible for a General Assembly Special Course; they are required to complete a university undergraduate degree before entering M.Div. studies.

Certified candidates for ministry with M.Div. degrees (with a minimum B average) from theological colleges outside The Presbyterian Church in Canada (following the prerequisite

university undergraduate degree), upon approval of their application, are assigned theological study in a Presbyterian Church in Canada college. Graduates of theological colleges affiliated with Reformed churches are typically assigned one semester plus a supervised theological field education placement in a congregation of The Presbyterian Church in Canada. Graduates of other theological colleges are normally assigned two semesters at one of the colleges of The Presbyterian Church in Canada, with courses to include a supervised theological field education placement in a congregation of The Presbyterian Church in Canada. Candidates for ministry in this category of application must have been members of a congregation of The Presbyterian Church in Canada for at least the two years preceding their application.

Ordained ministers and candidates certified for ordination in other Reformed churches, upon approval of their application, are typically assigned examinations in Presbyterian Church in Canada history and Presbyterian Church in Canada government. Normally receiving presbyteries may tutor and examine such ministers using local resources or may require them to study at one of our denominational colleges. Ordained ministers and candidates certified for ordination in all other churches, upon approval of their application, are typically assigned two semesters of study at one of the colleges of this church, with courses to include a supervised theological field education placement in a congregation of The Presbyterian Church in Canada.

### **CASES IN WHICH ACTION HAS BEEN COMPLETED**

#### **Special Course Candidates, Certified for Ordination by Presbyteries as Shown**

1. Shelly Chandler, Presbytery of Westminster
2. William David McFarlane, Presbytery of Lanark & Renfrew
3. Francis Owusu, Presbytery of West Toronto

#### **Graduates of Other Theological Colleges, Certified for Ordination by Presbyteries as Shown**

1. Reine Boghos, Presbytery of Seaway-Glengarry
2. Diane Boyd, Presbytery of Waterloo-Wellington
3. Jonathan Hong, Presbytery of Eastern Han-Ca
4. James Joon Jae Yang, Presbytery of Oak Ridges

#### **Ministers of Other Churches, Received by Presbyteries as Shown**

1. Eok Kim, Presbytery of Montreal

#### **Certified Candidates for Ordination Applying for Eligibility for Reception, Received by Presbyteries as Shown**

1. Elkanah Shekari, Presbytery of Montreal

#### **Ministers of Reformed Churches, Received by Presbyteries as Shown**

1. Heinrich Botha, Presbytery of Edmonton-Lakeland
2. Sabino Diok, Presbytery of Calgary-Macleod
3. Jonah Ching-His Lin, Presbytery of Westminster
4. Jozsef Paizs, Presbytery of Edmonton-Lakeland

### **CASES IN PROGRESS**

#### **Special Course Candidates**

1. Glynis Faith, Presbytery of Prince Edward Island  
Continuing studies in Theology
2. Istvan C. Farkas, Presbytery of Hamilton  
No information
3. Guy Laberge, Presbytery of Seaway-Glengarry  
Continuing studies in Theology
4. Seon Ok Lee, Presbytery of Eastern Han-Ca  
No information

5. Thomas. S. Mason, Presbytery of Algoma and North Bay  
Currently not studying
6. Peter M.A. Mayum, Presbytery of Ottawa  
Continuing studies in Arts
7. Debora A. Rolls, Presbytery of Brampton  
Continuing studies in Theology
8. Samuel Silwamba, Presbytery of Westminster  
Continuing studies in Arts

**Graduates of Other Theological Colleges Applying for Eligibility for Certification for Ordination**

1. Nam Sun Choi, Presbytery of Eastern Han-Ca  
No information
2. Alvin Eu-Shin Kim, Presbytery of East Toronto  
Completed Studies
3. Hyung Jun Kim, Presbytery of Western Han-Ca  
No information
4. Jonghwa (Joshua) Kim, Presbytery of Western Han-Ca  
Completed studies
5. Bonnie J. Langille, Presbytery of Pictou  
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. Michael J.R. Aldred, Presbytery of Hamilton  
Not currently studying
2. Mahendra Christie, Presbytery of Brampton  
No information
3. Robert J. Dean, Presbytery of Pickering  
No information
4. Niven Harrichand, Presbytery of Pickering  
No information
5. Mario Gundayao, Presbytery of Winnipeg  
Not currently studying
6. Samuel Kim, Presbytery of Eastern Han-Ca  
No information
7. Tai-Hun David Oh, Presbytery of Western Han-Ca  
Withdrawn from studies
8. Jaekil Yang, Presbytery of Western Han-Ca  
No information
9. Ibrahim Zabaneh, Presbytery of Winnipeg  
Studies on hold

**Ministers of Reformed Churches Applying for Eligibility for Reception**

1. Kyo Won Lee, Australia  
No information

**CASES TO BE DROPPED**

**Recommendation No. 32** (adopted, p. 13)  
That the case of Robert Howard be dropped.

In 2013 the Rev. Hounsek (Joel) You applied for eligibility for reception as a minister, with endorsement of the Presbytery of Western Han-Ca. The application was approved by the General Assembly in 2013 and Mr. You was assigned examinations in Presbyterian Church in Canada history and Presbyterian Church in Canada government. Mr. You moved to New Brunswick and his name was placed on the Appendix to the Roll (without charge) of the Presbytery of New

Brunswick in April 2014. Subsequently Mr. You moved to Alberta and his name was placed on the Appendix to the Roll (without charge) of the Presbytery of Calgary-Macleod in 2015. Mr. You has never received a call to a congregation of The Presbyterian Church in Canada and so his name has never been placed on the constituent roll of a presbytery.

With assistance from the Presbytery of Calgary-Macleod, Mr. You has been studying to complete the assigned examinations since 2015, but without success, and hence the presbytery continues to be unable to remove the hold placed on Mr. You's ministerial certificate (Book of Forms 248.12.4). In February 2018, the presbytery wrote to the Committee on Education and Reception indicating that Mr. You had not completed successfully the assigned examinations and that the presbytery did not support him in proceeding to become a minister of The Presbyterian Church in Canada. For these reasons, the committee presents the following recommendation:

**Recommendation No. 33** (adopted, p. 13)

That, in light of the fact that the examinations assigned by the General Assembly in 2013 have not been completed successfully and at the request of the supervising presbytery, the eligibility for reception as a minister of The Presbyterian Church in Canada of the Rev. Hounsek (Joel) You be withdrawn.

## **NEW APPLICATIONS**

### **Special Course Candidates**

1. Samuel D. Graham, Presbytery of Pictou

**Recommendation No. 34** (adopted, p. 13)

That Mr. Samuel D. Graham 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.

2. Sandrah Mashingaidze, Presbytery of Pickering

**Recommendation No. 35** (adopted, p. 13)

That Ms. Sandrah Mashingaidze 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.

### **Graduates of Other Theological Colleges Applying for Eligibility for Certification for Ordination**

1. Young Tae Choi, Presbytery of Western Han-Ca

**Recommendation No. 36** (adopted, p. 13)

That permission be granted to the Presbytery of Western Han-Ca to examine Mr. Young Tae Choi for certification for ordination, subject to satisfactory completion of 2 semesters (10 semester courses or equivalent) of theological study at one of the colleges of this church.

2. Sean (Seungho) Lee, Presbytery of Western Han-Ca

**Recommendation No. 37** (adopted, p. 13)

That permission be granted to the Presbytery of Western Han-Ca to examine Mr. Sean (Seungho) Lee for certification for ordination, subject to no competent objections being raised by a presbytery of this church by August 5, 2018, and subject to satisfactory completion of 2 semesters (10 semester courses or equivalent) of theological study at one of the colleges of this church.

3. Jinsil Park, Presbytery of Assiniboia

**Recommendation No. 38** (adopted, p. 13)

That permission be granted to the Presbytery of Assiniboia to examine Mr. Jinsil Park for certification for ordination, subject to satisfactory completion of 2 semesters (10 semester courses or equivalent) of theological study at one of the colleges of this church, with courses to include, Reformed Theology, Sacraments and Doctrine of the church, Preaching and Worship, Presbyterian Church in Canada history, Presbyterian Church in Canada government, and a supervised theological field education placement in a congregation of The Presbyterian Church in Canada.

4. Jeremy P. Sauvé, Presbytery of Ottawa

**Recommendation No. 39** (adopted, p. 13)

That permission be granted to the Presbytery of Ottawa to examine Mr. Jeremy P. Sauvé for certification for ordination, subject to no competent objections being raised by a presbytery of this church by August 5, 2018, and subject to satisfactory completion of 5 semesters (25 semester courses or equivalent) of theological study at one of the colleges of this church.

**Ministers of Other Churches Applying for Eligibility for Reception**

1. Gregory John Martin, Presbytery of New Brunswick

**Recommendation No. 40** (adopted, p. 13)

That the Rev. Gregory John Martin 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 5, 2018, and 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.

2. **Recommendation No. 41** (adopted, p. 13)

That the Rev. Christian Persaud 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 5, 2018.

**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. Enikő Bocskorás, Presbytery of Calgary-MacLeod
2. Jonathan (Youngsu) Kim, Presbytery of East Toronto
3. Yolande Steenkamp, South Africa
4. Stephanus van Greunen, South Africa
5. Chiung-Hao (Moses) Wu, Presbytery of East Toronto

**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. Dong-Ha Kim, the Rev. Dr. Ross Lockhart, the Rev. Heather Malnick (convener), the Rev. John Paeng, Ms. Anne Phillips, the Rev. Dr. Lynda Reid, and the Rev. Susan Shaffer (secretary).

Heather Malnick  
Convener

Tom Billard  
Convener

Ian Ross-McDonald  
General Secretary

## MACLEAN ESTATE COMMITTEE

To the Venerable, the 144th General Assembly:

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. The vision is lived out daily by staff and volunteers as they hold their mission at the core of this centre's life. The Maclean Estate Committee joins with The Presbyterian Church in Canada embracing the mandate set by the national church to be disciples of Christ, empowered by the Spirit; glorifying God and rejoicing in service.

Hospitality and treating everyone who visits the site as equals is the basis of operations. We believe in diversity and the acceptance of people from all backgrounds; as Saint Francis of Assisi said, "for it is in giving that we receive". The high quality at the centre is a result of our staff working to make this conference centre truly one of the best in Canada.

Leadership is the art of motivating a group of people to act towards achieving a common goal. This very important element is central to the success of Crieff Hills. Over the past decade and a half, Lawrence Pentelow has been the Managing Director. Along with the staff, we have made advances each year. New groups arrive and others return on a regular basis. We see a significant increase in groups seeking silence and spiritual growth from within a variety of faith traditions including a recent Buddhist group. Increased numbers of congregational events from weekend retreats to one-day events such as in the 1980s are making a return. Other new groups range from agricultural interest and protection groups to ecumenical justice events.

The Managing Director and staff are in charge of the daily operations of Crieff. Through the leadership of Lawrence tasks are completed to keep our facilities up-to-date. Of course we cannot forget the food. Locally sourced, well prepared and always delicious, the food is an experience not to be missed.

The governance of Crieff Hills is through the Maclean Estate Committee. It is made up of 12 members appointed each year at the General Assembly for a three-year term. Their responsibility is to set policy and create the mission, vision and purpose of Crieff Hills Community.

If you have not experienced Crieff Hills, you are missing a truly wonderful experience. Bring a group or come yourself; come for a meeting or just be alone to read or study; walk through the trails or sit and relax; cook your own food or enjoy an amazing meal in our dining room. Whatever you want to do just let our staff know and you will be welcomed. Come and join us, and take up our offer for you to be in "a place apart" to learn, grow and enjoy God's creation.

### **MINUTE OF APPRECIATION – LAWRENCE PENTELOW**

Leadership can be defined in many ways. Napoleon Bonaparte said "a leader is a dealer of hope". John Maxwell felt a leader is "one who knows the way, goes the way and shows the way".

There are many definitions of leadership, but the most important part of leadership is to see it in action.

At Crieff Hills, Lawrence Pentelow has demonstrated leadership in many ways. There are far too many to list but there are many examples of his leadership over his 15 years career at Crieff.

Lawrence is dedicated and supportive of his staff as the Managing Director of Crieff. This is evident as he works extremely hard, we might say in a tireless manner, to make Crieff "A Place Apart...to Come Together". Dirty hands, fixing machinery, answering the phone and many other "hands on" activities are all in a day's work for Lawrence as he assists staff in many ways. Adaptability is a key component of the working environment that he has established and lives by at Crieff.

As he works through the day, he works very hard with his staff and the Maclean Estate Committee to implement a vision that he has worked diligently to create. The programs developed by Crieff and those that are under the direction of our participants, are fully supported by him. Along with members of the Maclean Estate Committee, new procedures have been developed and led by

Lawrence. The staff and committee would say that he brings out the best in everyone and allows us to try new ideas and programs without worry of failure.

One of his greatest attributes, especially at a busy place like Crieff, is his sense of humour. Lawrence instills a spirit of fun and light heartedness that makes the working environment a very pleasant place to be. This same spirit is shown to guests as they arrive for meals or checking-in to use the facilities at Crieff. This welcome, many times, will find Lawrence outside greeting everyone with a warm smile and a hot coffee. His outgoing personality makes all our “guests” feel welcome and immediately at home. His social skills are one of the best advertisements we have for our conference centre. These skills make connections far and wide for Crieff.

As Lawrence concludes his time at Crieff, we will remember not only the great skills he has shown but also his compassion for people from all walks of life. If anyone is hurt or not feeling well, Lawrence is quick to be there to show true compassion based in his strong Christian character and understanding of the church. As a conference centre, the staff exhibits not only the vision established for Crieff but the vision of The Presbyterian Church in Canada.

For many at Crieff, the name Managing Director is the title but truly Lawrence’s communication skills, his personality, his love of life and Crieff show to his staff that he is the “guiding director” and to many, a good friend. He is the best advertisement that we could ever have. To Lawrence who was never too busy to say thanks, we do the same. “Thank you” for playing such a crucial role in leading us forward at the Crieff Hills Retreat and Conference Centre. As you and Marylu move into a new chapter of your lives, may your retirement be fulfilling and rewarding, and may you always remember Crieff as the place you did bring it all together.

**Recommendation No. 1** (adopted, p. 24)

That the above minute of appreciation for Mr. Lawrence Pentelow be adopted.

David Phillips  
Convener

**COMMITTEE TO NOMINATE STANDING COMMITTEES**

To the Venerable, the 144th General Assembly:

Each of you should use whatever gift you have received to serve others, as faithful stewards of God’s grace in its various forms. If anyone speaks, they should do so as one who speaks the very words of God. If anyone serves, they should do so with the strength God provides, so that in all things God may be praised through Jesus Christ. To him be the glory and the power for ever and ever. Amen. (1 Peter 4: 10–11)

Many men, women, youth and children give of themselves in Christian work through their congregations, their presbyteries and their synods as well as using their gifts of leadership, knowledge, wisdom and inspiration on boards, agencies and committees at the national level. The Committee to Nominate Standing Committees to the General Assembly is fully aware of these dedicated folk and wishes to thank all individuals who are so committed to furthering God’s work.

With the terms of reference for the Committee to Nominate as a guide, we endeavoured to complete the slate of committees to the best of our ability with the discernment of skills and gifts of those whose nominations came before us from various courts and committees. All members of The Presbyterian Church in Canada are encouraged to think how they might serve so that God is glorified and the work of Christ continues.

**NOMINATIONS TO STANDING COMMITTEES OF GENERAL ASSEMBLY – 2018**

With regards to the list of nominations, the “years” reflect an individual’s current membership (beginning to end) and term (I for first three-year term and II for second three-year term). The new nominations for 2018 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 285.

The 2016 General Assembly approved the Assembly Council's proposal for new terms of reference and membership that over time will 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) began in 2017 and will be completed by 2019. The Committee to Nominate has taken the transition process into account in these nominations to this Assembly. (A&P 2017, p. 221)

The Committee on Church Doctrine, through its convener, indicated that this committee wished the Committee to Nominate to present the name of a new convener to the Assembly for its consideration along with the slate of committee members. The current convener is presently serving in Malawi through International Ministries which causes some challenges for the meetings of this committee. Helen Smith has agreed to serve as convener through to the fall meeting of the committee.

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 2018 General Assembly.

### ASSEMBLY COUNCIL

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

Years	Name
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, Collingwood, ON
2017–2020 (I)	Ms. Barb Sargent, Chatham, ON
2017–2020 (I)	Rev. John R. Wilson, Sault Ste. Marie, ON
2017–2020 (I)	Rev. Germaine Lovelace, Kenora, ON
<b>2015–2021 (II)</b>	<b>Rev. Dr. David W. Sutherland, Bible Hill, NS **</b>
<b>2018–2021 (I)</b>	<b>Rev. Bethany McCaffrey, Toronto, ON</b>
<b>2018–2021 (I)</b>	<b>Ms. Ann Patterson, Edmonton, AB</b>

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

Years	Name and Presbytery
2016–2019 (I)	Rev. Dr. Gordon A. Kouwenberg, Sooke, BC (Vancouver Island)
2016–2019 (I)	Dr. M. Wilma Welsh, Guelph, 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. Daniel H. Forget, Trois-Rivieres, QC (Quebec)
2014–2020 (II)	Ms. Carol Stymiest, Miramichi, NB (New Brunswick)
2014–2020 (II)	Ms. Cheryl Weeks, Montague, NS (Halifax & Lunenburg)
<b>2016–2021 (II)</b>	<b>Rev. Jay Song, Weyburn, SK (Assiniboia) **</b>
<b>2017–2021 (II)</b>	<b>Mr. Brent B. Ellis, Hamilton, ON (Hamilton) **</b>
<b>2018–2021 (I)</b>	<b>Rev. Jinsook Khang, Vaughan, ON (Eastern Han-Ca)</b>
<b>2018–2021 (I)</b>	<b>Ms. Linda Shaw, Simcoe, ON (Paris)</b>

#### 3 Members (serving initial 3 year term)

Years	Name and Presbytery/Synod
2016–2019 (I)	Rev. Robert J. Murray, Pinawa, MB (Winnipeg)
2016–2019 (I)	Ms. Sandra Cameron Evans, Calgary, AB (Alberta and the Northwest) (convener)
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 of the 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)**

<b>Years</b>	<b>Name</b>
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 (convener, temporary)
<b>2018–2020 (I)</b>	<b>Rev. Dr. Heather J. Vais, Thornhill, ON</b> (filling term for 2 years)
2017–2020 (I)	Rev. Dr. Blair Bertrand, Blantyre, Malawi
2017–2020 (I)	Dr. Margaret (Peggy) Tysdal, Brierecrest, SK
2017–2020 (I)	Ms. Lisa Baker, Kenora, ON
2017–2020 (I)	Rev. Dwight E. Nelson, Bayfield, ON
<b>2015–2021 (II)</b>	<b>Dr. Alexandra Johnston, Toronto, ON **</b>
<b>2015–2021 (II)</b>	<b>Rev. Dr. Robert N. Faris, Toronto, ON **</b>
<b>2018–2021 (I)</b>	<b>Dr. Mark A. Bowald, Brantford, ON</b>
<b>2018–2021 (I)</b>	<b>Rev. Wally (Won-Hong) Hong, Niagara Falls, ON</b>
<b>2018–2021 (I)</b>	<b>Rev. Munhyun Ryu, Vancouver, BC</b>
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
<b>2015–2021 (II) cm</b>	<b>Rev. Mark Chiang, Edmonton, AB **</b>
<b>2018–2021 (I) cm</b>	<b>Rev. Dr. Jonathan Dent, St. John's, NL</b>

“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)**

<b>Years</b>	<b>Name</b>
2016–2019 (I)	Dr. Richard Allen, Toronto, ON
<b>2014–2019 (II)</b>	<b>Rev. Mark A. Tremblay, Calgary, AB</b> (filling term for 1 year) **
2017–2020 (I)	Rev. Susan Mattinson, Thunder Bay, ON
2017–2020 (I)	Rev. Matthew Sams, Thornhill, ON (convener)
<b>2018–2021 (I)</b>	<b>Rev. Andrew J.R. Johnston, Kingston, ON</b>
<b>2018–2021 (I)</b>	<b>Rev. Shalini Rajack-Sankarial, Ajax, ON</b>

**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)**

<b>Years</b>	<b>Name</b>
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
<b>2015–2020 (II)</b>	<b>Rev. John P. Vaudry, Pembroke, ON</b> (filling term for 2 years) **
<b>2018–2021 (I)</b>	<b>Rev. Geoffrey M. Ross, Brampton, ON</b> (convener)
<b>2018–2021 (I)</b>	<b>Rev. Jennifer L. Geddes, Comox, BC</b>

**By Correspondence**

2016–2019 (I)	Mr. Al Clarkson, Toronto, ON 8 synod conveners
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**Ex-officio – 6 members**

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

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

<b>Years</b>	<b>Name</b>
2013–2019 (II)	Rev. Dale Henry, Mississauga, ON (convener)
<b>2018–2019 (I)</b>	<b>Rev. Peter G. Bush, Winnipeg, MB</b> (filling term for 1 year)
2017–2020 (I)	Mr. Boghos Barbouri, Toronto, ON
2017–2020 (I)	Mr. W. Wayne Barchard, Elmsdale, NS
<b>2017–2021 (II)</b>	<b>Rev. Erin Chong-Sun Ko, Toronto, ON **</b>
<b>2018–2021 (I)</b>	<b>Rev. Jacob Lee, St. Catharines, ON</b>

**Ex-officio – 7 members**

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

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

<b>Years</b>	<b>Name</b>
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, Fort McLeod, AB
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
<b>2015–2021 (II)</b>	<b>Ms. Vivian Ketchum, Winnipeg, MB **</b>
<b>2015–2021 (II)</b>	<b>Rev. Douglas Schomberg, Niagara Falls, ON **</b>
<b>2015–2021 (II)</b>	<b>Dr. Jo Szostak, Regina, SK **</b>
<b>2018–2021 (I)</b>	<b>Rev. Cheryl G. MacFadyen, St. Stephen, NB</b>

**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)**

<b>Years</b>	<b>Name</b>
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
<b>2013–2019 (I)</b>	<b>Rev. Katherine A. (Kathy) Fraser, Goderich, ON</b> (filling term for 1 year) **
2014–2020 (II)	Ms. Anne F. Church, Dundas, ON
2013–2019 (II)	Rev. Gordon E. Timbers, Orillia, ON
2015–2020 (II)	Ms. Ann Wilson, Guelph, ON
2017–2020 (I)	Rev. Dr. Herb Gale, Guelph, ON
<b>2015–2021 (II)</b>	<b>Ms. Moira Forbes, Burlington, ON **</b>
<b>2015–2021 (II)</b>	<b>Mr. David Phillips, Uxbridge, ON (convener) **</b>
<b>2018–2021 (I)</b>	<b>Rev. Neil Ellis, Cobourg, ON</b>
<b>2018–2021 (I)</b>	<b>Rev. Scott Sinclair, Elmira, ON</b>

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

<b>Years</b>	<b>Name and Synod</b>
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. Jonathan Dennis, Tottenham, ON (convener) (Central, Northeastern Ontario and Bermuda)
<b>2018–2021</b>	<b>Mr. Spencer Hanson, Saskatoon, SK</b> (Saskatchewan)
<b>2018–2021</b>	<b>Rev. Dr. Nancy Cocks, Medicine Hat, AB</b> (Alberta and the Northwest)
<b>2018–2021</b>	<b>Ms. Margaret Peacock, Armstrong, BC</b> (British Columbia)

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

<b>Years</b>	<b>Name</b>
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
<b>2015–2021 (II)</b>	<b>Ms. Ingrid Chingcuanco, Toronto, ON **</b>
<b>2018–2021 (I)</b>	<b>Mr. David Barber, Toronto, ON</b>
<b>2018–2021 (I)</b>	<b>Rev. Harry Currie, Edmonton, AB</b>

**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)**

<b>Years</b>	<b>Name</b>
2013–2019	Mr. Timothy Herron, Thornhill, ON (convener)
2014–2020	Mr. Richard Anderson, Eckville, AB
2015–2020	Rev. J. Cameron Bigelow, Orillia, ON (convener of Pension and Benefits Board)
2015–2021	Rev. Dr. Victor Gavino, Montreal, QC
2015–2021	Mr. Bruce Templeton, Outer Cove, NL
2016–2022	Mr. Peter McDougall, St. Lambert, QC
2016–2022	Mr. Abel Pandy, Thornhill, ON
2016–2022	Ms. Kathleen Boose, Georgetown, ON
2016–2022	Mr. Rick Johnston, Toronto, ON
2017–2023	Dr. Margaret Ogilvie, Ottawa, ON
<b>2018–2024</b>	<b>Ms. Lori Ransom, Toronto, ON</b>
<b>2018–2024</b>	<b>Ms. Ann Cree, Toronto, ON</b>

**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)**

<b>Years</b>	<b>Name</b>
2013–2019 (II)	Mr. Peter McKinnon, Toronto, ON (convener)
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
<b>2017–2019 (I)</b>	<b>Rev. Janet A. DeWolfe, Toronto, ON</b> (filling term for 1 year)
2013–2019 (II)	Rev. Daniel Cho, Toronto, ON
<b>2014–2020 (II)</b>	<b>Mr. Michael A. Nettleton, Toronto, ON</b> (filling term for 2 years) **
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
<b>2018–2021 (I)</b>	<b>Rev. Dr. Richard W. Fee, Toronto, ON</b>
<b>2018–2021 (I)</b>	<b>Rev. Linda Patton-Cowie, Orillia, ON</b>
<b>2018–2021 (I)</b>	<b>Rev. Dr. J.P. (Ian) Morrisson, Toronto, ON</b>
<b>2018–2021 (I)</b>	<b>Mr. Randall Phillips, Toronto, ON</b>
<b>2018–2021 (I)</b>	<b>Rev. Jonathan W. Tait, Whitby, ON</b>

**Ex-officio – 3 members**

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

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

<b>Years</b>	<b>Name</b>
<b>2018–2019 (I)</b>	<b>Rev. Feras Chamas, Morrisburg, ON</b> (filling term for 1 year)
2017–2019 (I)	Rev. Charles E. 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
2015–2021 (II)	Mr. Jay Hewlin, Montreal, QC (convener) **
2015–2021 (II)	Rev. Lydia E. MacKinnon, Marion Bridge, NS **
2015–2021 (II)	Rev. Jill M. Turnbull, Smiths Falls, ON **
2018–2021 (I)	Ms. Renee Guirguis Lancing, Pierrefonds, QC

**Ex-officio – 5 members**

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

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

<b>Years</b>	<b>Name</b>
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
<b>2018–2019 (I)</b>	Rev. Ena van Zoeren, Salmon Arm, 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
<b>2015–2021 (II)</b>	<b>Rev. Dr. Gerard Booy, Delta, BC **</b>
<b>2015–2021 (II)</b>	<b>Ms. J. Karen Dylla, Richmond, BC **</b>
<b>2015–2021 (II)</b>	<b>Mr. Steve Norris, Vancouver, BC **</b>
<b>2018–2021 (I)</b>	<b>Mr. Matthew Walton-Knight, North Vancouver, BC</b>

**Ex-officio – 3 members**

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

**Recommendation No. 1** (amended, p. 30)

That the above be the membership of the standing committees of the 2018 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, p. 35)

That thanks be expressed to those members of a standing committee whose service concludes with this General Assembly.

**Committee to Nominate Standing Committee Retiring Members**

The membership terms for Ms. Sandi Churchill of Calgary and the Rev. Elizabeth (Betty) McLagan of Langley conclude with this Assembly. This year, the Rev. Robert Wilson of Regina completed the term for the Synod of Saskatchewan. Sandi Churchill has been the convener for 2017–2018. Each of these members shared their knowledge of the church and offered guidance as they sought to fulfill the responsibilities of this committee. We are grateful for their dedicated service.

## **GUIDELINES FOR MEMBERSHIP AND NOMINATION PROCESS**

The “Guidelines for Membership of General Assembly Standing Committees and Nomination Process”, approved in 2012, are on the website at [presbyterian.ca/gao/committee-to-nominate](http://presbyterian.ca/gao/committee-to-nominate), and in the terms of references for standing committees in the Book of Reports (p. 355–74).

There is one minor revision to the terms of reference that the committee is seeking. The timing of the spring meeting can be either in very late March or the first week of April. The terms of reference indicates a March meeting and the proposed change is that “March” be change to “spring”.

### **Recommendation No. 3** (adopted, p. 35)

That the terms of reference for the Committee to Nominate Standing Committees be revised to read as:

5. The committee, at its spring meeting, prepares the slate of names for nomination. Following this meeting it will inform those individuals being nominated

## **2019 NOMINATIONS DEADLINE**

The submission deadline for the 2019 nominations from sessions, presbyteries, synods and standing committees will be February 28, 2019.

Sandi Churchill  
Convener

## **NOMINATIONS**

To the Venerable, the 144th General Assembly:

### **MODERATOR OF THE 144TH GENERAL ASSEMBLY**

The Rev. Dr. Cynthia J. Chenard	Cape Breton
The Rev. Daniel Cho	Cape Breton, East Toronto
The Rev. Peter S. Han	New Brunswick, Oak Ridges, Eastern Han-Ca, Niagara, Lambton-West Middlesex, Western Han-Ca
The Rev. William Ingram	Pickering
The Rev. Mark R. McLennan	Pictou, Oak Ridges, Waterloo-Wellington, Paris, London
The Rev. Dr. Margaret Mullin	East Toronto

## **PENSION AND BENEFITS BOARD**

To the Venerable, the 144th 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 2017 and March 2018. 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**

#### **2017**

April	The Rev. David A. Renwick	August	Mrs. Marie V. Rempel
May	The Rev. Gregory Dickson		The Rev. Phillip J. Robillard
	Mrs. Diane Reid		The Rev. Janet L. Sinclair
	The Rev. Brian Sharpe		Mrs. Gerry Waugh
June	Mr. David M. Lynas	September	Mr. James J. Callan
	Mrs. Mary Beth McLean		The Rev. Dr. Ian A. Gray
	Mr. David J. Skinner		The Rev. Thomas F. Kurdyla
	The Rev. Rafael Vallejo		Mrs. Ilda Oliveira

July	The Rev. Jean E. Bryden The Rev. Cathy J. Hartman The Rev. Katharine J. Michie The Rev. Dr. Andrew R. Irvine The Rev. Catherine M. Kay Ms. Deborah Leader Mr. James D. MacPherson	October	The Rev. Dr. David W.K. Sutherland The Rev. John Young The Rev. Samuel K. Danquah The Rev. Pearl Vasarhelyi
August	Mrs. Sheilah G. Alyea The Rev. Mary E. Bowes The Rev. Andrew S. Burnand The Rev. Dr. Nancy L. Cocks The Rev. Thomas J. Kay	November	Mr. Andrew M. Faiz The Rev. Dr. Caroline R. Lockerbie The Rev. Roger S.J. Millar The Rev. Andrew D.M. Reid The Rev. H. Kenneth Stright The Rev. Bonnie M. Wynn
2018		December	The Rev. Douglas A. Boyce Mrs. Lorna Kent
January	The Rev. Gregory W. Blatch The Rev. James D. Ferrier Dr. Gerald Kent The Rev. Dr. A.R. Neal Mathers	February	Mrs. Christine E. Lincoln The Rev. Calvin Stone
		March	The Rev. C. Ian MacLean The Rev. Margaret I. Mullin The Rev. John P. Vaudry

**Pensioners Deceased**

**2017**

Apr. 28	The Rev. Donald Hanley	July 22	Mrs. Margaret Kuehl
May 2	Mrs. Cornelia Hillenaar	July 25	Ms. Elizabeth Beaton
May 17	Mrs. Julia L. Mills	Aug. 1	Mr. Robert F. Davidson
May 21	Mr. John Wayne C. Slote	Aug. 19	Ms. Evelyn R. Neilson
May 22	Mrs. Joy Wilkinson	Sept. 19	Mrs. M. Isabelle Agar
June 22	Mrs. Dalice Livingston	Sept. 20	The Rev. Charles P. McKinnon
July 6	The Rev. Gordon L. Blackwell	Oct. 6	Mrs. Isabelle J. Scott
July 8	The Rev. Gary Tonks	Nov. 3	Dr. Jonathan G. Owen
July 11	The Rev. Robert M. Pollock	Nov. 7	The Rev. James R. Weir
July 12	Mrs. Flora M. McKinlay	Nov. 20	Dr. Margaret Webster
Dec. 5	The Rev. Douglas N. Henry	Dec. 18	Ms. Annie McNeill
Dec. 8	The Rev. William F. Duffy	Dec. 22	The Rev. David A. Smith
Dec. 9	The Rev. Dr. Ian G. MacLeod	Dec. 27	The Rev. Andrew S. Burnand
Dec. 10	The Rev. Dr. Earle F. Roberts	Dec. 29	Ms. Florence H. Davis
Dec. 11	The Rev. Alice E. Iarrera	Dec. 31	The Rev. John D. Blue

**2018**

Jan. 18	The Rev. John P. Lockwood	Feb. 14	The Rev. David A. Dewar
Jan. 30	Ms. Alice C. Creaser	Feb. 27	Mrs. Margaret Bigelow
Feb. 5	Ms. Audrey Collett	Feb. 21	Ms. Mabel E. Young
Feb. 10	The Rev. Evan H. Jones	Mar. 2	The Rev. James A. Goldsmith
		Mar. 13	The Rev. Marshall S. Jess

**Deferred Member Deceased**

Apr. 1 2017 The Rev. Jacqueline M. Frioud

**Recommendation No. 1** (adopted, p. 16)

That the action of the Pension and Benefits Board in the administration of pension benefits be sustained.

**PENSION PLAN FINANCIAL STATUS**

**Actuarial Valuation as at March 31, 2017**

The pension plan is required to file a formal actuarial valuation report with the Ontario pension regulator at least once every three years. The valuation tests the plan’s overall health under two scenarios:

- Going concern, which assumes the plan will continue to operate as expected for many years to come.
- Solvency, which assumes the plan is terminated on the date of the valuation.

On the advice of the actuaries, the valuation as at March 31, 2017 was prepared and filed with the regulator.

**Comparative Valuations as at March 31, 2014 and March 31, 2017  
and Pension Plan Financial Status as at December 31, 2017**

	March 31, 2014 (filed)	March 31, 2017 (filed)	December 31, 2017
<b>Going Concern Position</b>			
Surplus/(deficit)	\$1,930	\$36,116	\$42,480
<b>Wind-up Position</b>			
Surplus/(deficit)	\$(37,479)	\$(40,939)	\$(38,523)
Solvency ratio	85.2%	86.6%	87.7%

Note: All amounts are shown in thousands dollars.

The Pension and Benefits Board was very encouraged by the results of the March 31, 2017 actuarial valuation. The plan is in a surplus position on a going concern basis with the funded status being 116.7%. The solvency ratio moved from 85.2% to 86.6%, which is above the required funding ratio of 85% for triennial valuations.

### **Ontario Solvency Funding Relief**

On June 30, 2017, the Ontario government released new solvency funding relief measures to sponsors of Ontario-registered defined benefit pension plans. As a result, The Presbyterian Church in Canada pension plan elected the following:

- Consolidate existing solvency special payments into a new 5-year special payment schedule starting March 31, 2017.
- Defer by 24 months the start of the new solvency special payments established at March 31, 2017.

The Ontario government is in the process of revising the current funding rules for defined benefit pension plans. The 24 month deferral option allowed the pension plan to defer by two years the start of new solvency special payments as determined by the actuarial valuation as of March 31, 2017. Electing this temporary relief allows contributions to remain at current levels until April 1, 2019, by which time the new rules are expected to be in place.

### **Ontario Ministry of Finance Update**

On December 14, 2017, Ontario released the highly anticipated details of its consultation on Reform of Ontario's Funding Rules for Defined Benefit Pension Plans. The consultation provides a description of proposed regulations relating to the province's new funding framework for defined benefit (DB) pension plans. For the most part, these rules are welcome news for The Presbyterian Church in Canada pension plan. Below is a brief summary of key elements affecting the plan.

#### **Changes to Solvency Funding Rules**

- Solvency special payments would only be required for a plan that is less than 85% funded on a solvency basis;
- Solvency special payments would be based on a five-year amortization, with a 12-month deferral.

#### **Changes to Going Concern Funding Rules**

- A reserve in the plan, called a Provision for Adverse Deviations (PfAD), would be required to be funded both for normal costs and going concern liabilities.
- Funding would be required for both pre-retirement and post-retirement indexing, but the PfAD would not be required for either the liabilities or normal cost in respect of this future indexation.

### **Proposed Changes to the Pension Benefits Guarantee Fund**

On January 19, 2018, Ontario released proposed changes to the calculation of the Pension Benefits Guarantee Fund (PBGF) as one component of the overhaul of the funding framework. Payments in to the PBGF are required for single-employer pension plans. The proposed regulation would increase protections provided by the PBGF by increasing the guarantee from \$1,000 per month to

\$1,500 per month, and eliminating the age and service eligibility requirements for PBGF coverage for future wind ups.

To help ensure sustainability of the fund, the Ministry of Finance is proposing changes to the formula used to calculate the annual employer-paid PBGF assessment. The changes to the formula are expected to increase the churches annual fee by approximately 50% from the current \$200,000 to approximately \$300,000. The changes would be effective for assessment dates on or after January 1, 2019.

## **PENSION PLAN CONSTITUTION**

### **Amendment to the Constitution effective June 30, 2018 – Section 18.10 – Doctoral Students**

The Pension Plan has permitted the continuation of pensionable service for a period of up to five years for active ministers or diaconal ministers of the pension plan who enroll in full-time doctoral studies. Both employee and employer contributions are required in order to maintain pensionable service, with the employer contributions being funded by the Assembly Council. In December 2016, the Assembly Council adopted a recommendation that the employer funding for pensionable service for doctoral students be reduced from five years to two years. The suggested change has been reviewed by our actuaries and requires the following amendment to the Constitution of the Pension Plan.

Section 18.10 is deleted and replaced with the following:

18.10 A Member who is a full-time doctoral student and who immediately prior to becoming such a student was a Minister or a Diaconal Minister making contributions under the Plan, may elect to continue making contributions under the Plan, as follows:

- (a) Member contributions shall be made in accordance with Section 6.1 except that the rate shall be increased by 2% of Pensionable Income, provided that in no event shall the rate of Member contributions exceed 9% of Pensionable Income or such other maximum rate permitted by Applicable Legislation;
- (b) notwithstanding Section 1.20, the Pensionable Income for a full-time doctoral student in any year shall be deemed to be based on the Pensionable Income of the student for the last complete calendar year of employment prior to becoming such a student, adjusted annually thereafter by the percentage increase in the Maximum Qualifying Income as specified under Section 1.15, provided that such Pensionable Income shall be limited to the maximum amounts prescribed under Applicable Legislation;
- (c) during the period that the Member makes contributions in accordance with (a) above, employer contributions shall be made by the General Assembly as specified under Section 7.2 and the Member shall continue to accrue Pensionable Service under Section 1.21, provided that in the case of a Member who becomes a doctoral student on or after June 30, 2018, the duration of the period of such contributions and of accrual of Pensionable Service under this Section 18.10 shall not exceed a cumulative total of two years in respect of the Member.

#### **Recommendation No. 2** (adopted, p. 16)

That section 18.10 of the Constitution of The Presbyterian Church in Canada Pension Plan be amended as defined above effective June 30, 2018.

## **GROUP BENEFITS – HEALTH AND DENTAL PLAN**

### **Group Benefits Review – Update**

The Pension and Benefits Board has continued to review the group benefits plan (health and dental and group life insurance) to ensure that it 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. The review will continue with a detailed analysis of benefit coverage and utilization to ensure the plan remains relevant to the current membership needs while continuing to monitor and manage the annual costs.

### **Employee Assistance Program**

In September 2016, the Life and Mission Agency submitted a request to the Pension and Benefits Board for the continuation of the Employee Assistance Program (EAP) as an integral component to the health and wellbeing 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. As reported to the 2017 General Assembly, the Life and Mission Agency agreed to fund the EAP until August 31, 2018. The EAP provides ministers and other plan members and their families with confidential access to counselling, coaching and consultation services. Over the past year, the board has completed a thorough review of the program to determine the feasibility of the Pension and Benefits Office assuming the complete financial and administrative responsibility.

Requests for quotes were made to three EAP providers (including the existing provider, Morneau Shepell) and the proposals were reviewed in detail, complete with cost and benefit comparisons. The review determined that there would be significant cost savings by making a change to the EAP service provider from the current provider, Morneau Shepell, to a comparable provider, ComPsych.

ComPsych is a leading EAP service provider with 33 years of industry experience and over 3,000 counsellors across Canada. ComPsych's proposal to The Presbyterian Church in Canada shows that they are able to match the current services provided by Morneau Shepell for a significantly lower cost. They are also willing to guarantee their rate for five years with no utilization adjustment.

The Pension and Benefits Board recognizes and understands the importance of this benefit program. The pilot program supported by the Life and Mission Agency has proven to be successful through its continued growth with steady increases in utilization each year. The board, therefore, agrees to support the continuation of this program with a change in service providers to reduce and stabilize costs. The funding will become part of the overall health and dental benefit plan.

**Recommendation No. 3** (adopted, p. 16)

That the Pension and Benefits Board, in response to the request received from the Life and Mission Agency in the fall of 2016, assume the financial and administrative responsibility for the Employee Assistance Program (EAP) of The Presbyterian Church in Canada, effective September 1, 2018, and that the cost become a component of the overall health and dental benefit plan of The Presbyterian Church in Canada.

**Maternity/Parental Leave Policy Update**

On November 9, 2017, the federal government released changes to the Employment Insurance (EI) parental leave benefit to allow more flexibility for new parents. Effective December 3, 2017, parents with a newborn or newly adopted child can now choose to receive either the usual standard parental benefits (up to 35 weeks) or opt for the new extended parental benefits (up to 61 weeks) which are payable at a reduced rate.

To avoid a negative financial impact to the health and dental fund as well as an inequity in benefits due to the implementation of the new extended parental leave benefit, The Presbyterian Church in Canada's top-up policy was updated to ensure that the policy remained cost neutral and equitable. The updated policy continues the practice of topping up parental benefits from the standard 55% EI benefit to 95% of the employee's stipend or salary for 10 weeks. The top-up benefit is calculated this way regardless of whether the employee chooses the standard or extended option. This maintains a cost neutral and equitable benefit. The change was communicated in the fall Window newsletter for active members as well as in a special bulletin for treasurers. The policy was also posted on the Pension and Benefits webpage.

**OVERTURE NO. 7, 2018** (p. 491)

**Re: Vacant congregations' contributions to the pension plan**

Overture No. 7, 2018 from the Presbytery of Brandon seeks for the church to return to the former practice of allowing pension plan assessments to be waived for congregations that have been vacant for more than four years. The presbytery contends that the longtime absence of an inducted or called minister of Word and Sacrament, along with the often limited capacity of interim moderators at a significant distance for supervision are circumstances in which a vacant congregation does not benefit from the pension plan assessment laid upon it. The suggestion is also made that a congregation in these circumstances consequently becomes more self-reliant by drawing, as it may, on retired ministers or lay Sunday supply, and therefore, those doing the ministry cannot benefit from the assessment contributions.

The most serious misunderstanding in this overture is the assertion that such congregations do not gain a benefit from the pension plan congregational assessments. The church does not require pension plan assessments on the premise of it being a direct benefit to the congregation or to those filling a leadership role with a congregation, but rather on being a shared responsibility of each and every congregation in The Presbyterian Church in Canada to help sustain and strengthen the pension plan as a whole.

All members of the pension plan, which includes not only called ministers and diaconal members in congregations, but also retirees receiving a pension, missionaries of the church, the theological professors of our colleges, the national and regional staff persons and many others in important outreach ministries, all benefit from these assessments.

The church seeks to be as fair as possible as the pension plan assessments are based on the dollar base of a congregation's own operating costs. These vary depending on the size of the dollar base. A very small congregation will have a relatively small dollar base as opposed to a very large congregation where the dollar base will be much larger. The 5% pension plan assessment can become a significant burden as part of the annual operating expenses for both sized congregations.

In 2014, the General Assembly agreed to remove the four-year vacancy exemption, in support of establishing the principle that all congregations throughout their entire life have an ongoing obligation to the pension fund. The removal of the vacancy exemption was effective January 1, 2015, with the proviso that congregations who were exempt prior to the effective date would begin making contributions to the pension fund effective January 1, 2017. The General Assembly was conscientious of the financial implication the recommendation would have on congregations, which at the time of the decision were exempt from making pension plan assessment contributions. The two-year grace period provided time for those congregations to adjust and prepare for the change.

The decision of the 2014 General Assembly affirms the practice of the collegial and shared apportioning of the congregational support of the pension plan to all congregations. It did so as the need to sustain the plan increased exponentially in recent years. Each and every congregation is cherished and valued. No assessment great or small is seen as insignificant or unimportant.

**Recommendation No. 4** (adopted, p. 16)

That the above be the response to Overture No. 7, 2018 re vacant congregations' contributions to the pension plan.

## **COMMUNICATION**

### **Communications Overview**

Each year, the Pension and Benefits Board works to ensure that essential information is communicated consistently and effectively to all congregational treasurers and members of the pension plan. To help members understand their pension and benefits plan, as well as the issues and decisions that may impact it, regular newsletters are sent to both active and retired members in digital and print formats. 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. Last year, we grew our online communication efforts with the introduction of our first online education seminar for congregational treasurers. This year, we hope to expand our engagement with those we serve through further use of this highly successful medium.

### **Website**

It has been just over a year since the Pension and Benefits webpage on The Presbyterian Church in Canada's website was redesigned to make it easier for users to navigate and find what they need. As a result, visits to our webpage have doubled in the past year. This year, we continue to further our efforts to establish the Pension and Benefits webpage as the foremost resource for pension and benefits information by ensuring that it consistently provides members, both active and retired, and treasurers with the most pertinent and up-to-date information.

### **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.

Last year, we collected a great deal of valuable feedback from treasurers through our online pension tutorial. The feedback we received from this new communications initiative has helped our office to determine the topics that are most important to address with our communications this year.

### **APPRECIATION AND THANKS**

The Pension and Benefits Board wants to acknowledge the invaluable and dedicated work of the staff who manage the complexity of both the pension and benefits portfolios. Beginning last September, we were excited to see the return of Nicole Jeffrey, who took up the newly designated position of Director, Pension and Benefits. Nicole has brought her passion for the work of the board and has provided a deeply appreciated depth of knowledge in both the pension and benefits fields. Together with Patty Panagiotopoulos, Administrator, Liane Maki, Pension and Benefits Clerk, and Sarah Curd who is filling in for Carrie Macmillan, Communications Coordinator, away on maternity leave, there is a feeling of genuine equilibrium in the Pension and Benefits Office.

The board this year is losing two members, Katharine Michie, who is completing a second six-year term, and Pat Main, who is leaving the board after one three-year term. Katharine brought a passion and insightfulness to our work which was always appreciated. Pat, with her professional background in the Faculty of Dentistry at the University of Toronto, brought invaluable knowledge in the areas of benefits, public health and pensions in general.

Cameron Bigelow  
Convener

Nicole Jeffrey  
Director

### **PRESBYTERIAN CHURCH BUILDING CORPORATION**

To the Venerable, the 144th 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 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 and it was incorporated, without share capital, under Part II of the Canada Corporations Act. It 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 continued, as legally required, under the NFP Act on March 28, 2014.

This year represents the 50th anniversary of the commencement of the corporation and during this time it has fulfilled its mission of Christian charitable activities by providing assistance to a total of 233 church building and renovation projects for an aggregate of over \$54,000,000. During 2017, loans were approved for the following:

Knox Church, Thedford, Ontario  
St. Giles Church, Ottawa, Ontario  
The Synod of Southwestern Ontario for Camp Kintail, Goderich, Ontario

As at year end 2017, there was a total of \$5,287,555 of loans, either advanced or approved for advance, to a total of 14 congregations and the Synod of Southwestern Ontario for Camp Kintail. This represents a slight increase from the previous year when a total of \$5,020,295 was either advanced or approved for advance for 15 congregations. This increase was after payments which aggregated in excess of \$787,000.

Congregations continue to faithfully meet their repayment obligations, and we are pleased to congratulate St. John's Church in Bradford, Ontario, Mississauga Chinese Church in Mississauga, Ontario and Wellspring Church in Prince Edward Island, all of which retired their loans during the year.

The General Manager also acts as the coordinator, Lending Services for The Presbyterian Church in Canada, and during the year a total of 8 loans for a total of \$628,000 were approved for processing through the Lending Funds of the church.

As initially requested by the 1972 General Assembly, through the years, the corporation has provided assistance with housing to numerous retired servants of the church, and at present supports 10 individuals either through subsidies or rental accommodation, which is geared to income.

Under the strategic plan, the Presbyterian Church Building Corporation is working with the Life and Mission Agency and other committees of the national church by providing information to congregations and examples of experiences. We continue to meet with congregations to assist with decisions on improvements/repairs to buildings, and, during 2017, visited 7 congregations across Canada and had numerous telephone conversations to discuss potential projects and to find ways that financing can be structured to provide funding needed to complete them.

As at December 31, 2017, the financial statements of the corporation were audited by KPMG LLP Chartered Accountants and the auditors' report thereon is unqualified. Day-to-day administration and management of the affairs, business and operations of the corporation are handled by the General Manager.

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 (convener)  
Ms. Mary Chudley, Victoria, British Columbia  
Mr. George D. 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. Ross-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

Neil Coutts  
Chairman

William Collier  
General Manager

**The Presbyterian Church Building Corporation**  
**Statement of Financial Position**  
**As at December 31, 2017**

	<b>2017</b>	<b>2016</b>
<b>Assets</b>	\$	\$
Cash	61,925	104,588
Investments	5,233,756	5,053,071
Residential properties	284,584	284,584
	<u>5,580,265</u>	<u>5,442,243</u>
<b>Liabilities and Net Assets</b>		
<b>Liabilities</b>		
Accrued liabilities	40,817	40,503
Promissory notes payable	283,300	293,300
	<u>324,117</u>	<u>333,803</u>
<b>Net assets</b>		
Invested in residential properties	284,584	284,584
Restricted for endowment purposes	197,421	197,421
Internally restricted	943,944	1,080,492
Unrestricted	3,830,199	3,545,943
	<u>5,256,148</u>	<u>5,108,440</u>
	<u>5,580,265</u>	<u>5,442,243</u>
<b>Contingent Liabilities</b>		
Guarantees of bank loans to congregations	<u>3,637,555</u>	<u>4,320,295</u>

**The Presbyterian Church Building Corporation**  
**Statement of Operations**  
**For the year ended December 31, 2017**

	<b>2017</b>	<b>2016</b>
<b>Revenues</b>	\$	\$
Interest and investment income	330,737	305,128
Rental income	16,500	16,500
	<u>347,237</u>	<u>321,628</u>
<b>Expenditures</b>		
Salaries and benefits	118,208	116,810
Housing expenses and rent subsidies	49,222	52,120
Professional fees	12,600	15,693
Interest on promissory notes	5,768	5,866
Office and other	5,094	9,162
General Manager travel	3,543	3,171
Directors travel	2,880	4,023
Annual meeting	2,214	2,880
	<u>199,529</u>	<u>209,725</u>
<b>Excess of revenues over expenditures</b>	<u>147,708</u>	<u>111,903</u>

## REMITTS UNDER THE BARRIER ACT

The 2017 General Assembly did not adopt any recommendations requiring circulating remits to the presbyteries under the Barrier Act.

## SEXUALITY OVERTURES

To the Venerable, the 144th General Assembly:

The Committee on Church Doctrine and the Life and Mission Agency Committee have conferred 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 in Vancouver. At the request of the 2015 General Assembly, the two bodies again cooperated to create the study document published in October 2015 entitled *Body, Mind and Soul: Thinking together about human sexuality and sexual orientation in The Presbyterian in Canada*.

Throughout 2016 and 2017 the two bodies met together occasionally and exchanged working documents of reports. 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, a joint report to the General Assembly, which sought to address the mutual concern of the need for the church to confess of its homophobia. (A&P 2017, p. 474–78)

While the two bodies, the Committee on Church Doctrine and the Life and Mission Agency Committee, communicated during this past year there is no shared report to the General Assembly. The following two reports have been extracted from the reports submitted by the Committee on Church Doctrine and the Life and Mission Agency Committee for ease of reference and use by the commissioners. While the two reports address similar overtures, the approach and recommendations are different.

## **COMMITTEE ON CHURCH DOCTRINE**

### **RESPONSES TO “THE HISTORIC ARGUMENT CONCERNING HUMAN SEXUALITY” AND “WHAT THE BIBLE TEACHES ON CONVENANTED MONOGAMOUS SAME-SEX RELATIONSHIPS”(A&P 2017, p. 450–540)**

In 2017, the Committee on Church Doctrine sent two substantive biblical arguments to The Presbyterian Church in Canada for study and report. Through the General Assembly Office both documents were translated into Korean. Further, some congregations, such as Markham Chinese Church, Ontario, translated the documents into other languages.

The Committee on Church Doctrine constructed an online tool that was intended to help the church in reporting back findings from their study. In part the design of this tool was in response to frustrations that the Committee on Church Doctrine experienced in trying to understand the responses to the *Body, Mind and Soul* document. Two issues arose from that round of responses. The first was that there was not a mechanism to indicate who was responding. Was this an individual? An individual on behalf of a group? An individual on behalf of a group with an official vote? An individual on behalf of a group who also submitted an individual response? And so on. The second was that there was confusion about evaluating the study and making a judgement about the content it addressed. There were two equally valid questions being asked, “What about the quality of the presentation?” and “What do you believe about the material presented?”.

The online tool designed for these two documents attempted to ameliorate these two issues. Respondents were asked to identify themselves. In discussions within the Committee on Church Doctrine, it became clear that requiring individuals to identify themselves may violate the ability of people to give truthful answers because we would not allow for anonymity. In order to protect individuals who deemed that they needed the security of anonymity, we allowed for anonymous results to be entered. Even with this anonymity we had much greater clarity about who was responding.

The ability to answer anonymously points to a deeper assumption about the online tool: it is not a statistically significant survey. The introduction of anonymity muddies the data collection. The

tool was intended to gather as many opinions as possible in ways that could aid the Committee on Church Doctrine in its deliberations. The tool was designed to approximate as closely as possible good research design but at no point did the committee believe that it was a valid social science instrument. If it was, the committee would have designed it much differently.

The focus on the content of the two documents, as compared to their presentation, was also intentional. In focusing on these two documents, however, we may have limited the ability of respondents to creatively transcend a binary in the process of discernment. For this reason, while the tool was offered to all, it was not required. Various respondents used the tool in different ways. Some used its basic outline to drive a discussion process. Others discarded it entirely and sent in longer written submissions. This diversity of response was entirely legitimate but has, perhaps, the unintended consequence of further distancing the online tool from statistical significance. There was “data” that did not fit within the broad format of the tool thus rendering the tool less scientific.

In all, the Committee on Church Doctrine received over 2,000 different responses. At its meeting in February, 2018, the committee received a report summarizing all of these submissions. The committee had invited the co-conveners of the Rainbow Communion, Robert Faris and Sue Senior, and the General Secretary of the Life and Mission Agency, Ian Ross-McDonald, to be present at this report. The discussion was broad ranging. Some questioned the usefulness of such a range of responses. Others were making sense of trends within the responses. All were keenly aware of the limitations of the process and were looking for meaningful interpretations. The results of the responses therefore informed all of the discussions of the Committee on Church Doctrine but did not determine the outcome of any recommendation.

The Committee on Church Doctrine will not be publishing the “results” of the online “survey” for three reasons. The first has been outlined above. The results are difficult to interpret because, while they have some significance, the “data” was never designed to produce a statistical result. To produce a report with “statistics” would be disingenuous to The Presbyterian Church in Canada. It is fair to say that while different individuals on the Committee on Church Doctrine interpreted the results in different ways, all felt deeply the passion of all respondents. The exercise produced a substantive result but not one that can easily be presented to The Presbyterian Church in Canada.

Second, it is not the practice of the Committee on Church Doctrine to recommend changes to the beliefs of the church by survey. Scripture warns against changing doctrine with the shifting winds. Surely doing doctrine by polls is to fall prey to this temptation. The response of the church helps the Committee on Church Doctrine understand the particular context in which we are called to witness to God’s ongoing presence in the world. It is not a plebiscite.

Third, within our polity as The Presbyterian Church in Canada, it is the right and responsibility of the General Assembly to make decisions regarding doctrine. The Committee on Church Doctrine presents recommendations, as it has in this report, but it is the General Assembly that discerns the will of God. In the case of human sexuality, if the General Assembly discerns that the subordinate standards are to change then all presbyteries will have a chance to prayerfully vote under the mandate of the Barrier Act. To present “survey” responses as if it represents the mind of the church on the matter of human sexuality would be to usurp the rights and responsibilities laid out within our polity.

Some may then ask, “Why go through this whole process? Is it not a charade?” Not at all. First, the Committee on Church Doctrine, the Rainbow Communion and the Life and Mission Agency had the opportunity to hear from over 2,000 different respondents. This engagement is not finished as individuals continue to sift through the responses. Second, perhaps because of the topic and perhaps because the documents were translated into other languages, there was a significant engagement with the material from English as second language respondents. Korean, Arabic and Chinese respondents were able to make a contribution to the church in ways that perhaps they have not been able to in the past. Finally, it was the goal of the Committee on Church Doctrine to present two biblical arguments before the church. In part it was our belief that The Presbyterian Church in Canada needs to wrestle with the Bible. The response to these two documents indicates that the church has indeed studied the Bible. There is still much work to be done in increasing biblical literacy within the denomination but the process stimulated a renewed engagement with Bible study.

## **HUMAN SEXUALITY**

As noted elsewhere in this report, corresponding members have voice but no vote. To ensure that the church has heard their voices, the Committee on Church Doctrine has agreed to record corresponding member's concurrence with a particular motion. All corresponding members were given the opportunity to record their assent.

The following is supported by the following corresponding members (voice but no vote): Mr. Ross Bassingthwaite and the Rev. Dr. Kevin Livingston.

### **Background**

Over the past several years, the General Assembly has referred various overtures to the Committee on Church Doctrine that focus on questions of human sexuality and identity. These were referred to the committee beginning in 2015 and were also referred to the Life and Mission Agency, Justice Ministries. Eight of these overtures have asked for a change in the church's teaching on human sexuality, a request often expressed in terms of full inclusion. For example, the "therefore clause" of Overture No. 4, 2015 from the Presbytery of East Toronto states:

Therefore, the Presbytery of East Toronto humbly overtures the Venerable, the 141st General Assembly, (i) to cease ecclesial discipline in the courts of the church against ordained ministers of Word and Sacraments, diaconal ministers and elders where such discipline is based on such ministers and elders being in committed, faithful relationships with people of the same-sex, and (ii) to prepare through the Life and Mission Agency of the General Assembly, in consultation with Justice Ministries, a declaratory statement for the General Assembly that affirms that The Presbyterian Church in Canada is fully inclusive of every person regardless of sexual orientation and gender identity in all aspects of church life, including calling, designation, ordination and marriage equality as a matter of justice and hospitality; or to do otherwise as the General Assembly, in its wisdom, may deem best. (A&P 2015, p. 574-75)

The Committee on Church Doctrine understands that this and similar overtures invite a change in the doctrine and discipline of The Presbyterian Church in Canada in the following two areas. First and most fundamentally, these overtures have suggested a change in the definition of marriage. Presently the church's subordinate standards state that marriage is "a union in Christ whereby a man and a woman become one in the sight of God" (Living Faith 8.2.3) and that marriage "is to be between one man and one woman" (Westminster Confession of Faith, Chapter XXIV, I). The request for change, then, suggests a redefinition of marriage as "a covenanted monogamous relationship between two persons", which would be inclusive of those in same-sex relationships.

Second, these overtures have asked for a change in the area of ordination. Presently the church teaches that both those who are married (where marriage is defined as a relationship between a man and a woman) and those who are single (and celibate) may be ordained as teaching or ruling elders. The request for a change asks that persons who are in same-sex marriages, or in committed long-term same-sex relationships, also be eligible for ordination.

In addition to the overtures asking for a change in the church's teaching, there have also been 15 overtures that have asked the church to reaffirm its present teaching on these questions. This second group of overtures asks that the church reaffirm the historic teaching as it is expressed in our subordinate standards and as it is expressed in the Statement on Human Sexuality adopted by the General Assembly in 1994. See, for example, the "therefore clause" of Overture No. 21, 2015 from the Presbytery of Western Han-Ca:

Therefore, the Presbytery of Western Han-Ca, humbly overtures the Venerable, the 141st General Assembly, to prepare, through the Committee on Church Doctrine, in consultation with the Justice portfolio of the Life and Mission Agency, a reflective study paper for the use of the whole denomination to come to a deeper understanding of the issues raised in this and other related overtures, memorials and petitions, resulting in an appendix to the Statement on Human Sexuality (1994) which affirms the original content/intent of that report, and which addresses current literature on the subject of same-sex intimacy and relationships, with particular attention to (a) what it means to be faithful to the Word, the Holy Spirit and the church's prophetic vocation, in this particular cultural moment, (b) what it means concretely to form gospel

communities which are truth-telling and love embodying, and where women and men, of whatever orientation or sex-history, may find that “fullness of life” which is promised as much to the unmarried, as to the married (Living Faith 8.2.2), and (c) what it means for a Presbyterian polity to navigate disunity in ways that are responsible to scripture, as our supreme standard, and to our vows at ordination; or to do otherwise as the General Assembly, in its wisdom, may deem best. (A&P 2015, p. 597)

Evidently, there are significant differences of opinion within The Presbyterian Church in Canada regarding God’s intentions for human sexuality. These differences of opinion are mirrored within the Committee on Church Doctrine. Which is to say that, while this report and its recommendations represent the majority view of the committee, this is by no means a consensus report.

In presenting this report, the committee does not presume to know the full mind of the church on these questions; rather, what follows here is written with the confidence that this is an appropriate moment for the Committee on Church Doctrine to fulfill its specific mandate. The Committee on Church Doctrine is a committee of the General Assembly of The Presbyterian Church in Canada. It is the responsibility of this committee to consider and report on questions of faith and order that the General Assembly may refer to it from time to time. As the name of the committee suggests, its primary responsibility is to assist the church in understanding, articulating and, sometimes, clarifying the church’s theology. The committee seeks to do so always in obedience to scripture and in continuity with our confessional and doctrinal heritage within the Reformed tradition.

### **Summary of the Process from 2015 to 2018**

Over the past several years, the Committee on Church Doctrine has helped provide resources to aid the denomination in thinking about these questions of human sexuality and about the teaching of scripture. In 2015, the General Assembly asked the Committee on Church Doctrine and the Life and Mission Agency (Justice Ministries) to produce a study guide. This resulted in the production of *Body, Mind and Soul*, whose purpose was to promote and facilitate informed conversations about the topic of human sexuality and sexual orientation in The Presbyterian Church in Canada. This document was studied and many responses were submitted to the Committee on Church Doctrine and the Life and Mission Agency Committee that they reviewed and considered those responses.

In 2017, the Committee on Church Doctrine brought forward two major theological papers on the questions of human sexuality that had been referred to it. The first paper offered a theological argument for the historic teaching of the church and was entitled “The Historic Argument Concerning Human Sexuality”. The second paper offered a theological argument for a new approach to the church’s teaching on human sexuality and marriage, and was entitled “What the Bible Teaches on Covenanted Monogamous Same-Sex Relationships”.

In addition to these two major papers, the committee produced a brief document entitled “Where from Here? An exploration of possible ways forward for The Presbyterian Church in Canada on questions of Human Sexuality.” The three possible ways forward for the church were described as (in summary form):

- Option A – Maintain the present teaching and discipline of the church.
- Option B – Redefine marriage in a way inclusive of same-sex relationships.
- Option C – Maintain present teaching, but allow for blessing of same-sex relationships.

As the General Assembly sent these three documents to the church for study and report, the Committee on Church Doctrine provided an online survey so that members and various bodies of the church could communicate their opinions, comments and thoughts in relation to the major theological papers and the short “way forward” document. The Committee on Church Doctrine received over 2,000 responses (from individuals and from many sessions and presbyteries) and these were shared in full with the Life and Mission Agency Committee.

Finally, at the 2017 General Assembly, the Committee on Church Doctrine also brought a joint report with the Life and Mission Agency Committee on the need for confession and repentance

for the church's homophobia. Such a call to confession and repentance was a key part of the Statement on Human Sexuality (1994), which stated:

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.

On a recommendation from the Committee on Church Doctrine and the Life and Mission Agency Committee (supported by those on all sides of this debate and discussion), the 2017 General Assembly 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. (A&P 2017, p. 28)

The membership of this special committee has been established and has named itself the Rainbow Communion. The Rainbow Communion has begun to lay out its plans for a listening process in relation to those who have felt the deep pain of homophobia within the church. The Committee on Church Doctrine is grateful that the church is undertaking this important work.

### **Recommendation to Reaffirm of the Church's Traditional Teaching**

As noted at the outset, there are strongly divergent points of view within the church and within the Committee on Church Doctrine concerning these questions of human sexuality. However, as the committee has wrestled with these scriptural and theological questions over the past several years, a majority has come to the conclusion that there is insufficient exegetical, hermeneutical and theological support for a change in the denomination's doctrinal position on human sexuality. The traditional teaching of The Presbyterian Church in Canada is also consistent with that of most of the global church and is the near unanimous view of Christian history.

We do not question the theological integrity or faith of those who hold different positions. Sensitive theological and pastoral work are evident in the paper entitled "What the Bible Teaches on Covenanted Monogamous Same-Sex Relationships" and in a paper produced by the Life and Mission Agency that also recommended a change in the church's teaching. While these papers represent quite different approaches to the scriptures and anticipate very different conclusions to those represented in this report, we have learnt from the insights of those papers and have learnt from their approach to the scriptural texts and the theological traditions we share.

The conclusion of the present report to the General Assembly, however, is that these alternative arguments on human sexuality are not sufficient to justify a change in the church's teaching.

The theological paper produced by the Committee on Church Doctrine and entitled "The Historic Argument Concerning Human Sexuality" offers a biblical, coherent and relevant account of human sexuality. While that paper attends to the usual scriptural texts that address same-sex sexual activity, it also traces a positive biblical marital theology as expressed in the scriptures as a whole and within key Old Testament and New Testament texts. This approach also makes sense within the overall logic of the church's subordinate standards. As the General Assembly and the wider church wrestle with these questions of human sexuality and discern a way forward, we encourage the church to consider again the careful and prayerful theological work that is offered within "The Historic Argument Concerning Human Sexuality".

In view of the committee's wish to provide theological direction to the church and the majority's acceptance of the arguments laid out in "The Historic Argument Concerning Human Sexuality", this report recommends that the General Assembly adopt Option A of our 2017 report, which is described as follows:

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 and celibate, or to those who are married (where marriage is an opposite-sex relationship).

Given the nature of the many and diverse overtures referred to the Committee on Church Doctrine (and the complex nature of these overtures all together), there are different recommendations that could have been proposed to reaffirm traditional teaching. One coherent way to do so, however, is by way of a recommendation not to grant the request for a change in the doctrine and teaching of the church. As a result, this report recommends that the prayer of the overtures asking for such a change not be granted.

### **Listening, Confession and Repentance?**

It is important to say that the majority of the Committee on Church Doctrine understands that this recommendation to reaffirm traditional teaching will be a source of pain to some within the church. We acknowledge the reality of this pain, in part because we feel it ourselves, and know that simple words in this report cannot respond adequately to the experiences of those who voice this pain. We also know that there is struggle and challenge for all who are involved in these difficult discussions within the church. While the weight of the biblical and theological evidence has led us to the point of this recommendation, it is nevertheless not an easy recommendation to bring forward, knowing it will be a source of pain for some fellow travellers on the journey of faith.

Here we believe it is also important to reaffirm that each one of us is created and redeemed in Jesus Christ, that we all have gifts for ministry that enrich the church immensely, and that we are all equally welcomed by Christ in his body. We affirm that, for all of us as followers of Jesus, our true identity is always found in the person of Jesus Christ. These truths of the gospel remain, regardless of our sense of identity, sexual-orientation or marital status.

Here it might also be asked how this recommendation to reaffirm the present and traditional teaching of the church is consistent with the process of listening, confession and repentance that has been initiated – a process which the Committee on Church Doctrine itself recommended. Aren't these two realities (an affirmation of traditional teaching and a process of listening, confession and repentance) in opposition to each other? The 2017 joint report on homophobia and repentance suggested that while the modern church in the west no longer practices such brutality (against gay and lesbian persons),

Its theological convictions against homosexuality, and its sometimes slow and subdued condemnation of homophobia, have been used to fuel hateful rhetoric and actions towards sexual and gender 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”.

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&P 2017, p. 476, 477)

It is our view that the traditional teachings of the church on human sexuality and marriage are not inherently homophobic or hateful. This was also the case with the Committee on Church Doctrine in 1994 when it recommended an affirmation of traditional teaching and at the same time called for repentance in relation to the church's homophobia and hypocrisy. We are called to listen with

compassion to experiences of hatred and marginalization, and to confess our sin and complicity in homophobia. As stated in “The Historic Argument Concerning Human Sexuality”:

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. (A&P 2017, p. 501)

To affirm the traditional doctrine of marriage and of human sexuality is to uphold a particular vision of creation and redemption in Jesus Christ, and we believe that making such an affirmation is consistent with an intention to love and welcome all, in the name of Christ.

### **Final Comments**

We offer this report and these recommendations as an expression of our mandate to provide theological direction to the General Assembly, and as an expression of our conviction that the church’s present teaching is faithful to the scriptures, to our theological traditions and to our life in Christ. Or, to put it another way, there is insufficient basis in the scriptures or within our theological tradition for the requested change in doctrine. We understand that this does not mean an end to the discussion of human sexuality within The Presbyterian Church in Canada; and we understand that it does not foreclose upon the Assembly’s continued wrestling with the question whether it is possible to implement changes to our polity that uphold our clear doctrine and teaching while also creating some space for those who may dissent from it. We submit this report with its recommendations to the General Assembly that it may do what, in its wisdom, deems best.

#### **Recommendation No. 1** (referred to Special Committee of Former Moderators, p. 26)

That in the light of the above report and summary, the prayers of Overture Nos. 5, 23, 24, 30 and 35, 2015, Overture No. 21, 2016 and Overture No. 19, 2017 be not granted.

#### **Recommendation No. 2** (referred to Special Committee of Former Moderators, p. 26)

That the prayers of Overture Nos. 15, 16 and 29, 2015 and Overture Nos. 13 and 15, 2016 on listening, dialogue, study and timelines for study be answered by this report, by reports of the Committee on Church Doctrine to the previous two General Assemblies, and by the process of listening and confession initiated by the 2017 General Assembly.

### **VIEWS OF THE MINORITY RE HUMAN SEXUALITY**

The following is concurred in by: the Rev. Dr. Cynthia Chenard, the Rev. Mark Chiang, the Rev. Dr. Robert Faris, the Rev. Dr. Charles Fensham, Dr. Alexandra Johnston, the Rev. Jeffrey Murray, the Rev. Dwight Nelson and the Rev. Helen Smith.

The following is supported by the following corresponding members (voice but no vote): Dr. John Carr and the Rev. Dr. Mark Godin.

Members of the Committee on Church Doctrine have profoundly different views on the issues of the place of people of minority sexualities and gender in the church, on what constitutes God’s will and on the matters of justice, inclusion, truth and faithfulness. This division reflects the division of The Presbyterian Church in Canada overall. Instead of seeking to find consensus, a slim majority on the committee decided that it was time to end the conversation. We believe that this premature closing of discussion constitutes a disservice to God and to God’s church.

As a minority of the Committee on Church Doctrine, we wish the General Assembly to know our profound concern, not only for the failure of the committee even to try to move towards consensus through theological conversation, but also at the lack of safety and welcome experienced by LGBTQI members of the committee, and the absence of grace and care in the face of our concern for others and the pain that we carry within ourselves. The committee consists of 18 voting members (including the convener) and six corresponding members. Circumstance conspired that the convener, the Rev. Dr. Blair Bertrand, was unable to chair the meeting when the vote was taken. A member of the committee who would have supported the minority chaired the meeting and could not vote. Sixteen votes were cast and the margin of victory was 9 to 7. Sadly, the desire

on the part of the majority to end discussion demonstrated to us a lack of willingness to continue together in seeking the peace and unity within the church.

Supporters of Recommendation Nos. 1 and 2 in this report expressed their belief that we have talked enough, listened to the church enough and spent time on the issue enough, and that the Bible is as clear on this matter as is their conviction. However, to say that talk is done when the special committee, the Rainbow Communion, set up by the 2017 General Assembly to listen to the voices of LGBTQI folk is still at the stage of making it safe for their stories to be heard demonstrates to us a belief that these voices do not really matter, or even that LGBTQI folk are not seen as truly part of the church. We cannot let such a diminishment of some of the most vulnerable folk in our denomination go unchallenged.

Seeking to satisfy the concerns of our colleagues on the committee, the minority supported this proposed amendment. Placing our trust in the Holy Spirit, we hope that turning to guidance from one of our subordinate standards, Living Faith, would help. The amendment reads:

That the Committee on Church Doctrine continues to affirm the teaching of our subordinate standard, Living Faith, on marriage, that,

8.2.3 Christian marriage is a union in Christ  
thereby a man and a woman become one in the sight of God.

And as the church continues on its journey to repent from homophobia and harm being done to LGBTQI people, their families and relationships, the church can take its guidance from Living Faith,

8.2.6 The church is the family of God.  
Here all should be valued for themselves.  
We are one body in Christ:  
together rejoicing when things go well,  
supporting one another in sorrow,  
celebrating the goodness of God  
and the wonder of our redemption.

As the church listens to the pain of LGBTQI people and seeks to create a safe space for them through the work of the Rainbow Communion, it can take further guidance from Living Faith,

8.3.2 Love means seeking the best for others  
and is the mark of a Christian.  
Love for God leads to love for others.  
We cannot claim to love God, whom we do not see,  
if we hate those about us, whom we do see.  
Love of God and of neighbour fulfills the law of God.

By such an amendment we expressed our recognition of the profound convictions of those colleagues who desire that the “traditional view on marriage” be maintained. We also sought, in the spirit of Christian charity, to express how our subordinate standards might guide us to act in repentance from homophobia consistent with the letter of repentance written by the Rev. Peter Bush, Moderator of the 143rd General Assembly. The amendment was defeated and the motion, with its preamble printed above, was passed.

We understand that there are many in the Presbyterian Church with the deeply held conviction that the only way to be faithful to God is to maintain the status quo, what they see as traditional and Orthodox beliefs concerning human sexuality and gender. On the other hand, there are many others who just as strongly hold to the conviction that the status quo is unjust and puts an intolerable burden on a minority within the church who are as much God’s children as anyone. Moreover, the minority has attempted to bring to the attention of the committee and the church that holding an intractable version of traditional doctrine has been demonstrated, in peer reviewed social research, to cause harm to LGBTQI people, particularly LGBTQI youth.<sup>1</sup>

In seeking a way forward that will not continue to do harm, we turned to one of our subordinate standards, Living Faith, cited above in the amendment that “Christian marriage is a union in Christ whereby a man and a woman become one in the sight of God” (Living Faith 8.2.3) but our

interpretation of this is guided by other passages in Living Faith including those in the amendment and a later passage, “Justice opposes prejudice in every form” and “stands with our neighbours in their struggle for dignity and respect”. (Living Faith 8.4.6)

Recent decades have seen The Presbyterian Church in Canada struggling to come to terms with its past, specifically with the church’s involvement with Indian residential schools and with the overall subjugation of Indigenous peoples. If the church sincerely wishes to learn a lesson from the spiritual damage done as typified by residential schools, then we cannot be quick to tell any group of people that they must conform to our image of what it means to be good human beings. Therefore, if we as a minority were to bring recommendations before the General Assembly, we would move:

1. That the General Assembly recognize the reality of diversity of opinion within The Presbyterian Church in Canada concerning what God might be saying through the scriptures about LGBTQI relationships and the substantial support for both of the biblical studies on marriage and LGBTQI covenant relationships presented to the 2017 General Assembly.
2. That in seeking to bring welcome and healing to LGBTQI Presbyterians, notwithstanding the traditional teaching on marriage as represented in Living Faith 8.2.3, the General Assembly recognize the faithfulness, mutual love and support, joy and comfort LGBTQI people experience in their covenanted relationships.
3. That given the traditional teaching of The Presbyterian Church in Canada on marriage and the long-standing practice of pastorally accommodating heterosexual Presbyterians who are in violations of that teaching due to divorce, the covenanted relationships of LGBTQI persons be accorded equal justice and equity rather than discrimination based on sexual orientation.

#### **Endnote**

<sup>1</sup> Attention is drawn to the following studies on the impact on LGBTQI persons of discriminatory and abusive practices. For example:

Newman, P.A., Fantus, S., A review of research on the bullying of sexual minority youth, 2015.

Newman, P.A., Fantus, S., Woodford, M.R., and Rwigema, M-J. “A Social Ecology of Bias-Based Bullying of Sexual and Gender Minority Youth: Toward a Conceptualization of Conversion Bullying”, *Journal of Gay and Lesbian Social Services*, 2017, p. 27, 47.

“Pray That God Will Change You: The Religious Social Ecology of Bias-Based Bullying Targeting Sexual and Gender Minority Youth – A Qualitative Study of Service Providers and Educators”, *Journal of Adolescent Research*, p. 1–26.

Meyer L.H. & Dean L., “Internalized Homophobia, Intimacy, and Sexual Behavior among Gay and Bisexual Men”, *Stigma and Sexual Orientation: Understanding Prejudice against Lesbians, Gay Men, and Bisexuals*, Herek, G.M. (ed.) Thousand Oaks: Sage Publication Inc., 1998, p. 163.

Franklin, K., “Unassuming Motivations: Contextualizing the Narratives of Antigay Assailants”, *Stigma and Sexual Orientation: Understanding Prejudice against Lesbians, Gay Men, and Bisexuals*, Herek, G.M. (Ed.) Thousand Oaks: Sage Publication Inc., 1998, p. 1–23.

#### **TIMELINE** (A&P 2017, p. 542)

The 2017 General Assembly passed a recommendation that included a timeline for responding to various aspects of the overtures pertaining to human sexuality. The Committee on Church Doctrine continues to hold to that timeline with one exception. For various reasons, the Committee on Church Doctrine was not able to present a discussion of church and state relations to this General Assembly. It is the intention of the Committee on Church Doctrine to do so at the next General Assembly.

Blair Bertrand  
Convener

## **LIFE AND MISSION AGENCY COMMITTEE**

### **WHY IS THE CHURCH TALKING ABOUT SEXUALITY?**

The Presbyterian Church in Canada has been discussing sexuality and sexual orientation for many decades. Congregations and presbyteries of the church initiated the current discussion about sexuality in 2015 when they submitted overtures with different and competing prayers and requests on this issue to the General Assembly for consideration.

### **WHY DOES MORE THAN ONE COMMITTEE RESPOND TO THE OVERTURES? DO THEY CONSULT?**

At the request of courts and of previous General Assemblies, referred overtures about sexuality were sent to both the Committee on Church Doctrine and the Life and Mission Agency (Justice Ministries) and expect responses from both committees. Members of these committees have consulted regularly, shared documents, submitted shared reports, cooperated on *Body, Mind and Soul* and have met together since 2015.

### **WHAT HAPPENED AT THE GENERAL ASSEMBLY IN 2017?**

Commissioners to the General Assembly in 2017 received and considered a variety of recommendations from both the Life and Mission Agency and the Committee on Church Doctrine about how to address the question of sexuality in the church.

Decisions related to sexuality made by the 2017 Assembly led to, among other things, the creation of the Listening Committee (Rainbow Communion) and biblical studies written by both committees referred to the church for study and report.

Commissioners also deferred to a future General Assembly the recommendations of the Life and Mission Agency (Justice Ministries) listed below “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.” (A&P 2017, p. 551–52, 36)

#### **Recommendation No. 11, 2017**

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, 2017**

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, 2017**

That the Life and Mission Agency prepare orders of worship for the blessing of same-sex marriages conducted by civil authorities.

#### **Recommendation No. 14, 2017**

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, 2017**

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.

## **WHAT DID PRESBYTERIANS SAY ABOUT THE BIBLICAL REFLECTION PRODUCED BY THE LIFE AND MISSION AGENCY?**

As part of the church's study and report on the biblical studies sent for review, both the Life and Mission Agency and the Committee on Church Doctrine received responses. Responses to an online questionnaire created by the Committee on Church Doctrine were shared with the Life and Mission Agency. The responses from the church revealed a diversity of understandings about the interpretation of scripture and a wide range of opinions about what the church is called to do regarding its policies and practices about same-sex marriage and the ordination of ministry candidates in same-sex marriages. A summary of some of the responses to the Life and Mission Agency's report is as follows.

Some respondents said:

- Non-traditional interpretation of scriptures will cause harm to the word of God and will harm the unity and effectiveness of The Presbyterian Church in Canada.
- Christ, as our Saviour and model, always points to inclusion, love breaking down barriers that divide and oppress.
- This study appeals to a "higher" [quotes in response] authority, "the supreme law of love", which would have us bless the sexual activity of homosexual people without reference to God's command to be holy (Leviticus 14:14, 1 Peter 1:16). I believe this is a counterfeit of Christ's command to "love one another" and forces it into a context he did not intend.
- The search for this doctrinal impossibility (one that perfectly reflects the will of God – Spirit led and Christ-inspired) will result in the continued useless expression of enterprise and energy of the church and I mourn these battles. Our discussions, our outreach and the expression of the ministry of Christ ought to be concerned with human relationships that reflect love, respect and a willingness to recognize the deeply rooted image of God that resides in every single person.
- The paper did not provide a clear and strong case for an affirmative view of same-sex marriage.
- Our session is prepared to welcome as church members, not just those who are same-sex oriented, but those who have entered into a same-sex marriage conducted by civil authorities. No church discipline would be applied; that is, we would allow some level of pastoral latitude.

At the request of people in the church and in order to receive additional feedback about the Life and Mission Agency's biblical reflection on sexuality referred by the General Assembly for study and report, Justice Ministries sought comments from former young adult representatives to the General Assembly. Six of the 52 young adult representatives who attended the General Assembly since 2015 responded to the request to speak with the department. Some of the comments received are below.

- Re the biblical reflection: liked how it was laid out and clear; liked how it broke the passages down.
- Our struggle is to learn how to talk to each other – what one young adult representative described as Christ centred disagreement.
- I want God's church to be successful and growing. I am praying God's will to be done. I hope that means becoming more inclusive.
- We need safe spaces where we can talk about this respectfully.
- I would be scared if my home congregation split up. We are small. If we split over this, it would be scary.
- I support same-sex marriage outside the church. I don't feel like it belongs in the church. Same-sex marriage – social reasons not a religious reason.
- This was the most talked about issue in the young adult representative spaces.
- We need a lot of prayer and patience. I hope the church can move forward being more just.
- My thoughts about same-sex marriage were and still are very much all over the board.
- My main question is how we meaningfully engage more voices and perspectives in the outcome, especially youth. When we vote on overtures on human sexuality (and many other topics of course), we are making decisions about people often without them.

## **RESPONSE TO OVERTURES REFERRED TO THE LIFE AND MISSION AGENCY (JUSTICE MINISTRIES)**

In addition to referring Overtures Nos. 4, 5, 15, 21, 23, 24, 26, 29, 30, 31, 32, 33 and 35, 2015, and Nos. 13, 15 and 21, 2016 to Justice Ministries, two additional overtures were referred.

Overture No. 5, 2018 (p. 490) was received from the Presbytery of Edmonton-Lakeland and was referred to the Committee on Church Doctrine and the Life and Mission Agency Committee. This overture requested that one theological position not be chosen over another as “the true and only understanding of The Presbyterian Church in Canada, but to live in tension and in diversity for the sake of unity in the church.” The overture requested the committees to work toward “some kind of freedom of conscience and action for ruling elders, teaching elders, congregations and presbyteries to opt in or opt out: of the solemnization of same-sex marriages; and the ordination of people in same-sex marriages.”

Justice Ministries and the Committee on Church Doctrine are both to respond to Overture No. 19, 2017 re full inclusion of persons regardless of sexual orientation and gender identity from the Session of Elmwood Church (London, Ontario).

This year, the Life and Mission Agency decided to request more time from the General Assembly to respond to the overtures about sexuality referred to it given that:

1. the Committee on Church Doctrine indicated that it needed more time to respond to overtures and outlined a schedule that stretched over a number of years as part of Recommendation No. 9, 2017 (A&P 2016, p. 541–42);
2. the Life and Mission Agency and the Committee on Church Doctrine were working on many of the same overtures and it would be premature to propose responses without responses from the Committee on Church Doctrine coming simultaneously;
3. repeatedly, it was said at the 2017 General Assembly that more time was needed by the church to listen, study and discern;
4. additional overtures continue to be received;
5. Recommendation Nos. 11–15 of the report Life and Mission Agency (Justice Ministries) submitted to the 2017 General Assembly were deferred for future consideration.

### **Recommendation No. 3** (referred to Special Committee of Former Moderators, p. 26)

That permission be granted to submit a response to Overtures Nos. 4, 5, 15, 21, 23, 24, 26, 29, 30, 31, 32, 33 and 35, 2015; Nos. 13, 15 and 21, 2016; No. 19, 2017; and No. 5, 2018 to a future General Assembly.

## **CANADIAN LAW AND SAME-SEX MARRIAGE**

Before reviewing the Civil Marriage Act 2005 that permitted same-sex marriage, it is important to note that the polity of The Presbyterian Church in Canada maintains that a minister 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).

Throughout the discussion in the church about marriage, a concern has been repeatedly 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. In 2017, the Life and Mission Agency (Justice Ministries) received research advice from two lawyers about the implications of the Civil Marriage Act 2005. Dr. Rebecca Bromwich is a Professor in the Department of Law and Legal Studies at Carleton University in Ottawa. Dr. Bromwich is a ruling elder at St. Andrew’s Church in Ottawa. Mr. Graeme Mitchell is the vice-chairperson of the Saskatchewan Labour Relations Board. Prior to this appointment, Mr. Mitchell was the Director of the Constitutional Law Branch for the Saskatchewan Ministry of Justice. Mr. Mitchell received the Distinguished Service Award from the Canadian Bar Association, Saskatchewan, in 2014, for his contributions to constitutional law. Mr. Mitchell is a ruling elder at First Church in Regina. The research advice and commentary on this section provided by Dr. Bromwich and Mr. Mitchell does not constitute a formal legal opinion.

What are the implications for the polity of The Presbyterian Church in Canada in light 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.

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 Canada prior to tabling the bill on same-sex marriage. In legal terms, the Cabinet submitted what is referred to as 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

The following two individuals were asked to comment on the section Canadian Law and Same-Sex Marriage in 2017. As noted in the report, these comments did not constitute a formal legal opinion.

Dr. Rebecca Bromwich received her Ph.D. in 2015 from Carleton University's Department of Law and Legal Studies. She 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. She is a per diem Crown Attorney with the Ministry of the Attorney General in Ottawa. Dr. Bromwich provided research information on the section of the report Canadian Law and Same-Sex Marriage. She is a ruling elder at St. Andrew's Church in Ottawa.

Mr. Graeme G. Mitchell, QC, 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 was selected as the recipient for Canadian Bar Association (CBA) Saskatchewan's 2014 Distinguished Service Award. The press release by the CBA Saskatchewan announcing the award to Mr. Mitchell stated: "Over the years, Graeme has earned a national reputation as one of the leading public lawyers in the country. Regarded by many as one of the outstanding constitutional lawyers in Canada, he has appeared before the Supreme Court of Canada more times than any other counsel practicing law in Saskatchewan – over 40 cases that were addressed from 1985 to 2013." Mr. Mitchell is a ruling elder at First Church in Regina.

Dr. Bromwich and Mr. Mitchell offered research advice and commentary on this section concerning the Civil Marriage Act 2005. The Civil Marriage Act permits same-sex marriage. The act also provides for the "freedom of officials of religious groups to refuse to perform marriages that are not in accordance with their religious beliefs". Dr. Bromwich and Mr. Mitchell affirmed Justice Ministries' understanding of the Civil Marriage Act 2005 that 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*.

## LEGAL OPINION ON CANADIAN LAW AND SAME-SEX MARRIAGE

In addition to the advice received from two qualified lawyers during the research that was conducted in the last two years, a legal opinion has been sought. A legal opinion from a group of lawyers expresses legal analysis and conclusions about a question of law that indicates the legal effect of a matter and may identify legal risks that concerned parties should consider and evaluate. A legal opinion has been sought on the following basis:

If The Presbyterian Church in Canada were to consider proposals which would allow ministers to conduct same-sex marriages, and given the fact the church has a spectrum of belief on the matter and has historically allowed a spectrum of practice on various issues, any policy would provide for freedom of conscience and of action for the denomination's clergy and sessions with the understanding that no minister or congregation would be obliged to conduct or host same-sex marriages just as they have discretion now regarding traditional marriage. Some members of the church are concerned that if such a policy is approved and a minister refuses to marry a same-sex couple, the minister and/or congregation could be vulnerable to either a human rights challenge or a legal action based on discrimination or other grounds.

The legal opinion from the church's lawyers with Cassels Brock LLP follows:

Religious officials cannot be compelled to perform marriage ceremonies that contravene their religious beliefs. Civil marriage commissioners, on the other hand, who act as representatives of the government and are charged with solemnizing civil marriages, are not permitted to discriminate on the basis of sexual orientation and must perform same-sex marriage ceremonies, regardless of their privately held religious beliefs. This is consistent with the Supreme Court of Canada's 2004 decision in *Reference Re. Same-Sex Marriage*.

Ontario, Prince Edward Island and the Northwest Territories have enacted legislation that explicitly permits religious officials to refuse to perform, or allow sacred spaces to be used for, marriage ceremonies that do not accord with their religious beliefs, but most Canadian provinces and territories have not enacted legislation on this issue. However, applicable case law across Canada has made clear that it would be unconstitutional to compel religious officials to perform a marriage ceremony that is inconsistent with their religious beliefs.

As such, we believe that the PCC's proposed policy that permits, but does not require, its ministers to perform same-sex marriage ceremonies would be compliant with the applicable human rights legislation across Canada and consistent with the reported case law on this subject.

### Analysis

In 2004, the Supreme Court of Canada issued its landmark decision in the *Reference Re. Same-Sex Marriage*. The court held unanimously that proposed federal legislation extending civil marriage to persons of the same-sex was consistent with the equality provisions of the Canadian *Charter of Rights and Freedoms* (the "Charter").<sup>1</sup> The decision also stated that the religious freedom guarantee under the Charter was expansive enough to protect religious officials from being compelled by legislation to perform civil or religious same-sex marriages or to use sacred places for such a purpose if doing so would run contrary to their religious beliefs.<sup>2</sup>

In 2005, in response to the *Reference Re. Same-Sex Marriage*, the federal government enacted the Civil Marriage Act,<sup>3</sup> redefining marriage to include same-sex unions. The preamble to the Civil Marriage Act states:

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 officials of religious groups to refuse to perform marriages that are not in accordance with their religious beliefs;

In the wake of the *Reference Re. Same-Sex Marriage* and the *Civil Marriage Act*, several provinces enacted legislation explicitly stating that religious officials could not be compelled to perform same-sex marriage ceremonies if doing so would contravene their

religious beliefs. In Ontario, both the *Human Rights Code*<sup>4</sup> and the *Marriage Act*<sup>5</sup> were amended in 2005 to permit a religious official registered under s. 20 of the *Marriage Act* to refuse to perform a marriage ceremony or to allow a sacred place to be used for solemnizing a marriage if doing so would be against the religious official's beliefs or the principles of their religion.

Prince Edward Island's *Marriage Act* was similarly amended in 2005 to permit any person who is authorized to solemnize a marriage under that legislation (including civil marriage commissioners) to refuse to do so if the marriage is not in accordance with the person's religious beliefs.<sup>6</sup>

In 2017, the Northwest Territories enacted a new *Marriage Act* which provides that a registered cleric is not required to solemnize or assist in solemnizing a marriage, or to allow a sacred place to be used for solemnizing a marriage or for an event related to the solemnization of a marriage, if doing so would be contrary to the cleric's religious beliefs or the doctrines of the religious body to which the cleric belongs.<sup>7</sup>

To date, Ontario, Prince Edward Island and the Northwest Territories are the only jurisdictions in Canada that have enacted legislation on this issue.

However, even in the absence of legislation, case law on this subject confirms that religious officials in Canada, unlike civil marriage commissioners, cannot be compelled to perform marriage ceremonies that contravene their religious beliefs.

In *Smith v. Knights of Columbus*,<sup>8</sup> a religious group refused to rent a church hall to a same-sex couple for their wedding reception. The British Columbia Human Rights Tribunal noted that "a person, with a sincerely held religious belief, cannot be compelled to act in a manner that conflict[s] with that belief, even if that act is in the public domain."<sup>9</sup> Although the Tribunal ultimately concluded that the religious group had failed to accommodate the complainants to the point of undue hardship (given that the religious group had entered into a contract with the complainants and refused to reimburse the complainants for their expenses), they "accepted that the Knights could refuse access to the Hall to the complainants because of their core religious beliefs..."<sup>10</sup>

In *J. (M.) v. Nichols*,<sup>11</sup> a civil marriage commissioner was refused to marry a same-sex couple on the grounds that doing so would conflict with his religious beliefs. The couple brought an application in the Saskatchewan Human Rights Tribunal and successful in obtaining an order that the commissioner had discriminated against them and a further order for compensation. The decision was upheld on appeal. The court noted that the Supreme Court's decision in the *Reference Re. Same-Sex Marriage* was distinguishable as it dealt with the rights of religious officials to refuse to perform marriage ceremonies that contravened their beliefs, and did not address the rights of civil marriage commissioners to refuse to perform marriage ceremonies based on their personal religious beliefs. The court stated:

73 ...Mr. Nichols, in his capacity as a marriage commissioner acting as government, is not entitled to discriminate, regardless of his private beliefs. Mr. Nichols was wrong to believe he could follow a private policy, not authorized by *The Marriage Act*, which had the effect of discriminating against M.J.

74 ...I am sympathetic to the argument that a public official acting as government is at the same time an individual whose religious views demand respect. However, a public official has a far greater duty to ensure that s/he respects the law and the rule of law. A marriage commissioner is, to the public, a representative of the state. She or he is expected by the public to enforce, observe and honour the laws binding his or her actions. If a marriage commissioner cannot do that, she or he cannot hold that position.<sup>12</sup>

In *Reference Re. Constitutional Act, 1978*,<sup>13</sup> the Saskatchewan Court of Appeal rejected amendments to the province's *Marriage Act* that would have allowed civil marriage commissioners to refuse to perform same-sex marriages on the grounds that such a law would be unconstitutional. In reaching that conclusion, the court distinguished between civil marriage commissioners and religious officials, both of whom could register to perform marriages under the province's *Marriage Act*, noting that only the latter had the

right to refuse to solemnize same-sex marriages on religious grounds given that religious officials perform a religious ceremony and not a government service.<sup>14</sup>

In *Dichmont v. Newfoundland and Labrador*,<sup>15</sup> a former civil marriage commissioner brought a human rights complaint alleging that the government's refusal to permit her to continue to serve as a marriage commissioner unless she was prepared to perform same-sex marriage ceremonies was discriminatory. On judicial review, the court cited *Nichols* for the proposition that civil marriage commissioners, unlike religious officials, perform a public service and could not discriminate in the provision of that service, regardless of their private religious beliefs.<sup>16</sup>

Most recently, in *Kisilowsky v. Manitoba*,<sup>17</sup> a former marriage commissioner brought a complaint to the Manitoba Human Rights Commission on the same grounds as the complainant in *Dichmont*, and was unsuccessful in obtaining an order that the province's policy requiring all civil marriage commissioners to perform same-sex marriages was discriminatory. On appeal to the Manitoba Court of Appeal, the court confirmed that only religious officials and not civil marriage commissioners could refuse to perform same-sex marriage ceremonies on religious grounds. The court also noted that the applicant could have registered to perform marriages as a religious official, in which case he would have been permitted to refuse to solemnize same-sex marriages.<sup>18</sup>

### **Conclusion**

The law is clear that a religious official, unlike a civil marriage commissioner, cannot be compelled to perform a marriage ceremony that is inconsistent with his or her religious beliefs. On that basis, we do not believe that the PCC's proposed policy permitting its ministers to refuse to perform same-sex marriage ceremonies would expose the PCC or its ministers to liability on the basis of discrimination, or on any other ground.

### **References for the Legal Opinion**

<sup>1</sup> *Reference Re. Same-Sex Marriage*, [2004] 3 S.C.R. 698.

<sup>2</sup> *Reference Re. Same-Sex Marriage* at paras. 56-60.

<sup>3</sup> S.C. 2005, c. 33.

<sup>4</sup> *Human Rights Code*, R.S.O. 1990, c. H.19, s. 18.1(1).

<sup>5</sup> *Marriage Act*, R.S.O. 1990, c. M.3, s. 20(6).

<sup>6</sup> *Marriage Act*, R.S.P.E.I. 1988, c. M-3, s. 11.1.

<sup>7</sup> *Marriage Act*, S.N.W.T. 2017, c. 2, s. 28.

<sup>8</sup> 2005 BC H RT 544 ["Smith"].

<sup>9</sup> *Smith* at para. 113.

<sup>10</sup> *Smith* at para. 120.

<sup>11</sup> 2009 SKQB 299 ["Nichols"].

<sup>12</sup> *Nichols* at paras. 73-74.

<sup>13</sup> 2011 SKCA 3 ["*Marriage Commissioners Reference*"].

<sup>14</sup> *Marriage Commissioners Reference* at paras. 5, 12.

<sup>15</sup> 2015 NLTD(G) 14 ["*Dichmont*"].

<sup>16</sup> *Dichmont* at paras. 88-89.

<sup>17</sup> 2018 MBCA 10 ["*Kisilowsky*"].

<sup>18</sup> *Kisilowsky* at paras. 88, 92.

## **SPECIAL COMMITTEE RE LISTENING (LGBTQI PEOPLE)**

To the Venerable, the 144th General Assembly:

### **BACKGROUND**

At the 2017 General Assembly, in the section of the joint report of the Committee on Church Doctrine and the Life and Mission Agency Committee entitled "Responding to 1994 Call to Repent of Homophobia", a recommendation was made for The Presbyterian Church in Canada to repent of homophobia and hypocrisy by establishing a special committee with specific terms of reference. The Assembly agreed to establish this special committee with the following terms of reference (A&P 2017, p. 45-46):

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 and 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.

## **MEMBERSHIP**

Members of the special committee were named by the Moderator and include the Rev. Dr. Robert Faris and Ms. Sue Senior (co-conveners), the Rev. Dr. Tim Archibald, the Rev. Joseph Bae, the Rev. Dr. Jean Morris, Ms. Sydney O'Brien and Ms. Bassma Younan. The committee has had three face-to-face meetings and three meetings by teleconference.

## **NAMING THE COMMITTEE**

The committee spent time in discerning a name that would be welcoming for those we sought to hear. The name "Rainbow Communion" was selected for this reason to intentionally reflect its mandate and purpose. "Communion" is central to our life as Christians and, in a broader sense, reflects the sharing or exchanging of intimate thoughts and feelings, especially when the exchange is on a mental or spiritual level. "Rainbow" as a symbol of God's promise, has its origin in the biblical covenant with Noah and his family. It is also a term or symbol often used to represent the inclusion of the full diversity of people and emphasizes the inclusion of persons who identify as sexual and/or gender minorities.

## **THE WORK OF THE COMMITTEE**

The committee met face-to-face in three two-day meetings and one full-day meeting, and three times by teleconference. In this first year, the focus was on identifying what is needed to create a safe, welcoming and respectful environment in which the stories of LGBTQI people can be received. The Rainbow Communion met and consulted with a number of people who have expertise in respectful listening; the reality of homophobia in the church; and terminology, vocabulary and descriptions currently in use with respect to persons who identify as LGBTQI, especially in relation to those in faith-based communities.

## **Understanding Homophobia**

In the 2017 Committee on Church Doctrine and Life and Mission Agency Committee joint report, homophobia is defined as,

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... 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. (A&P 2017, p. 476)

Although LGBTQI people are most obviously harmed by homophobia, others suffer because of it as well. Relatives, friends, co-workers, members of the same congregation, ecumenical colleagues and others may find themselves bullied, excluded or compromised because of their relationship with or advocacy for LGBTQI people. People who are perceived to be LGBTQI, but are actually heterosexual, can also be victims of homophobic bullying, harassment, abuse and violence. The stories of these people are also important to hear.

**Recommendation No. 1** (adopted, p. 27)

That the terms of reference of the Special Committee re LGBTQI People and The Presbyterian Church in Canada be modified to read as:

1. The Special Committee shall create a safe and respectful environment in which confidentiality is assured, in order to encourage LGBTQI people and others:
  - a. to tell their stories of harm done to LGBTQI people and others within and by the church; and
  - b. to share their stories of God's grace experienced by and Christian ministry performed by LGBTQI people and others, even in the midst of the challenges they have faced.

**Understanding Transphobia**

We have learnt that the language and the constructs that have generally been used in the church do not adequately reflect the realities and lived experiences of those who identify as sexual and gender minorities. In particular, it has become evident that the lives of people who identify as transgender are all but invisible in The Presbyterian Church in Canada and that transphobia is rarely named in addressing the experiences of LGBTQI people. It is therefore important to hear and include the stories of transphobia as well.

**Understanding Heterosexism**

The 2017 Committee on Church Doctrine and Life and Mission Agency Committee joint report states that,

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". (A&P 2017, p. 476)

This is heterosexism and the Rainbow Communion has determined that heterosexism further marginalizes and stigmatizes LGBTQI individuals and their families. We believe that heterosexism must also be addressed in our work of listening and in making recommendations to the church.

**Understanding Hypocrisy**

The 1994 Report on Human Sexuality 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)

Recommendation No. 1 in the joint report and the Moderator's Letter of Repentance of 2018 also echo this call to repent from homophobia and hypocrisy. The joint report states,

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. (A&P 2017, p. 477)

The Rainbow Communion understands that repentance from hypocrisy in the church is also important in naming the harm done to LGBTQI people. The psychological and spiritual damage caused by the dissonance of being told that God loves all and that all are welcome combined with the experience of being marginalized, and sometimes shamed, in the church because of sexual orientation or gender identity is soul destroying.

**Recommendation No. 2** (amended, p. 27)

That the terms of reference of the Special Committee re LGBTQI People and The Presbyterian Church in Canada be modified to read as:

4. The Special Committee shall provide an appropriate response to the issues of homophobia, hypocrisy, heterosexism and transphobia within The Presbyterian Church in Canada.

**Understanding Fear and the Threat of Censure**

The invitation to come and participate in the Rainbow Communion listening process can produce a high level of fear, especially for those who are subject to the discipline of The Presbyterian Church in Canada. Many people have lived hidden lives because of the fear of censure, loss of employment and shame. This is reflected in the Committee on Church Doctrine and Life and Mission Agency Committee joint report,

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 – LGBTQI 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. (A&P 2017, p. 477)

Participating in the Rainbow Communion listening process could be seen as a form of "outing" and put people who are subject to the discipline of The Presbyterian Church in Canada at risk of censure. Similarly, the terms of reference for the establishment of the special committee state that,

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. (A&P 2017, p. 46)

For the LGBTQI members of the committee, their acceptance of the invitation to serve, and to ensure that the committee's demographic requirements were met, meant that they put themselves at risk of censure as they had to self-identify. The climate in the church to date has been one of "don't ask – don't tell", but with the establishment of this special committee it is now asking LGBTQI people to tell their story and be encouraged to reveal their identity. For this reason, the Rainbow Communion is recommending that for those who serve on the committee and those who come to tell their stories, censure and discipline with respect to The Presbyterian Church in Canada's stance on same-sex relationships would be suspended indefinitely.

**Recommendation No. 3** (adopted, p. 29)

That those who are subject to the discipline of The Presbyterian Church in Canada who accepted the invitation to serve on the Special Committee re Listening (LGBTQI People) or who accept the invitation to tell their stories of harm done or grace experienced, even in the midst the challenges they have faced because of homophobia, hypocrisy, heterosexism or transphobia in the church, would have potential censure with respect to The Presbyterian Church in Canada's stance on same-sex relationships suspended indefinitely in order to allow them to participate freely and honestly in the work of the special committee.

**THE LISTENING PROCESS**

**Conversations with those to whom we will listen**

After careful deliberation, consultation and prayerful discernment, the Rainbow Communion has developed a process whereby those who have graciously offered to come speak with the Rainbow Communion will be able to do so by whatever means is best for the storyteller. The Rainbow

Communion shall create a safe and respectful environment whereby the stories are received through face-to-face meetings, written submissions (letter or email), video conference or by phone, and will also ensure that the stories are recorded and kept only with the express consent of the individual. The method to record these stories will be determined by the storyteller(s) and include the option of video recording, audio recording or notetaking by the listeners. The Rainbow Communion also respects that there may be those who do not wish to have a record of their story kept, but simply need a space to be heard. Where consent for the keeping of records is provided, the Rainbow Communion will maintain a secure and confidential database that includes the number of storytellers, demographic data (age range and province) and the content of the stories. Names will only be associated with the stories where the storytellers have expressly requested that their name be recorded and shared. The location for the listening space will be determined in consultation with the storytellers according to what they would consider to be a safe, welcoming and respectful space.

The Rainbow Communion will be collecting stories from May 15, 2018 to June 15, 2019

### **Invitation**

An invitation to those who wish to share their stories in accordance with the mandate as set out in the terms of reference has been made available online at [presbyterian.ca/listening](http://presbyterian.ca/listening), PCPak distribution, PCCconnect e-newsletter, PCCconnection newspaper, organizations with close ties to LGBTQI persons, word of mouth, the Rainbow Communion's resource materials and personal contact.

### **Contact**

The Rainbow Communion can be reached confidentially by email [rainbowcommunion@presbyterian.ca](mailto:rainbowcommunion@presbyterian.ca), by telephone 1-800-619-7301 ext. 300 (secure line) or by mail.

### **Intake**

Once a request to be heard is received, the listening team will work with the storyteller to determine all the logistical considerations (method of collection, date and time, location and listeners). The storyteller will provide some information using an intake form that includes a disclosure statement from the Rainbow Communion about the process. The information provided on the form by the person wishing to share will help the listeners prepare the listening space so that it meets the needs of those to whom we will listen. This includes but is not limited to: accessibility and language requirements; a safe, welcoming and respectful location in the eyes of the storyteller; the method to record the story; consent for archiving story; and consent for inclusion of content in the committee's report to the General Assembly.

### **Listening Space**

Two listeners will meet with the person who is interested in telling their story. This sharing will normally occur face-to-face, but could also happen by video conference, on the phone, or in written form by letter or email. The storyteller is welcome, and even encouraged, to bring a companion who might be emotionally and/or spiritually supportive and with whom the storyteller can debrief afterwards.

While the Special Committee re Listening (LGBTQI People) is comprised of seven members, additional listeners have been trained and deputized across Canada so that more people will be able to share their stories, in their own communities, where it is feasible to do so. Attention has been given to identifying listeners who are bilingual or multilingual so that as many stories can be shared in the first language of the storyteller as possible. Deputized listeners have been identified and trained by the Rainbow Communion. A translator and/or sign-language interpreter would be requested if one is required.

Ideally, storytellers will be encouraged to consider a few prompting questions before preparing their story to share. These may include open-ended questions such as: What would you like to tell us about your experience within The Presbyterian Church in Canada as it relates to homophobia? Why do you feel it is important for us to hear your story at this time? If seeking reconciliation, what form might it take?

### **The Listening Approach**

Listening to the storyteller is the main purpose of the work of the Rainbow Communion. Listeners might ask for some information for clarification which the storyteller can elect to answer, or not. Storytellers may end the listening space at any time if they do not feel comfortable for any reason. The storyteller will be encouraged, if possible, to discuss the decision to end the listening space so that the listeners might come to understand those concerns. The listening approach is one based in gratitude as well as pastoral listening.

### **Follow up**

Within a reasonable amount of time of receiving the story, a member of the Rainbow Communion will contact the storyteller seeking approval to verify the content of the story as recorded is accurate. With this approval it could then be used to form the basis of the special committee's report to the General Assembly.

The Rainbow Communion wishes to convey its deep gratitude to those who have placed their trust in the listening space and have participated, or plan to participate, in the listening process. The Rainbow Communion and The Presbyterian Church in Canada are indebted to the storytellers for their generosity in sharing their experiences so that the church may be in a better place to address its homophobia, transphobia, heterosexism and hypocrisy...and work towards healing and reconciliation in the future.

#### **Recommendation No. 4** (adopted, p. 29)

That individuals and groups be encouraged to tell their stories of harm done by homophobia, hypocrisy, heterosexism and transphobia, and to share stories of grace received in the midst of challenges in The Presbyterian Church in Canada through the listening process developed by the Rainbow Communion until June 15, 2019.

Robert Faris and Sue Senior  
Co-Conveners

### **JOINT REPORT FROM THE THEOLOGICAL COLLEGES**

To the Venerable, the 144th General Assembly:

The colleges of The Presbyterian Church in Canada report as individual institutions to the General Assembly, and these reports follow below. This year, however, the colleges wish to submit an additional brief joint report. As we move forward, the three colleges wish to work for a coordinated theological program that will serve the changing needs of The Presbyterian Church in Canada and other churches in Canada. To that end, the colleges submit this brief report to the 2018 General Assembly, with a view to submitting a fuller, more comprehensive report in 2019.

The college heads and conveners of boards meet with the Management Team of the national office twice annually in a body called the "Theological Education Liaison Group" (TELG). This body has no decision-making authority but serves as a venue for communication and consultation. In addition, the heads of colleges consult with one another on an ongoing basis. Through these meetings and conversations, common commitments and common concerns among the colleges have emerged.

The colleges share a common mission of educating Presbyterians to become ministers of Word and Sacrament, diaconal ministers and lay leaders. While each college does more than this, this is our core mandate. This means we share a common commitment to serving the presbyteries and congregations of the denomination in doing this work. We also share a common concern about the future of The Presbyterian Church in Canada, and a common belief that a strong and theologically educated leadership is vital to that future. We share a common accountability to the General Assembly for this work. We are exploring together how the linkages between the colleges and the General Assembly might be revised to strengthen the work of the colleges in relation to the church, and plan to make recommendations to that end in 2019. Recognizing the financial challenges faced by the General Assembly, the colleges wish to express concern about the recent and ongoing cuts to funding for theological education, and look forward to participating in discussions with the Assembly Council in budget planning for the future.

The theological colleges of The Presbyterian Church in Canada have played a vital role in its faith, life and leadership development for the church's entire history. We believe that this will continue to be the case. Together, we are committed to advancing the goals outlined in the recent strategic plan of The Presbyterian Church in Canada to help shape a visionary leadership, work toward resources that are relevant, contextual and missional, and build new relationships at the local, national and international level that advance Christ's mission in the world.

We look forward to collaborating with each other as colleges, and as colleges together with the General Assembly, in resourcing The Presbyterian Church in Canada for its participation in the mission of God in Canada and around the world, in obedience to Jesus Christ, the church's only King and Head.

Dale Woods, Principal  
Donald Walcot, Convener  
Presbyterian College

John Vissers, Principal  
Peter Ross, Convener  
Knox College

Robert Paul, Dean  
Rod Thompson, Convener  
St. Andrew's Hall

Richard Topping, Principal  
Vancouver School of Theology

### **BOARD OF GOVERNORS OF THE PRESBYTERIAN COLLEGE, MONTREAL**

To the Venerable, the 144th 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. The Presbyterian College, Montreal, is part of the mission of The Presbyterian Church in Canada and, therefore, we have chosen to report on our work by using key objectives of the denomination's vision.

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**

##### **Engagement 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 are committed to this vision and carry it out in the unique context of the province of Quebec. The Montreal School of Theology is the only Protestant and English-speaking seminary accredited by the Association of Theological Schools in Quebec. This provides the college with the opportunity to welcome students from various denominations within Montreal who do not have their own theological colleges. We have 16 students presently enrolled in the M.Div. program, two of whom are from other denominations. We have three students registered for the S.T.M. degree, five students enrolled in the B.Th. program as a first degree, three of whom are from other traditions, and we have one student registered in the Ph.D. program at McGill School of Religious Studies.

The mission of God is global and one of the goals of The Presbyterian College is to develop a dynamic and global place of learning. In 2017 eight of our students were from the global church including Brazil, Egypt, Ghana, Nigeria, Cameroon and South Korea. These students are a tremendous gift to our college and we thank God for them. They have unique perspectives and experiences that help our own students think more broadly about the gospel.

We continue to run our “Faith to Faith – Face to Face” program aimed at 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 toward this program.

Through the Montreal School of Theology Certificate program, we offer two online courses a year. These courses are open to anyone who has the academic qualifications. Each course has between eight to fifteen participants from across the Montreal School of Theology. We consistently get high ratings for these courses from participants. In 2017 these courses were “A Survey of the Gospels” and “Constructive Theology for a Scientific Age”.

We are presently working on two additional online courses, one in “Worship” and the other in “Congregational Leadership”. These will be available to both laity and clergy. We continue to work on creating initiatives in congregational renewal and establishing new faith communities as part of the M.Div. program.

### **Discern, Prepare and Support Leaders – Lay, Youth and Young Adults and Clergy – for Faithful and Vibrant Ministry**

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. As a denomination, we struggle to reach out to young adults. In 2017, we ran a program for young adults called “Dependable Strengths”. There were 20 participants from various denominations, including those responsible for various campus ministries. Ten of the participants completed the second section of the program, which involved training to facilitate the program in their own ministries. Our goal is to train facilitators who can then run the program for youth in their own communities. In the fall of 2018 we hope to offer the program to students from McGill School of Religious Studies as an outreach from the college.

We continue to develop the mentoring ministry of the college which is designed to support ministers in their first five years of ministry. There are approximately 40 people enrolled in this program. People meet monthly in small groups by video conference and then participate in a yearly retreat at The Presbyterian College. The feedback from this program has been overwhelmingly positive.

In addition to this work, we provide leadership in congregational retreats across Canada to help advance the goal to “discern through grassroots consultation and research the challenges ministers and congregations face and connect them to tools to overcome them”.

### **Celebrate, Support and Encourage Cultural and Linguistic Diversity**

The Presbyterian College received a grant from the Avondbloem Fund of \$15,000 to research congregations that are culturally and linguistically diverse. We are now into the second year of that research and will have a draft paper in 2018. The findings to date are significant and we hope to run a webinar to outline the findings for those interested in linguistically and culturally diverse congregations.

### **Engage in Healing and Reconciliation between Indigenous and Non-Indigenous Peoples**

In 2017 the Montreal School of Theology changed its cultural awareness program to include an intensive ten-day engagement with the Sandy-Saulteaux Spiritual Centre. Students were engaged in various conversations including theological discussions from an Indigenous perspective. This was followed up in 2018 with an intensive week of study in the In-Ministry-Year schedule led by Adrian Jacobs, a theologian and the Keeper of the Circle. McGill School of Religious Studies has plans to integrate Indigenous studies into their program, which will also be available to our own students. In 2017 the Rev. Dr. Roland De Vries was a guest lecturer at the Yu-Shan Theological Seminary in Taiwan, a seminary whose mission is to train Aboriginal pastors.

### **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**

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 certified for ordination in The Presbyterian Church in

Canada are also required to read through the entire scriptures in their first two years of study. Worship takes place each week, led by faculty and guest speakers. In 2017 we added technology capability into the chapel. Many of our students will go to congregations where technology is part of the worship service and we believe it is important that we model effective use of technology in worship. 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. In many academic institutions, the emphasis on academics tend to be greater than the emphasis on spiritual formation. We are working hard at the college to do a better job at integrating academic excellence with spiritual formation.

## **NEW INITIATIVES**

The college continues to work on new initiatives. Two initiatives we would highlight in this report are “Faith and Work” and “Congregational Vitality”. The “Faith and Work” initiative is designed to encourage and equip those whose primary vocation is outside of ordained ministry. This is the vast majority of our denomination. We plan to begin with a cohort of twelve people who will meet monthly to reflect theologically on their own sense of vocation and how God is present in their lives through the work they do. This is the mission of the church and it is one way for the college to be missional in its own work.

“Congregational Vitality” will be another cohort that will go through the various stages involved in renewal of vitality. This will be directed by the Rev. Tim Keener, the new Director of the Leadership Centre. Tim Keener has extensive background in this area including within Canada, the United States and Europe.

In July 2018, we plan to run our first English as a Second Language (ESL) for Theological Students program. We have several requests for students to study at Presbyterian College from parts of the world where English is not their first language. Combined with our goal to maximize the use of our facility during the summer, we plan to run a four-week ESL program that will include engagement with local congregations.

Presbyterian College has for many years been committed to continuing education. In May 2018 we will be combining the continuing education week with the mentoring group week. This will provide better use of our resources while still allowing those outside of mentoring groups to take advantage of continuing education.

## **FACILITIES**

In the summer of 2017, the college entered into an agreement with McGill Office of Religious Services to provide office and student space for McGill chaplaincy. A new office space was provided for the Presbytery of Montreal and a new seminar room created on the first floor of the college. The cafeteria was renovated with new washrooms and leased to a restaurant which is now open to the public. Several student rooms were renovated through funds raised in the capital campaign. A new roof was put on the education wing of the college. The ventilation system, which had not been working for years, was repaired. Technological resources were placed in the chapel, which allows it to double as a classroom. A new office was created for the Director of the Leadership Centre and is shared two days a week by the administrator of the Montreal School of Theology.

## **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 the Director of Pastoral Studies in 2015 and has brought a strong academic presence and leadership ability to the college. 2018 marks the completion of his three-year appointment. The Executive of the Board engaged in a thorough review of Dr. De Vries’ work and their report was brought to the Board of Governors meeting in March. The board unanimously approved the reappointment of Dr. De Vries and the recommendation is part of this report.

**Recommendation No. 1** (adopted, p. 16)

That that the Rev. Dr. Roland De Vries be re-appointed as the Director of Pastoral Studies at The Presbyterian College, Montreal, for a five-year period at the rank of Associate Professor.

In December, the Rev. Tim Keener was appointed as half-time Director of the Leadership Centre of Presbyterian College. Tim Keener is a minister within the Evangelical Covenant Church of Canada. He comes with a strong background in congregational vitality and church planting.

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. As of January, 2018, Ms. Annie Baldessari has been appointed as full-time receptionist. Ms. Sandy Steadman continues to work as the accountant of the college. Ms. Tahra De Lallo continues as part-time development officer overseeing the Leap of Faith capital campaign.

The School of Religious Studies has appointed Prof. Garth Green as the first Director of the School. The Rev. Dr. Phil Joudrey, Principal of the United Theological College (UTC), will be retiring as of June 30, 2018. Dr. Joudrey has been the Principal of UTC for 18 years and has served the Montreal School of Theology diligently and competently. We wish him well in his retirement and hope it will provide new opportunities for him.

**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 are 25 students enrolled in the college in various programs for the 2017–2018 academic year. Three students are expected to graduate with the Master of Divinity: Mr. Marcus Arseneault (Presbyterian), Ms. Katie MacIntosh-Hubley (Presbyterian) and Ms. Sandra Scarlett (non-Presbyterian). The college will be conferring the degree Doctor of Divinity (*honoris causa*) on Dr. Richard Mouw for his work in theological education and scholarship.

**Finances and Capital Campaign**

The college has continued to reduce its deficit by significant amounts. In 2017 the budgeted deficit was \$91,582 which compared favourably to the actual deficit of \$93,446. In 2018, the deficit is projected to be \$64,970. A significant part of the success in reducing the deficit has been the success of the capital campaign project. Our target for the campaign was \$1.75 million and we are now at \$1.78 million. We have received \$1,271,048 and have \$515,138 in outstanding pledges. However, we are only in year three of the program and we continue to develop new ways of raising funds. In addition to the capital campaign, the board has exercised good cost control and worked to increase revenues. A considerable amount of work has been done on our investment fund and we have now developed a per unit analysis for each contributor to the endowment funds. Mr. Ralph Loader has been significant in completing this work and the board wishes to express its appreciation. Audited statements are available upon request.

**BOARD MATTERS**

The board has reviewed its by-laws and has noted that the by-laws refer to the Committee on Theological Education. Since this committee no longer exists, the board has revised its by-laws to remove any references to the committee.

A new Memorandum of Understanding with McGill was signed by the Montreal School of Theology in 2015. The Memorandum of Understanding agreed that McGill could move the Faculty of Religious Studies into the School of Religious Studies within the Faculty of Arts. The Principal of The Presbyterian College sits on the transition team to ensure the matters raised in the Memorandum of Understanding are carried out in the transition. The 2015 agreement replaces the 1948 agreement which was in perpetuity. The 2015 Memorandum of Understanding is for 25 years. It is important for The Presbyterian Church in Canada to note that according to the Memorandum of Understanding:

The term of this Agreement shall be 25 years and shall expire on April 30, 2040 or, if later, twenty-five years after the date of implementation. All students who are in

programs at the expiry of the term shall be allowed to continue in their programs until completion, in accordance with the rules then in force at the Faculty of Arts concerning time to completion of degree. Upon expiry and the completion of the degree years of the last complement of such students, the Birks Building and the 1948 endowment and funds (as they then are) shall revert to MST and other equitable adjustments shall be made between the parties.

It is the board's view that these are significant assets (valued in the millions of dollars), to which The Presbyterian Church in Canada, by being a member of Montreal School of Theology and signatory to the Memorandum of Understanding would have partial rights. The board believes it is important for The Presbyterian Church in Canada to be aware of this clause in the Memorandum of Understanding and therefore, includes it in this report.

One challenge before the college is that it does not have a Designated Learning Institute number. This number is required for international students. While our students can use the McGill number for the first two years of study, they cannot technically use it for the third year. We are now in discussions with the Quebec government to secure a Designated Learning Institute number.

## THE PRESBYTERIAN COLLEGE, BY-LAWS

The present by-laws of The Presbyterian College, Montreal, make reference to the Committee on Theological Education that is no longer a committee of the General Assembly. Therefore, all references to the Committee on Theological Education should be removed from the by-laws. The sections impacted are as follows with references to the Committee on Theological Education deletions shown with strikethrough and new wording with underline:

### The Preamble

WHEREAS the Presbyterian College, Montreal, founded in 1865, is a theological college of The Presbyterian Church in Canada, a member college of the Joint Board of Theological Colleges, and affiliated with the Faculty of Religious Studies of McGill University, both of which are accredited by the Association of Theological Schools; and

WHEREAS the Presbyterian College, Montreal is a professional graduate institution in which students with the requisite gifts, abilities, and call are prepared for various forms of Christian ministry and leadership; and

WHEREAS the Presbyterian College, Montreal is a centre of theological education and research committed to the essentials of the Reformed faith: the sovereignty of God, the centrality of Christ, the authority of Scripture and the tenets of the Christian tradition as attested to by the ecumenical creeds and Reformed confessions; and

WHEREAS the General Assembly of The Presbyterian Church in Canada (the "General Assembly") has power to make rules and By-Laws for the government of The Presbyterian College (the "College") and to alter, amend and annul the same;

~~WHEREAS the General Assembly has created the Committee on Theological Education ("CTE") as a unified structure responsible for theological education within The Presbyterian Church in Canada ("PCC"), and has delegated certain authorities to it from time to time;~~

BE IT AND IT IS HEREBY ENACTED by the General Assembly that all former By-Laws for the government and administration of the College and the Authorities and Accountabilities be and they are hereby repealed and that the following By-Laws be made and adopted in their place:

### Powers and Duties

1. (n) appoint, promote, suspend and remove the members of the teaching and administrative staffs of the College and all other officers and employees thereof, save and except those whose appointment, promotion, suspension or removal is reserved to the General Assembly, or delegated to the Principal, and in particular but without limitation, appoint
  - (i) faculty members for an initial three-year term at the rank of Assistant Professor and ~~recommmend to CTE~~ re-appoint such faculty members to a second three-year appointment.

- (o) nominate the Principal of the College, for appointment by the General Assembly ~~on the recommendation of the CTE~~, for an initial term of five years and make recommendations to ~~the CTE and~~ the General Assembly for the renewal of the appointment of the Principal with or without term.
  - (p) nominate candidates for appointment as tenured professors, including the Principal, ~~with the recommendation of the CTE~~, for approval by the General Assembly;
2. (b) Any action to suspend a governor ~~will be reviewed by the Committee on Theological Education and, if upheld,~~ will be reported to the Committee to Nominate Standing Committees of the General Assembly.

### Principal

- 13 The Principal has executive and administrative supervision over, and direction of, the academic programmes and work of the College and the teaching and administrative staffs thereof. The Principal acts as the primary spokesperson for the College, including representing the College to the PCC, ~~the CTE and~~ the associations, bodies and organizations with which the College is affiliated or of which it is a member.

### **Recommendation No. 2** (adopted, p. 16)

That the above changes to the by-laws of The Presbyterian College be approved.

### **MR. DONALD WALCOT**

This General Assembly will mark the retirement of Mr. Donald Walcot as the chair of the board of The Presbyterian College. Donald Walcot has served on the board for two terms of six years each. He has made a significant contribution to the work and mission of the college and the board expresses its deep appreciation.

Donald Walcot  
Convener

Dale Woods  
Principal

## **GOVERNING BOARD OF KNOX COLLEGE**

To the Venerable, the 144th General Assembly:

### **MISSION AND STRATEGIC PLANNING**

Knox College exists to serve the congregations and presbyteries of The Presbyterian Church in Canada by educating, equipping and empowering followers of Jesus in the Reformed tradition for visionary Christ-centred leadership that is faithful and prophetic. That is the core mandate. We do this through our teaching, mentoring, researching and global partnerships.

In addition to its core mandate, Knox College also educates people of faith for spiritual care and psychotherapy, Christian education, seminary teaching and scholarship, ministries of service and development, and general foundational theological knowledge for lay people. We also welcome students from other churches, notably the Korean Evangelical Holiness Church, the Korean Presbyterian Church Abroad, as well as students from other denominations and traditions. Students preparing for ordained ministry within The Presbyterian Church in Canada have the opportunity to study among people of diverse Christian traditions and minority communities, within Knox, and in the Toronto School of Theology.

The Board of Governors, working together with the Principal, faculty and senior staff, is engaged in the development of a new strategic plan that will review Knox's mission, develop a plan to leverage Knox's assets in the support of that mission, seek ways to strengthen existing partnerships and develop new ways to collaborate with local, denominational, national and global partners. 2019 marks the 175th anniversary of Knox College and we expect to report to the General Assembly next year on a strategic plan for the next phase of the college's life.

### **THE 174TH CONVOCATION**

The 174th Convocation took place on May 9, 2018, in the Knox College's chapel, due to construction at convocation hall. Knox recognized 32 persons who completed degrees, diplomas and certificates:

- 1 Doctor of Theology, 5 Doctor of Philosophy (non-conjoint) and 2 Doctor of Ministry.
- 1 Master of Theology, 13 Master of Divinity, 2 Master of Pastoral Studies, 1 Master of Religious Education, 3 Master of Theological Studies and 1 Master of Theology.
- 3 Certificate in Christian Faith and Life.
- No Doctor of Divinity degrees were conferred in 2018.

Knox College was pleased to host Dr. Frank Yamada as the convocation speaker. Biblical scholar Frank M. Yamada is the new Executive Director of the Association of Theological Schools in the United States and Canada. He previously served as McCormick Theological Seminary's tenth President and Associate Professor of Hebrew Bible, as well as the Director of the Centre for Asian American Ministries. Dr. Yamada's address was titled "When the Holy Spirit falls..." based on Acts 10:44-48. Earlier in the day Professor Stuart Macdonald gave the public graduates' lecture together with Dr. Brian Clarke based on their new book *Leaving Christianity: Changing Allegiances in Canada since 1945*.

### **THE PRESBYTERIAN CHURCH IN CANADA**

The Theological Education Liaison Group (TELG) 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 in October at St. Andrew's Hall, Vancouver. In February 2018 TELG met by conference call via Zoom.

Knox College is eager to collaborate with the other theological colleges as together we address challenges that are currently before the church and their implications for theological education. We share a common mission in educating Presbyterians for ministry and leadership. Together we are exploring new ways of serving the church by reviewing the current linkages to the General Assembly. We have a common concern about the funding cuts to the colleges.

Working with the other colleges, the Board of Knox College expects to present recommendations to the General Assembly in 2019 to revise the college's by-laws in areas such as faculty appointments and tenure, and the search process for heads of colleges.

Knox College continues to be grateful for the support it receives from the whole denomination, through Presbyterians Sharing, congregations, presbyteries, foundations and individuals, who make our ministry possible.

Knox College was blessed to host the Moderator of the General Assembly, the Rev. Peter Bush, on two separate occasions, the installation of Principal John Vissers in September 2017 and the closing chapel service of the academic year in April 2018.

### **THE TORONTO SCHOOL OF THEOLOGY**

Knox College is able to deliver a robust and diverse program of theological education through its membership in the Toronto School of Theology (TST). TST is an ecumenical consortium of seven theological schools from four Christian traditions (Anglican, Presbyterian, United Church and Roman Catholic).

A significant number of changes have taken place in the leadership of TST colleges and within TST itself. At TST, Dr. Alan Hayes will step down as director after many years of faithful service on June 30, 2018. TST will also be announcing the appointment of a new director for the Graduate Centre of Theological Studies (GCTS). Emmanuel College is currently in a search for a new principal. St. Michael's College has announced a new president. And in the past two years, new heads have been appointed at Trinity, Wycliffe, Regis and Knox colleges.

The Board of TST is currently chaired by Dr. Stephanie Ling, a Presbyterian and former Knox board member. The Principal also serves on the TST board. The TST colleges collaborate in many areas, including the administration and implementation of the Memorandum of Agreement between University of Toronto and the colleges of TST.

TST provides a context for the colleges to work together as an ecumenical community of faith and learning within one of Canada's major public universities. We study together, we worship together, and we seek to bear public witness to the gospel together.

## **FACULTY**

### **Appointments**

In 2017 Knox College welcomed the Rev. Dr. Esther Acolatse as Associate Professor of Pastoral Theology and Intercultural Studies, Dr. Angela Schmidt as Director of Experiential and Innovative Learning and Assistant Professor of Leadership, and the Rev. Dr. Dong-Ha Kim as Interim Director of Academic Programs and Director of the Asian-Canadian Centre for Theology and Ministry. The board is currently conducting a faculty review for tenure and may bring forward a supplementary report to this General Assembly.

### **Sabbaticals**

Prof. Brian Irwin was on sabbatical during the winter term of 2017 and Prof. Bradley McLean was on sabbatical in fall term of 2017. Prof. John Vissers was scheduled for sabbatical leave during the winter term of 2018 but it was postponed due to his appointment as Principal. Therefore, no one was on sabbatical for this term. Knox College's academic planning takes into account that for the foreseeable future almost every semester will see a member of the Knox faculty on sabbatical. Sabbaticals are critical both to Knox as it engages fully within the TST and the University of Toronto, and to individual faculty members as they continue to develop as scholars.

### **Research and Publications**

During the past year Knox celebrated the publication of two books by members of its faculty. Prof. Stuart Macdonald co-authored (with Brian Clarke) an important book on the state of the church in Canada, *Leaving Christianity: Changing Allegiances in Canada since 1945* (McGill-Queens University Press). Prof. Esther Acolatse authored a significant book on the interface of African Christianity with the Eurocentric church, *Powers, Principalities, and the Spirit: Biblical Realism in Africa and the West* (Eerdmans). Other faculty are working on projects in the areas of biblical eschatology, philosophical hermeneutics, Asian Christianity in Canada, human sexuality and Reformed spirituality.

In 2017 Knox received a Calvin Institute of Worship "Vital Worship" grant to explore worship and institutional identity in the life of the college. Knox's Minister of the Chapel and Sessional Lecturer in Preaching and Worship, the Rev. Dr. Sarah Travis is the lead researcher. The grant of \$17,300 (USD) has assisted faculty and students to explore how worship might be revived as an integral part of the experience of theological education and formation.

### **Adjunct Faculty and Sessional Lecturers**

As one might imagine there are, within a small faculty, challenges of resourcing teaching, academic administration and student advising. Knox is fortunate to be situated in a large city where there are highly qualified ministers and leaders who are able and willing to serve as sessional lecture. The sessional lecturers teaching for the 2017–2018 academic year were the Rev. Dr. Clyde Ervine (Reformed Worship), the Rev. Dr. Hye Kyung Heo (Christian Ethics), the Rev. Dr. Frank Kovacs (Greek Exegesis and Gospel of Luke), the Rev. Tim Purvis (Polity), Mr. Mark Ruhnke (Worship Practicum), the Rev. Dr. Sarah Travis (Basics of Biblical Preaching and Worship Practicum), the Rev. Dr. Emily Bisset (Preaching Practicum) and the Rev. Dr. Chun Heo (Wesleyan Tradition).

### **Theological Field Education Supervisors**

Theological field education provides opportunities for experiential learning in congregational settings that is vital for preparation for ministry. Knox College is indebted to an experienced group of clergy who each year volunteer to serve as Theological Field Education (TFE) 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 TFE supervisors for 2017–2018 were the Rev. Dr. Heather Vais, the Rev. Brad Blaikie, the Rev. Phil Reinders, the Rev. Bob Quick, the Rev. Linda Park, the Rev. Dr. Mona Scrivens, the Rev. In Kee Kim, the Rev. Soo Jin Chung, the Rev. Gale Macdonald, the Rev. Tim Bruneau, the Rev. Karen Pozios, the Rev. Joan Masterton, the Rev. Thomas Kim, the Rev. Caleb Kang, the Rev. Heather Malnick, the Rev. Duncan Jeffrey and the Rev. Dr. John-Peter Smit.

## **STUDENTS**

### **Recruitment**

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. Ms. Megan Shin, a graduate of Knox College works as Recruitment Officer and Admissions Counsellor. Knox is currently engaged in the design and development of a new website that we believe will advance recruitment and enrolment.

### **Bursaries**

In March we announced a program of The Presbyterian Church in Canada Leadership Bursaries. Beginning in September 2018, full tuition bursaries are available for qualified full-time students in the Master of Divinity program who are certified by a presbytery of The Presbyterian Church in Canada and plan to serve as congregational ministers after graduation. Knox will continue its regular bursary programs for all degree programs.

### **Enrolment**

In 2017–2018 Knox College has enrolled a total of 120 students in degree programs. There are 75 students in basic degree programs (which are primarily professional masters' programs) and 45 students in graduate degree programs (academic master and doctoral programs). This includes both full-time and part-time students. The numbers vary slightly from term to term as Knox College now has three points of admission in the year: September, January and May. One of the features of the student body is increasing diversity.

## **ACADEMIC AFFAIRS**

### **Administration**

The Academic Office is headed by Prof. Stuart Macdonald who serves as Vice-Principal and Director of Graduate Studies. The Rev. Dr. Dong-Ha Kim joined the college in summer 2017 as Interim Director of Academic Programs, overseeing the basic degree programs and students. Mr. Shawn Stovell is Knox's Registrar and Manager of Academic Services. Dr. Angela Schmidt oversees TFE as Director of Experiential and Innovative Learning.

### **Academic Plan**

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 guides 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 five academic outcomes: Congregational Leadership, Teaching and Research, Spiritual Care and Psychotherapy, Social Service and Development, and Intercultural and Interfaith Ministries. The plan commits the college to the core theological disciplines (Bible, theology, church history, pastoral theology) while exploring new areas of study and new methods for delivery and accessibility.

### **Degree Programs**

Knox College currently offers 8 degree programs, 4 at the basic degree (professional masters) and 4 at the graduate degree (advanced academic and professional). Basic degree programs are Master of Divinity, Master of Religious Education, Master of Pastoral Studies and Master of Theological Studies. Graduate degree programs are Master of Arts, Master of Theology, Doctor of Ministry and Doctor of Philosophy in Theological Studies.

### **Lectureships and Continuing Education**

The Charles H. MacDonald Lecture

In November, 2017, the Rev. Dr. Margaret Mullin gave this lecture on the topic "Reconciliation is Negotiating the Rapids Together", in which she spoke out of her experience and expertise on the continuing journey of healing and reconciliation between Presbyterians and Indigenous peoples. The lecture was followed by the dedication of a framed copy of The Presbyterian Church

in Canada's confession and an acknowledgment of the land, both which are now posted permanently at Knox.

#### The Laidlaw Lecture

In March, 2018, Dr. Sebastian Chang Hwan Kim, Executive Director of the Korean Studies Centre and Professor of Public Theology at Fuller Seminary, delivered the Laidlaw Lecture on the theme "Public Theology and Social Justice". Dr. Kim also spoke to a group of Korean pastors and leaders in Korean on the history of the Christian churches in Korea.

### **LIBRARY SERVICES**

The library staff has spent several years cataloguing the numerous volumes of the old class pre-1960 books that have been donated to the college over many years. In February new compact shelving was installed in the basement to house these books, as well as the Ewart Historical Curriculum Collection, and rare books. This was made possible through a number of generous donors. In December 2017 the University of Toronto migrated all its employee's files and data to a Microsoft cloud-based server that is located here in Toronto. Since TST is included in this migration, Knox College was included in this migration. We thank Terry Spratt, Knox's IT resource person, for his diligent work on behalf of Knox in this major project. The Caven Library continues to be exceedingly well-run under the leadership of Knox' chief librarian, Ms. Joan Pries. It is an important resource for our students and it is well used as a place of study by many students across the University of Toronto.

### **FINANCE AND ADMINISTRATION**

Knox College is funded through six main sources of revenue: tuition, bequests and donations, endowment income, operations, government grants and The Presbyterian Church in Canada's support. In recent years the Board of Governors and the administration have been diligent and delivered balanced annual budgets. Going forward, as Knox seeks to fulfill its mission while maintaining economic equilibrium, this will be an increasing challenge for the following reasons: (1) government funding is declining, (2) grants to colleges from Presbyterians Sharing are being drastically cut. (3) Knox is using 6.5% of investments which is 1.5% above the standard 5%. (4) deferred maintenance on the Knox building, including a current \$3.5 million mortgage from recent renovations (2014). As a result, the board struck a Budget-Planning Task Group to look at budget projections for the next three to five years. The board expects to report a robust plan for economic sustainability to the General Assembly in 2019.

Knox College has approximately \$24 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. Over half is restricted for student bursaries and scholarships. The remaining investment income is used primarily for academic and administrative expenses. The Knox board has reviewed and revised its investment policy and is currently in conversation with the Trustee Board of The Presbyterian Church in Canada about moving Knox's funds out of the consolidated portfolio.

### **DEVELOPMENT AND FUNDRAISING**

The Development Office focuses on stewarding contributions from our supporters and building relationships 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.

Recently the Re:forming Tomorrow campaign reached the \$7 million dollar mark, with \$4.3 million received in all categories and \$2.7 million pledged in all categories. We are pleased to announce that the Chair in Pastoral Theology is now almost fully endowed. Two additional faculty chairs have been identified for funding, a chair in Preaching and Worship and chair in Asian Theology. As the college develops a new strategic plan accompanied by a robust financial plan, we expect to announce the next phase of the campaign within the coming year.

## **KNOX-EWART GRADUATES ASSOCIATION AND KNOX FORMER RESIDENTS ASSOCIATION**

The college continues to be grateful for the ongoing interest and support of its many graduates, from both Ewart College and Knox College, and its many former residents who continue to feel a strong bond to the college. The Knox-Ewart Reunion Luncheon at Convocation and Reception at the General Assembly have both been well attended in the past. At the college, the Knox-Ewart Graduates Association (KEGA) hosted a community worship service and dinner to nurture student-alumni relations. The Knox Former Residents Association (KNXOFRA) at their annual dinner in November 2017 awarded the KNOXFRA Award of Honour to Mr. Sandy Henderson.

## **CENTRE FOR ASIAN-CANADIAN THEOLOGY AND MINISTRY**

The Centre for Asian-Canadian Theology and Ministry has undergone a period of transition while maintaining a robust program. After 17 years of excellent service as the director of the centre, Prof. Nam Soon Song stepped down from the position, and on July 1, 2017, the Rev. Dr. Dong-Ha Kim began as the new director. Ms. Eun-ju Chung, a Knox Ph.D. student, also joined the centre as administrative assistant in July 2017.

The Centre for Asian-Canadian Theology and Ministry has received a grant of \$30,000 (USD) from the Louisville Institute to conduct a research project on “Challenges and Opportunities for Asian Canadian Immigrant Churches with First and Second Generation Congregants”. Knox’s Ewart Professor of Christian Education and Youth Ministry, Dr. Nam Soon Song, will be the lead investigator. The Rev. In Kee Kim (St. Timothy Korean Church), Dr. Dong Ha Kim (Knox College’s Interim Director of Academic Programs and Director of the Centre for Asian-Canadian Theology and Ministry) and Prof. Ben Kuo (University of Windsor) will also serve as researchers. The duration of the grant and study will be from January 2018 to December 2019.

In October 2017 the Asian Centre hosted a program celebrating Asian Canadians’ contributions as Canada celebrated the 150th anniversary of confederation. “Then, Now, & Tomorrow: Weaving our Stories with Canadian History” was a multicultural, multigenerational and multisensory event at which the Rev. Dr. Dong-Ha Kim, director of Knox’s Asian Centre and academic programs, gave the keynote lecture “Empowerment of Identity, Strengthening of Relationships: Contributions of Asian Faith Stories”. The Rev. Kim’s sharing of his background set the tone for others to add their voices. Storytelling, music and dancing featured Chinese, Filipino, Japanese, Korean, Taiwanese and Vietnamese participants.

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.

## **APPRECIATION**

Two members of the Board of Governors have completed two terms of service: Dr. Peter Ross, convener, who served an extra year to ease the transition of leadership to a new principal, and the Rev. Dr. P.A. (Sandy) McDonald. Knox College is deeply grateful to God and to them for their dedication to the ministry of theological education and their service to the board. Dr. Ross has served Knox College over many years, including two different terms as convener. He has given stellar leadership in planning and evaluation, and in recent years has chaired the Executive Committee, the Governance and Nominating Committee, the Development Committee and a committee tasked with visioning for the future. He has represented Knox College at the Theological Education Liaison Group (TELG) and events at the Association of Theological Schools (ATS). Dr. McDonald, a Knox graduate, has served his *alma mater* with distinction over many years and provided leadership in Knox’s fundraising campaign.

Two members of the board resigned after the June 2017 General Assembly: the Rev. Dr. Nancy Calvert-Koyzis, whose work commitments precluded her from continuing on the board, and the Rev. Dr. Dong-Ha Kim, who accepted an appointment as Interim Director of Academic Programs at Knox College in July 2017. We wish to thank them heartily for their service to the board. Three members of the board have completed initial three-year terms and are eligible for re-appointment. Mr. Michael Nettleton has agreed to be nominated for re-appointment for which the board is grateful. Two members have decided not to seek re-appointment due to family and vocational

commitments. The board wishes to thank Ms. Laurie Spence-Bannerman and Mr. Trevor Van Nest both for their excellent service to the board: Ms. Laurie Spence-Bannerman, for her contribution to the audit committee and the search committee for a new principal, and Mr. Trevor Van Nest, for his insights and work on the administration and investment committees. The members of the Board of Governors, volunteers all, contribute greatly to the success of the college through the sharing of their gifts and experience.

The Board of Governors also expresses its gratitude to Mr. Jim Davidson who retired on April 30, 2018, after many years of dedicated service to Knox College as the Manager of Facilities. Finally, 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 fulfilled and that Knox's students are taught, supported and prepared in numerous ways for ministries within The Presbyterian Church in Canada and beyond.

## **HISTORY OF APPOINTMENT**

The faculty position of Professor of Pastoral Theology became vacant in 2016 when the Rev. Dr. Pam McCarroll resigned to accept an appointment at Emmanuel College. The Executive Committee of the Assembly Council, in May 2016, granted the college permission to circularize the presbyteries for nominations to the position. Once the position description was written and approved, an email communication was sent to the clerks of all presbyteries across the church, including a request for nominations to be submitted by October 15, 2016. The summary of responses showed that two nominations were received from two presbyteries; one of which did not submit an application. Direct applications were received from seventeen additional applicants. This resulted in a total number of eighteen applicants for consideration.

This was an international search conducted according to the policies and procedures of Knox College; the Memorandum of Understanding between Knox College, the Toronto School of Theology and the University of Toronto; and the policies of the General Assembly of the Presbyterian Church in Canada. The search committee created a shortlist of three candidates. Each candidate was invited to campus for an interview and to give a lecture. In the context of each presentation, the candidate was interviewed separately by the student committee (which included both graduate and basic degree students), the faculty and the search committee. The search committee met separately with the student committee and the faculty to hear their conclusions concerning each candidate, including their suitability for Knox College.

Based on her curriculum vitae, record of research and publications, teaching experience at Duke Divinity School, references, public lecture and interview, the search committee unanimously recommended that the Rev. Dr. Esther Acolatse be appointed as Professor of Pastoral Theology at Knox College at the level of associate professor with tenure, effective July 1, 2017. In receiving and approving this recommendation, the Board authorized Principal Dorcas Gordon "to negotiate the terms of the offer to Dr. Esther Acolatse on the basis that tenure would be offered within one year, pending the General Assembly approval". Dr. Acolatse accepted the appointment and the Board agreed to her request that the title of the position be changed to Associate Professor of Pastoral Theology and Intercultural Studies. In November 2017 the Academic Committee of the Board authorized Principal John Vissers to proceed with a tenure review.

## **PROCESS OF REVIEW**

A review committee was struck by the Principal with representatives appointed by the Board of Governors (Mr. Michael Nettleton), the Toronto School of Theology (Prof. Anne Anderson), the University of Toronto (Prof. Simon Coleman and Prof. Domenico Pietropaulo) and Knox College Faculty (Prof. Nam Soon Song and the Rev. Dr. Charles Fensham), with the Principal as the convener.

The search committee followed the process as set out in the Faculty Handbook (sections 3 and 5).

The review committee requested and/or received the following material for its consideration from Dr. Acolatse: curriculum vitae, self-evaluation report (that included teaching activities; service activities to the university, church, and community; research, publications and other creative professional activity), an intellectual development statement and her publications (two books and numerous articles and chapters in books). The committee solicited and received reports from external assessors. It also had before it course evaluations and comments from students and

faculty. The review committee met on Wednesday, March 21, 2018, to review Dr. Acolatse's file and to interview her. The review committee was unanimous in its decision, based on its own review and consistent with the recommendation of the original search committee, that Prof. Acolatse be recommended for tenure.

### **REASONS FOR TENURE**

1. The Rev. Dr. Esther Acolatse is a life-long term member of the Presbyterian Church, first in Ghana and more recently as ordained clergy within the Presbyterian Church (USA). She is eligible to become a minister of Word and Sacraments within The Presbyterian Church in Canada and has made application to the General Assembly's Committee on Education and Reception for reception as a minister from another Reformed denomination (Presbyterian Church (USA)). She is a person of deep Christ-centred faith who understands her vocation as a teacher and minister within the church. During her first year at Knox, she has visited and preached at a number of congregations in and around the Greater Toronto Area.
2. Dr. Acolatse graduated with her B.A. (Hons) from the University of Ghana with a religion and psychology major, followed by an M.T.S from Harvard University in the area of religion and society. In 2002, she obtained her Doctor of Philosophy degree in 2002 from Princeton Theological Seminary. Her doctoral thesis is entitled "Cosmology and Pastoral Diagnoses: A Psycho-theological Anthropology for Pastoral Counseling in Ghana". She has been Assistant Professor of the Practice of Pastoral Theology and World Christianity at Duke Divinity School since 2010.
3. Dr. Acolatse's curriculum vitae indicates a rich and deep commitment to research. She has published two books, a number of articles (in refereed and non-refereed journals) and chapters in books that reflect an in-depth knowledge of pastoral theology as it interacts with Reformed theology and ministerial practice. Her first book was published in 2014 and a second was published in 2018, both by Eerdmans. A third manuscript entitled "Pastoral Care with Immigrant Families" is now the focus of her research. Dr. Acolatse is also experienced as a presenter at conferences in the United States, Peru and various African countries. She is a member of the American Association of Religion (AAR), The Society of Pastoral Theology (President-2011), Yale-Edinburgh Group for the Study of Christianity in the Non-Western World and the International Academy of Practical Theology (Membership by Nomination). The external assessors comment that Dr. Acolatse is "a fine scholar" whose work "displays clear promise that she will become a prominent, first rank scholar of the highest order in the foreseeable future." Her work is "creative, inter-disciplinary, intercultural." "A gifted scholar." "An excellent teacher." "There are relatively few practical theologians who have sought to explore" what she has done and "she has done an excellent job". "I have no hesitation in recommending her for tenure. She is a real gift." "I can say with confidence that both in quality and quantity of scholarly output, Dr. Acolatse has achieved well beyond the standards required for tenure at Knox College."
4. Dr. Acolatse is an experienced teacher. She has taught courses in the area of Method in Practical Theology, Cross Cultural Pastoral Care and Counselling, Pastoral Care and Gender Issues, Psychology of Religion, Death and Dying to name a few. She says of her vocation of teaching, "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." She continues, "such an approach, I believe, best prepares students for appropriate pastoral interventions especially in our increasing multi-ethnic and multi-faith family contexts." Dr. Acolatse is eligible to teach at both the basic degree level (professional masters degrees) and the graduate degree level (academic masters and doctoral degrees). Based on her research and publications profile she is eligible for full status in Graduate Centre for Theological Studies at the Toronto School of Theology. She will also be an excellent teacher and mentor in the new Master of Pastoral Studies program, especially in the area of spiritual care and psychotherapy.
5. Dr. Acolatse is strong in her knowledge of intercultural values and practices. She demonstrates sensitivity to a diversity of cultures, theologies and experiences including an in-depth engagement in the theological, socio-political, economic and cultural aspects of

religious identity. Dr. Acolatse is indeed well prepared to interpret and to provide a model and method for understanding the multiple cultures within which graduates of Knox will minister. Her work on spiritual disease and demon possession in an African context would be welcomed by practitioners in institutions such as the Centre of Addiction and Mental Health (CAMH) who have a considered appreciation for the usefulness of traditional healing methods in different cultural traditions.

6. An area probed by both the faculty and the search committee at the time of her appointment concerned her readiness to gain membership in the Canadian Association of Spiritual Care (CASC), an important relationship for the Master of Pastoral Studies (MPS) and its certificate in Spiritual Care and Psychotherapy. One of her referees, a Canadian senior pastoral theologian, gave a detailed description of this preparation indicating she has the clinical experience necessary to apply for membership in the Association for Clinical Pastoral Education (ACPE) which is directly transferable to the Canadian Association (CASC).

The review committee from its experience of Dr. Acolatse in the interview, and a thorough review of her file, unanimously endorses a recommendation for tenure to the Board of Governors. The committee appreciated her openness in the interview, her strong focus on learning and commitment to her own ongoing learning. In conclusion, Dr. Acolatse impressed the review committee in her:

- scholarship which was rated as excellent
- teaching activities and experience which was rated as excellent
- service activities to university, church and community which was rated as excellent

The report of the review committee with its recommendation for tenure was presented to the Academic Committee of the Board of Governors at its regular meeting on April 17, 2018, which adopted it unanimously and agreed to forward it to the Board of Governors. At its regular meeting on May 10, the Board of Governors received the report and its recommendation, adopted it unanimously and agreed to forward it to the 2018 General Assembly.

**Recommendation No. 1** (adopted, p. 17)

That the Rev. Dr. Esther Acolatse, Associate Professor of Pastoral Theology and Intercultural Studies at Knox College, be granted tenure.

Peter Ross  
Convener

John A. Vissers  
Principal

**THE BOARD OF ST. ANDREW'S HALL**

To the Venerable, the 144th General Assembly:

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 primary partnership with the Vancouver School of Theology, and through an agreement with Regent College. The college is governed by a Board of Management comprised of individuals appointed by the General Assembly, with ex-officio members representing the Vancouver School of Theology. The Board of Management utilizes a shared governance approach, which recognizes that multiple groups within the institution participate in decision-making, such as faculty and staff for instance. Specific groups are responsible for primary decision-making in clearly defined areas. In this context, the board has delegated day to day operations of the institution to the dean and executive staff. The board functions primarily at the policy level to provide vision and oversight to the management staff, to assure that the terms of the college's partnership agreements are fulfilled, and exercises legal fiduciary responsibility for the financial and real assets of the college.

The programs and activities of the college are strongly aligned with the fourteen major goals articulated in the strategic vision of The Presbyterian Church in Canada.

## **THEOLOGICAL EDUCATION**

The primary mission of St. Andrew's Hall is to educate and form quality leaders for The Presbyterian Church in Canada, and for the worldwide church. We fulfill this mission through a primary partnership with the Vancouver School of Theology, and secondarily through a program that allows students with a M.Div. degree from Regent College to qualify for ordination by taking required courses in Presbyterian history and polity through St. Andrew's Hall.

Presbyterians constitute one-third of the regular faculty of the Vancouver School of Theology. The Rev. Dr. Robert Paul, Dean of St. Andrew's Hall, serves as Associate Professor of Mission Theology and chairs the Pastoral Theology Committee. The Rev. Dr. Ross Lockhart serves as Director of Presbyterian Formation. The Rev. Dr. Richard Topping is the St. Andrew's Hall Professor of Studies in the Reformed Tradition. The Rev. Dr. Patricia Dutcher-Walls teaches Hebrew Bible and is the Academic Dean of the Vancouver School of Theology. The entire faculty is oriented to preparing thoughtful, engaged and generous Christian leaders for effective service in churches and other ministries in Canada and beyond.

Twenty-one Presbyterian students registered for studies at the Vancouver School of Theology in the fall of 2017, somewhat fewer than the previous year. They represented eighteen percent of the total student body.

As determined by the vision statement developed by the board, St. Andrew's Hall focuses especially on developing missional leaders. Towards that end, a growing list of courses has been developed and taught in missional theology, missional hermeneutics, evangelism, catechesis, the contemporary worldwide Christian movement, Christian spirituality, and public and pastoral leadership in our post-Christendom context. St. Andrew's Hall also provides various informal educational programs through the Centre for Missional Leadership to congregational leaders in The Presbyterian Church in Canada and other denominations.

## **CENTRE FOR MISSIONAL LEADERSHIP**

The Centre for Missional Leadership was established in 2015 to equip teaching and ruling elders to lead witnessing communities whose missionary disciples in turn bless and mend God's world. The Rev. Dr. Ross Lockhart serves as Director, the Rev. Dr. Darrell Guder as Senior Fellow in Residence, and Ms. Sumarme Goble as Chaplain and Associate for Campus Ministries. The Rev. Dr. Bob Paul, Dean of St. Andrew's Hall, and the Rev. Dr. Richard Topping, Principal of the Vancouver School of Theology, actively support the work and aims of the centre. Our aspiration is to enable the flourishing of Christian communities equipped for effective witness in the world.

The program of the Centre for Missional Leadership supports congregations through preaching and the resourcing of sessions, develops and offers new academic courses, and hosts conferences focused on subjects such as church planting, new monasticism and forming missional cohorts within congregations. Together with the participating congregations, we are exploring what it means to participate in the *Missio Dei* (mission of God) on the west coast, where the disestablishment of Christendom is arguably more extensive than anywhere else in North America. The largest portion of the population in the Cascadia region describe themselves as having "no religion" at all. We believe this presents a cultural "petri dish" that is ideal for missional research and experimentation. We are keen to share what God is revealing to us here with friends in The Presbyterian Church in Canada across the country, and we welcome guest-preaching and teaching opportunities.

## **QUALITY ACCOMMODATIONS AND HOSPITALITY**

St. Andrew's Hall operates a residential facility for students studying full-time at one of the theological colleges, or in the University of British Columbia. During the summer season, rooms are available on a short-term basis to all people. This facility is a vital source of revenue to the Hall, and a venue for Christian witness and worship in the midst of the international, secular, multi-faith and youthful population that lives and works in the area of the university.

Our ministry of hospitality and witness is made possible by the efforts of a dedicated team. Dean Bob Paul serves as administrative head of the college and residential hall. He is ably supported by Ross Lockhart, Mavis Ho as executive administrator and Sumarme Goble as chaplain and Campus Ministries Associate. Residential hall operations are led by Mihye Park, Valerie Kerekes and Christopher Orr, managers of housing, finance and facilities, respectively. They are assisted by

Jennifer Gill and Walter Brynjolfson in the housing office, Amy Lin in bookkeeping, and Rick Smith as custodian. Silva Kraal, Yanfen An and Anisha Navaratnam live in the residential hall and provide frontline services to fellow student residents as community coordinators.

Weekly worship services in the Reformed tradition are held in the St. Andrew's Hall chapel throughout the academic year. The chapel also is home to a Korean language worship gathering for students on Thursday evenings, to an alcoholics anonymous group, and to a new church plant on Sunday evenings initiated by the Centre for Missional Leadership that is called "St. Andy's Table". In addition, special events are held throughout the year to foster community among our residents, to celebrate major Christian holidays and to share the gospel through small group discussions and Bible studies. We are committed to acting upon the missional theology that we teach with all the resources at our disposal, in the place where God has put us.

## **FINANCES**

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 2017 represented 3.7% of our budget.

Financial statements of the college are independently audited on an annual basis. An operating surplus was realized in 2017, and the board is considering how best to utilize these funds to expand and enhance our educational mission. Budget projections for 2018 and beyond anticipate the preservation of capital, program growth and long-term sustainability.

Rod Thomson  
Convener

Robert Paul  
Dean

## **VANCOUVER SCHOOL OF THEOLOGY**

To the Venerable, 144th General Assembly:

### **THOUGHTFUL, ENGAGED AND GENEROUS CHRISTIAN LEADERS**

Our calling is to educate and form thoughtful, engaged and generous Christian leaders for the church and the world. Our graduates are thoughtful people, reflective about how to interact with the large issues 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 Indigenous neighbours and people of other faith traditions. Our students are engaged, willing to get involved in the world and not just waiting 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 the Risen Christ is always already involved in the world (we are missional); we discern that movement and go with the flow of grace wherever we find it, and it is surprising where it is found. Our graduates are generous people, able to find friends with whom to collaborate for the love of God and the good of the world. We go deep with God in Christ and go wide with the world God loves.

### **PRESBYTERIAN FACULTY AND FACULTY CHANGES**

Our Presbyterian faculty consists of the Rev. Dr. Richard Topping, Principal and Professor of Studies in the Reformed Tradition, the Rev. Dr. Patricia Dutcher-Walls, Dean and Professor of Hebrew Bible, the Rev. Dr. Robert Paul, Professor of Mission Theology, and the Rev. Dr. Ross Lockhart, Director of Denominational Formation. Prof. Lockhart has completed a book, *Beyond Snakes and Shamrocks*, on the missional theology and practice of St. Patrick that will be released in the summer of 2018. Presbyterians are well represented at the Vancouver School of Theology where we have twelve core faculty. This year the Rev. Dr. Jason Byassee and Prof. Laura Duhan-Kaplan have both undergone a review. Prof. Byassee has received a change in rank to full professor, and both Prof. Byassee and Prof. Duhan-Kaplan have had their contract renewed for three years.

### **BOARD, FOUNDATION AND EMPLOYEES**

The Board of the Vancouver School of Theology is chaired by Mr. Michael Francis. The Rev. Victor Kim, a Presbyterian, sits on the board as a member-at-large. This year we appointed Mr. Iain Black, President and CEO of the Vancouver Board of Trade, as Chancellor of the School. We are grateful to Dr. Heather Clarke for her faithful and effective service as Chancellor over four

years and her service on the board for nine years. The Dean of St. Andrew's Hall, the Rev. Dr. Bob Paul, and the convener of the Board of St. Andrew's Hall also serve on the board of the Vancouver School of Theology. Ms. Helen Anderson has taken over the coordination and administration of student awards. Mr. Tom Berekoff was hired in January of 2018 as our Director of Advancement.

## **PARTNERSHIPS**

The Vancouver School of Theology is currently partnering with Huron College at the University of Western Ontario, an Anglican theological college, to educate United Church candidates who live around London. Our online program allows students to do the full program without moving. We have a partnership with the Sauder School of Business at University of British Columbia where our students acquire intelligence in the areas of finance, coaching and mentoring, administrative excellence and strategic thinking. Students do four two-day workshops in these areas and obtain a certificate from Sauder for doing so at our graduation. This partnership is a direct response to input from our church partners about the kind of leaders they need. This year VST will have its first 3 graduates from this program. VST won a \$47,000 (USD) innovation grant from the Association of Theological Colleges for this initiative and became part of a circle of innovators in which new initiatives in theological education are shared. We are also working toward an agreement with Durham University, United Kingdom, which we hope will enable us to offer a British Research Ph.D. in Theology at VST in the next year. The Principal's recent trip to the Philippines included a stop at St. Andrew's Episcopal Seminary in Manila and at Silliman Divinity School in Dumaguete. Opportunities for partnerships and exchanges with these schools and VST are being investigated. We have already set up and carried out a professorial exchange, and have crafted Memorandums of Understanding. St. Mark's, a Roman Catholic school on the campus of University of British Columbia, rents space in the VST building and we share a virtual online library to resource our distance students. Vancouver School of Theology will host the World Communion of Reformed Churches-Anglican International Dialogue on Communion at the end of August, 2018. We are grateful to the Presbyterian and United Churches as well as St. Andrew's Hall for their shared support of this important event.

## **GRANTS, FINANCES AND FOUNDATION**

Vancouver School of Theology has balanced its budget for three years in a row. This has been made possible through the astute management of assets by the Foundation Board of the School, intense fundraising efforts, prudent management by the CFO, Ms. Shari Coltart, and the Audit and Finance Committee. Vancouver School of Theology is also being diligent not to balance our budget on the back of deferred maintenance and efforts to build a reserve are underway.

This year significant financial gifts have been received by VST. The most significant were \$47,000 (USD) from the Association of Theological Schools and \$60,000 over two years from a private donor to support our Sauder program; \$175,000 over two years to fund the Chancellors' Scholars, full funding to pay tuition for two students in their final year who show great promise and \$400,000 from the Luce Foundation to support the Teaching House that Moves. This last award helps us take theological education to Indigenous communities in Canada and the United States using Indigenous instructors and methods, and is one way in which we are following up on the recommendations from the Truth and Reconciliation Commission. Prof. Ray Aldred, Cree, directs our Indigenous Studies Program. Not all our programs are fully-funded. We spend significant efforts fundraising to support programs crucial to the formation of our students.

This year at graduation we have two new awards. The Frederick Buechner Centre funds two \$1,000 awards – one for excellence in preaching and another one for excellence in writing. They also send us enough copies of one of Buechner's books for all our incoming students. These awards help to recognize excellence in our student body and we are glad for new awards.

## **ACADEMIC ENROLLMENT**

The fall 2017 head count at VST was 116 and increased in the spring 2018 semester to 129. The number of course registrations in the fall of 2017 was 236, a decline of 2% from the fall of 2016. The number of full-time equivalent students in the fall of 2017 was 58 and it increased to 61 in the spring of 2018. The United Church of Canada has the largest cohort of students at the school (42), the Anglican Church of Canada the second largest (33) and the Presbyterians the third (21). We have significant numbers from the United Church of Christ, United States (11). We have

students from 11 denominations. We also have ten students from other faith traditions enrolled. VST has engaged the Rev. Julie Lees as our recruitment officer and our efforts are ramping up. We use an online recruitment service which draws in international students. VST has also initiated “Explorers Weekend” assisting students with travel and accommodation to the school to test their call. Applications for the academic year 2018–2019 are the highest volume in ten years. Theology Sunday, when 49 staff, students and faculty lead in services in the Lower Mainland, Vancouver Island, across British Columbia and Alberta, also provides broad exposure to the school and its programs. We are deeply grateful to the Presbyterian churches who welcome this program aimed at recruitment to theological education.

### **VST 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 in Calgary, we have been invited by groups of churches in British Columbia, Alberta, Hawaii and Washington State to bring our program to clusters of churches. 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 lecture, a Saturday workshop and sometimes a 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. Our faculty has developed an inventory of these mini-courses so that congregations can select the offerings most pertinent to their context. Our goal is to cover costs of travel and accommodation. Recruitment of students to our programs at the school is an outcome of these off-site courses.

### **SPECIAL LECTURES AND SUMMER SCHOOL**

Vancouver School of Theology has hosted formative continuing education events all of which resource the churches. In the fall of 2017, we welcomed Prof. Will Willimon for our Somerville Lecture and school retreat. He spoke on the topic of “The Continuing Conversion of the Church”. In February 2018, we welcomed Prof. Janet Soskice of Cambridge University, our G. Peter Kaye Lecturer, who spoke on theme of the mercy of God. This lecture was co-hosted with St. Mark’s Roman Catholic College. In July, Prof. Stanley Hauerwas, our visiting distinguished scholar, will lecture on the topic of Christian virtue at Vancouver School of Theology and give a public lecture on the same theme at St. Mary’s, Kerrisdale. Vancouver School of Theology holds a summer school program from July 9–20, 2018. ([vst.edu/vst-summer-school/summer-school-2018](http://vst.edu/vst-summer-school/summer-school-2018)) Instruction in biblical studies, theology and pastoral practice are core elements in the program. This year two courses on preaching will be taught by the Rev. Matt Miofsky (Preaching for Growth) and Bishop Melissa Skelton (The Practice of Preaching without Notes). We are committed to training for youth and children’s ministry, and as part of our move to a certificate program we welcome Dave Csinos with a course entitled “Re-Imagining Ministry with Youth and Children”.

### **CONVOCATION 2018**

On May 7, 2018, we conferred degrees, certificates and diplomas on 25 students at convocation at Shaughnessy Heights United Church. We awarded two honorary doctorates on Dr. Marie Wilson, Journalist and Commissioner of the Truth and Reconciliation Commission, and the Rev. Dr. James Scott, United Church Officer for the implementation of the Truth and Reconciliation Commission. In May 2017 we conferred an honorary doctorate *in absentia* on Archbishop Desmond Tutu. The degree and hood were hand-delivered in South Africa by board member Meredith Hannen. Our convocation speaker is Dr. David Wilkinson, Principal of St. John’s College, Durham University, United Kingdom. He will conduct a workshop on May 8, 2018, entitled “Hawking, Darwin and Artificial Intelligence: Communicating Jesus in a Scientific World”. Prof. Wilkinson is both a scientist, an expert in star formation and a theologian. It should be a wonderful day together funded by the Hugh and Helen Mogensen Fund.

Thank you to The Presbyterian Church in Canada for your support and prayers. We offer our prayers for your General Assembly and for courage to perform the work God has given the church to do.

Richard Topping  
Principal

## TRUSTEE BOARD

To the Venerable, the 144th General Assembly:

The results for the funds that the Trustee Board oversees were exceptional in 2017. One year results allow us to reset but not take our eyes off the ultimate purpose for The Presbyterian Church in Canada. As fiduciaries we are mindful these funds are invested for our church and our pension plan.

Eckler Partners Ltd. continues to perform a quarterly investment review of the asset managers and reports to the board and the Investment Advisory Committee. The purpose of the Investment Advisory 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., ESG, currency hedging) and make recommendations to the board.

Leith Wheeler was added to our roster of money managers in the pension portfolio this past year. The rigorous reviews of the results of both the Pension Plan and the Consolidated Portfolios continue to be the main stalwart of the committee.

Our returns for the past 4 and 7 years rolling have been positive. The actual returns for each portfolio were:

	<b>4-year rolling return</b>	<b>7-year rolling return</b>
Pension Plan	9.3%	8.1%
Consolidated Portfolio	8.8%	7.6%

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)	The Rev. Cameron Bigelow (convener, Pension and Benefits Board)
Mr. Richard Anderson	Ms Kathleen Boose
Ms. Diane Cameron	Dr. Victor Gavino
The Rev. Stephen Kendall	Mr. Richard Johnston
Mr. Peter McDougall	Mr. Oliver Ng (CFO)
Mr. Abel Pandey	Mr. Bruce Templeton
Dr. Margaret Ogilvie	The Rev. Dr. Robert Smith (Assembly Council)

Ex-officio without vote:

Ms. Diana Veenstra, secretary

We want to thank Ms. Drusilla Bryan and Mr. Gordon Marshall for their contributions and service to the Trustee Board. Rejoining the board was Dr. Margaret Ogilvie.

Timothy Herron  
Convener

Diana Veenstra  
Secretary

## WOMEN'S MISSIONARY SOCIETY

To the Venerable, the 144th General Assembly:

The Council Executive of the Women's Missionary Society respectfully submits the following report for 2017.

### **COUNCIL**

The meeting of the WMS Council was held on May 18, 2017, at the Sheraton Parkway Toronto North Hotel and Conference Centre. This was the day before the National Presbyterian Women's Gathering that took place at the same venue. Approximately 30 delegates and Council Executive

members met and discussed business, including the approval of the auditor's report as well as the estimates budget 2018. Recommendations from the Council Executive for two new "Together We Can!" projects were considered and approved. They are: Haiti (Gender-based Violence) and the Kenora Fellowship Centre. International and ecumenical guests who came to attend the Women's Gathering brought greetings and participated in the Council meeting. The Moderator of the 142nd General Assembly, the Rev. Douglas Rollwage, also brought greetings and spoke.

## **COUNCIL EXECUTIVE**

The Council Executive of the Women's Missionary Society met in full session on November 15 and 16, 2017, at 50 Wynford Drive. Financial decisions were made, including approval of the budget for 2018.

Susan McLennan gave a presentation on the healing and reconciliation trip in which several WMS members participated.

## **RESOURCES**

After 16 years of publication the newsletter *On the Move in Mission* became *WMS Matters!*. The Council Executive reports and financial information are written in a "popular" style for this WMS newsletter.

A resource to support the movie, "Half the Sky", is planned for release in the fall of 2018. It is hoped that the Women's Gathering participants will take the opportunity to bring some of the knowledge shared at the 2017 Women's Gathering to their congregations.

Mission Awareness Sunday was led by WMS members on Sunday April 29, 2018. Sessions and WMS/AMS groups have worked together to promote mission through Mission Awareness Sunday since 2000. The material was distributed to WMS groups, affiliated groups and congregations (by request) in January.

This year's Mission Awareness Sunday resource was written by the Rev. Mark Tremblay. The theme "Understanding Truth, Living Reconciliation" was inspired by the 2017 healing and reconciliation tour. The resource consists of the liturgy, sermon and children's story.

In addition to the full resource, an additional sermon was prepared by the Rev. Ted Siverns entitled, "The Shady Lady and the WMS" that was based on the Samaritan woman in John 4.

## **Women to Women**

In 2017, Women to Women (WTW) continued its outreach ministry. The primary resource was The Hub. This blog site served women from across Canada through stories of family life, church life, faith development and everyday living.

The WTW Committee took an honest look at the statistical results of The Hub since its inception in January 2016. With almost two years data, user comments, membership feedback and staff input, some hard questions were asked: Are women engaged with The Hub? Do women still need/want to come together online? How accessible are the posts?

After the committee looked at the money and time that went into producing The Hub and weighed it against the data, the Council Executive decided to close the site. We are however, very grateful to our faithful followers.

The WTW Committee felt there is still work that can be done connecting Presbyterian women. The objective of the WTW to resource, network and mentor through serving, sharing and spiritual living is important to the WMS. There are still new ideas that can be implemented and they will be introduced through the Women's Gathering ([womensgathering.ca](http://womensgathering.ca)) and the WMS ([wmspcc.ca](http://wmspcc.ca)) websites.

The Council Executive then looked at the work that the WTW Committee was responsible for overseeing. Acknowledging the fact that there was much overlap between the work of the Council Executive and the WTW Committee, the decision was made to disband the committee. It was felt that the work could be accomplished together by the WMS staff and the Council Executive.

## **GLAD TIDINGS MAGAZINE**

Although the primary role of Glad Tidings magazine is to serve the members of the WMS, in 2017 Glad Tidings continued to challenge, inform, inspire and educate not only the WMS, but many other subscribers throughout the church.

In our March-April edition, the Rev. Theresa Cho encouraged us to consider the importance of trying new things and be willing to modify and edit as we go along. In the September-October edition, we were challenged to learn about, and maybe even try, a new way to pray. In our study this past year, which will continue into 2018, the Rev. Dr. Dorcas Gordon and the Rev. Noel Gordon challenged us to learn about the history of Palestine and to look at its current situation. Other topics in 2017 included healing and reconciliation, prayer with children, parish nursing and care giving.

*Glad Tidings* also continues to tell the story of The Presbyterian Church in Canada mission staff and partners. It also tells the story of the WMS, including updates on our Council meetings, coverage of the Presbyterian Women's Gathering and interesting news from local groups. The majority of our subscribers are WMS members, but we continue to have subscribers from across the church. To see a little of what you missed in 2017, you can visit our website at [wmspc.ca/glad-tidings](http://wmspc.ca/glad-tidings).

## **REGIONAL PRESBYTERIAN WOMEN'S GATHERING**

At the November 2016 meeting, the Council Executive approved that a regional gathering be organized. The vision behind the regional gathering was to encourage Presbyterian women within a region to come together to worship, learn and have fellowship while being strengthened as Christian women. After three successful national gatherings, the WMS was aware that many women were not able to attend the national gathering for various reasons including distance, cost and personal circumstances. To accommodate these many Presbyterian women and to provide an uplifting event for women within a region, the WMS Council Executive approved some seed funds to hold this event. It was decided that the first regional gathering would be in Vancouver in a different year than the national gathering.

Planning has begun. A planning team of eleven women met on November 28, 2017, at Surrey Korean Church, British Columbia, to begin organizing this new event. In less than a day, the team brainstormed ideas for the theme, keynote speaker and venue, among other things. The following is the result of several hours of concentrated discussions and brainstorming:

- Date: March 29–30, 2019
- Venue: Sheraton Guildford Hotel and Conference Centre, Surrey, British Columbia
- Theme: Shine (based on Matthew 5:14–16)
- Keynote Speaker: Dr. Mary Jo Leddy

Information packets will be mailed to all congregations in the western synods in March 2018.

## **NATIONAL PRESBYTERIAN WOMEN'S GATHERING 2017**

A planning team of 20 members from across the country worked on this event since May 2015, an event that took place from May 19–22, 2017, at the Sheraton Parkway Hotel in Richmond Hill, Ontario. It was, again, like previous gatherings, a huge success. Over 500 women and a few men came together for a full weekend filled with worship, learning and fellowship. It was a time of bonding, being strengthened as women and as Presbyterians. It was an invaluable time of rejuvenation and feeling good about being global Christian women.

There were 506 people registered and participated with the following breakdown:

- 427 regular registrations
- 35 one-day registrations
- 20 planning team members
- 3 chaplains
- 4 photographers
- The Rev. Theresa Cho (Spirituality Centre)
- The Rev. Hugh Donnelly (Praise leader)
- 1 ecumenical guest (United Church Women President)
- 14 international guests

Plus, there were others in attendance providing leadership, e.g. forum leaders, keynote speakers, preachers, vendors, equipment company, etc.

- Registration fee: \$475.00; family discounts \$50/person; student discount \$50
- Early registration fee: \$375.00
- Theme: Rooted In Love (Ephesians 3:14–21)

We received a generous grant of \$30,000 from the Ewart Endowment for Theological Education. We also received a \$5,000 grant from the Healing and Reconciliation Fund. We are grateful to these committees for their financial support as well as their support in spirit. With these funds, we were able to provide a high quality program as well as to sponsor three Indigenous women leaders to attend.

### **Being in Community (Mission Fair)**

This was a new take on an old idea. Congregations and presbyteries across the country were invited to present their mission involvement, local or international. They were given space in the ballroom to showcase their mission work. It was open to any kind of mission involvement with one rule that the presentation had to be interactive. Many groups took up on this and filled the room with different ways of sharing about their mission involvement, including the mission arms of the national church, like PWS&D, International Ministries and Canadian Ministries. This turned out to be fun and educational.

### **International/Ecumenical Guests**

We were pleased that many of our partner churches sent women delegates to attend our event. The guests were from India (1), Hungary (1), Malawi (1), Ghana (2), Nigeria (1), Kenya (2), Taiwan (2), Korean Christian Church of Japan (2) and the United Church of Canada (1).

### **Keynote Speakers**

Our keynote speakers were Dr. Mary Jo Leddy, Dr. Jean Chamberlain-Froese and Dr. Cindy Blackstock. Due to illness, Dr. Leddy was not able to attend. Some of our guests from Africa filled in and spoke about the Tumekutana African Women's Conference coming up in September 2018. Dr. Blackstock spoke eloquently about the plight of Indigenous children. Dr. Chamberlain-Froese spoke passionately about the women in Uganda and the medical needs for women in childbirth. All the speakers were moving and effective; many of the participants were moved to share what they learnt with the women in their local congregations.

### **Aboriginal Night**

On Saturday night, we held an Aboriginal night with a cultural presentation by Tribal Vision Performers and a keynote speech by Dr. Cindy Blackstock on the plight of Indigenous children. The performers were lively and entertaining. Their presentation was done in an educational manner, teaching the audience about the background to the various dances and songs. Cindy's speech was also educational, given in a humorous way about a dark topic.

### **Spirituality Centre**

A special guest, the Rev. Theresa Cho, minister of the Presbyterian Church (USA), set up and led the Spirituality Centre with assistance from some members of the planning team.

### **Forums**

There were four forums: 1) the Rev. Dr. Emily Bisset led a study on the theme passage; 2) the Rev. Theresa Cho talked about spiritual disciplines; 3) the Rev. Dr. Patricia Dutcher-Walls gave a talk on inclusiveness: sexual orientation, race, ethnicity, age, etc.; 4) and the Rev. Sarah Kim led a video showing "Half the Sky".

### **Workshops**

The following workshops were held:

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 Rebecca Sherbino
6. "Half the Sky" video presentation – the Rev. Sarah Kim

7. Pray All Ways: Expanding your Prayer Toolbox – Ms. Laura Alary
8. Reconciliation in the Watershed – KAIROS
9. Suffering, Prayer and God – the Rev. Dr. Pam McCarroll
10. With Hands and Hearts: Creating Outreach in 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 was worship and praise each day. The praise leader was the Rev. Hugh Donnelly, minister of Guildwood Church. Four women clergy preached each day. They were the Rev. Dr. Patricia Dutcher-Walls, the Rev. Dr. Mona Scrivens, the Rev. Linda Ashfield and the Rev. Dr. Karen Horst.

The second Presbyterian Woman of Faith Award (WOFA) was 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). The recipients were: Audrey Miller (Faithful Service), Joy Randall (Lifetime Achievement) and the Rev. Dr. Margaret Mullin (Specific Achievement).

### **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 it recently became involved with 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 Johannesburg, South Africa, in September 2018. Some WMS members will be attending this conference.

The WMS has had a long partnership with the Women's Inter-church Council of Canada (WICC). As well as making financial contributions, the WMS sends a representative to sit on their committee. WICC is a member organization on the World Council of Churches. It is the organization that produces the World Day of Prayer resource as well as participating in the Fellowship of the Least Coin.

The WMS is also a voting member on the National Council of Women of Canada. Although this is a non-church organization based in Ottawa, we give voice to Presbyterian women through our membership and vote.

### **PARTNERSHIP WITH THE AGENCIES OF THE CHURCH**

At the Council meeting in May 2017, new projects were decided for the "Together We Can!" projects: Haiti (Gender-based Violence) and the Kenora Fellowship Centre. These projects will run from May 2017 to May 2020. The previous two projects, Guatemala and ARISE Ministry, concluded successfully after a two-year run. A total of \$15,722.12 was raised for Guatemala and \$22,723.39 for ARISE Ministry. Funds continue to stream in for these projects that have officially ended.

A contribution of \$70,000 was given to the general fund of The Presbyterian Church in Canada in 2017 for the mission work of the church.

In addition to the above, the WMS continued to give grants from its various endowment funds for individuals as well as for projects. Two grants to note: \$10,000 was given to Winnipeg Inner City Mission, Place of Hope Church, for their infant and toddlers program; and \$4,000 was given to Knox College for their annual Cuba Mission Trip.

For the full financial report, please check the WMS biennial 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.

Janet Brewer  
President

Sarah Kim  
Executive Director

## OVERTURES – 2018

### **NO. 1 – PRESBYTERY OF KAMLOOPS**

#### **Re: General Assembly Arrangements**

(Referred to Assembly Council and the General Assembly Office, p. 216-17, 36)

WHEREAS, the meetings of General Assembly, as they have taken place in recent years, have involved a demanding schedule with three full days of intensive business (Sunday evening to Wednesday afternoon); and

WHEREAS, the sederunts have been long (two and a half to three hours) and have had no breaks, particularly for the moderator and the clerks; and

WHEREAS, the accommodations on university campuses have often not been ideal and have involved long walks between dormitories, cafeterias and the Assembly hall; and

WHEREAS, many commissioners deal with mobility restriction; and

WHEREAS, many commissioners travel from long distances (two days journey from some parts of our presbytery) and are faced with fatigue from the time change; and

WHEREAS, this state of affairs does not enable commissioners to have fresh and rested minds with which to conduct the business of General Assembly;

THEREFORE, the Presbytery of Kamloops humbly overtures the Venerable, the 144th General Assembly to ask the Assembly Council and the office of the General Assembly to take these concerns into consideration when planning future General Assemblies and consider: a) allowing the clerks to relieve one another for one break each during every sederunt, b) allowing the moderator to be relieved by the former moderator for one break during every sederunt, c) allowing commissioners more time for rest during Assembly and d) investigate the possibility of hosting General Assembly in a hotel where sleeping accommodation, meals and the meeting hall can all be in one location; or do otherwise as the General Assembly, in its wisdom, deems best.

### **NO. 2 – PRESBYTERY OF WINNIPEG**

#### **Re: Resources to assist in responding to opioids crisis**

(Referred to the Life and Mission Agency Committee (Justice Ministries), p. 351–60, 13)

WHEREAS, fentanyl and other opioids are having an enormous impact on the socio-economic levels of Canadian society; and

WHEREAS, most Canadians (including Presbyterians) know a loved one impacted by the opioid crisis or know someone whose loved one has been impacted by the crisis; and

WHEREAS, the church of Jesus Christ is called to care for the grieving, the hurting, those caught in addictions; and

WHEREAS, many congregations do not know how to effectively respond to this crisis;

THEREFORE, the Presbytery of Winnipeg humbly overtures the Venerable, the 144th General Assembly to provide congregations with a resource or resources that will assist them in addressing the pastoral, theological, community support and social policy aspects of the crisis to congregations and individuals so they can respond with compassion and insight to this crisis; or do otherwise as the General Assembly, in its wisdom, deems best.

### **NO. 3 – PRESBYTERY OF WINNIPEG**

#### **Re: Dialogue with the Presbyterian Church in Taiwan on the rights of Indigenous people**

(Referred to the International Affairs Committee to consult with Clerks of Assembly and the Life and Mission Agency Committee (Justice Ministries and International Ministries), p. 294–95, 22)

WHEREAS, The Presbyterian Church in Canada and the Presbyterian Church in Taiwan have a working relationship built over more than 145 years of close connection; and

WHEREAS, the Presbyterian Church in Taiwan has and is doing effective ministry with the Indigenous people of the island, as 40% of the Presbyterians in Taiwan are Indigenous people (approximately 90,000 members); and

WHEREAS, the Presbyterian Church in Taiwan has championed the cause of Indigenous rights and has acted to preserve the mother languages of the Indigenous people; and

WHEREAS, the World Council of Churches' Pilgrimage of Justice and Peace provides an opportunity to emphasize the place of Indigenous peoples around the world; and

WHEREAS, the United Nations Declaration on the Rights of Indigenous People is widely recognized as being an important document in delineating the rights of Indigenous people to be protected; and

WHEREAS, Taiwan is not a member of the United Nations;

THEREFORE, the Presbytery of Winnipeg humbly overtures the Venerable, the 144th General Assembly to instruct various committees and agencies within the church to enter into a dialogue with the Presbyterian Church in Taiwan regarding the United Nations Declaration on the Rights of Indigenous People; the dialogue to cover among other things:

1. how the two churches are seeking to live into the declaration,
2. reflecting together on how the governments of these two countries are living into the declaration,
3. ascertaining from the Presbyterian Church in Taiwan what help, if any, might be provided by The Presbyterian Church in Canada towards supporting the Presbyterian Church in Taiwan and the Government of Taiwan in living into the United Nations declaration; especially exploring whether Taiwan's non-status in the United Nations is having a detrimental effect on the recognition of Indigenous rights, or do otherwise as the General Assembly, in its wisdom, deems best.

#### **NO. 4 – SESSION OF ELMWOOD AVENUE, LONDON**

##### **Re: Ruling elders and police checks**

(Referred to the Life and Mission Agency Committee, p. 299, 13)

WHEREAS, the wording of article 3.10 of the Leading with Care Policy with respect to the need for ruling elders to obtain a police records check is ambiguous wherein it states that police records checks are mandatory for all high-risk ministries in The Presbyterian Church in Canada and yet later suggests that they are not mandatory when it uses the words “if an elder routinely visits people one-on-one, she/he should also have a police records check”; and

WHEREAS, article 3.10 of the Leading with Care Policy also explicitly requires clergy to renew their police records checks every five years (all active clergy must have a police records check at the time of a new call or change of position and/or every five years), but is silent with respect to the requirement for ruling elders to renew their police records checks every 5 years (except for an ambiguous mention of this five year period in a list under the heading “How often must a check be done?” without making it clear whether or not it applies to ruling elders); and

WHEREAS, article 3.10 of the Leading with Care Policy implies that it is the providing of one-on-one counselling that triggers the need for a police records check, and providing counselling is not one of the responsibilities or qualifications of ruling elders; and

WHEREAS, these ambiguities in the Leading with Care Policy have led to confusion and uncertainty as to the need for an initial police records check and the need for its renewal, and this has led to inconsistent interpretation and application of the policy by sessions; and

WHEREAS, major school boards such as the Thames Valley District School Board, the Toronto District School Board, the Peel District School Board do not insist on its educators obtaining a new police records check every five years after an initial police records check is submitted at the time of hiring, but require only that an annual offence declaration be completed regarding an absence of criminal convictions during the year since the previous declaration; and

WHEREAS, a declaration of status is provided in the appendix to the Leading with Care Policy which is very similar to the offence declaration completed annually by employees of Ontario school boards; and

WHEREAS, it is costly and inconvenient to ruling elders to renew police records check every 5 years and this may be a deterrent to prospective leaders in the congregation taking on these roles or to existing elders continuing to be an active ruling elder; and

WHEREAS, ruling elders should be trusted to continue to maintain high standards of moral and Christian behaviour once they accept a call;

THEREFORE, the Session of Elmwood Avenue Church, London, Ontario, humbly overtures the Venerable, the 144th General Assembly to amend article 3.10 of the Leading with Care Policy to make it clear that once an initial police records check is completed and filed by a ruling elder, the completion and filing of a declaration of status every 5 years is sufficient to extend the validity of the police records check for that ruling elder, and that the list of triggering events requiring the obtaining of a new police records check be explicitly and exclusively applied to clergy, or to do otherwise as the General Assembly, in its wisdom, deems best.

Transmitted with approval by the Presbytery of London.

**NO. 5 – PRESBYTERY OF EDMONTON-LAKELAND****Re: Freedom of conscience and action re matters concerning human sexuality**

(Referred to the Committee on Church Doctrine and the Life and Mission Agency Committee, p. 249, 455, 23, referred to Special Committee of Former Moderators (p. 26)

WHEREAS, the General Assembly sent down various documents for study and report regarding human sexuality; and

WHEREAS, there are two documents in particular, “The Historic Argument Concerning Human Sexuality” and “What the Bible teaches on Covenant Monogamous Same-Sex Relationships”, that differ on their understanding of marriage and its implications for same-sex relationships; and

WHEREAS, The Presbyterian Church in Canada has significant number of people who wish for a change in the understanding of marriage to be more inclusive of same-sex marriages and to provide ordination to qualified people who are in same-sex relationships, as witnessed by a number of overtures, and much feedback to the committees of the General Assembly; and

WHEREAS, The Presbyterian Church in Canada has significant number of people who wish to maintain the understanding of marriage as between one man and one woman, as witnessed by a number of overtures and responses to the committees of the General Assembly; and

WHEREAS, the afore-mentioned documents are written by Christians, by Presbyterians, by people on the Committee on Church Doctrine, and both documents base their arguments in scripture; and

WHEREAS, the teachings of Jesus on love for one another, on unity of the body of Christ and on non-judgement shed light on the human sexuality issue; and

WHEREAS, the teaching in scripture about the diversity in the body of Christ sheds light on the human sexuality issue; and

WHEREAS, a significant number of people in The Presbyterian Church in Canada are concerned about the unity of The Presbyterian Church in Canada on a matter that seems to be somewhat divisive, and about which a lot of people have deep feelings and deep convictions; and

WHEREAS, one of the questions in the survey was about seeking a compromise;

THEREFORE, the Presbytery of Edmonton-Lakeland humbly overtures the Venerable, the 144th General Assembly to acknowledge:

1. that the two documents, “The Historic Argument Concerning Human Sexuality” and “What the Bible teaches on Covenant Monogamous Same-Sex Relationships”, represent the range of understanding within The Presbyterian Church in Canada on human sexuality;
  2. to not pick one document or theological position over the other as the true and only understanding of The Presbyterian Church in Canada, but to live in tension and in diversity for the sake of unity in the church;
  3. to work towards some kind of freedom of conscience and action for ruling elders, teaching elders, congregations and presbyteries to opt in or opt out of the solemnization of same-sex marriages; and the ordination of people in same-sex relationships;
- or to do otherwise as the General Assembly, in its wisdom, deems best.

**NO. 6 – PRESBYTERY OF WINNIPEG****Re: Adopting protocol of 2014 re Forced Labour Convention 1930**

(Referred to the Life and Mission Agency Committee (Justice Ministries), p. 368–69, 14)

WHEREAS, the enslavement of human beings is wrong, an injustice crying to be corrected; and

WHEREAS, there are more people in slavery today than at any other time in history. More than 45 million people around the world were victims of modern slavery in 2016, including about 28 million in forced labour and 17 million in forced marriages. An estimated 6,500 slaves live in Canada. Most of the people in slavery work in industries such as agriculture, fishing construction, manufacturing, mining, utilities and domestic work. Around one in five are victims of sexual exploitation; and

WHEREAS, The Presbyterian Church in Canada has a long history of opposing slavery, with persons like the Rev. James Robertson, the Hon. George Brown, the Rev. Dr. Michael Willis (Principal of Knox College) and the Rev. William King being key figures; and the Presbyterians of Upper Canada supporting the development of the Buxton Settlement in Elgin County; and

WHEREAS, most countries of the world have signed the landmark Forced Labour Convention of 1930. But since then, new forms of forced labour have emerged which are even more

complex and difficult to tackle. The Protocol on Forced Labour complements the convention by adding new elements, such as addressing root causes so that slavery can be eliminated once and for all. It also requires employers to exercise “due diligence” to avoid forced labour in their business practices or supply chains; and

WHEREAS, the Government of Canada has not signed P029 – Protocol of 2014 to the Forced Labour Convention, 1930 (a treaty created by the International Labour Organization), a legally-binding treaty that requires governments to take new measures to tackle forced labour in all its forms. It works on three main levels: protection, prevention and compensation. The protocol guarantees victims access to justice and compensation – even if they are not legal residents of the country they are working in. Governments would also have to crack down on abuses and fraudulent practices by job recruiters and employment agencies; and

WHEREAS, 22 countries including the United Kingdom, France, Sweden, Norway, Switzerland, Jamaica and Namibia have signed at the time of writing this; and

WHEREAS, the goal is to have 50 nations sign by the end of 2018 so the treaty can come into effect;

THEREFORE, the Presbytery of Winnipeg humbly overtures the Venerable, the 144th General Assembly to:

1. request the Moderator of the General Assembly to write to the Government of Canada urging the government to adopt P029 – Protocol of 2014 to the Forced Labour Convention, 1930 before the end of 2018,
  2. urge all Presbyterians in Canada, including commissioners to the General Assembly, to write to their members of Parliament asking the Parliament of Canada to adopt P029 – Protocol of 2014 to the Forced Labour Convention, 1930, and
  3. request that Justice Ministries, Life and Mission Agency, produce material to assist Presbyterians in doing the above,
- or to do otherwise as the General Assembly, in its wisdom, deems best.

#### **NO. 7 – PRESBYTERY OF BRANDON**

##### **Re: Vacant congregations’ contributions to the pension plan**

(Referred to the Pension and Benefits Board, p. 439-40, 16)

WHEREAS, there are numerous rural and remote congregations within the church that have not had the benefit of an inducted or appointed minister in many years; and

WHEREAS, these congregations are often many hours’ travel away from their interim moderators; and

WHEREAS, interim moderators often undertake the supervision of these ministries via distance communications, to reduce the cost incurred by the rural and remote congregations; and

WHEREAS, the pulpit ministry is often done by retired ministers living in the area, or by lay people relying on their own initiative; and

WHEREAS, the lay people often do the majority of the day to day work of pastoral care and administration; and

WHEREAS, the levying of dues for the pension plan which the people doing the ministry will not benefit from is an added expense for the congregation; and

WHEREAS, the current policy is that some of the resources of closing congregations go to the pension plan; and

WHEREAS, the situation in these congregations is not apt to change;

THEREFORE, the Presbytery of Brandon humbly overtures the Venerable, the 144th General Assembly to return to the policy that congregations which have been vacant for a period of time, and are not likely to be in a position to sustain a minister, not be required to make payments to the pension plan, or to do otherwise as the General Assembly, in its wisdom, deems best.

#### **NO. 8 – SESSION OF ST. ANDREW’S, MONCTON**

##### **Re: Recreational use of marijuana**

(Referred to the Committee on Church Doctrine, p. 249, 23)

WHEREAS, the Federal Government has committed to legalizing the recreational use of marijuana by July 1, 2018, (Bill C-45 Cannabis Act), allowing for the sale and possession of marijuana for recreational use by persons 18 years old and older; and

WHEREAS, the imminent date of legalization would make a prophetic statement by the 2018 General Assembly most timely and appropriate; and

WHEREAS, the International Bill of Human Rights preamble affirms “the dignity and worth of the human person...” which are undermined by Bill C-45; and

WHEREAS, The Presbyterian Church in Canada last produced theological reflection on non-medical drug use in 1974, and in 1971 (A&P 1971, p. 305, 89) did state its opposition to the legalization of marijuana; and

WHEREAS, The Presbyterian Church in Canada has made statements on the use of alcohol, which includes the statement with respect to its use that Christians are not “free to be immoderate or drunken in the use of alcoholic beverages”, and that alcohol use “is restricted by the necessity of exercising responsibility... [toward our] own life[ves] of his[our] neighbour[s]” (A&P 1976, p. 344–45, 394, 396, 47); and

WHEREAS, the church’s thinking about alcohol has traditionally been driven by a concern for a) the biblical injunction against drunkenness, b) the importance of the love of neighbour and c) how alcohol abuse has been a social ill, creating hardship for the most vulnerable of society (i.e. children, fellow motorists) (A&P 1948, pp. 351–56, 89, 57); and

WHEREAS, a compelling case can be made against the recreational use of marijuana on biblical and logical grounds, namely that unlike alcohol, which may be partaken without intoxication to enhance a meal or benefit health, the recreational use of marijuana has one sole purpose – intoxication; and

WHEREAS, recreational use of marijuana is known to be a) harmful as an inhibitor to proper brain development for those under the age of 25, b) can trigger mental illness in those with latent vulnerability, c) has proven to double road-traffic incidents since it became legal in the State of Colorado, d) serves for many as an induction to dependency on harder drugs, e) is a factor in loss of motivation and decline in performance scholastically, vocationally, etc. and f) is a vehicle for 33 known carcinogens when smoked (Canadian Medical Association, Canadian Pediatric Association, Centre for Addiction and Mental Health Toronto, Colorado Police);

THEREFORE, the Session of St. Andrew’s Church, Moncton, humbly overtures the Venerable, the 144th General Assembly, to prepare a short statement expressing the church’s opposition to the recreational use of marijuana as harmful to individuals, society and inappropriate for Christians particularly regardless of its legalization, together with the affirmation of the medical use of marijuana for certain medical treatments, and to do so by referring this overture to the Committee on Church Doctrine that it might prepare such a statement in time for the 144th General Assembly and to prepare a study guide relating to the issues involved in the recreational use of marijuana and its legalization, which would then be presented to the 145th General Assembly for consideration, or do otherwise as the General Assembly, in its wisdom, deems best.

Transmitted without comment by the Presbytery of New Brunswick.

## **NO. 9 – SESSION OF ST. GILES, ST. CATHARINES, ONTARIO**

### **Re: Granting vote for young adult representatives**

(Referred to Assembly Council in consultation with the Clerks of Assembly, p. 231, 15)

WHEREAS, we acknowledge that wisdom is not solely the prerogative of older adults; and

WHEREAS, we look to the illumination from scripture, specifically, 1 Timothy 4:11–12 for our direction “Let no one despise your youth, but set the believers an example in speech and conduct, in love, in faith, in purity”; and

WHEREAS, we have already established that we wish to have input from our young adult representatives at the General Assembly; and

WHEREAS, we take the time and expense to have young adult representatives present at our General Assembly; and

WHEREAS, we wish our young adults to feel that they have a voice in the decision making processes of our church; and

WHEREAS, we know that the future of The Presbyterian Church in Canada will ultimately rest in the hands of those who will follow us; and

THEREFORE, the Session of St. Giles, St. Catharines, Ontario, humbly overtures the Venerable, the 144th General Assembly to amend the standing orders so as to give the young adult representatives at each and every General Assembly a full vote, or to do otherwise as the General Assembly, in its wisdom, deems best.

Transmitted with approval by the Presbytery of Niagara.

**NO. 10 – SYNOD OF MANITOBA AND NORTHWESTERN ONTARIO**

**Re: Funding for the Native Ministries Fund**

(Referred to Assembly Council in consultation with the Life and Mission Agency Committee (Justice Ministries and Canadian Ministries), p. 231, 15)

WHEREAS, all land transfers in Canada involve the transfer of land covered by treaty with Indigenous people or through the transfer of unceded territory; and

WHEREAS, in the 1994 Confession regarding Indigenous people The Presbyterian Church in Canada stated “With God’s guidance our church will seek opportunities to walk with Aboriginal peoples to find healing and wholeness together as God’s people”, a commitment with no time limit; and

WHEREAS, it will require financial resources to follow up on many of the opportunities to walk with Aboriginal peoples; and

WHEREAS, finding sufficient financial resources to follow on the opportunities the church is presently pursuing with God’s guidance is an on-going challenge; and

WHEREAS, the 2017 General Assembly determined that 10% of the assets of dissolved congregations be placed in the newly established Native Ministries Fund to a maximum of \$400,000;

THEREFORE, the Synod of Manitoba and Northwestern Ontario humbly overtures the Venerable, the 144th General Assembly to remove the cap from the fund, and make clear that in perpetuity 10% of the assets of dissolved congregations be placed in the Native Ministries Fund (with a review to consider increasing the percentage every 10 years), or to do otherwise as the General Assembly, in its wisdom, deems best.

**NO. 11 – PRESBYTERY OF CALGARY-MACLEOD**

**Re: Support for Truth and Reconciliation Commission Call to Action 57**

(Referred to the Life and Mission Agency Committee (Justice Ministries), p. 231, 15)

WHEREAS, the Truth and Reconciliation Commission affirmed that Indigenous peoples desire healing and reconciliation; and

WHEREAS, the final report outlined the framework for reconciliation and placed 94 Calls to Action to all Canadians as individuals and participants in organizations and governments, and

WHEREAS, Call to Action 57 says, “We call upon federal, provincial, territorial and municipal governments to provide education to public servants on the history of Aboriginal peoples, including the history and legacy of residential schools, the United Nations Declaration on the Rights of Indigenous Peoples, Treaties and Aboriginal rights, Indigenous law, and Aboriginal-Crown relations. This will require skills-based training in intercultural competency, conflict resolution, human right, and anti-racism.”; and

WHEREAS, the report also states, “Progress on reconciliation at all levels of both government and civil society organizations needs vigilant attention and measurement to determine improvements,” and, “These new frameworks and commitments will not succeed without more understanding and sensitivity among those who will administer them.”; and

WHEREAS, the Government of Canada has publicly supported the implementation of all the Calls to Action, and reconciliation generally; and

WHEREAS, The Presbyterian Church in Canada has confessed its role in the operation of residential schools; and

WHEREAS, The Presbyterian Church in Canada’s confession makes a commitment, “With God’s guidance our church will seek opportunities to walk with Aboriginal peoples to find healing and wholeness together as God’s people;

THEREFORE, the Presbytery of Calgary-Macleod humbly overtures the Venerable, the 144th General Assembly to write the federal, provincial and territorial governments and the Canadian Federation of Municipalities to voice our support for the implementation to Call to Action 57, to ask for an explanation of the process developed or to be developed by the Government, how and whether the Canadian Federation of Municipalities will be working with municipalities, and to encourage sessions, congregations and individuals to write to their municipally elected officials (mayor, councilor) to ask how they are helping to educate all public servants to fulfill Call to Action 57, or to do otherwise as the General Assembly, in its wisdom, deems best.

**NO. 12 – SESSION OF VALLEYVIEW, CALGARY, ALBERTA****Re: “Where from Here”, a suggested Option D**

(Referred to Assembly Council in consultation with the Committee on Church Doctrine and the Life and Mission Agency Committee, p. 231, 15; referred to Special Committee of Former Moderators, p. 26)

WHEREAS, the “Where from Here” document of the Committee on Church Doctrine presented to the 2017 General Assembly (A&P 2017, p. 536–40) outlines three options toward resolution of the church’s current discussion on human sexuality, but is clear that “these three options do not represent the only possible ways forward for the church” (p. 537); and

WHEREAS, Options A and B force a situation in which some will be “winners” and others “losers” with likely attrition of members and clergy adversely affecting a denomination with already under 90,000 members, and with the real possibility of acrimony and resolution of property issues through secular courts such as The Presbyterian Church in Canada experienced between 1925 and 1939; and

WHEREAS, the Special Committee re Overtures and Petitions from Congregations Considering Leaving the Denomination, in its report to the 2017 General Assembly (A&P 2017, p. 39–42) wondered, as a way of honouring the joint interests of doctrinal conviction and church unity, “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 non-geographic presbyteries or synods?” (p. 42); and

WHEREAS, the freedom of conscience and action offered to ministers and presumable other courts of the church and its agencies, not to feel compelled toward participation in same-sex blessings, marriages or ordinations as outlined under Options B and C of the Committee on Church Doctrine’s “Where from Here” document creates certain vulnerabilities for these ministers and courts (et al.) under provincial law, where there is not a broader denominational entity beyond the individual or congregation holding the historic view; and

WHEREAS, The Presbyterian Church in Canada already has a precedent for the formation of non-geographical presbyteries in its creation of the Presbyteries of Eastern Han-Ca and Western Han-Ca; and

WHEREAS, in its early history (1875–1913) The Presbyterian Church in Canada was able to perceive unity apart from centralized national administration; and a centralized national budget; and

WHEREAS, a sub-denominations model may be found to have additional economies and upsides to commend it, in terms of more efficient (smaller) meetings, and latitude extended to two-employer pensions that the pension fund of The Presbyterian Church in Canada does not currently enjoy;

THEREFORE, the Session of Valleyview Community Church, Calgary, Alberta, humbly overtures the Venerable, the 144th General Assembly to strike a special committee consisting of one member, each, from the Clerks of Assembly, Assembly Council, Committee on Church Doctrine, Committee on History, the Pension and Benefits Board, and the Trustee Board (i.e. the same bodies to whom the overtures and petitions concerning gracious dismissal have been referred), and eight members-at-large representing those who favour a sub-denominations model as a way forward for The Presbyterian Church in Canada, in order to give this model its best representation with concrete detail of how such an arrangement might look, and present this to the 145th General Assembly as an “Option D”; or to do otherwise as the General Assembly, in its wisdom, deems best.

Transmitted without comment by the Presbytery of Calgary-Macleod.

**NO. 13 – PRESBYTERY OF NEWFOUNDLAND****Re: “Where from Here”, a suggested Option D**

(Referred to Assembly Council in consultation with the Committee on Church Doctrine and the Life and Mission Agency Committee, p. 231, 15; referred to Special Committee of Former Moderators, p. 26)

WHEREAS, the “Where from Here” document of the Committee on Church Doctrine presented to the 2017 General Assembly (A&P 2017, p. 536–40) outlines three options toward resolution of the church’s current discussion on human sexuality, but is clear that “these three options do not represent the only possible ways forward for the church” (p. 537); and

WHEREAS, Options A and B force a situation in which some will be “winners” and others “losers” with likely attrition of members and clergy adversely affecting a denomination with already under 90,000 members, and with the real possibility of acrimony and resolution of property issues through secular courts such as The Presbyterian Church in Canada experienced between 1925 and 1939; and

WHEREAS, the Special Committee re Overtures and Petitions from Congregations Considering Leaving the Denomination, in its report to the 2017 General Assembly (A&P 2017, p. 39–42) wondered, as a way of honouring the joint interests of doctrinal conviction and church unity, “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 non-geographic presbyteries or synods?” (p. 42); and

WHEREAS, the freedom of conscience and action offered to ministers and presumable other courts of the church and its agencies, not to feel compelled toward participation in same-sex blessings, marriages or ordinations as outlined under Options B and C of the Committee on Church Doctrine’s “Where from Here” document creates certain vulnerabilities for these ministers and courts (et al.) under provincial law, where there is not a broader denominational entity beyond the individual or congregation holding the historic view; and

WHEREAS, The Presbyterian Church in Canada already has a precedent for the formation of non-geographical presbyteries in its creation of the Presbyteries of Eastern Han-Ca and Western Han-Ca; and

WHEREAS, in its early history (1875–1913) The Presbyterian Church in Canada was able to perceive unity apart from centralized national administration; and a centralized national budget; and

WHEREAS, a sub-denominations model may be found to have additional economies and upsides to commend it, in terms of more efficient (smaller) meetings, and latitude extended to two-employer pensions that the pension fund of The Presbyterian Church in Canada does not currently enjoy;

THEREFORE, the Presbytery of Newfoundland humbly overtures the Venerable, the 144th General Assembly to strike a special committee consisting of one member, each, from the Clerks of Assembly, Assembly Council, Committee on Church Doctrine, Committee on History, Pension and Benefits Board, and the Trustee Board (i.e. the same bodies to whom the overtures and petitions concerning gracious dismissal have been referred), and eight members-at-large representing those who favour a sub-denominations model as a way forward for The Presbyterian Church in Canada, in order to give this model its best representation with concrete detail of how such an arrangement might look, and present this to the 145th General Assembly as an “Option D”; or to do otherwise as the General Assembly, in its wisdom, deems best.

#### **NO. 14 – SESSION OF ST. PAUL’S, HAMILTON, ONTARIO**

##### **Re: Relocating the national office within the Presbytery of Hamilton**

(Referred to Assembly Council, p. 231, 15)

WHEREAS, the cost of housing in Toronto remains (with Vancouver) the highest in Canada and an impediment to recruiting staff for the church office from outside the Greater Toronto Area (GTA); and

WHEREAS, the current building is both larger than present needs require and is sited on very valuable property at 50 Wynford Drive; and

WHEREAS, property values, though rising, remain much lower in Hamilton; and

WHEREAS, Metrolinx and other inter-city transportation projects have expanded the growth of the urban centres westward; and

WHEREAS, demographics indicate that the highest concentration of Presbyterians and Presbyterian churches is to be found in Southwestern Ontario;

THEREFORE, the Session of St. Paul’s, Hamilton, Ontario, humbly overtures the Venerable, the 144th General Assembly, to appoint a committee, in consultation with the Presbytery of Hamilton, to consider the relocation of church offices to one of the many sites, or existing premises, within the bounds of said presbytery, or to do otherwise as the General Assembly, in its wisdom, deems best.

Transmitted without comment by the Presbytery of Hamilton.

**NO. 15 – PRESBYTERY OF BRAMPTON**

**Re: Workplace harassment**

(Referred to the Life and Mission Agency Committee, p. 231, 15)

WHEREAS, a 2017 survey conducted by the Government of Canada on the prevalence of workplace harassment has shown that of the over 1,300 people surveyed that 60% have experienced workplace harassment in their life and 42% within the last two years (Harassment and Sexual Violence in the Workplace – Public Consultation, p. 10); and

WHEREAS, we know that the church is not immune to bullying and harassment; and

WHEREAS, church buildings need to be safe places of work for ministers, church staff and volunteers;

THEREFORE, the Presbytery of Brampton humbly overtures the Venerable, the 144th General Assembly to engage congregations, sessions, presbyteries and other ministries of The Presbyterian Church in Canada in a conversation about workplace harassment within the church for the purpose of creating awareness and developing best practices for preventing and responding to such incidents, or to do otherwise as the General Assembly, in its wisdom, deems best.

**NO. 16 – SESSION OF BRANT HILLS, BURLINGTON, ONTARIO**

**Re: Congregational dollar base calculation**

(Referred to Assembly Council in consultation with the Life and Mission Agency Committee (Stewardship and Planned Giving), p. 231, 15)

WHEREAS, in the annual statistical reports collected by the national office, congregations are asked to provide a summary of funds “remitted for Presbyterians Sharing and expended on external mission activities” in order to calculate the congregational dollar base; and

WHEREAS, in preparing their 2017 statistical reports, congregations were instructed to only include in this summary funds remitted to The Presbyterian Church in Canada, expended on refugee sponsorship, and/or remitted to other registered charitable mission organizations; and

WHEREAS, this change in the dollar base calculation omits all external mission activities that do not fit into these narrow restrictions, including local mission initiatives and benevolent outreach; and

WHEREAS, in prioritizing established charities over local initiatives, this change in policy will disincentivize and discourage congregations from reaching out into their communities and engaging with their local context and stifle creativity in mission and outreach in favour of simply sending funds to programs deemed acceptable by the national church; and

WHEREAS, while congregations may need to provide information to the national office as to the amounts remitted to registered charities in order to comply with Canada Revenue Agency (CRA) law, this information should not be the sole determinant in calculating the dollar base; and

WHEREAS, the mission of the church of Jesus Christ should not and cannot be dictated and narrowly defined by the CRA or any other national body, and registered charitable status or lack thereof should not be a deciding factor in determining what is and is not mission activity; and

WHEREAS, in order for congregations of The Presbyterian Church in Canada to experience renewal and revitalization, mission and evangelism within their local contexts are fundamental and essential and should be encouraged, not punished by the national office; and

WHEREAS, this change in policy creates a perception of self-interest on behalf of the national church by elevating national mission activity over and against local outreach, and thereby compromises the relationship between congregations and the national church;

THEREFORE, the Session of Brant Hills Church, Burlington, Ontario, humbly overtures the Venerable, the 144th General Assembly to return to a dollar base calculation that includes all congregational mission activity, or to do otherwise as the General Assembly, in its wisdom, deems best.

Transmitted with approval by the Presbytery of Hamilton.

**NO. 17 – PRESBYTERY OF MONTREAL**

**Re: Ministry and mental health**

(Referred to the Life and Mission Agency Committee (Ministry and Church Vocations), p. 231, 15)

WHEREAS, according to the Canadian Mental Health Association, over 8% of the Canadian population is affected by mental health disorders (including schizophrenia, bipolarity, various levels of anxiety and major depression) at some time in their lives; and

WHEREAS, The Presbyterian Church in Canada continues to strive to respond appropriately to those affected by mental health disorders, whether they be ongoing or immediate, through the guidelines of the “Leading With Care” program, by providing program funding to related projects and initiatives through its various agencies, and by encouraging congregations to be welcoming places of restoration and healing for all those who long for wholeness; and

WHEREAS, the Guidelines for Dealing with Mental Health Issues adopted by the 2011 General Assembly continues to be helpful and appreciated, it primarily outlines procedures for immediate responses after the fact when a person faces a mental health crisis; and

WHEREAS, a number of clergy of The Presbyterian Church in Canada are affected by mental health disorders, while nevertheless very ably ministering to their congregations, and in some cases even pastoring more empathetically because of their own struggles; and

WHEREAS, when references are given and sought at times of clergy transitions, congregations and presbyteries face critical questions with important spiritual and legal ramifications when seeking to balance the welfare and security of a minister’s potential future congregation with concerns about discrimination and individual rights to privacy; and

WHEREAS, uncertainty about the church’s position and response tends to encourage extreme discretion and secrecy that can make appropriate self care and accountability difficult for ministers affected by mental health disorders;

THEREFORE, the Presbytery of Montreal humbly overtures the Venerable, the 144th General Assembly to initiate a deeper study and reflection about mental health disorders and ministry within The Presbyterian Church in Canada in order to produce:

1. a clear position statement,
2. guidelines for presbyteries, clerks, congregations, interim moderators and indeed all those involved in the transition process when references are given and sought for ministers and staff who are affected by mental health disorders, and
3. guidelines for those affected by mental health disorders who are beginning the early candidacy process and recommendations for those who accompany and advise them, or to do otherwise as the General Assembly, in its wisdom, deems best.

**NO. 18 – PRESBYTERY OF KAMLOOPS**

**Re: Mandatory interim ministry during vacancy**

(Not received, p. 232, 15)

WHEREAS, it is the accepted procedure and policy of the church that when a vacancy in a congregation occurs, the presbytery appoints an interim moderator to help the vacant congregation search for a new minister; and

WHEREAS, those ministers who are appointed as interim moderators often have already a full schedule of duties and responsibilities in the congregation(s) to which they were called; and

WHEREAS, there is a perception that congregational vacancies need to be filled as soon as possible; and

WHEREAS, this “urgency to fill a vacant pulpit” does often not allow for sufficient time for the congregation to grieve properly, re-examine goals and programs; and

WHEREAS, this rush to fill a vacancy often results in unresolved tensions and conflicts which emerge between a new minister and the congregation to which he or she is called; and

WHEREAS, such tension and conflict can result in ministers becoming unintentional interim ministers causing upheaval in a new minister’s family and possible pay out for unexpected severing of the pastoral tie; and

WHEREAS, a “bad fit” borne of hurry and not sufficient time for congregational discernment often leads to congregation decline with serious financial implications and possible closure;

THEREFORE, the Presbytery of Kamloops humbly overtures the Venerable, the 144th General Assembly to investigate the possibilities of implementing a mandatory appointment of a qualified transitional minister as part of the search process for vacant congregations seeking a new minister, or to do otherwise as the General Assembly, in its wisdom, deems best.

**NO. 19 – PRESBYTERY OF WATERLOO-WELLINGTON**

**Re: Statistical report re “missionary and benevolent purposes”**

(Referred to Assembly Council in consultation with the Life and Mission Agency (Stewardship and Planned Giving), p. 232, 15)

WHEREAS, The Presbyterian Church in Canada has a long and proud history of mission work, nationally, within synods, presbyteries and congregations; and

WHEREAS, mission support has always come from the faithful stewardship of the people in congregations, regardless of whether the funds raised went to the national, synod, presbytery, or to local mission; and

WHEREAS, recent and dramatic changes in the instructions and limitations of what is allowable as authentic “mission” for the purposes of the statistical report, are without precedent; and

WHEREAS, these changes result in continuing to support mission projects, as authentic “mission” if the mission is overseen by the courts of the church at the at the national and synod level; and

WHEREAS, the recent changes in the instructions for line 26b of the statistical report unilaterally and without consultation, change the historic and respected tradition of esteem for local mission, as started and authorized by the session of a congregation, and in some cases as supported and approved by the local presbytery, by disallowing these specific mission projects from eligibility for inclusion on the statistical report; and

WHEREAS, this change in the definition of allowable “Missionary and Benevolent Purposes” is not in accord with the historic Presbyterian tradition of encouraging local mission of the congregation under the authority of the church session, as reviewed and supported by the local presbytery, to determine, as led by Christ, their prayerful discernment of local mission; and

WHEREAS, the definition of “Missionary and Benevolent Purposes” has major financial implications for congregations that actively take part in, and give sacrificially for local mission, while at the same time supporting national and international mission through The Presbyterian Church in Canada; and

WHEREAS, these changes will have no impact upon congregations that have limited, or no mission giving beyond Presbyterians Sharing and supporting other charities; and

WHEREAS, for many years the instructions for determining the 10% voluntary allocation for Presbyterians Sharing, and the 5% compulsory assessment for the pension fund, allowed deduction of other “Missionary and Benevolent Purposes” from the determination of the congregation’s “dollar base” by deducting; “...including amounts expended on mission locally and the amounts remitted to all other Christian organizations”; and

WHEREAS, the instruction for the statistical report in 2017 states, “Amounts remitted for The Presbyterian Church in Canada mission projects; official refugee sponsorships; and other external registered charitable organizations”; and

WHEREAS, this change removes from session, congregation and presbytery the ability to decide what is authentic “local mission”; and

WHEREAS, this change respects charitable receipts from all registered charities in Canada, except when that charity is a congregation of The Presbyterian Church in Canada, by stating that The Presbyterian Church in Canada will only recognize “other external registered charitable missionary/mission organizations serving local, national or international mission needs”; and

WHEREAS, when a presbytery partners with a congregation in a local mission and supports this congregation with a substantial grant of funds, these funds are subject to double levies for the same money, 5% levy on funds going from the congregation to support the mission of the presbytery, and 5% of the funds that the presbytery returns to the congregation in this partnership for mission, the result is to disempower both congregations and presbyteries from the self determination of what is or is not mission; and

WHEREAS, when a congregation asks for donations for a specific local mission, there is a reasonable expectation that 100% of the donation received will go to the named project; and

WHEREAS, the statistical report is a document based on the template of 1925, modified in the 1950s and appears to be not be an adequate tool for the 21st century; and

WHEREAS, this change in policy of the Assembly Council results in an assessment of 5% on donations given specifically and only for a specific local mission, such as a benevolent fund, or the purchase by church youth of toys for a local charity using funds raise for this specific purpose, or supporting local families and individuals in great need; and

- WHEREAS, this new directive appears to be an arbitrary tariff upon those in need and receiving aid from a local congregation directly instead of through a third-party agency; and
- WHEREAS, the Canada Revenue Agency (CRA) guidelines show that a registered charity has a relationship of trust to spend all the funds raised for a specific purpose for that purpose; and
- WHEREAS, one of the reasons for this change in policy is apparently to deal with some congregations who, in error, believe that everything that they do, including worship, payment for staff and all building costs is “mission” instead of what is historically and by consensus agreed to be “normal operating costs” of a congregation and thus eligible for consideration for the Presbyterians Sharing allocation and the pension assessment; and
- WHEREAS, surely, we as Presbyterians have the intelligence, determination and responsibility to find solutions to congregational overreach in the definitions of what mission is, or is not, in this context without need to resort to what feels to be a harsh policy of elimination all local mission projects that are not received by a third-party charity; and
- WHEREAS, *the Globe and Mail*, the national newspaper of Canada, was started by George Brown, who was recruited by Presbyterians to come to Canada from New York in 1843 to establish a newspaper, *the Globe*, that reflected the Presbyterian sense of justice, liberty and good governance; and
- WHEREAS, George Brown, a prominent Presbyterian Father of Confederation fiercely and with courage, determination and hope sought to reform his country and denomination with the spirit of initiative, hard work and spiritual insight at the local level; and
- WHEREAS, George Brown chose as a defining statement, a quote from Junius, that is still displayed in every edition of *the Globe and Mail*, “The subject who is truly loyal to the Chief Magistrate will neither advise nor submit to arbitrary measures”; and
- WHEREAS, this change in the definition of “Missionary and Benevolent Purposes” was started by the Finance Committee of the Assembly Council and was adopted by the Assembly Council without representation or consultation with the congregations affected by this change; and
- WHEREAS, this measure feels to the affected congregations as an abrogation of the authority, initiative and dignity of local congregations and presbyteries; and
- WHEREAS, this change of policy results in a congregational dilemma, do we follow the directive of our donors, who give specifically and only to a local mission project, or do we obey the new directive of the Assembly Council, that feels disrespectful of congregations doing local mission, and of presbyteries who approve of and participate in said mission; and
- WHEREAS, the most valuable relationship we have with one another as Christians and as Presbyterians is a relationship of trust; and
- WHEREAS, there is a genuine underfunding crisis in the pension fund of the Presbyterian Church in Canada, and it is the responsibility of all Presbyterians to fund fair pensions to the servants of the church; and
- WHEREAS, it feels like an arbitrary change to increase funding for the pension plan by removing funds from congregations that have adopted missions of compassion and relief for their communities by doing actual and real mission work, sometimes with the approval and financial support of their presbytery, while allowing other congregations who support charitable agencies, and thus receive a charitable income tax receipt, to escape an increased compulsory assessment for the pension plan; and
- WHEREAS, it is preferable to seek wisdom and leadership that will involve widely all Presbyterians and congregations in addressing the serious issue of underfunding of our national pension plan; and
- WHEREAS, this overture would normally be referred to the Assembly Council whose actions started the change in policy that is the reason for this overture, and thus the Assembly Council would be placed in a perceived conflict of interest in deciding the actions requested by this overture; and
- WHEREAS, it would seem more appropriate for the Life and Mission Agency and the Committee on Church Doctrine to offer wisdom and advice to aiding the understanding of what “Missionary and Benevolent Purposes” is, or is not; and
- WHEREAS, a resolution of this matter is urgent to congregations placed in the dilemma of whether to obey the guidance of the Canada Revenue Agency, and their own members and adherents in designation funds specifically and only to specific local mission projects, some projects of which are approved by and supported financially by their presbytery, or to obey

the instructions for filling out the statistical report as determined by the Assembly Council and thus face a financial penalty; and

WHEREAS, a quick return to the historic practice of offering respect and affirmation to congregations involved in appropriate local “Missionary and Benevolent Purposes” is desirous and might be best determined by a commissioners special committee to answer this at the 144th General Assembly; and

WHEREAS, some sessions and congregations are unable to fill out the statistical report with integrity by following these new instructions;

THEREFORE, the Presbytery of Waterloo-Wellington humbly overtures the Venerable, the 144th General Assembly to affirm the historic and long standing practice of relevant and life giving mission in the local context provided by congregations of The Presbyterian Church in Canada, recognizing such local “Missionary and Benevolent Purposes” as eligible for consideration as a deduction on line 26b of the statistical report as has been the practice, affirm that local congregations and presbyteries are as capable of performing mission as is the national church, and consider having this matter determined by a commissioner’s special committee to consult with the Life and Mission Agency and Committee on Church Doctrine members, or to do otherwise, as the General Assembly, in its wisdom, deems best.

## **NO. 20 – SESSION OF ST. DAVID AND ST. MARTIN, ONTARIO**

### **Re: Endorsing the Joint Statement on Physical Punishment of Children and Youth**

(Referred to the Life and Mission Agency Committee, p. 232, 15)

WHEREAS, the rights of children, protecting them from harm, are presented in the gospels as being equal to the rights of adults (Matthew 15:26, 18:2–6, 19:14, Mark 9:37, 10:14–16, Luke 18:16); and

WHEREAS, The Presbyterian Church in Canada has recognized its own historical insensitivity to the rights of Aboriginal children leading to adult Aboriginal peoples losing a secure sense of self (Confession of The Presbyterian Church in Canada, 1994, p. 5); and

WHEREAS, there is strong well-researched evidence that physical punishment places all children at risk for physical injury, poor mental health, impaired relationships with parents, weaker internalization of moral values, antisocial behaviour, poorer adult adjustment and tolerance for violence in adulthood (Joint Statement on Physical Punishment of Children and Youth, 2004); and

WHEREAS, there is no clear evidence of any benefit from the use of physical punishment on children (Joint Statement on Physical Punishment of Children and Youth, 2004); and

WHEREAS, parents are less likely to use physical punishment if there is no state support for physical punishment as a form of child discipline (Joint Statement on Physical Punishment of Children and Youth, 2004); and

WHEREAS, children raised with violent discipline are more likely to physically punish their own children in the absence of adequate education to its dangers and alternatives (Joint Statement on Physical Punishment of Children and Youth, 2004); and

WHEREAS, under section 43 of the Criminal Code of Canada, children are denied the same legal protection from assault afforded to adults in Canada; and

WHEREAS, there are well-researched and tested ways to discipline children to be as God created them to become without using any kind of physical punishment; and

WHEREAS, there are well-developed mechanisms to educate the public and parents of the dangers of physical punishment and the benefits of alternative positive forms of discipline in raising children; and

WHEREAS, the authoritarian Joint Statement on Physical Punishment of Children and Youth, receiving broad support, is referenced by some worldwide non-government organizations and is formally endorsed by many (nearly 600, as of June 2017) well-respected Canadian social, educational, medical, faith groups and professional associations ([cheo.on.ca/en/physicalpunishment](http://cheo.on.ca/en/physicalpunishment)); and

WHEREAS, the Joint Statement on Physical Punishment of Children and Youth, 2004, calls for social justice action comprising: 1) the delivery of public education, 2) the development of universal parenting education, and 3) the provision of the same protection of children from assault as enjoyed by all Canadian adults;

THEREFORE, the Session of St. David and St. Martin Church, Ottawa, humbly overtures the Venerable, the 144th General Assembly to endorse the Joint Statement on Physical Punishment of Children and Youth (2004, Coalition of the Children’s Hospital of Eastern

Ontario, Child Welfare League of Canada, Family Service Canada, Canadian Child Care Federation, Canadian Institute of Child Health, Canadian Public Health Association and the Canadian Association for Young Children), or to do otherwise as the General Assembly, in its wisdom, deems best.

Transmitted with approval by the Presbytery of Ottawa.

**NAME PLACED ON CONSTITUENT ROLL**

**NO. 21 – PRESBYTERY OF EDMONTON-LAKELAND**

**Re: The Rev. Robert J. Calder**

(Not granted, p. 232, 15)

WHEREAS, the Rev. Robert J. Calder gives faithful service to the Presbytery of Edmonton-Lakeland as a part-time minister to Sherwood Park Church, and he is the convener of the Presbytery's Nurture Committee; and

WHEREAS, the presbytery has an imbalance of more elders than ministers in the presbytery; THEREFORE, the Presbytery of Edmonton-Lakeland humbly overtures the Venerable, the 144th General Assembly to grant permission to place the Rev. Robert J. Calder on the constituent roll of the presbytery, or to do otherwise, as the General Assembly, in its wisdom, deems best.

**APPEAL – 2018**

**NO. 1 – SESSION OF MIMICO CHURCH, TORONTO**

**Re: Appeal against the decision of the Presbytery of West Toronto**

(Referred to a Special Commission, p. 232, 15)

**CHANGES AFFECTING STUDENTS, PROFESSIONAL CHURCH WORKERS  
AND CONGREGATIONS**

**STUDENTS CERTIFIED AS CANDIDATES FOR THE MINISTRY**

**Synod of the Atlantic Provinces**

**PRESBYTERY OF PICTOU**

Langille, Bonnie, September 19, 2017  
MacIntosh, Katie, September 10, 2017  
Graham, Samuel, November 21, 2017  
Sutherland, David, March 20, 2018

**PRESBYTERY OF HALIFAX & LUNENBURG**

Arseneault, Markus, June 20, 2017  
Canning, Whitney, February 20, 2018

**Synod of Quebec and Eastern Ontario**

**PRESBYTERY OF MONTREAL**

Arnotte, Edythe, September 19, 2017  
Achah, Enjei, September 19, 2017  
Maranzano, Clara, October 17, 2017

**PRESBYTERY OF SEAWAY-GLENGARRY**

Laberge, Guy, May 15, 2018  
Plant, Alexander, May 15, 2018

**PRESBYTERY OF OTTAWA**

Sauvé, Jeremy, March 20, 2018

**Synod of Central, Northeastern Ontario and Bermuda**

**PRESBYTERY OF LINDSAY-PETERBOROUGH**

Ibrahim, Rani, October 17, 2017  
Grace, Bill, November 21, 2017

**PRESBYTERY OF PICKERING**

Atkins, Angelica, May 15, 2018  
Mashingaideze, Sandrah, May 15, 2018  
Ku, Paul, May 15, 2018

**PRESBYTERY OF EAST TORONTO**

Jess, Rebecca, June 13, 2017  
Kim, Alvin, June 13, 2017  
Barbouri, Boghos, December 5, 2017

**PRESBYTERY OF WEST TORONTO**

Park, Esther, May 9, 2017  
Nyawuto, James Jr., June 13, 2017  
Yoo, Edward, March 13, 2018

**Synod of Southwestern Ontario**

**PRESBYTERY OF HAMILTON**

Doyle, Janice, January 10, 2017  
Mostert, Nancy, January 10, 2017  
Farkas, Istavan, June 13, 2017

**Synod of Saskatchewan**

**PRESBYTERY OF ASSINIBOIA**

Park, Jinsil, June 17, 2017  
Yung, Samuel, June 17, 2017

**Synod of Alberta and the Northwest**

**PRESBYTERY OF CALGARY-MACLEOD**

DeSandoli, Roberto, February 6, 2018

**Synod of British Columbia**

**PRESBYTERY OF WESTMINSTER**

Choi, Young Tae, June 19, 2018  
Hartley, Nathaniel, June 19, 2018  
Martinez, Daniel, June 19, 2018

**CANDIDATES CERTIFIED FOR ORDINATION**

**Synod of the Atlantic Provinces**

**PRESBYTERY OF PICTOU**

MacIntosh, Katie, March 7, 2018  
Langille, Bonnie, May 15, 2018

**Synod of Quebec and Eastern Ontario**

**PRESBYTERY OF SEAWAY-GLENGARRY**

Boghos, Reine, June 20, 2017

**PRESBYTERY OF OTTAWA**

Kandalaf, Huda, April 17, 2018

**Synod of Central, Northeastern Ontario and Bermuda**

**PRESBYTERY OF PICKERING**

Paterson, Meghan R., May 16, 2017

**PRESBYTERY OF EAST TORONTO**

Jess, Rebecca, March 6, 2018  
Barbouri, Boghos, May 1, 2018  
Kim, Alvin, June 12, 2018

**PRESBYTERY OF WEST TORONTO**

Bae, Lydia Sang-Min, May 9, 2017  
Miranda, Julio Cesar, May 9, 2017

**PRESBYTERY OF OAK RIDGES**

Yang, James, November 21, 2017

PRESBYTERY OF EASTERN HAN-CA  
Min, William, March 13, 2018

**Synod of Southwestern Ontario**

PRESBYTERY OF HAMILTON  
Mostert, Nancy, February 25, 2018

**Synod of Alberta and the Northwest**

PRESBYTERY OF CALGARY-MACLEOD  
DeSandoli, Roberto, February 6, 2018

**ORDINATIONS**

**Synod of Quebec and Eastern Ontario**

PRESBYTERY OF MONTREAL  
Shekari, Elkanah, April 29, 2018

**Synod of Central, Northeastern Ontario and Bermuda**

PRESBYTERY OF PICKERING  
Patterson, Meghan R., October 1, 2017

PRESBYTERY OF EAST TORONTO  
Brachmayer, Seaton, January 7, 2018  
Barbouri, Boghos, June 24, 2018

PRESBYTERY OF WEST TORONTO  
Yoon, Mi Hoa Michelle, August 6, 2017  
Bae, Sang-Min Lydia, September 3, 2017

PRESBYTERY OF OAK RIDGES  
Yang, James (Juni Joa), April 22, 2018

PRESBYTERY OF EASTERN HAN-CA  
Oh, Eunsuk, November 26, 2017  
Shin, Seung-Vin, November 26, 2017  
Hong, Jonathan H., December 10, 2017

**Synod of Southwestern Ontario**

PRESBYTERY OF HAMILTON  
Mostert, Nancy, February 25, 2018  
Lingard, Matthew, March 26, 2017  
Doyle, Janice, August 13, 2017

PRESBYTERY OF NIAGARA  
Heidebrecht-Archibald, Patricia D. (Trish), July 9, 2017

PRESBYTERY OF ESSEX-KENT  
Reddish, Timothy, December 3, 2017

PRESBYTERY OF HURON-PERTH  
Ireland, Charmila, July 27, 2017

**Synod of Alberta and the Northwest**

PRESBYTERRY OF EDMONTON-LAKELAND  
Taylor, Janet, July 8, 2017

**Synod of British Columbia**

PRESBYTERY OF WESTMINSTER  
Goble, Sumarme, May 12, 2018  
PRESBYTERY OF WESTERN HAN-CA  
Kim, Jong Hwa, Joshua, May 28, 2018

**DESIGNATION TO ORDER OF DIACONAL MINISTRIES**

None reported.

## **RECEPTIONS FROM OTHER DENOMINATIONS**

### **Synod of The Atlantic Provinces**

#### **PRESBYTERY OF NEW BRUNSWICK**

Martin, John, Convention of Atlantic Baptist Churches, April, 2018

Persaud, Christian, The Anglican Diocese of Fredericton, April, 2018

### **Synod of Quebec & Eastern Ontario**

#### **PRESBYTERY OF MONTREAL**

Kim, Eok, The Korea Evangelical Holiness Church, November 5, 2015

### **Synod of Central, Northeastern Ontario and Bermuda**

#### **PRESBYTERY OF OAK RIDGES**

Lee, Isaac (Euisuk), The Presbyterian Church of Korea (Tong Hap), June 20, 2017

### **Synod of Southwestern Ontario**

#### **PRESBYTERRY OF HAMILTON**

Hogewoning, Pamela from New Covenant Church, May 9, 2017

#### **PRESBYTERY OF GREY-BRUCE MAITLAND**

Grundlingh, Carel, from Dutch Reform Church of South Africa, November, 2017

### **Synod of Alberta & The Northwest**

#### **PRESBYTERY OF EDMONTON-LAKELAND**

Botha, Heinrich, Netherdutch Reformed Church of Africa, June 20, 2017

Paizs, Jozsef, The Reformed Church in Romania, August 1, 2017

#### **PRESBYTERY OF CALGARY-MACLEOD**

Dirole, Sabino, The Presbyterian Church of South Sudan, September 19, 2017

### **Synod of British Columbia**

#### **PRESBYTERY OF KOOTENAY**

Du Plessis, Jan-Hendrick, The Dutch Reformed Church of South Africa, April 26, 2017

## **INDUCTIONS**

### **Synod of the Atlantic Provinces**

#### **PRESBYTERY OF HALIFAX & LUNENBURG**

Campbell, Andrew G., St. James, Truro, September 19, 2017

#### **PRESBYTERY OF NEW BRUNSWICK**

MacFadyen, Cheryl G., Charlotte County Pastoral Charge, (correction re presbytery from 2017 A&P), April 26, 2017

### **Synod of Quebec and Eastern Ontario**

#### **PRESBYTERY OF MONTREAL**

Mosley, Sybil, Livingston, Montreal, June 11, 2017

Scholey, Lara, St. Columba-by-the-Lake, Pointe Clare, October 15, 2017

Kim, Eok, Snowdon, Montreal, October 29, 2017

Shekari, Elkanah, Ile Perrot, Pincourt, April 29, 2018

#### **PRESBYTERY OF OTTAWA**

Patterson, Meghan, St. Stephen's, Ottawa, November 5, 2017

### **Synod of Central, Northeastern Ontario and Bermuda**

#### **PRESBYTERY OF PICKERING**

Paterson, Doug, Wexford, Toronto, August 30, 2017

Slabbert, Deon L., Knox, Oshawa, September 6, 2017

#### **PRESBYTERY OF EAST TORONTO**

Athanasiadis, Harris, Armour Heights, Toronto, September 10, 2017

Sams, Matthew, Willowdale, Toronto, December 3, 2017

Brachmayer, Seaton, Rosedale, Toronto, January 7, 2018

Cho, Daniel, St. Mark's, Toronto, May 6, 2018

Barbouri, Boghos, Queen Street E., Toronto, June 24, 2018

**PRESBYTERY OF WEST TORONTO**

Mitchell, Rebekah, Graceview, Toronto, September 10, 2017

**PRESBYTERY OF BRAMPTON**

Bae, Sang Min, Lydia, Heart Lake, Brampton, September 17, 2017

**PRESBYTERY OF OAK RIDGES**

Vissers, John A., Principal, Knox College, Toronto, September 29, 2017

Yang, James, Celebration, Markham, April 22, 2018

**PRESBYTERY OF BARRIE**

Giurin, John, St. Andrew's, Coldwater, June 3, 2018

**PRESBYTERY OF WATERLOO-WELLINGTON**

Yoon, Mi Hoa Michelle, Knox, Crieff, September 10, 2017

**PRESBYTERY OF EASTERN HAN-CA**

Hong, Jonathan H., Toronto Korean, December 10, 2017

Oh, Eun Suk, Korean Christian, London, November 26, 2017

Shin, Seung-Vin, Korean Christian, London, November 26, 2017

**Synod of Southwestern Ontario**

**PRESBYTERY OF HAMILTON**

Doyle, Janice, Caledonia, August 13, 2017

Hogewoning, Pamela, Knox, Port Dover, January 21, 2018

Mostert, Nancy, St. Paul's, Carl Luke and Knox, Binbrook, February 25, 2018

Lingard, Matthew, Trinity, Hamilton, April 2, 2017

**PRESBYTERY OF NIAGARA**

Heidebrecht-Archibald, Patricia, St. Andrews-Knox, Fort Erie, July 9, 2017

Head, Virginia P., St. Andrew's, Niagara-on-the-Lake, April 8, 2018

**PRESBYTERY OF PARIS**

Hamilton, Carol, Knox, Harrington, November 5, 2017

**PRESBYTERY OF LONDON**

Burns, Michael, Burns, Mosa, November 19, 2017

**PRESBYTERY OF ESSEX-KENT**

Reddish, Timothy, St. Andrew's, Amherstburg, December 3, 2017

**PRESBYTERY OF LAMBTON-WEST-MIDDLESEX**

Roushorne-Lau, Rebecca, St. Giles, Sarnia, September 10, 2017

**PRESBYTERY OF HURON-PERTH**

Ireland, Charmila P., Melville, Brussels and St. Andrew's, Molesworth, August 13, 2017

Wolfe, Mark, St. Andrew's, Stratford, September 24, 2017

**Synod of Saskatchewan**

**PRESBYTERY OF ASSINIBOIA**

Currie, Amanda, First, Regina, July 28, 2017

Lee, Isaac (Euisuk), Trinity, Grenfell, September 8, 2017

**Synod of Alberta and the Northwest**

**PRESBYTERY OF EDMONTON-LAKELAND**

Taylor, Janet, Westmount, Edmonton and Braeside, St. Albert, July 8, 2017

**PRESBYTERY OF CALGARY-MACLEOD**

Coutts, Peter D., Varsity Acres, Calgary, August 1, 2017

Lackie, Jeffery R., St. John's, Medicine Hat, December 3, 2017

Kim, Jin Woo, Centennial, Calgary, January 3, 2018

**Synod of British Columbia**

**PRESBYTERY OF KOOTENAY**

Du Plessis, Jan-Hendrick, Knox, Cranbrook, June 18, 2017

**PRESBYTERY OF KAMLOOPS**

Cawsey, Emery J., St. David's, Kelowna, November 23, 2017

**PRESBYTERY OF WESTMINSTER**

Botha, Heinrich, West Vancouver, Vancouver, March 11, 2018

Goble, Sumarme, St. Andrew's Hall, Vancouver, May 12, 2018

Eastwood, J. Paddy, Haney, Maple Ridge, May 27, 2018

**PRESBYTERY OF VANCOUVER ISLAND**

Bellsmith, Jeremy, St. Andrew's, Nanaimo, June 10, 2018

**PRESBYTERY OF WESTERN HAN-CA**

Kim, Jong Hwa, Joshua, Korean, Calgary, May 28, 2018

**INSTALLATIONS**

None reported.

**APPOINTMENTS AND RECOGNITIONS**

**Synod of the Atlantic Provinces**

**PRESBYTERY OF HALIFAX AND LUNENBURG**

Lee, Suk Ho, St. Andrew's, Lunenburg and St. Andrew's, Rose Bay, stated supply, November 15, 2017 to June 30, 2018

**PRESBYTERY OF NEW BRUNSWICK**

Deogratias, Charles R., Canadian Military Chaplain Exchange Service, February 22, 2017

**PRESBYTERY OF PRINCE EDWARD ISLAND**

Kay, Thomas J., stated supply, Brookfield Pastoral Charge, January 1, 2018

**Synod of Quebec and Eastern Ontario**

**PRESBYTERY OF QUEBEC**

Smith, Susan M., stated supply, St. Andrew's, Sherbrooke, December 1, 2017

**PRESBYTERY OF MONTREAL**

Ruscito, Paolo, lay missionary, St. John's, Laval, November 21, 2017

**PRESBYTERY OF OTTAWA**

Howard, Bruce, Executive Director, Gracefield Christian Camp, October 1, 2017

**Synod of Central, Northeastern Ontario and Bermuda**

**PRESBYTERY OF PICKERING**

Wahby, Ibrahim, Director, Life in Christ Ministry, February 25, 2018

**PRESBYTERY OF WEST TORONTO**

Cieli, Giovanna, stated supply, Bonar-Parkdale, Toronto, September 1, 2017

McAvoy, Carolyn B., interim minister, Mimico, January 1, 2018

**PRESBYTERY OF BRAMPTON**

Campbell, Mary B., Claude, Caledon, March 5, 2017

**PRESBYTERY OF OAK RIDGES**

Vissers, John A., Principal, Knox College, Toronto, July 1, 2017

**PRESBYTERY OF BARRIE**

Henderson, Robert, chaplain, Tollendale Village Chapel, September 11, 2016

**Synod of Southwestern Ontario**

**PRESBYTERY OF HAMILTON**

Kim, Dong-Ha, Interim Director of Academic Programs, Director of Asian-Canadian Centre for Theology and Ministry, Knox College, July 1, 2017

Copland, Sandra, stated supply, St. David's, Hamilton, December 3, 2017

**PRESBYTERY OF NIAGARA**

Shobridge, L. Paul, stated supply, Smithville, July 1, 2017

**PRESBYTERY OF PARIS**

Hastings, Terry V., stated supply, Knox, Harrington, September 1, 2017

Scott, Douglas, stated supply, Alexandra, Brantford, May 1, 2017

**PRESBYTERY OF LONDON**

Godfrey, Thomas, stated supply, Knox, Embro, January 2017

Patterson, James M., interim minister, St. James, North Yarmouth, November 12, 2017

Thompson, David S., interim minister, New St. James, London, November 12, 2017

**PRESBYTERY OF HURON-PERTH**

Bisson, Amanda, Assistant Minister of Development, Knox, Goderich, March 18, 2018

**Synod of Manitoba & Northwestern Ontario**

PRESBYTERY OF WINNIPEG

Magnuson, Ruth, Executive Director, Winnipeg Inner City Missions, March 15, 2018

**Synod of British Columbia**

PRESBYTERY OF KAMLOOPS

Van Zoeren, Fennigena, St. Andrew's, Salmon Arm, April 30, 2018

PRESBYTERY OF WESTERN HAN-CA

Kim, Kyoung Dae, New Church Development, Brandon, February 11, 2018

**PLACED ON CONSTITUENT ROLL  
MINISTERS OF WORD AND SACRAMENTS**

**Synod of The Atlantic Provinces**

PRESBYTERY OF HALIFAX & LUNENBURG

Lee, Suk Ho, November 15, 2017

PRESBYTERY OF NEW BRUNSWICK

Barlow, Kimberley, November 22, 2017

PRESBYTERY OF PRINCE EDWARD ISLAND

Kay, Thomas J., stated supply, Brookfield Pastoral Charge, January 9, 2018

**Synod of Central, Northeastern Ontario and Bermuda**

PRESBYTERY OF EAST TORONTO

Kim, Sarah, November 7, 2017

**Synod of Southwestern Ontario**

PRESBYTERY OF HAMILTON

Kim, Dong-Ha, Interim Director of Academic Programs, Director of Asian Canadian Centre for Theology and Ministry, Knox College, Toronto (as of July 1, 2017), January 9, 2018

PRESBYTERY OF PARIS

Hastings, Terry V., September 1, 2017

**Synod of Alberta & The Northwest**

PRESBYTERY OF EDMONTON LAKELAND

Paizs, Jozef, Calvin, Hungarian, Edmonton, August 1, 2017

**PLACED ON THE CONSTITUENT ROLL  
MEMBERS OF THE ORDER OF DIACONAL MINISTRIES**

None to report.

**PLACED ON THE APPENDIX TO THE ROLL  
MINISTERS OF WORD AND SACRAMENTS**

**Synod of the Atlantic Provinces**

PRESBYTERY OF CAPE BRETON

Wynn, Bonnie M.G., November 22, 2017

PRESBYTERY OF NEWFOUNDLAND

Dent, Jonathan, November 30, 2017

PRESBYTERY OF PICTOU

Scholey, Lara, September 10, 2017

Johnston, William G., September 19, 2017

Wynn, Bonnie M.G., November 1, 2017

PRESBYTERY OF HALIFAX & LUNENBURG

Sutherland, David W.K., August 31, 2017

Henderson, Michael W.A., September 30, 2017

Kay, Catherine M., October 1, 2017

Kay, Thomas J., October 1, 2017

Mawhinney, D. Laurence, October 1, 2017

**PRESBYTERY OF HALIFAX & LUNENBURG (cont'd)**

Stright, H. Kenneth, November 1, 2017  
Lee, Suk Ho, November 14, 2017  
MacAulay, Jean K., May 1, 2018

**PRESBYTERY OF NEW BRUNSWICK**

Jorna, J. Christopher, February 7, 2018  
Deogratias, Charles R., February 22, 2017

**PRESBYTERY OF PRINCE EDWARD ISLAND**

Kay, Catherine M., November 14, 2017  
Kay, Thomas J., November 14, 2017

**Synod of Quebec and Eastern Ontario**

**PRESBYTERY OF QUEBEC**

Forget, Daniel H., September 16, 2017  
Vaus, Victor, April 28, 2018

**PRESBYTERY OF SEAWAY-GLENGARRY**

Ferrier, James D., January 1, 2018  
MacLean, C. Ian, March 1, 2018

**PRESBYTERY OF OTTAWA**

Robillard, Phillip J., September 19, 2017  
Vincent, David B., September 19, 2017  
Ward, Mark A., September 19, 2017  
Patterson, Meghan, November 1, 2017  
Pettigrew, Cedric C., February 1, 2018

**PRESBYTERY OF LANARK & RENFREW**

Hincke, Karen A., August 26, 2017  
Vaudry, John P., March 1, 2018

**Synod of Central, Northeastern Ontario and Bermuda**

**PRESBYTERY OF KINGSTON**

Forget, Daniel H., September 26, 2017  
Gordon, James J., September 26, 2017  
Hincke, Karen A., September 26, 2017

**PRESBYTERY OF LINDSAY-PETERBOROUGH**

Hillian, Lorna, (no date)  
Head, Virginia P., February 25, 2018  
Millar, Roger S.J., November 1, 2017  
Cooper, David G., March 30, 2018

**PRESBYTERY OF PICKERING**

Robillard, Phillip J., August 1, 2017  
Bowes, Mary E., August 1, 2017  
Biggs, James, January 16, 2018  
Patterson, Meghan, October 1, 2017

**PRESBYTERY OF EAST TORONTO**

McAvoy, Carolyn B., July 30, 2017  
Kang, Paul, March 6, 2018  
Oku, Augustus, March 31, 2018

**PRESBYTERY OF WEST TORONTO**

Bae, Sang-Min, Lydia, September 3, 2017  
Farris, Stephen C., June 13, 2017  
VanAuken, Ronald E., November 1, 2017  
Oku, Augustus, March 31, 2018

**PRESBYTERY OF BRAMPTON**

Simpson, Creola, (no date)

**PRESBYTERY OF OAK RIDGES**

Lee, Isaac (Eui Suk), June 20, 2017  
Mathers, A.R. Neal, December 31, 2017  
Kang, Paul, February 20, 2018  
Nagy, N. Elaine, April 17, 2018

**PRESBYTERY OF BARRIE**

Young, John P., August 31, 2017  
Van Essen, Martyn, October 31, 2017  
Mathers, A.R. Neal, February 13, 2018

**PRESBYTERY OF WATERLOO-WELLINGTON**

Burns, Michael, October 31, 2017  
Whitecross, David J., January 9, 2018  
JiHoon, Chris, February 28, 2018

**PRESBYTERY OF ALGOMA & NORTH BAY**

Hartford, Arlene, January 22, 2018

**PRESBYTERY OF EASTERN HAN-CA**

Kwon, Stephen, November 14, 2017  
Lee, Suk Ho, March 31, 2017  
Ko, Erin, May 8, 2018

**Synod of Southwestern Ontario**

**PRESBYTERY OF HAMILTON**

Irvine, Andrew, June 30, 2017  
Dawson, Robert C., October 1, 2017  
Hogewoning, Pamela, May 5, 2017  
Mansour, Amin, June 30, 2018  
Stewart, Catherine, June 30, 2017

**PRESBYTERY OF NIAGARA**

Vasarhelyi, Pearl, October 1, 2017  
Smith, Colleen L., November 15, 2017  
Wright, Dennis, January 1, 2018

**PRESBYTERY OF LONDON**

Reid, Andrew, November 1, 2017  
Park, John, April 2, 2018  
Cook, Dennis J., August 17, 2017

**PRESBYTERY OF LAMBTON-WEST-MIDDLESEX**

Osborne, Harvey, July 1, 2018

**PRESBYTERY OF ESSEX-KENT**

Kay, Thomas J., August 1, 2017

**PRESBYTERY OF HURON-PERTH**

MacInnes, Janice, January 24, 2018  
Benson, Dana, November 30, 2017  
Nichol, Lynn A., April 30, 2017  
Gedcke, Mark W., December 31, 2017

**PRESBYTERY OF GREY-BRUCE-MAITLAND**

Benson, Dana, November 30, 2017  
MacInnes, Janice, October 31, 2017

**Synod of Saskatchewan**

**PRESBYTERY OF ASSINIBOIA**

Wilson, Robert D., July 28, 2017

**PRESBYTERY OF NORTHERN SASKATCHEWAN**

Hick, Edward (Ted) C., June 20, 2017

**Synod of Alberta and the Northwest**

**PRESBYTERY OF EDMONTON-LAKELAND**

Paizs, Jozsef, August 1, 2017  
Bryden, Jean E., June 30, 2017 (correction to 2017 A&P)

**PRESBYTERY OF CENTRAL ALBERTA**

Kim, Jin Woo, December 31, 2017

**PRESBYTERY OF CALGARY-MACLEOD**

Farris, Stephen C., July 2, 2017  
You, Hounsek (Joel), June 18, 2018  
Cocks, Nancy L., August 1, 2017  
Diok, Sabino, September 19, 2017

**Synod of British Columbia**

**PRESBYTERY OF KAMLOOPS**

Haynes, Gordon R., November 23, 2017

**PRESBYTERY OF WESTMINSTER**

Inglis, Glenn E., September 30, 2017

Bertrand, Blair, June 20, 2017

Tait-Katerberg, Diane, June 23, 2018

Booy, Gerard, June 30, 2017

**PRESBYTERY OF VANCOUVER ISLAND**

Hicks, Edward (Ted) C., September 26, 2017

Bellsmith, Jeremy, January 1, 2018

**PLACED ON THE APPENDIX TO THE ROLL  
MEMBERS OF THE ORDER OF DIACONAL MINISTRIES**

None reported.

**REMOVED FROM APPENDIX TO THE ROLL  
MINISTERS OF WORD AND SACRAMENTS**

**Synod of the Atlantic Provinces**

**PRESBYATERY OF CAPE BRETON**

MacLeod, Ian G., deceased, December 9, 2017

**PRESBYTERY OF PICTOU**

Tonks, Gary, deceased, July 8, 2017

**PRESBYTERY OF NEW BRUNSWICK**

Blackwell, Gordon L., deceased, July 6, 2017

**Synod of Quebec and Eastern Ontario**

**PRESBYTERY OF MONTREAL**

Stratham, Todd, letter of standing, April 4, 2017

Iarrera, Alice E., deceased, December 11, 2017

**PRESBYTERY OF LANARK AND RENFREW**

Poff, J. Garth, deceased, August 27, 2017

**Synod of Central, Northeastern Ontario and Bermuda**

**PRESBYTERY OF KINGSTON**

Henry, Douglas N., deceased, December 5, 2017

Duffy, William F., deceased, December 8, 2017

Blue, John D., deceased, December 31, 2017

**PRESBYTERY OF PICKERING**

Jess, Marshall S., (deceased), March 13, 2018

**PRESBYTERY OF EAST TORONTO**

Roberts, Earle F., deceased, December 10, 2017

**PRESBYTERY OF BRAMPTON**

Owen, J. Glyn, deceased, November 3, 2017

**PRESBYTERY OF WATERLOO-WELLINGTON**

MacDonald, Grant R., (deceased) March 24, 2018

**PRESBYTERY OF EASTERN HAN-CA**

Muhn, Kaja, deceased, June 7, 2018

**Synod of Southwestern Ontario**

**PRESBYTERY OF NIAGARA**

Goldsmith, James A., deceased, March 2, 2018

Johnston, Geoffrey D., deceased, May 15, 2018

**PRESBYTERY OF LONDON**

Jones, Evan H., deceased, February 10, 2018

**PRESBYTERY OF GREY-BRUCE-MAITLAND**

Weir, James R., deceased, November 7, 2017

**Synod of Alberta and the Northwest**

PRESBYTERY OF CENTRAL ALBERTA

Burnand, Andrew S., deceased, December 23, 2017

PRESBYTERY OF CALGARY-MACLEOD

Firth, Gordon, deceased, May 2, 2018

**Synod of British Columbia**

PRESBYTERY OF WESTMINSTER

Pollock, Robert M., deceased, July 11, 2017

PRESBYTERY OF VANCOUVER ISLAND

Duckworth, N. Jack, demitted, January 23, 2018

Smith, David A., deceased, December 22, 2017

**REMOVED FROM APPENDIX TO ROLL  
MEMBERS OF THE ORDER OF DIACONAL MINISTRIES**

**Synod of Central, Northeastern Ontario & Bermuda**

PRESBYTERY OF EAST TORONTO

Near, Margaret, deceased, October 22, 2017

**Synod of Alberta and the Northwest**

PRESBYTERY OF EDMONTON-LAKELAND

Freeman, Millie, deceased, June 3, 2017

**PLACED ON CONSTITUENT ROLL BY LEAVE OF ASSEMBLY**

None reported.

**LEAVE OF ABSENCE**

**Synod of the Atlantic Provinces**

PRESBYTERY OF PICTOU

McPherson, Charles E., medical leave, December 3, 2017 to February 4, 2018

**Synod of Quebec and Eastern Ontario**

PRESBYTERY OF MONTREAL

Meyer, Sarina, medical leave, September 17, 2017 to November 26, 2017

Mack, Barry, medical leave, as of January 16, 2018

PRESBYTERY OF OTTAWA

MacKinnon, Dan, June 5, 2017 to September 5, 2017

**Synod of Central Northeastern Ontario and Bermuda**

PRESBYTERY OF PICKERING

Carter, Donna H., medical leave, December 26, 2017 to March 26, 2018

Vissers, Konnie, maternity leave, February 26, 2018 to February 25, 2019

PRESBYTERY OF EAST TORONTO

Bisset, Emily K., August 21, 2017 to October 21, 2017

**Synod of Southwestern Ontario**

PRESBYTERY OF LONDON

Paton, Heather, maternity leave, March 31, 2017 to March 31, 2018

PRESBYTERY OF LAMBTON-WEST MIDDLESEX

Dekker, Janine, medical leave, as of December 10, 2018

**Synod of Manitoba & the Northwestern Ontario**

PRESBYTERY OF SUPERIOR

Hunt, Harold, as of November 14, 2017

PRESBYTERY OF BRANDON

Yoo, Minh, July 1, 2017 to June 30, 2018

## **RESIGNATIONS**

### **Synod of the Atlantic Provinces**

PRESBYTERY OF HALIFAX & LUNENBURG  
Henderson, Michael W.A., September 30, 2017

### **Synod of Quebec and Eastern Ontario**

PRESBYTERY OF QUEBEC  
Vaus, Victor, St. Andrew's, Sherbrooke, November 30, 2017  
PRESBYTERY OF OTTAWA  
Pettigrew, Cedric C., interim minister, St. Giles, Ottawa, January 31, 2018

### **Synod of Central, Northeastern Ontario and Bermuda**

PRESBYTERY OF WATERLOO-WELLINGTON  
Whitecross, David J., St. Andrew's, Fergus, December 31, 2017  
Hoon, Ji Chris, Joonim, Waterloo, February 28, 2018  
PRESBYTERY OF EASTERN HAN-CA  
Kwon, Stephen, Westside, Mississauga, November 14, 2017

### **Synod of Southwestern Ontario**

PRESBYTERY OF LONDON  
Park, John, Oakridge, London, April 1, 2018  
PRESBYTERY OF HURON-PERTH  
Gedcke, Mark, Knox, Stratford, December 31, 2017

### **Synod of Manitoba & the Northwestern Ontario**

PRESBYTERY OF BRANDON  
Kim, Dong-Ha, First, Brandon, July 1, 2017

### **Synod of British Columbia**

PRESBYTERY OF WESTMINSTER  
Booy, Gerard, Haney, Maple Ridge, June 30, 2017

## **DISSOLUTION OF PASTORAL TIE**

### **Synod of Central, Northeastern Ontario and Bermuda**

PRESBYTERY OF KINGSTON  
Gordon, James J., Trinity, Amherstview, September 26, 2017  
PRESBYTERY OF WEST TORONTO  
Oku, Augustus, Nigerian, Toronto, March 31, 2018  
PRESBYTERY OF BARRIE  
Van Essen, Martyn, Essa Road Church, Barrie, October 31, 2017

### **Synod of Southwestern Ontario**

PRESBYTERY OF NIAGARA  
Wright, Dennis, Knox, Dunnville, January 1, 2018  
PRESBYTERY OF GREY-BRUCE MAITLAND  
Benson, Dana, St. Andrew's, Owen Sound, November 30, 2017

### **Synod of British Columbia**

PRESBYTERY OF WESTMINSTER  
Bertrand, Blair, Calvin, Abbotsford, June 20, 2017  
PRESBYTERY OF VANCOUVER ISLAND  
Bellsmith, Jeremy, St. Andrew's, Victoria, December 31, 2017

## **TRANSLATIONS**

### **Synod of the Atlantic Provinces**

PRESBYTERY OF PICTOU  
Scholey, Lara, to Presbytery of Montreal, September 10, 2017  
Lackie, Jeffrey R., to Presbytery of Calgary-Macleod, December 3, 2017

**PRESBYTERY OF PRINCE EDWARD ISLAND**

Campbell, Andrew G., to Presbytery of Halifax & Lunenburg, September 31, 2017

**Synod of Quebec and Eastern Ontario**

**PRESBYTERY OF OTTAWA**

Ball, William J., to Presbytery of Edmonton-Lakeland, June 20, 2018

**Synod of Central, Northeastern Ontario and Bermuda**

**PRESBYTERY OF LINDSAY-PETERBOROUGH**

Head, Virginia P., to Presbytery of Niagara, March 1, 2018

**PRESBYTERY OF PICKERING**

Sams, Matthew, to Presbytery of East Toronto, November 30, 2017

**PRESBYTERY OF WEST TORONTO**

Yoon, Mi Hoa Michelle, to Presbytery of Waterloo-Wellington, September 1, 2017

Cho, Daniel, to Presbytery of East Toronto, May 1, 2018

**PRESBYTERY OF BRAMPTON**

Mitchell, Rebekah, to Presbytery of West Toronto, September 1, 2017

**PRESBYTERY OF BARRIE**

Wolfe, Mark, to Presbytery of Huron-Perth, September 1, 2017

**PRESBYTERY OF ALGOMA & NORTH BAY**

Slabbert, Deon L., to Presbytery of Pickering, September 1, 2017

**PRESBYTERY OF WATERLOO-WELLINGTON**

Burns, Michael, to Presbytery of London, November 1, 2017

Bisson, Amanda, to Presbytery of Huron-Perth, March 1, 2018

**PRESBYTERY OF EASTERN HAN-CA**

Lee, Suk Ho, to Presbytery of Halifax & Lunenburg, November 14, 2017

**Synod of Southwestern Ontario**

**PRESBYTERY OF PARIS**

Hastings, Terry V., to Presbytery of Huron-Perth, November 1, 2017

**PRESBYTERY OF LONDON**

Vanderstelt, Heather, to Presbytery of Paris, September 12, 2017

**PRESBYTERY OF ESSEX-KENT**

Giurin, John, to Presbytery of Barrie, June 3, 2018

**Synod of Saskatchewan**

**PRESBYTERY OF NORTHERN SASKATCHEWAN**

Currie, Amanda, to Presbytery of Assiniboia, July 27, 2017

**Synod of Alberta and the Northwest**

**PRESBYTERY OF CENTRAL ALBERTA**

Kim, Jin Woo, to Presbytery of Calgary-Macleod, December 31, 2017

**Synod of British Columbia**

**PRESBYTERY OF WESTMINSTER**

Cawsey, Emery J., to Presbytery of Kamloops, November 17, 2017

**CERTIFICATES GRANTED**

**Synod of the Atlantic Provinces**

**PRESBYTERY OF PICTOU**

Wynn, Bonnie M.G., to Presbytery of Cape Breton, November 2, 2017

**PRESBYTERY OF HALIFAX AND LUNENBURG**

Johnston, William G., to Presbytery of Pictou, August 1, 2017

Barlow, Kimberley L., to Presbytery of New Brunswick, September 30, 2017

Kay, Catherine M., to Presbytery of Prince Edward Island, November 14, 2017

Kay, Thomas J., to Presbytery of Prince Edward Island, November 14, 2017

**Synod of Quebec and Eastern Ontario**

**PRESBYTERY OF OTTAWA**

Robillard, Phillip J., to Presbytery of Lanark & Renfrew, March 20, 2018  
Ball, Christina A., to Presbytery of Edmonton-Lakeland, June 20, 2018

**PRESBYTERY OF LANARK AND RENFREW**

Hincke, Karen A., to Presbytery of Kingston, September 26, 2017

**Synod of Central, Northeastern Ontario and Bermuda**

**PRESBYTERY OF KINGSTON**

Forget, Daniel H., to Presbytery of Quebec, August 1, 2017

**PRESBYTERY OF PICKERING**

Robillard, Phillip J., to Presbytery of Ottawa, August 1, 2017  
Cook, Dennis J., to Presbytery of London, August 17, 2017  
Patterson, Meghan R. to Presbytery of Ottawa, October 1, 2017

**PRESBYTERY OF EAST TORONTO**

McAvoy, Carolyn B., to Presbytery of West Toronto, October 1, 2017  
Dent, Jonathan, to Presbytery of Newfoundland, November 7, 2017  
Biggs, James F., to Presbytery of Pickering, December 3, 2017  
Nagy, N. Elaine, to the Presbytery of Oak Ridges, September 5, 2017

**PRESBYTERY OF WEST TORONTO**

Bae, Sang Min Lydia, to Presbytery of Brampton, September 17, 2017

**PRESBYTERY OF OAK RIDGES**

Lee, Isaac (Euisuk), to Presbytery of Assiniboia, August 3, 2017  
Mathers, A.R. Neal, to Presbytery of Barrie, December 31, 2017  
Kang, Paul, to Presbytery of East Toronto, February 20, 2018

**PRESBYTERY OF BARRIE**

Anderson, George E.C., to Presbytery of Hamilton, May 9, 2017

**PRESBYTERY OF TEMISKAMING**

Hartford, Arlene L., to Presbytery of Algoma & North Bay, January 22, 2018

**PRESBYTERY OF WATERLOO-WELLINGTON**

Burns, Michael, to Presbytery of London, November 19, 2017  
Bisson, Amanda to Presbytery of Huron-Perth, February 28, 2018

**PRESBYTERY OF EASTERN HAN-CA**

Lee, Sukho, to Presbytery of Halifax & Lunenburg, November 14, 2017  
Kim, Sarah Y.M., to Presbytery of East Toronto, September 5, 2017  
Park, Billy, to Presbytery of Brampton, January 9, 2018

**Synod of Southwestern Ontario**

**PRESBYTERY OF HAMILTON**

Ward, Mark A., to Presbytery of Ottawa, September 19, 2017  
Smith, Colleen L., to Presbytery of Niagara, September 12, 2017

**PRESBYTERY OF NIAGARA**

Ward, Mark A., to Presbytery of Ottawa, July 31, 2017  
DeVries, Frank, to Presbytery of Waterloo-Wellington, May 30, 2018

**PRESBYTERY OF PARIS**

Hastings, Terry V., to Presbytery of Huron-Perth, November 1, 2017  
Thompson, David S., to Presbytery of London, November 12, 2017

**PRESBYTERY OF ESSEX-KENT**

Kay, Catherine M., to Presbytery of Halifax & Lunenburg, October 1, 2017  
Kay, Thomas J., to Presbytery of Halifax & Lunenburg, October 1, 2017

**PRESBYTERY OF HURON-PERTH**

Hastings, Terry V., to Presbytery of Paris, September 1, 2017  
Nichol, Lynn A., to Presbytery of London, August 31, 2017  
Hamilton, Carol, to Presbytery of Paris, November 5, 2017

**PRESBYTRY OF GREY-BRUCE-MAITLAND**

MacInnes, Janice, to Presbytery of Huron-Perth, January 9, 2018  
Simpson, Creola, to Presbytery of Brampton, (no date)

**Synod of Manitoba and Northwest Ontario**

**PRESBYTERY OF BRANDON**

Kim, Dong-Ha, to Presbytery of Hamilton, January 9, 2018

**Synod of Saskatchewan**

**PRESBYTERY OF NORTHERN SASKATCHEWAN**

Hicks, Edward (Ted), to Presbytery of Vancouver Island, September 26, 2017

Tait-Katerberg, Diane, to Presbytery of Westminster, January 23, 2018

Jorna, J. Christopher, to Presbytery of New Brunswick, February 7, 2018

**Synod of Alberta and the Northwest**

**PRESBYTERY OF EDMONTON-LAKELAND**

Botha, Heinrich, to Presbytery of Westminster, June 20, 2017

**PRESBYTERY OF CENTRAL ALBERTA**

Kim, Jin Woo, to Presbytery of Calgary-Macleod, December 31, 2017

**PRESBYTERY OF CALGARY-MACLEOD**

Farris, Stephen C., to Presbytery of East Toronto, July 2, 2017

Vincent, David B., to Presbytery of Ottawa, September 19, 2017

Van Zoeren, Fennigena, to Presbytery of Kamloops, April 14, 2018

**Synod of British Columbia**

**PRESBYTERY OF KAMLOOPS**

Hillian, Lorna G., to Presbytery of Lindsay-Peterborough, (no date)

**PRESBYTERY OF WESTMINSTER**

Cawsey, Emery J., to Presbytery of Kamloops, November 23, 2017

**PRESBYTERY OF VANCOUVER ISLAND**

Hargrove, Laura, to Presbytery of Brandon, June 10, 2018

**RETIREMENTS**

**Synod of the Atlantic Provinces**

**PRESBYTERY OF PICTOU**

Wynn, Bonnie M.G., St. Andrew's, Westville and St. Paul's, Merigomish, November 1, 2017

**PRESBYTERY OF HALIFAX & LUNENBURG**

Sutherland, David W.K., St. James', Truro and St. Paul's, McClure Mills, September 1, 2017

Stright, H. Kenneth, Church of St. David, Halifax, November 1, 2017

MacAulay, Jean K., First Sackville, Lower Sackville and St. John's, Windsor, May 1, 2018

**Synod of Quebec and Eastern Ontario**

**PRESBYTERY OF SEAWAY-GLENGARRY**

Ferrier, James D., St. Andrew's, Maxville and Knox, Moose Creek, December 31, 2017

MacLean, C. Ian, St. Andrew's, Prescott and St. Andrew's-Knox, Spencerville, February 28, 2018

**PRESBYTERY OF OTTAWA**

Ham, Janet C., June 1, 2016

**PRESBYTERY OF LANARK AND RENFREW**

Vaudry, John P., First, Pembroke, March 1, 2018

**Synod of Central, Northeastern Ontario and Bermuda**

**PRESBYTERY OF KINGSTON**

Forget, Daniel H., Canadian Armed Forces Chaplain, May 3, 2017

**PRESBYTERY OF LINDSAY-PETERBOROUGH**

Stewart, Fred, St. Andrew's, Bolsover and Woodville Community, September 30, 2017

Millar, Roger S.J., St. Andrew's, Norwood and Knox, Havelock, November 1, 2017

**PRESBYTERY OF PICKERING**

Bowes, Mary E., Wexford, Toronto, August 1, 2017

Robillard, Phillip, Fallingbrook, Toronto, August 1, 2017

**PRESBYTERY OF WEST TORONTO**

VanAuken, Ronald E., Fellowship, Toronto, November 1, 2017

**PRESBYTERY OF OAK RIDGES**

Mathers, A.R. Neal, St. Andrew's, Newmarket, December 31, 2017

**PRESBYTERY OF BARRIE**

Young, John, Knox, Bracebridge, August 31, 2017

**PRESBYTERY OF WATERLOO-WELLINGTON**

Whitecross, David, St. Andrew's, Fergus, December 31, 2017

**Synod of Southwestern Ontario**

**PRESBYTERY OF HAMILTON**

Irvine, Andrew, Knox College, Toronto, June 30, 2017

Mansour, Amin, Almanarah Mission, June 30, 2018

**PRESBYTERY OF NIAGARA**

Vasarhelyi, Pearl, First, North Pelham and Rockway, October 1, 2017

**PRESBYTERY OF LONDON**

Reid, Andrew D.M., New St. James, London, October 31, 2017

**PRESBYTERY OF ESSEX-KENT**

Kay, Thomas J., Knox, Leamington, August 1, 2017

**PRESBYTERY OF LAMBTON-WEST MIDDLESEX**

Osborne, Harvey W., St. Andrew's, Petrolia and Knox, Dawn Township, July 1, 2018

**PRESBYTERY OF HURON-PERTH**

Moffat, Linda, May 1, 2015

**Synod of Manitoba & Northwestern Ontario**

**PRESBYTERY OF WINNIPEG**

Mullin, Margaret, Winnipeg Inner City Missions, February 28, 2018

**Synod of Alberta and the Northwest**

**PRESBYTERY OF EDMONTON-LAKELAND**

Bryden, Jean E., June 30, 2017

**PRESBYTERY OF CALGARY-MACLEOD**

Cocks, Nancy L., St. John's, Medicine Hat, August 1, 2017

Gray, Ian A., September 1, 2017

**Synod of British Columbia**

**PRESBYTERY OF KAMLOOPS**

Michie, Katharine J., July 1, 2017

**NAME CHANGE OF MINISTER**

**Synod of Central, Northeastern Ontario and Bermuda**

**PRESBYTERY OF PICKERING**

Carter-Jackson, Donna H., now Donna H. Carter

**PRESBYTERY OF WATERLOO-WELLINGTON**

Wickenheiser, Amanda, now Amanda Bisson

**DEATHS**

**Synod of the Atlantic Provinces**

**PRESBYTERY OF CAPE BRETON**

MacLeod, Ian G., December 9, 2017

**PRESBYTERY OF PICTOU**

Tonks, Gary, July 8, 2017

**PRESBYTERY OF NEW BRUNSWICK**

Blackwell, Gordon L., July 6, 2017

Dewar, David A., February 14, 2018

**Synod of Quebec and Eastern Ontario**

- PRESBYTERY OF MONTREAL  
Iarrera, Alice E., December 11, 2017
- PRESBYTERY OF OTTAWA  
Zugor, Ernest J., May 7, 2018
- PRESBYTERY OF LANARK & RENFREW  
Poff, J. Garth, August 27, 2017

**Synod of Central, Northeastern Ontario and Bermuda**

- PRESBYTERY OF KINGSTON  
Henry, Douglas N., December 5, 2017  
Duffy, William F., December 8, 2017  
Blue, John D., December 31, 2017
- PRESBYTERY OF PICKERING  
Jess, Marshall S., March 13, 2018
- PRESBYTERY OF EAST TORONTO  
Near, Margaret, October 22, 2017  
Roberts, Earle F., December 10, 2017
- PRESBYTERY OF BRAMPTON  
Owen, J. Glyn, November 3, 2017
- PRESBYTERY OF WATERLOO-WELLINGTON  
MacDonald, Grant R., March 24, 2018
- PRESBYTERY OF EASTERN HAN-CA  
Muhn, Kaja, June 7, 2018

**Synod of Southwestern Ontario**

- PRESBYTERY OF NIAGARA  
Goldsmith, James A., March 2, 2018  
Johnston, Geoffrey D., May 15, 2018
- PRESBYTERY OF LONDON  
Jones, Evan H., February 10, 2018
- PRESBYTERY OF LAMBTÓN-WEST MIDDLESEX  
Murdock, Lloyd A., June 21, 2018
- PRESBYTERY OF GREY-BRUCE MAITLAND  
Weir, James R., November 7, 2017

**Synod of Alberta and the Northwest**

- PRESBYTERY OF EDMONTON-LAKELAND  
Freeman, Millie, June 3, 2017
- PRESBYTERY OF CENTRAL ALBERTA  
Burnand, Andrew S., December 23, 2017
- PRESBYTERY OF CALGARY-MACLEOD  
Firth, Gordon, May 2, 2018

**Synod of British Columbia**

- PRESBYTERY OF WESTMINSTER  
Pollock, Robert (Bob) M., July 11, 2017
- PRESBYTERY OF VANCOUVER ISLAND  
Smith, David A., December 22, 2017
- PRESBYTERY OF WESTERN HAN-CA  
Lee, Sung Hwan, April 20, 2018

**HISTORICAL CERTIFICATES**

None reported.

**LETTER OF STANDING GRANTED**

**Synod of the Atlantic Provinces**

- PRESBYTERY OF HALIFAX & LUNENBURG  
Henderson, Michael W.A., May 22, 2018

**Synod of Quebec and Eastern Ontario**

PRESBYTERY OF MONTREAL  
Statham, Todd, April 4, 2017

**DEMITTED FROM MINISTRY**

**Synod of British Columbia**

PRESBYTERY OF VANCOUVER ISLAND  
Duckworth, N. Jack, January 23, 2018

**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 Central, Northeastern Ontario and Bermuda**

PRESBYTERY OF PICKERING  
Life in Christ Ministry, February 25, 2018  
PRESBYTERY OF EASTERN HAN-CA  
The Well Church, Mississauga, March 13, 2018

**CONSTITUTION OF NEW CONGREGATIONS**

None reported.

**CHANGE OF STATUS OF CONGREGATION**

**Synod of the Atlantic Provinces**

PRESBYTERY OF HALIFAX & LUNENBURG  
St. James', Truro and St. Paul's, McClure's Mills, now single point charges, September 1, 2017

**Synod of Quebec and Eastern Ontario**

PRESBYTERY OF SEAWAY-GLENGARRY  
St. Paul's, Caintown, became a single point charge, June 30, 2018

**Synod of Central, Northeastern Ontario and Bermuda**

PRESBYTERY OF LINDSAY-PETERBOROUGH  
St. Andrew's, Burnbrae, now a single point charge, July 1, 2017  
Knox, Havelock, now a single point charge, July 1, 2017  
PRESBYTERY OF KINGSTON  
The Church of the Covenant, Lansdowne (Seaway-Glengarry) with St. Andrew's, Gananoque (Kingston), June 30, 2018  
PRESBYTERY OF LINDSAY-PETERBOROUGH  
St. Andrew's, Campbellford, St., St. Andrew's, Norwood and St. Andrew's, Warkworth, became a three point charge, July 1, 2017

**PRESBYTERY OF TEMISKAMING**

St. Paul's, Englehart, Ecumenical Shared Ministry with Emmanuel United Church, January 1, 2018

**Synod of Alberta and The Northwest**

**PRESBYTERY OF PEACE RIVER**

St. Peter's, Hudson's Hope, now a mission field, December 31, 2017

**AMALGAMATION OF CONGREGATIONS**

**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

The Church of the Covenant, Lansdowne (Seaway-Glengarry) with St. Andrew's, Gananoque (Kingston), June 30, 2018

**PRESBYTERY OF LANARK & RENFREW**

Almonte amalgamated with St. Andrew's, Carleton, now Community, April 15, 2018

**TRANSFER OF CONGREGATION TO ANOTHER PRESBYTERY**

None reported.

**DISSOLUTION OF CONGREGATION**

**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 EASTERN HAN-CA**

Korean, Chatham-Kent, September 5, 2017

**Synod of Southwestern Ontario**

**PRESBYTERY OF PARIS**

Calvin, Delhi, December 31, 2017

**PRESBYTERY OF ESSEX-KENT**

Chinese, Windsor, November 21, 2017

**PRESBYTERY OF LAMBTON-WEST MIDDLESEX**

Knox, Dawn Township, June 30, 2018

**Synod of Saskatchewan**

**PRESBYTERY OF NORTHERN SASKATCHEWAN**

St. Andrew's, Tisdale, December 31, 2017

**Synod of Alberta and The Northwest**

**PRESBYTERY OF PEACE RIVER**

St. Peter's, Hudson's Hope, December 31, 2017

**Synod of British Columbia**

**PRESBYTERY OF KAMLOOPS**

First Church, Prince Rupert, May 30, 2018

**NAME CHANGE OF CONGREGATION**

**Synod of Central, Northeastern Ontario and Bermuda**

**PRESBYTERY OF EASTERN HAN-CA**

Korean Myung Sung to Toronto Myung Sung, Toronto, May 8, 2018

**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

## **DECOMMISSION OF CHURCH BUILDING**

### **Synod of Quebec and Eastern Ontario**

PRESBYTERY OF SEAWAY-GLENGARRY  
Gordon, St. Elmo, July 23, 2017  
The Church of the Covenant, Lansdowne, March 11, 2018

## **PREACHING POINT ESTABLISHED**

### **Synod of British Columbia**

PRESBYTERY OF EDMONTON-LAKELAND  
Grace Mission, March 20, 2018

## **MEMORIAL RECORDS**

### **SYNOD OF THE ATLANTIC PROVINCES**

#### **Presbytery of Cape Breton**

THE REV. DR. IAN G. MACLEOD  
B.A., B.D., D.D.

The Rev. Dr. Ian Grant MacLeod, aged 80, of Baddeck and formerly Sydney Mines, passed away Saturday, December 9, 2017, at the Cape Breton Regional Hospital surrounded by loved ones. Born in North Sydney in 1937, he was the son of the late John and Elizabeth (Grant) MacLeod.

He graduated from Acadia University, Wolfville with a Bachelor of Arts in 1958 and Knox College, Toronto with a Bachelor of Divinity in 1961. He was ordained to the ministry of The Presbyterian Church in Canada in 1961. He was further honoured with a Doctorate of Divinity from Knox College in 2001.

He served congregations in Elmsdale, Hardwood Lands and Dean, Baddeck and St. Ann's, and Sydney Mines. He served various positions in the local, regional and national Presbyterian Church including clerk of the Presbytery of Cape Breton for over 29 years and moderator of the Synod of The Atlantic Provinces in 1973. He retired to Baddeck in 2000.

He was an accomplished soloist and musician, often in demand for weddings, funerals and other occasions.

Ian is survived by his wife, Joan (MacCuish); sons, Grant (Elaine) MacLeod of Fall River and Roddie (Theresa) MacLeod of Baddeck, and sister, Mildred MacLeod of Windsor, Nova Scotia. He was the beloved Grampie of Carrie MacLeod of Halifax and Natasha and Elena MacLeod of Fall River.

A funeral service to celebrate the life of Rev. Dr. Ian Grant MacLeod was held on Wednesday, December 12, 2017 at Knox Church, Baddeck with the Rev. Brian MacLeod officiating.

**Presbytery of Pictou**

THE REV. MAJOR GARY TONKS  
B.A., B.D.

The Rev. Major Gary Tonks passed away on July 8, 2017 after a brave battle with lung cancer. Prior to being received as a minister of The Presbyterian Church in Canada, the Rev. Maj. Gary Tonks served for 22 years as a military chaplain and was originally ordained as a minister of the Baptist Church. During his chaplaincy he served two postings to the Middle East.

He retired from the chaplaincy in 1996 with the Order of St. John of Jerusalem, Canadian Peacekeeping Medal, UN Defence Observer Force Medal and Canadian Forces Decoration. He returned to his hometown of New Glasgow, Nova Scotia and during a period of supplying vacant charges in the Presbytery of Pictou, completed requirements to be received as a minister in The Presbyterian Church in Canada. He served as minister in the Hopewell Pastoral Charge for ten years.

In retirement he enjoyed his hobby of woodworking and produced many finely crafted pieces of furniture for family and friends. He also continued to serve the presbytery as interim moderator of Glenelg Church and was faithful to that task until the time of his passing.

His funeral service was held on July 13 in St. Andrew's Church, Westville with colleagues and friends taking part.

**Presbytery of New Brunswick**

THE REV. DAVID ANGUS DEWAR  
C.D., B.TH.

The Rev. David Dewar died at Windsor Court, Fredericton, New Brunswick on February 14, 2018 at the age of 86.

Born in Campbellton, New Brunswick on September 8, 1931, David was the husband of the late Effie Eileen (Stuart) Dewar.

David leaves behind his children, John Dewar (Wanda) of Hay River, North West Territories and Peter Dewar of Calgary, Alberta; grandsons, David (Sarah), Dustin (Marina) and Ryan (Kaylee); granddaughter, Ashley; great grandchildren, Emmanuelle, Emiliana and Emmylou; brother, Tom Dewar (Pat); sister, Betty McAvera; sister-in-law, Fran Dewar. In addition to his wife, Effie, David was predeceased by his parents, Daniel and Marguerite (Sullivan) Dewar; brothers, Ken and Roland Dewar; sisters, Vie Smith and Shirley Thompson.

Prior to ministry, David served in the Canadian Armed Forces for a number of years. After graduating from Presbyterian College in 1980, he served as minister in Chauvin, Alberta from 1980-1981. Subsequently, from 1982-1998, he served as minister of Knox Church, Harvey, New Brunswick and Acton Church, Acton, New Brunswick. Upon retirement, David attended St. Andrew's Church in Fredericton, New Brunswick, where he was minister-in-association and a ruling elder.

THE REV. GORDON LOGAN BLACKWELL  
B.A.

The Rev. Gordon L. Blackwell was born in Chatham, Ontario. At the age of 88, he died on July 6, 2017. Gordon Blackwell served Saint Columba Church in Saint John, New Brunswick for 43 years. Under his ministry the present Saint Columba Church was constructed. He served in many capacities at the presbytery and synod levels including the roles of clerk and moderator in the Presbytery of Saint John. Gordon Blackwell retired in 1998.

The Rev. Blackwell and his wife Hazel served faithfully together in many aspects of his ministry starting out serving a five-point charge including Sussex, Hampton, Barnesville, and Saint Columba.

## **SYNOD OF QUEBEC & EASTERN ONTARIO**

### **Presbytery of Ottawa**

THE REV. ERNEST J. ZUGOR  
B.A., B.TH.

The Presbytery of Ottawa records its sorrow in the departure from this life on May 7, 2018, of retired pastor Ernest J. Zugor, and its gratitude to God for his life and faith in the resurrection and for his labours in the gospel of our Lord Jesus Christ and their enduring and eternal fruit.

Ernest Joseph Zugor was born July 27, 1924 in Székesfehérvár. He married Margot Voise on October 26, 1946. In 1949 he was awarded a diploma in agrarian engineering from the Agrarian University of Magyaróvár. In 1950 the Zugors emigrated to Argentina where he found work as an engineer in the research department of an agricultural machinery manufacturer.

In 1960, called by Jesus Christ, he commenced four years of study leading to a diploma in evangelical theology, and was ordained into Christian ministry in 1964 in Chicago. He served in the Detroit Hungarian Presbyterian Church, conducting services in both English and Hungarian. From 1965 through 1969 he ministered among Hungarian Christians in Miami, and thereafter in various locations in Pennsylvania and Ohio. In 1973 he was invited to Windsor, Ontario, and thence to Brantford, where he remained for eight years.

On February 10, 1985, his name was added to the roll of the Presbytery of Ottawa, and he served as minister of Calvin Hungarian Church, Ottawa for eighteen years until his retirement in 2003, after which he was named Minister Emeritus of the congregation. In addition to his pastoral labours among the Hungarian-speaking people, he also embraced mission outreach among Spanish-speaking immigrants from Chile, El Salvador, Colombia and Mexico.

He established and maintained an excellent relationship with the Hungarian Catholic congregation in Ottawa, and shared in many events with their pastor László László, supporting and sustaining the Hungarian diaspora community in Ottawa.

Ernest and Margot welcomed many of the refugees from 1956 from Hungary into their home, assisting them in a multitude of ways. Their dedication and significant contribution was recognized by the Certified Hungarian Freedom Fighters World Association, whose president presented Ernest with the “Loyalty to the Nation” cross of merit.

Ernest is survived by his wife of nearly seventy-two years, Margot; son, Alpár (Teri); daughter Carmen; four grandchildren; and seven great-grandchildren.

A memorial service, including prayers and music contributed by members of his family, was held on May 16, 2018 at Westminster Church, Ottawa, conducted by W. J. Ball, and assisted by G. L. Zimmerman and J. T. Hurd.

“In that day they will say, ‘Surely this is our God; we trusted in him, and he saved us. This is the Lord, we trusted in him; let us rejoice and be glad in his salvation.’” (Isaiah 25: 9, NIV)

## **SYNOD OF CENTRAL, NORTHEASTERN ONTARIO & BERMUDA** **Presbytery of Kingston**

THE REV. JOHN D. BLUE  
B.A., M.DIV. C.D.

The Rev. John Duncan Blue was born and raised in Madoc, in the Presbytery of Kingston, and attended St. Peter’s Church in Madoc.

He graduated from Trent University with a degree in science that qualified him to work as a laboratory technician at Peterborough General Hospital. He was called to ministry and subsequently attended Knox College. On graduation he was appointed to serve Knox Church in Cochrane, in the Presbytery of Temiskaming.

John served in Cochrane, Peterborough and Timmins. He took the CAPPE program and became a qualified hospital chaplain. He served in that capacity part-time while leading MacKay Church in Timmins. He audited courses, and did the reading required for the Doctorate of Ministry in Theology at Fuller Seminary. He did not graduate because he recognized he was not sufficiently gifted to do the writing of two, 40 page papers in each of 4 years, and a dissertation of 150 pages in the fifth year, all while doing full time ministry.

John was not only qualified in The Evangelism Explosion program as a leader, he was qualified also to teach leaders in that proven evangelistic approach.

John's years were shortened in ministry by the onset of Huntington's Chorea. He retired to his cottage at Madoc with his wife Carol on disability pension because of his illness. He never lost interest in the work of the church or the life and the churches of the Presbytery of Kingston. His faith deepened that of others. It was a privilege to be his friend and colleague.

John passed into eternal rest on December 31, 2017. His memorial service was held at St. Peter's, Madoc, on Saturday January 20, 2018.

THE REV. WILLIAM FREDERICK DUFFY  
M.P.S., B.A.S.C., B.D.

The Presbytery of Kingston records its gratitude to Almighty God for the devoted service for over sixty years of the Rev. William Frederick Duffy, who entered into everlasting rest at the age of ninety-one on December 8, 2017 after a ministry that spanned sixty years. He was a faithful and courageous minister of Jesus Christ.

Bill came to personal faith in his Lord and Saviour while a student at the University of Toronto, studying electrical engineering in the early 1950s through the witness of Inter-Varsity Christian Fellowship. After qualifying in his chosen career and working briefly for Westinghouse, he felt the call to serve Christ through The Presbyterian Church in Canada and attended both of our colleges at that time, graduating from Knox College in 1956. He was licensed by the Presbytery of East Toronto on May 4 that year along with a galaxy of nine graduates all of whom would make a lasting contribution to their church.

He accepted an ordained missionary appointment to Fort St. John, British Columbia, and was ordained by the Presbytery of Peace River on September 19, 1956. While there he served as chaplain to the military. On September 19, 1958, he was inducted into a new church extension congregation in West Ottawa. St. Paul's was one of four new churches established in the city and experienced remarkable growth and spiritual dynamism almost from the beginning, being one of the most successful of all church extension congregations in the 1950s and remains to this day marked by generous stewardship, outreaching evangelism, and a warm sense of Jesus-centered community. In all of these qualities Bill Duffy was a pace setter, enthusiastic, warm and pastoral. After nineteen years there he accepted a call to St. Andrew's, Kingston, a vastly different church, historic and centre city. Inducted by this presbytery on April 27, 1977, over his nineteen years there he faced many challenges in which he showed the grace, forbearance and love of Jesus Christ. Bill also played his part in the courts of the church and had a wider ministry in many churches of different denominations in Ottawa and Kingston. He was also passionately committed to world mission serving on the Board of Inter-Serve Canada. At least a dozen individuals felt the call to Christian ministry under his example and encouragement.

In retirement he served as pastoral associate at Bethel Associated Gospel Church of Kingston. Bill's ministry was very much a partnership: his wife Lois Sutherland, a daughter of the manse herself, prayerfully shared with him in all of his endeavours and supported him valiantly in his service and love of the gospel. The presbytery extends our sympathy to her and to his four children: Karen, Sheila, Ian (Tracey) and Andrew (Ruth) and his seven grandchildren: Karen, Joshua, Rebekah, with Samuel, Collin and Anneka.

Whose faith follow.

**THE REV. DOUGLAS NORMAN HENRY**

Douglas (Doug) Norman Henry was born in Brockville, Ontario, on August 18, 1923, and he went to be with his Lord on December 5, 2017.

He attended school in Brockville and learned his trade as metal fabricator in his father's machine shop where he worked until he joined the Brockville Rifles and was sent to Holland during World War II. Upon returning to Canada he returned to work in his father's business for many years.

Doug was married to the late Marney (Robinson) and they had one son, Donald. Doug was a devoted grandfather and great-grandfather.

Doug was active with the ministry of the Gideons of Canada for nearly 30 years, witnessing and handing out New Testaments in various places such as schools, jails and fall fairs. He was a lay preacher and was called upon to conduct worship in many congregations of several denominations. He was a proud member of the Royal Canadian Legion from 1946 until his death, serving as a chaplain with the Legions where he lived.

Doug and his family were members of First Church, Brockville where he served as a ruling elder for approximately 20 years and clerk of session for nearly 10 years.

Doug was accepted as a mature student to study for the ministry of Word and Sacrament and attended Presbyterian College, Montreal, Quebec, taking courses over several years during which time he served as a student minister at Knox Church, Westport Ontario. Upon completing his studies and graduating in May 1980, he was ordained in June and inducted into the pulpit of Knox, Westport where he served until June 1982, when he accepted a call to the congregations St. Luke's-Knox, Finch and Knox, Chrysler, serving there until he retired in August 1990.

Doug was living at the Briargate Retirement Living Centre when he died.

Doug was a beloved pastor and a wonderful friend to many.

**Presbytery of Pickering**

**THE REV. MARSHALL S. JESS**  
B.A., M.DIV.

Marshall Stephen Jess was born on September 21, 1926, in Toronto Township, Ontario. He graduated from University College, Toronto, in 1949, and after graduation from Knox College in May 1952 he was ordained in Port Credit. In July of that year he began an appointment to Wilkie and Biggar in the Presbytery of Saskatoon. In June 1952 he married Grace Baron in Carberry, Manitoba.

In 1954 he was called to Rosetown, Saskatchewan. While there he served as clerk of the Presbytery of Saskatoon for five years and was also clerk of the Synod of Saskatchewan for four years.

Marshall Jess was called to Bolton and Nashville in 1958. In subsequent years he served at First Church, Collingwood and St. Andrew's, Welland. In 1972 he received his Master of Divinity degree from Knox College. In 1979 he was called to Knox, Oshawa until he retired in 1991 to live in Coboconk, Ontario, where he served as stated supply and did other preaching.

He returned to live in Oshawa in 2008, having preached for 57 years. His death took place on March 13, 2018, at the age of 91 years.

Marshall Jess leaves his wife, Grace and three sons. A granddaughter, Rebecca, who graduated this May from Knox College and has been called to Armour Heights Church, Toronto.

**Presbytery of East Toronto**

**THE REV. DR. EARLE F. ROBERTS**  
B.A., D.D.

The Rev. Dr. Earle F. Roberts, was born on January 30, 1930 and died on Sunday, December 10, 2017, surrounded by his beloved wife Dorothy and members of his family.

On graduating from Presbyterian College in 1955, Dr. Roberts was posted to the congregation in Virden, Manitoba (1955–1956).

In 1956, Earle and his wife Dorothy were posted to Nigeria. They spent December, 1956 to May, 1957 in Scotland, in preparation for their work with Scottish missionaries in Nigeria. They served in Nigeria from 1957 to 1965, whereupon, they returned to Canada to serve a congregation in Sault Ste. Marie (1965–1966).

Upon the breakout of civil war in 1967, Earle returned to Nigeria directing the national relief efforts on behalf of the World Council of Churches, supporting refugee camps and the fair distribution of food and medical care to war victims of the Nigerian Civil war. While in Nigeria, Earle and Dorothy suffered the devastating loss of two sons, Paul and Bobby to a motor vehicle accident.

Upon their return to Canada, Dr. Roberts served in the Overseas Ministries department of our church, working the phones and sending messages during his time, quietly working to bring about change. In Taiwan, Dr. Kao recounts how, when imprisoned for years on charges relating to religious freedom and government control, “If it had not been for the interference of Earle Roberts, with the Taiwanese Government, I may not be alive today.”

Dr. Roberts was appointed Secretary of the Administrative Council in 1982 and conjointly First Deputy Clerk. In 1986, he was called to be Principal Clerk of the General Assembly and held that office until his retirement in 1992.

He came into these offices at a time when the church was facing declining membership, struggling with financial restraints and living in a social milieu that was increasingly secularized. There was a need for clear thinking, careful judgements and strong commitment to the Church. These were qualities that Dr. Roberts brought to his position and exercised throughout his tenure. It was also a time when The Presbyterian Church in Canada had become somewhat lax in its procedures. Into this situation, Dr. Roberts brought his outstanding administrative skills, putting everything into good order. He had the ability not only to devise workable systems but also to give close attention to details. As a result, he was constantly innovating – making changes that resulted in a smoother and more effective organization. Dr. Roberts chose his words carefully, both in speaking and in writing. He was concerned about precise wording in reports and recommendations in order that everything would be clear and unambiguous.

Dr. Roberts was not only an able administrator. He also had a deep pastoral concern which was shown in many ways: whether gently advising moderators on sticky procedures of debate, or helping a neophyte commissioner, or assisting colleagues who were dealing with difficult situations. He was always sympathetic to people of the church who were facing special needs. Many hours of his time were spent with men and women who sought his advice or brought him their problems, and he dealt with each one fairly and compassionately.

Dr. Roberts’ work took him into many ecumenical circles. There he participated fully, but he always maintained his loyalty to his own denomination and represented it effectively.

Dr. Roberts brought to his office many gifts. He used those gifts in the service of the whole church. Above all, he brought a deep commitment to the church and to Jesus Christ, its King and Head.

We celebrate the life of Earle Roberts, giving thanks to God for the qualities which we saw exhibited in his interactions with others which pointed to Jesus Christ: his humility, his quiet devotion, his selflessness in service, his counsel, his simplicity, his sacrifice.

We celebrate how God worked in the life of Earle Roberts, a quiet, unassuming man, a man who sought little else except to be of service, an honourable man, devout, righteous and given to simply pointing the way – the way learned in large measure from his own life experience. In his whole life, he pointed others in that way - the way of Jesus Christ.

A worship service in celebration of the life of The Rev. Dr. Earle Roberts was held Friday, December 15, 2017 in his home congregation of Rosedale Church, Toronto.

“The grass withers and the flowers fade, but the word of the Lord endures forever.” Amen.

**SYNOD OF SOUTHWESTERN ONTARIO**  
**Presbytery of Niagara**

THE REV. JAMES ARTHUR GOLDSMITH

The Rev. James Goldsmith, who was also known and loved simply as “Jim”, was born in Windsor, Ontario, on January 25, 1928, to Arthur and Edith Goldsmith. Predeceased by his wife, Norma Jean Goldsmith, nee Kennedy, who served the church alongside Jim in her own capacity as a diaconal minister in Christian Education, and who is the name sake for the Presbytery of Niagara’s ‘Norma Goldsmith Lay School of Theology’. Beloved father of David and Margaret, and grandfather to Alexander, Benjamin, Matthew, Timothy, Abygale, Duncan and Sarah. He is also survived by siblings Jeanne, Richard, Larry and Mary Kaye.

A graduate of University of Toronto and Knox College, Jim served congregations in St. John’s Newfoundland; Dartmouth, Nova Scotia; Burlington, Ontario; Montreal, Quebec; and Welland, Ontario. Serving such a range of congregations along with other duties and responsibilities as a presbyter, is a witness to his dedication to the church which he loved.

Furthermore, his involvement as a lifetime member of Rotary International as well as a Paul Harris Fellow and his general commitment to philanthropy bear witness to a generosity of heart and to a time when “duty” and “service” were high callings.

After a brief battle with cancer Jim passed away in his 91st year at the Welland Hospital on the World Day of Prayer, Friday, March 2, with his family by his side.

A memorial service was held at Kirk on the Hill on Saturday, March 10, and by his own request the service emphasized the joy and triumphal nature of the gospel. As a presbytery, we celebrate his service to King and Kingdom, and are glad to say: “well done thou good and faithful servant. Enter into the joy of the Lord!” Amen.

**Presbytery of London**

THE REV. EVAN HARRIS JONES  
B.A., L. TH., C.D.

The Rev. Evan Harris Jones of London passed away peacefully in his ninety-sixth year on the February 10, 2018, at Henley Place, London, Ontario. Evan Jones was born in Toronto. He served his country during the Second World War in the Canadian Armed Forces, qualifying for the Canadian Forces Decoration. He graduated from the University of Toronto and Trinity College. Having heard the call to ministry, Evan was ordained as a priest within the Anglican Church in Canada in 1952. He was very proud to point out that his priesthood’s license was signed by a very young Queen Elizabeth II. In 1965, Evan Jones was received into The Presbyterian Church in Canada as a minister of Word and Sacraments. Evan was appointed to minister at St. Matthew’s Church, Sarnia and nearby Point Edward church. He was then appointed to the Alma Street-Tempo pastoral charge in St. Thomas. Following ministry in those congregations, Evan was called to St. Andrew’s Church, Hamilton. His final pastorate was in the Knollwood Park-St. Lawrence Pastoral Charge in London, Ontario.

A veteran himself, the Rev. Evan Jones was then employed by Veterans’ Affairs Canada as a chaplain at Parkwood Hospital in London. He brought much hope and comfort to those veterans who were often in their final years of life.

Evan was a faithful presbyter and served as interim moderator of several congregations. He also regularly preached in his retirement in various pulpits within the Presbytery of London. In his later years he worshiped at St. George’s Church, London. The final time he was in the pulpit was at St. George’s Church at a Remembrance Sunday service.

The Rev. Evan Jones was predeceased by his wife Jean Elizabeth (nee Cannon) in 2002. Jean was a constant source of strength and encourage for Evan. He is survived by his two sons, Derek and his wife Irene of Ancaster, Ontario and Greg and his wife Mayurachat of Thailand. Evan Jones was also a beloved uncle of many nieces and nephews. A private graveside service took place in the spring at Woodland Cemetery, London.

**SYNOD OF ALBERTA & THE NORTHWEST**  
**Presbytery of Central Alberta**

THE REV. ANDREW S. BURNAND  
B.A., M.DIV.

The Rev. Andrew (Drew) Burnand was born July 1, 1958 in Calgary, Alberta, to a very active Presbyterian family. He attended Grace Presbyterian Church and eventually graduated from the University of Calgary with a B.A. He then went on to Knox College at the University of Toronto and obtained his Master of Divinity.

He began his ministry St. Paul's Church, Eckville, Alberta. He was there for seven years, and there he met his wife Karen. He then accepted a call to Knox, Red Deer where he led for over 20 years. His final call to ministry was when he moved to Montreal. He relished learning French and all the new challenges the move brought.

Drew retired in 2014 from active ministry. He absolutely excelled in crisis ministry from accident scenes to hospitals. He drove ambulances and rode along with the RCMP. He was a brilliant theologian who enjoyed a hearty debate. He also knew his polity very well and was not shy of the microphone! He was a good colleague and friend. He was always willing to help and he battled for the under-dog. He passed away far too young on December 27, 2017.

**Presbytery of Calgary-Macleod**

MS. MILLIE FREEMAN

Millie was the kind of person to be on your side. This may be attributed to growing up in the great depression or being a Presbyterian or a Canadian, or going through the war years, or her family upbringing. But whatever it was Millie grew up as a fighter, a woman who was small in stature, but who was big in so many ways. She was tough and resourceful and kind and compassionate and dedicated and single-minded and determined.

She could do housework, child care, church school work, youth work, mission work, drive people all over God's creation and just about anything you wanted her to do. She liked to be in on the action and she never sat still. And she liked a good discussion, or even a good argument.

She always worked hard, gave her all, was honest as the day was long, and was full of determination. Some people called it stubbornness, but maybe she was just a good Calvinist. If she thought she was on God's side, then there was no moving her. She would not back down from her principles, or waver from doing what she thought God wanted her to do. She would take on anyone who was doing something she thought they shouldn't do, even the minister.

She worked hard with Harvey her husband to build a house in Devon, and to raise four children. She worked hard to provide her children a good home and all the necessities of life. And she fought for those who couldn't fight for themselves. She fought for the children at the church. She taught Sunday school. She fought for children all around the world who had never heard the good news of God's love. She stood up for missions in the church and was part of the WMS for probably about 50 years.

And when Millie was on your side, you had not just a voice but a worker. She was a doer, a go-getter and there was no quit with her. You know that Jesus works through his body, called the church. We are the hands and feet and mouth of Jesus. And Millie was a living example of the hands and feet and mouth of Jesus working, always working in the church.

She was like what the poet Robbie Burns wrote about when he talked about a man in whom there is no guile. She was a woman in whom there was no guile; who was forthright and honest. She was a "what you see is what you get" kind of person.

She was born in 1932 in Toronto and was baptized in Glebe Church in Toronto, which amalgamated in 2013 with Leaside Church, Toronto and the Glebe building was torn down. She grew up a Presbyterian, volunteered at the church with youth and Sunday School and explorers. She went off to the school for deaconesses at The Presbyterian Missionary and Deaconess Training School called Ewart College.

In the summers between school years at Ewart, she would be sent on a mission. The first summer she went to Calgary and worked in part at going door to door asking people to come to the new Presbyterian Church. She also worked at Camp Kannawin.

The next summer, though she wished to return to Calgary she was sent on the Presbyterian, Peace River Van travelling from Grande Prairie to Whitehorse stopping and doing services and vacation Bible schools along the way. In Fort St. John, she met Harvey Freeman who taught Sunday school in his home and had an airplane. He took Millie for a ride (in his plane that is) and they were married the following year at Glebe Church upon Millie's graduation from Ewart College. They went back to Fort St. John briefly, but Harvey got a job at the Edmonton airport and they moved to Devon.

Millie was hired by First Church, Edmonton as a deaconess in 1960 and worked a few years assisting the Rev. Dr. White, with two church services on a Sunday, the five ladies groups that met during the week and the two WMS groups that met. She also visited hospitals, nursing homes, the home for unwed mothers, as well as congregants who were elderly or shut-in. Millie cared. It is the testimony of her children and grandchildren that Millie cared. She was on their side. I suppose she was like Jesus in that way . . . , on your side.

We have a great high priest, who has gone into heaven, and who is on our side. He is Jesus the Son of God. So whenever we are in need, we should come bravely before the throne of our merciful God. There we will be treated with undeserved kindness, and we will find help.

**SYNOD OF BRITISH COLUMBIA  
The Presbytery of Vancouver Island**

THE REV DAVID ALEXANDER SMITH  
B.A.

The Rev David Smith, retired minister of The Presbyterian Church in Canada, passed away at home on December 22, 2017. He is survived by his wife Hazel, their children Heather, David, Ian and Mary-Lou and their spouses, ten grandchildren, nine great grandchildren, plus numerous other relatives, and friends.

While attending Brandon College, David often preached at small nearby churches. One of these was the church in Hartney, Manitoba. Little did he know then that the family that always housed and fed the 'Sunday Supply' contained his future wife Hazel.

Upon graduating from Brandon, David went on to attend Knox College. There he reconnected with Hazel who was attending the Presbyterian Mission and Deaconess Training School, and they were married in 1956.

They were a strong team and together they served in many churches starting off in St. David's Church, Ottawa, Ontario, followed by Knox Church, Neepawa Manitoba, West Point Grey Church, Vancouver, British Columbia, and Knox Church, Victoria, British Columbia. Hazel was always by his side, serving wherever there was a need. In 1989 David took early retirement after having had heart surgery. For many years to follow he served as interim minister in many churches as well as providing Sunday supply on the Island. He and Hazel moved temporarily, more than once, to provide long term supply to the Presbyterian Church in Castlegar as well as to First Church, New Westminster. With their gifts of hospitality and encouragement, David and Hazel always came away with many new friends.

David will be remembered for his unending service to God, his extreme devotion to his wife Hazel, his love of family especially the young ones, and his gift of encouragement.

“Well done, good and faithful servant” Matthew 25:21

**SUPPLEMENTARY LIST OF DEGREES AND THEIR SOURCES**

Burgess, Katherine	D.Min.	Tyndale University College, ON
Dean, Robert	B.Sc.	University of Western Ontario, ON
	B.Ed.	University of Western Ontario, ON
	M.Div.	Tyndale Seminary, ON
	Th.D.	University of Toronto, ON
Hong, Jonathan Hope	B.A.	Tyndale University College, ON
	M.T.S.	Tyndale University College, ON
	Ph.D.	McMaster Divinity College, ON
Horst, Karen	D.D.	Knox College, Toronto, ON
Kim, Seong-Keun Richard	B.A.(Hons)	Seoul National University, South Korea
	M.Div.	Chongshin University, South Korea
	Th.M.	Emory University, USA
	Ph.D.	University of Aberdeen, UK
Malnick, Heather	D.Min.	Tyndale University College, ON
Mullin, Margaret	D.D.	Vancouver School of Theology, BC
Park, Kyung Seo Kenneth	D.Min.	Fuller Theological Seminary, USA
Reddish, Timothy	B.Sc.	Manchester University, UK
	M.Div.	Knox College, Toronto, ON
	Ph.D.	Manchester University, UK
Scrivens, Mona	D.Min.	Knox College, Toronto, ON
Shekari, Elkanah	B.A.	Evangelical Church, Nigeria
	M.A.	Acadia University, NS
	M.A.	McGill University, QC
Snyman, Gabriel J.	B.A.	University of the Free State, South Africa
	B.A. (Hons)	University of the Free State, South Africa
	M.Div.	University of the Free State, South Africa
	M.Th.	University of the Free State, South Africa
	M.O.L.	Regent University, USA
Sugirtharaj, Deva	D.Min.	Singapore Bible College, Singapore
Szatmari, Frank	D.Div.	Knox College, Toronto, ON
Taylor, Janet	M.Div.	Knox College, Toronto, ON
Wilson, Curtis	B.A.	Columbia Bible College, USA
	M.Div.	Vancouver School of Theology, BC
Wilson, Elaine	B.Sc.	University of British Columbia, BC
	M.Div.	Vancouver School of Theology, BC

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**SYNOD AND PRESBYTERY CLERKS AND CONVENERS OF STANDING COMMITTEES – 2018**

<b>SYNOD &amp; PRESBYTERY</b>	<b>CONG'L CLERK</b>	<b>TREASURER</b>	<b>MISSION</b>	<b>LIFE</b>	<b>MINISTRY</b>	<b>HISTORY</b>	<b>PENSION</b>
<b>Atlantic Provinces</b>	J. Murray	C. Weeks	A. Sutherland	D. Mackay		G. Matheson	
1. Cape Breton	B. Wynn	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	J. Ross	B. Mattinson	P.A. McDonald	M. Koslowski	P.A. McDonald	P.A. McDonald
5. New Brunswick	K. Burdett	E. Kraglund	C. Cook	E. Kraglund	S. Sutherland		
6. Prince Edward Island	N. Harvey	S. MacDonald		D. Griffiths	S. Stead		
<b>Quebec &amp; Eastern Ontario</b>	D. McIveen	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. Blott	P. Wu		
9. Seaway-Glengarry	D. McIveen	I. MacMillan	J. Ferrier	H. McIntosh	J. Douglas		
10. Ottawa	J.T. Hurd	N. Rebin	D. Allen-Macartney	M. Patterson	J. Pot	D. MacMillan	R. Connelly
11. Lanark & Renfrew	P. McNab	B. Postma	D. Hooper		J. Turnbull		
<b>Central, Northeastern Ontario &amp; Bermuda</b>	J. Biggs	G. Myers					
12. Kingston	J. Cameron	G. Allan		A. Johnston	D. Berkers		
13. Lindsay-Peterborough	J. Halstead	B. Hoyle	J. Baird	A. Blane	N. Ellis		
14. Pickering	I. Morrison	J. Weatherup	G. Vissers	H. Donnelly	M. Scrivens	I. Morrison	I. Morrison
15. East Toronto	A. Bisset	B. Nawratil	R. Farris		H. Athanasiadis		
16. West Toronto	T. Smit	M. Mawhinney	J. Ryu-Chan	A. Oku	L. Odland		
17. Brampton	S. Foster	L. Pinkney	J. Purdy	J. Read	B. Molengraaf		
18. Oak Ridge	J. Loach	D. Acheson	M. Molengraaf	J. Masterton		J. Masterton	J. Hopkins
19. Barrie	J. Sitler	A. Cowan	P. Walton		K. Horst		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 Bay
22. Waterloo-Wellington	D. Clarke	A. Stewart	M. Gaskin	J. Olivier	S. Sinclair	D. Clarke	D. Clarke
23. Eastern Han-Ca	R. Kim	Y. Lee	Y. Yun		S. Chung		

<b>SYNOD &amp; PRESBYTERY</b>	<b>CONG'L CLERK</b>	<b>TREASURER</b>	<b>MISSION</b>	<b>LIFE</b>	<b>MINISTRY</b>	<b>HISTORY</b>	<b>PENSION</b>
<b>Southwestern Ontario</b>	J. Henderson	B. Price	J. Van Den Berg				
24. Hamilton	B. Sim	K. Russell	S. Baldry				
25. Niagara	C. Inksetter	B. Endicott	A. Van Nest		G. Kennedy		
26. Paris	D. Adlam	J. Rickwood	C. Little			D. Adlam	D. Adlam
27. London	C. Thornton	L. Brule	J. Bannerman	M. Currie	E. Hoekstra		
28. Essex-Kent	A. Boden	C. Congram	S. McAllister		B. Sargent		
29. Lambton-West Middlesex	S. LaPier	C. MacDonald	I. Marnoch	A. McLean	M. Muller		
30. Huron-Perth	J. Henderson	R. Reath	E. Taylor	E. Taylor	R. Love	E. Naylor	R. Love
31. Grey-Bruce- Maitland	J. Gilbert	B. Price		L. Skinner			
<b>Manitoba &amp; Northwestern Ontario</b>	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		
<b>Saskatchewan</b>	R. Wilson	J. Szostak				S. Shynkaruk	
35. Assiniboia	J. Szostak	I. Golaïy	B. Kelly	A. Currie	J. Song		
36. Northern Saskatchewan	M. Fergusson	S. Nixon			S. Folster		
<b>Alberta &amp; the Northwest</b>	D. Maxwell	R. Anderson				K. Munro	
37. Peace River	G. Malcolm	J. Malcolm	G. Malcolm	G. Malcolm	G. Malcolm	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	C. Madsen	D. Maxwell	D. Maxwell
40. Calgary-Macleod	D. Delpont	P. Gaiser	M. Tremblay	C. Kuhn			
<b>British Columbia</b>	R. Chudley	P. Northover					
41. Kootenay	G. Robertson	M. Robertson	G. Robertson	J. Deeney	G. Brown	G. Robertson	G. Robertson
42. Kamloops	H. Hilder	J. Bentley	C. Cross	T. Charlton	K. Dahl		
43. Westminster	V. Kim	L. Eastwood	I. Evans		M. Baxter		
44. Vancouver Island	G. Kouwenberg	H. Walker	I. Cunningham		M. Baxter		
45. Western Han-Ca	C.S. Park	M.H. Ryu	Y.K. Kim	S.D. Hon			

**CAMP CONTACT INFORMATION**

<b>NAME AND ADDRESS</b>	<b>CONTACT</b>	<b>E-MAIL/WEBSITE</b>
<b>Camp Geddie</b> Summer: RR1 3555 Shore Rd. Merigomish, NS B0K 1G0 902-926-2632	Whitney Canning	campgeddie.ca director@campgeddie.ca
<b>Camp MacLeod</b> 2731 Trout Brook Rd. Albert Bridge, NS B1K 2P2 902-562-1085	Terrance MacLeod	campmacleod@hotmail.com
<b>Camp Keir</b> 35 Fitzroy St. Charlottetown, PE C1A 1R2 902-894-3234	Amanda Henderson- Bolton	campkeir.ca janederson@hotmail.com
<b>Gracefield Christian Camp and Retreat Centre</b> PO Box 420 37 Ch. Des Loisirs Gracefield, QC J0X 1W0 888-493-2267; 819-463-2465	Bruce Howard	gracefieldcamp.ca director@gracefieldcamp.ca info@gracefieldcamp.ca
<b>Camp d'action biblique</b> PO Box 3154 Richmond, QC J0B 2H0 819-826-5400 (camp) 450-826-4599 (director)	Anita Mack Randy Johnston	cabqc.ca cabqc@yahoo.ca
<b>Cairn Camping &amp; Retreat Centres</b>		
- 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	musiccamp.ca ruthannrobertson@gmail.com
<b>Camp Kintail</b> Summer: RR3 85153 Bluewater Hwy Goderich, ON N7A 3X9 Year Around: 519-529-7317 Winter: Box 153 Goderich, ON N7A 3Z2	Theresa McDonald-Lee	campkintail.ca grow@campkintail.ca
	Johnathon Lee	
<b>Huron Feathers Centre</b> Summer: 303 Lakeshore Blvd. N. Sauble Beach, ON N0H 2G0 226-909-0573 (in season)	John Gilbert	huronfeathers.ca huronfeathers@gmail.com

**NAME AND ADDRESS**

**CONTACT**

**E-MAIL/WEBSITE**

**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  
Bonnie Anderson

dutchharbourcamp@gmail.com

**Camp Douglas**

c/o 11858-216th St.  
Maple Ridge, BC V2X 5H8  
604-885-3355

Janet Eastwood  
Daniel Martinez

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**

<b>PASTORAL CHARGE</b>	<b>MINISTER</b>	<b>CLERK OF SESSION</b>
1 <b>Baddeck, Knox</b> (CB010) Box 184, Grant St. Baddeck, NS B0E 1B0 902-295-1522 (C) briandmacleod@hotmail.com - <b>St. Ann's, Ephraim Scott</b> (CB011) Box 184 Baddeck, NS B0E 1B0 briandmacleod@hotmail.com	Brian D. MacLeod	Donald Morrison  Mary MacLeod
2 <b>Boularderie Pastoral Charge</b> (CB201) - <b>Big Bras d'Or, St. James</b> (CB200) 1829 Old Route 5 Big Bras d'Or, NS B1X 1A5 902-674-2469 (O) ptrmacdonald@gmail.com - <b>Ross Ferry, Knox</b> (CB210) 1829 Old Route 5 Big Bras d'Or, NS B1X 1A5 902-674-2469 (O) ptrmacdonald@gmail.com	Peter D. MacDonald	Carolyn Leal
3 <b>Glace Bay, St. Paul's</b> (CB050) 262 Brookside St., Box 431 Glace Bay, NS B1A 6B4 902-842-0150 (C) jk@seaside.ns.ca	Vacant	John S. MacDonald
4 <b>Grand River</b> (CB060) c/o Norman Bartholomew 279 East Side Rd., Box 2 MI Grand River, NS B0E 1M0 - <b>Framboise, St. Andrew's</b> (CB061) RR 1 Gabarus, NS B0A 1K0 - <b>Loch Lomond, Calvin</b> (CB062) 735 Hay Cove Rd. Mt. Auburn, NS B0E 3B0	Vacant	Norman Bartholomew
5 <b>Little Narrows</b> (CB070) Box 352 Whycocomagh, NS B0E 3M0 yick96@hotmail.com - <b>Whycocomagh, St. Andrew's</b> (CB071) RR 1 Whycocomagh, NS B0E 3M0 yick96@hotmail.com	Andrew S. MacDonald	Ann Hayes  Fred Matthews
6 <b>Louisbourg-Catalone Pastoral Charge</b> (CB103) - <b>Catalone, St. James</b> (CB101) c/o Ms. Wendy Bryan 7038 Hornes Rd. Albert Bridge, NS B1K 2Z9 wendyandbill@ns.sympatico.ca	Vacant	Wendy Bryan

**1. PRESBYTERY OF CAPE BRETON**

<b>PASTORAL CHARGE</b>	<b>MINISTER</b>	<b>CLERK OF SESSION</b>
- <b>Louisbourg, Zion</b> (CB102) c/o Ms. Wendy Bryan 7038 Hornes Rd. Albert Bridge, NS B1K 2Z9 wendyandbill@ns.sympatico.ca		
7 <b>Middle River, Farquharson</b> (CB090) 1948 Cabot Trail RR 3, Box 10, Site 1 Baddeck, NS B0E 1B0	Vacant	Winston Nicholson
- <b>Lake Ainslie</b> (CB091) RR 1 Whycocomagh, NS B0E 3M0 lapreschurch@hotmail.ca		Johnena MacLellan
8 <b>Mira Pastoral Charge</b>	Lydia E. MacKinnon	
- <b>Marion Bridge, St. Columba</b> (CB080) 2556 Hillside Rd. Marion Bridge, NS B1K 1C6 902-727-2625 (C) skye@ns.sympatico.ca		Clayton Bartlett
- <b>Mira Ferry, Union</b> (CB081) c/o 280 Brickyard Rd. Albert Bridge, NS B1K 2R4 skye@ns.sympatico.ca		Clayton Bartlett
9 <b>North River and North Shore</b> <b>North River, St. Andrew's</b> (CB160) c/o 49502 Cabot Trail, RR 4 Baddeck, NS B0E 1B0 902-929-2548 (C) corrie.stewart@ns.sympatico.ca	W. Corrie Stewart	Barbara Tower
10 <b>North Sydney, St. Giles</b> (CB120) c/o Mary MacFarlane 132 Regent St. North Sydney, NS B2A 2G5 902-794-7118 (C)	R. Ritchie Robinson	Norma MacAdam
11 <b>River Denys</b> (CB132) c/o Elizabeth Cameron RR 1 619 North Side River Denys NS B0E 2Y0 902-756-2745	Vacant	Raymond MacPhail
- <b>Malagawatch, Fulton</b> (CB131) c/o Elinor Morrison RR 1 River Denys NS B0E 2Y0 902-756-3412		
12 <b>Sydney, Bethel</b> (CB140) 9 Brookland St. Sydney, NS B1P 5B1 902-562-3740 (C) bethelchurch@ns.sympatico.ca	Robert Lyle	Charles D. Greaves

**1. PRESBYTERY OF CAPE BRETON**

<b>PASTORAL CHARGE</b>	<b>MINISTER</b>	<b>CLERK OF SESSION</b>
13 <b>Sydney Mines, St. Andrew's</b> (CB150) 643 Main St. Sydney Mines, NS B1V 2L1 902-736-8884 (C) barclaymackay@eastlink.ca	Marion R. Barclay MacKay	Michael McIsaac

**Appendix to Roll**

1 G. Cameron Brett	Retired
2 Margaret A. MacLeod (Diaconal)	Without Charge
3 James D. Skinner	Without Charge
4 Bonnie M.G. Wynn	Retired

**Clerk of Presbytery:** The Rev. Bonnie M.G. Wynn, 37 Leitches Creek Rd., Leitches Creek, NS, B2A 3Z2. Phone: 902-371-2440 (cell), 902-794-2441 (R), cbclerk01@gmail.com

(For statistical information see page 644.)

**2. PRESBYTERY OF NEWFOUNDLAND**

<b>PASTORAL CHARGE</b>	<b>MINISTER</b>	<b>CLERK OF SESSION</b>
1 <b>Grand Falls/Windsor, St. Matthew's</b> (NF010) 93 Harmsworth Dr. Grand Falls-Windsor, NL A2A 2Y7 709-489-1578 l_allan04@yahoo.ca	Vacant	Debbie Hynes
2 <b>St. John's, St. Andrew's</b> (NF020) PO Box 6206 St. John's, NL A1C 6J9 709-726-5385 (C), 709-726-5740 (F) standrews@bellaliant.com	Derek Krunys	Bruce Templeton
3 <b>St. John's, St. David's</b> (NF030) 98 Elizabeth Ave. St. John's, NL A1B 1R8 709-722-2382 (C) stdavids@nfld.com	David T. Sturtevant	Lillian Crawford

**Other Ministries**

1 Ian S. Wishart	Retired
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**Appendix to Roll**

1 Cassandra H.J. Wessel	Retired
2 Jonathan Dent	Without Charge

**Diaconal Ministries – Other**

1 Jean Tooktoshina	Rigolet, Labrador, NL, A0P 1P0
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**Clerk of Presbytery:** The Rev. Derek Krunys, PO Box 6206, St. John's, NL, A1C 6J9.  
Phone: 709-726-5385 (C), dkrunys@hotmail.com

(For statistical information see page 644.)

**3. PRESBYTERY OF PICTOU**

<b>PASTORAL CHARGE</b>	<b>MINISTER</b>	<b>CLERK OF SESSION</b>
1 <b>Barney's River – Marshy Hope</b> (PI010) c/o Marjorie Murray 360 Barneys River Rd Barneys River Station, NS B0K 1A0 902-924-2432 (C)	Vacant	Marjorie Murray

**3. PRESBYTERY OF PICTOU**

<b>PASTORAL CHARGE</b>	<b>MINISTER</b>	<b>CLERK OF SESSION</b>
<p>2 <b>Blue Mountain, Knox</b> (PI020)  RR 5  New Glasgow, NS B2H 5C8  902-922-2238 (C)  - <b>East River St. Mary's, Zion</b> (PI021)  c/o Audrey Cameron  684 Sherbrooke Rd.  East River St. Mary's, NS B2H 5C8  902-922-2287(C)  - <b>Garden of Eden, Blair</b> (PI022)  3649 Sunnybrae Eden Rd.  Garden of Eden, NS B2H 5C8</p>	Vacant	<p>Joan Coady</p> <p>Cathy Cameron</p> <p>Kaye MacDonald</p>
<p>3 <b>East River Pastoral Charge</b> (PI034)  - <b>St. Paul's</b> (PI032)  c/o H. Archibald  355 Irish Mtn. Rd., RR 2  New Glasgow, NS B2H 5C5  howard.lindaarchibald@gmail.com  - <b>Springville</b> (PI031)  c/o H. Archibald  355 Irish Mtn. Rd., RR 2  New Glasgow, NS B2H 5C5  howard.lindaarchibald@gmail.com  - <b>Sunnybrae, Calvin</b> (PI033)  c/o H. Archibald  355 Irish Mtn. Rd., RR 2  New Glasgow, NS B2H 5C5  howard.lindaarchibald@gmail.com</p>	Vacant	Howard Archibald
<p>4 <b>Glenelg</b> (PI151)  RR 1  Guysboro County  Aspen, NS B0H 1E0  902-833-2700 (C)  bonniejmcgrath@gmail.com</p>	Vacant	Robert Fraser
<p>5 <b>Hopewell, First</b> (PI040)  General Delivery  Hopewell, NS B0K 1C0  - <b>Gairloch, St. Andrew's</b> (PI042)  RR 2  Westville, NS B0K 2A0  902-396-4206 (C)  - <b>Rocklin, Middle River</b> (PI043)  c/o Wayne MacKay  10 E Fraser Cross Rd., RR 2  Westville, NS B0K 2A0  902-396-4380</p>	Vacant	<p>Joanne Nichols</p> <p>Robert Nelson</p> <p>Mary Irene Chesnutt</p>
<p>6 <b>Little Harbour</b> (PI050)  RR 1  New Glasgow, NS B2H 5C4  902-752-2235 (C)  lorne.macleod@eastlink.ca  - <b>Pictou Landing, Bethel</b> (PI051)  RR 2  Trenton, NS B0K 1X0  lorne.macleod@eastlink.ca</p>	Lorne A. MacLeod	<p>Cathy McLean</p> <p>Wm. MacPherson</p>

**3. PRESBYTERY OF PICTOU**

<b>PASTORAL CHARGE</b>	<b>MINISTER</b>	<b>CLERK OF SESSION</b>
7 <b>MacLennan's Mtn., St. John's</b> (PI060) RR 4 New Glasgow, NS B2H 5C7	Stated Supply	Sandy MacGregor
8 <b>Moser River, St. Giles</b> (PI152) c/o A. Moser Box 156 Sheet Harbour, NS B0J 3B0	Stated Supply	Angus H. Moser
9 <b>New Glasgow, First</b> (PI070) 208 MacLean St. New Glasgow, NS B2H 4M9 902-752-5691 (C), 902-755-2055 (F) first.church@ns.aliantzinc.ca	J. Kenneth MacLeod (Interim Minister)	Sharon Mason
10 <b>New Glasgow, St. Andrew's</b> (PI080) 37 Mountain Rd. New Glasgow, NS B2H 3W4 902-752-5326 (C) thekirk.office@ns.sympatico.ca	Joon Ki Kim	Wally Sutherland
11 <b>Oxford-Riverview Pastoral Charge</b> - <b>Oxford, St. James</b> (PI161) PO Box 228 Oxford, NS B0M 1P0 902-447-3013 (C) - <b>Riverview, St. Andrew's</b> (PI162) c/o D. Dixon RR 1, Cumb Cty Port Howe, NS B0K 1K0	Vacant	Robert Hunsley  Dorothy Dixon
12 <b>Pictou, First</b> (PI100) Box 1003 Prince St. Pictou, NS B0K 1H0 902-485-4298 (C), 902-485-1562 (F) g.macdonald@eastlink.ca	Shelley Chandler	Chris MacDonald
13 <b>Pictou, St. Andrew's</b> (PI110) Box 254, 105 Coleraine St. Pictou, NS B0K 1H0 902-485-5014 (C) murray.hill@ns.sympatico.ca	Shelley Chandler	Murray Hill
14 <b>River John, St. George's</b> (PI130) c/o Mike Joudrey 1384 Mountain Rd. River John, NS B0K 1N0 902-957-0475 - <b>Toney River, St. David's</b> (PI131) c/o Darlene Henderson 43 Buchanan Rd. Poplar Hill, NS B0K 1N0 902-485-1882 dm_henderson@hotmail.com	Gail Johnson-Murdock (Stated Supply)  Gail Johnson-Murdock (Stated Supply)	Michael Joudrey  Darlene Henderson

**3. PRESBYTERY OF PICTOU**

<b>PASTORAL CHARGE</b>	<b>MINISTER</b>	<b>CLERK OF SESSION</b>
15 <b>Scotsburn, Bethel</b> (PI140) 1162 Campbell Hill Rd., RR 2 Scotsburn, NS B0K 1R0 902-485-6137 (C), 902-485-6137 (F) bethel@bellaliant.com - <b>West Branch, Burns Memorial</b> (PI142) RR 1 Scotsburn, NS B0K 1R0	Vacant	Evan Murray       Esther S. Bain
16 <b>Stellarton, First</b> (PI170) Box 132 Stellarton, NS B0K 1S0 902-752-6548 (C) sfpc@bellaliant.com	Charles E. McPherson	Bill Fraser (Acting)
17 <b>Tatamagouche, Sedgwick Mem.</b> (PI180) Box 98 Tatamagouche, NS B0K 1V0 902-657-2748 (C) - <b>Wallace, St. Matthew's</b> (PI182) c/o Box 188 Wallace, NS B0K 1Y0 902-257-2811 (C)	Vacant	Lesley Jean Tucker       Ira Drysdale
18 <b>Thorburn, Union</b> (PI190) Box 12 Thorburn, NS B0K 1W0 902-922-2366 (C) - <b>Sutherland's River</b> (PI191) RR 1 Thorburn, NS B0K 1W0 902-922-2366 (C)	Vacant	Gregory Dickson       Gregory Dickson
19 <b>West River Pastoral Charge</b> - <b>Durham, West River</b> (PI200) c/o C. Wood RR 2 Pictou, NS B0K 1H0 cnwood@eastlink.ca - <b>Greenhill, Salem</b> (PI201) RR 1 Westville, NS B0K 2A0 - <b>Saltsprings, St. Luke's</b> (PI202) RR 1 Salt Springs, NS B0K 1P0 cyndi.kellyparks@tncweb.ca	Mary Anne Grant (Stated Supply)	Clifton Wood       Jori Hart    Cynthia Parks
20 <b>Westville, St. Andrew's</b> (PI220) 2011 Church St., Box 1078 Westville, NS B0K 2A0 902-396-4014 (C), 902-485-1562 (F) lonieferguson@hotmail.com - <b>Merigomish, St. Paul's</b> (PI012) RR 1, Rte. 245 Merigomish, NS B0K 1G0 902-926-2112 (C)	Gregory Dickson (Stated Supply)	Lottie Stewart       John Muir

**3. PRESBYTERY OF PICTOU**

<b>PASTORAL CHARGE</b>	<b>MINISTER</b>	<b>CLERK OF SESSION</b>
<b>Appendix to Roll</b>		
1 Ina Adamson (Diaconal)	Retired	
2 Gregory Dickson	Retired	
3 D. John Fortier	Retired	
4 Keith P. Humphrey	Retired	
5 Gail Johnson-Murdock	Stated Supply	
6 William G. Johnston	Without Charge	
7 D. Ross MacDonald	Retired	
8 Glen Matheson	Retired	
9 Patricia A. Rose	Retired	
10 Richard E. Sand	Retired	
11 A. Gordon Smith	Without Charge	
12 Carol Smith	Without Charge	
13 Debbie R. Stewart (Diaconal)	Without Charge	
14 Gerald E. Thompson	Retired	
15 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.mcpherson@ns.sympatico.ca

(For statistical information see page 645.)

**4. PRESBYTERY OF HALIFAX & LUNENBURG**

<b>PASTORAL CHARGE</b>	<b>MINISTER</b>	<b>CLERK OF SESSION</b>
1 <b>Dartmouth, Iona</b> (HL010) 90 Lucien Dr. Dartmouth, NS B2W 2J3 902-434-2203 (C), 902-462-0244 (F) ionapc@eastlink.ca	Cynthia J. Chenard	Irene Rose
2 <b>Dartmouth, St. Andrew's</b> (HL020) 216 School St. Dartmouth, NS B3A 2Y4 902-469-4480 (C), 902-466-0210 (F) ceweeks@ns.sympatico.ca	P.A. (Sandy) McDonald	Cheryl E. Weeks
3 <b>Dean, Sharon</b> (HL030) PO Box 86 Upper Musquodoboit, NS B0N 2M0 902-568-2771 (C) francesperrin2@gmail.com	Vacant	Kenneth Lemmon
4 <b>Elmsdale, St. Matthew's</b> (HL040) 143 Hwy 214 Elmsdale, NS B2S 1G7 902-883-2550 (C) ehlpc@bellaliant.com	Beth M. Mattinson	Grant MacDonald
- <b>Hardwood Lands</b> (HL041) 8178 Highway 14 Hardwood Lands, NS B0N 1Y0 902-758-1031 (C) ehlpc@bellaliant.com		Graham Gagne

**4. PRESBYTERY OF HALIFAX & LUNENBURG**

<b>PASTORAL CHARGE</b>	<b>MINISTER</b>	<b>CLERK OF SESSION</b>
<b>Halifax:</b>		
5 <b>Calvin</b> (HL050) 3311 Ashburn Ave. Halifax, NS B3L 4C3 902-455-7435 (C) calvinhalifax@bellaliant.com	Michael Koslowski	Debbie Lyver
6 <b>Church of St. David</b> (HL070) 1544 Grafton St. PO Box 36061, RPO Spring Garden Halifax, NS B3J 3S9 902-423-1944 (C), 902-423-2185 (F) stdavids.office@ns.sympatico.ca	Vacant	Valerie Macdonald
7 <b>Lower Sackville, First Sackville</b> (HL100) 60 Beaver Bank Rd. Lower Sackville, NS B4E 1G6 902-865-4053 (C) jeanmacaulay@eastlink.ca	Jean K. MacAulay	Marian Tomlik
8 <b>Lunenburg, St. Andrew's</b> (HL080) Box 218 Lunenburg, NS B0J 2C0 902-634-4846 (C) - <b>Rose Bay, St. Andrew's</b> (HL081) Box 24 Riverport, NS B0J 2W0 902-766-4718 (C) brenda.oxner@gmail.com	Suk Ho Lee (Stated Supply)	Edward Fralick  George Walker
9 <b>McClure's Mills, St. Paul's</b> (HL111) c/o J. Alchorn 12717 Hwy 2 Lower Onslow, NS B6L 5E5 cjalchorn@eastlink.ca	Vacant	Leota Upham
10 <b>New Dublin-Conquerall</b> - <b>Dublin Shore, Knox</b> (HL091) c/o Ola Hirtle RR 1 La Have, NS B0R 1C0 902-688-2321 (C) ann.taylor@eastlink.ca - <b>West Dublin, St. Matthew's</b> (HL092) c/o Ola Hirtle RR 1 La Have, NS B0R 1C0 902-688-2321 (C) ann.taylor@eastlink.ca	Vacant	Ola Hirtle
11 <b>New Minas, Kings</b> (HL130) 5563 Prospect Rd. New Minas, NS B4N 3K8 902-681-1333 (C), 902-681-1246 (F) kingschurch@ns.aliantzinc.ca	Vacant	Mike Van den Hof

**4. PRESBYTERY OF HALIFAX & LUNENBURG**

<b>PASTORAL CHARGE</b>	<b>MINISTER</b>	<b>CLERK OF SESSION</b>
12 <b>Noel Road, St. James'</b> (HL121) c/o Sandra Cameron 923 Ettinger Rd., RR 2 Kennetcook, NS B0N 1P0 902-369-2696 (C) sandraceron@xplornet.com	Vacant	Sandra N. Cameron
13 <b>Truro, St. James'</b> (HL110) 142 Queen St. Truro, NS B2N 2B5 902-893-9587 (C) stjameschurch@eastlink.ca	Andrew G. Campbell	George MacKenzie
14 <b>Windsor, St. John's</b> (HL120) Box 482 Windsor, NS B0N 2T0 902-757-2445 (C)	Jean K. MacAulay (Stated Supply)	Beverley Harvey

**Other Ministries**

- |                   |                                      |
|-------------------|--------------------------------------|
| 1 Kimberly Barlow | Chaplain, Canadian Forces Chaplaincy |
| 2 Michael Veenema | Chaplain, Nova Scotia Youth Facility |

**Ecumenical Shared Ministry**

- 1 Sharon, Dean (HL030) with St. James and Higginsville United Church

**Appendix to Roll**

- |                             |                |
|-----------------------------|----------------|
| 1 Judithe Adam-Murphy       | Retired        |
| 2 Margaret Craig (Diaconal) | Retired        |
| 3 L. Dale Gray              | Retired        |
| 4 Jennifer MacDonald        | Without Charge |
| 5 E.M. Iona MacLean         | Retired        |
| 6 G. Clair MacLeod          | Retired        |
| 7 W.G. Sydney McDonald      | Retired        |
| 8 D. Laurence Mawhinney     | Retired        |
| 9 Donald Mews               | Without Charge |
| 10 Gwendolyn Roberts        | Retired        |
| 11 J. Bruce Robertson       | Retired        |
| 12 Anna Smith               | Without Charge |
| 13 H. Kenneth Stright       | Retired        |
| 14 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 646.)

**5. PRESBYTERY OF NEW BRUNSWICK**

<b>PASTORAL CHARGE</b>	<b>MINISTER</b>	<b>CLERK OF SESSION</b>
1 <b>Bass River, St. Mark's</b> (NB010) 7739 Route 116 Bass River, NB E4T 1L2 506-785-4479 (C) thebrpc@gmail.com	Alexander D. Sutherland	Willah Ryan
- <b>Beersville, St. James</b> (NB020) 7895 Route 126 Harcourt, NB E4T 2Z1 506-523-9357 (C) thebrpc@gmail.com		James Cail

**5. PRESBYTERY OF NEW BRUNSWICK**

<b>PASTORAL CHARGE</b>	<b>MINISTER</b>	<b>CLERK OF SESSION</b>
- <b>Clairville, St. Andrew's</b> (NB030) 1220 Route 465 Clairville, NB E4T 2L7 506-785-4558 (C) thebrpc@gmail.com		Alexander Sutherland (Acting)
- <b>West Branch, Zion</b> (NB040) 540 Cail's Mills Rd. Cail's Mills, NB E4T 2R8 506-785-2245 (C) thebrpc@gmail.com		Leslie Cail
2 <b>Charlotte County Pastoral Charge</b>	Cheryl G. MacFadyen	
- <b>St. Andrews, Greenock</b> (NB280) 146 Montague St. St. Andrews, NB E5B 1H8 506-466-6743 (C) cmacl@nb.sympatico.ca		Ken MacKeigan
- <b>St. Stephen, St. Stephen's</b> (NB290) Box 45 St. Stephen, NB E3L 2W9 506-466-6743 (C) cmacl@nb.sympatico.ca		Derek O'Brien
- <b>St. George, The Kirk</b> (NB090) 180 Brunswick St. St. George, NB E5C 3S2 506-755-3851 (C) cmacl@nb.sympatico.ca		Mary Anne Craig
- <b>Pennfield, The Kirk</b> (NB080) 71 Route 175 Pennfield, NB E5H 0B3 506-755-3851 (C) cmacl@nb.sympatico.ca		John A. Brown
3 <b>Ferguson, Grace and St. James Pastoral Charge</b> 580 Old King George Hwy. Miramichi, NB E1V 1K1	Vacant	Jim Lockerbie
- <b>Derby, Ferguson</b> (NB180) c/o P. Mossman 4943 Rte 108 Millerton, NB E1V 5B9 506-622-0357 (C) pmossman@nbnet.nb.ca		Phyllis Mossman
- <b>Millerton, Grace</b> (NB170) c/o P. Mossman 4943 Rte 108 Millerton, NB E1V 5B9 506-622-0357 (C) pmossman@nbnet.nb.ca		Phyllis Mossman
- <b>Miramichi, St. James</b> (NB190) 275 Newcastle Blvd. Miramichi, NB E1V 7N4 506-622-1648 (C), 506-622-1648 (F) rgmckay@nb.sympatico.ca		Robert McKay

**5. PRESBYTERY OF NEW BRUNSWICK**

<b>PASTORAL CHARGE</b>	<b>MINISTER</b>	<b>CLERK OF SESSION</b>
4 <b>Fredericton, St. Andrew's</b> (NB100) 512 Charlotte St. Fredericton, NB E3B 1M2 506-455-8220 (C) sapc@sapc.ca	Vacant	Jeanne Kaye Speight
5 <b>Hampton, St. Paul's</b> (NB110) 978 Main St. Hampton, NB E5N 6E7 506-832-4985 (C) presclerk@gmail.com - <b>Barnesville</b> (NB120) 1257 Rte 820 Barnesville, NB E5N 3L6 506-832-7790 (C) 13loonieb@gmail.com	Kent E. Burdett	Gillian Urquhart  Lonnie Bradley
6 <b>Harvey Station, Knox</b> (NB140) 2412 Route 3 Harvey, NB E6K 1P4 506-366-5398 (C7) grandson@nb.sympatico.ca - <b>Acton</b> (NB150) 2412 Route 3 Harvey, NB E6K 1P4 506-366-5398 (C) grandson@nb.sympatico.ca	Anne J. Boudreau	Nancy Patterson  Marlene Phillips
7 <b>Kirkland, St. David's</b> (NB160) c/o Judy Cole 1301 Route 540 Kirkland, NB E7N 2K9	Vacant	Judy Cole (contact person)
8 <b>Miramichi (Chatham), Calvin</b> (NB200) c/o 206 Wellington St. Miramichi, NB E1N 1M7 506-773-7141 (C) - <b>Black River Bridge, St. Paul's</b> (NB210) c/o A. Newton 896 North Black River Rd. Black River Bridge, NB E1N 5T3 506-228-4988 (C), 506-228-0116 (F) - <b>Kouchibouquac, Knox</b> (NB220) c/o C. Barter 11307 Route 134 Kouchibouquac, NB E4X 1N5 506-876-4463 (C)	Vacant	Harold Cameron  Alexander Newton  Connie Barter
9 <b>Moncton, St. Andrew's</b> (NB230) 77 Hildegard Dr. Moncton, NB E1G 0Z6 506-389-7707 (C), 506-388-7157 (F) standrews@nb.aibn.com	J. Martin R. Kreplin	Rosemary Smith
10 <b>Northern New Brunswick Regional Ministry</b> - <b>Bathurst, St. Luke's</b> (NB050) 395 Murray Ave. Bathurst, NB E2A 1T4 506-546-4645 (C), 506-548-8982 (F) stlukes@bellaliant.com	M. Glen Sampson	M. Glen Sampson (Acting)

**5. PRESBYTERY OF NEW BRUNSWICK**

<b>PASTORAL CHARGE</b>	<b>MINISTER</b>	<b>CLERK OF SESSION</b>
- <b>Campbellton, Knox</b> (NB060) 29 Duncan St. Campbellton, NB E3N 2K5 506-753-7300 (C) twinkle1@nb.sympatico.ca		Mona Harris
- <b>Dalhousie, St. John's</b> (NB070) 142 Edward St. Dalhousie, NB E8C 1P8 506-654-3230 (C)		Raymond MacNair
- <b>New Carlisle, Knox</b> (NB240) PO Box 370 New Carlisle, QC G0C 1Z0 418-752-2822 (C) lewiss@globetrotter.net		Lewis Smollett
11 <b>Riverview, Bethel</b> (NB260) 600 Coverdale Rd. Riverview, NB E1B 3K6 506-386-6254 (C), 506-386-1939 (F) bethelchurch@nb.aibn.com	Charles S. Cook	Alan Hamilton
12 <b>Sackville, St. Andrew's</b> (NB270) 36 Bridge St. Sackville, NB E4L 3N7 506-536-1952 (C) sapres@bellaliant.net	Jeffrey M. Murray	Laura Synder
<b>Saint John:</b>		
13 <b>Saint Columba</b> (NB300) 1454 Manawagonish Rd. Saint John, NB E2M 3Y3 506-672-6280 (C) dandekraglund@rogers.com	Erik W. Kraglund	Sasha Melvin
14 <b>Grace</b> (NB310) 101 Coburg St. Saint John, NB E2L 3J8 506-634-7765 (C), 506-693-3223 (F) gracechurchsj@gmail.com	John J. Crawford	Del O'Brien
15 <b>Stanley, St. Peter's</b> (NB330) 21 English Settlement Rd. Stanley, NB E6B 2C7 506-367-2415 (C), 506-367-2415 (F) dawna.foreman001@gmail.com	M.E. (Lyn) Hughes	Dawna Foreman
16 <b>Sunny Corner, St. Stephen's</b> (NB340) 1780 Highway 425 Sunny Corner, NB E9E 1J3 506-836-7459 (C)	Vacant	Joseph Sheasgreen
- <b>Warwick, St. Paul's</b> (NB350) 5446 Route 108 Derby Junction, NB E1V 5H9 506-622-1155 (C)		George Travis

**5. PRESBYTERY OF NEW BRUNSWICK**

<b>PASTORAL CHARGE</b>	<b>MINISTER</b>	<b>CLERK OF SESSION</b>
17 <b>Tabusintac, St. John's</b> (NB360) 7 Hierlihy Rd. Tabusintac, NB E9H 1Y5 506-779-1812 (C)	Vacant	Vacant
- <b>Bartibog Bridge, St. Matthew's</b> (NB370) (Oak Point) 809 Route 11 Bartibog Bridge, NB E1V 7H8 506-773-4709		Vacant
- <b>New Jersey, Zion</b> (NB380) 19 Burnt Church Rd. New Jersey, NB E9G 2J9 506-776-3630		Vacant
18 <b>St. James and St. Paul's Regional Ministry</b>	Wendy L. MacWilliams	
- <b>Hanwell, St. James</b> (NB130) 1991 Highway 640 Hanwell, NB E3C 1Z5 506-450-4031 (C) sjchurch@nbnet.nb.ca		Wina Parent
- <b>Woodstock, St. Paul's</b> (NB390) 113 Victoria St. Woodstock, NB E7M 3A4 506-326-2369 (C) stpaulspresnb@gmail.com		Judith Jackson

**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 Charles R. Deogratias	Chaplain, Armed Forces, in USA
6 Melvin G. Fawcett	Retired
7 J. Douglas Gordon	Retired
8 J. Christopher Jorna	Without Charge
9 Philip J. Lee	Retired
10 Basil C. Lowery	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 646-47.)

**6. PRESBYTERY OF PRINCE EDWARD ISLAND**

<b>PASTORAL CHARGE</b>	<b>MINISTER</b>	<b>CLERK OF SESSION</b>
1 <b>Belfast, St. John's</b> (PE020) 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
- <b>Wood Islands</b> (PE021) Belle River Post Office Belle River, PE C0A 1B0 stjohnspastor@pei.aibn.com		Frederick MacLeod



**6. PRESBYTERY OF PRINCE EDWARD ISLAND**

<b>PASTORAL CHARGE</b>	<b>MINISTER</b>	<b>CLERK OF SESSION</b>
7 <b>Hartsville</b> (PE150) c/o Dawna Lee O'Connor 766 Newton Rd. Kinkora, PE C0B 1N0 902-887-3382 joeoconnor@pei.sympatico.ca	Dawn B. Griffiths	Jean MacIntosh
8 <b>Kensington</b> (PE080) PO Box 213 Kensington, PE C0B 1M0 902-836-3266 (C) ken.pres.church@bellaliant.net - <b>New London, St. John's</b> (PE082) Box 8036 Kensington, PE C0B 1M0 902-886-2554 (C)	Torrey R. Griffiths	Irene Davison  Juliana Elsinga
9 <b>Montague, St. Andrew's</b> (PE090) Box 28 Montague, PE C0A 1R0 902-838-3139 (C), 902-368-1938 (F) bnbrcraig@pei.sympatico.ca - <b>Cardigan, St. Andrew's</b> (PE091) 3051 Martinvale Rd. Cardigan, PE C0A 1G0 902-583-2437 (C) alandsandramyers@yahoo.ca	Stephen Thompson	Gladys MacIntyre  Allison Myers
10 <b>Nine Mile Creek</b> (PE073) c/o 764 Highland Park Rd. Nine Mile Creek, PE C0A 1H2 902-675-3146 anne.mac47@gmail.com	Vacant	Anne Marie MacDonald
11 <b>North Tryon</b> (PE130) c/o 23509 Trans Canada Hwy. Borden, PE C0B 1X0 902-855-2480 (C) stephenlindah@hotmail.com	Michael J. Hamilton	Elmer MacDonald
12 <b>Richmond Bay Pastoral Charge</b> PO Box 47 Tyne Valley, PE C0B 2C0 902-831-3088 edwardirenemac@gmail.com - <b>Freiland</b> (PE121) PO Box 47 Tyne Valley, PE C0B 2C0 902-831-3088 edwardirenemac@gmail.com - <b>Lot 14</b> (PE122) PO Box 47 Tyne Valley, PE C0B 2C0 902-831-2766 edwardirenemac@gmail.com - <b>Tyne Valley</b> (PE120) PO Box 47 Tyne Valley, PE C0B 2C0 902-831-3088 edwardirenemac@gmail.com	Vacant	Doug LeBlanc Edward MacLean



**SYNOD OF QUEBEC & EASTERN ONTARIO**

**7. PRESBYTERY OF QUEBEC**

<b>PASTORAL CHARGE</b>	<b>MINISTER</b>	<b>CLERK OF SESSION</b>
1 <b>Inverness, St. Andrew's</b> (QU020) 339 des Erables St. Inverness, QC G0S 1K0 418-755-0990 (C) revbarb2003@gmail.com	Barbara J. Fotheringham	Raymond Dempsey
2 <b>Leggatt's Point</b> (QU030) 54 Chemin Leggatt Grand Métis, QC G0J 1Z0 418-775-5417 (R)	Vacant	Joan Craig
3 <b>Melbourne, St. Andrew's</b> (QU050) 1169 Route 243 Richmond, QC J0B 2H0 819-826-2946 (R)	Vacant	Brenda Allan
4 <b>Quebec City, St. Andrew's</b> (QU070) 45 Chaussee des Ecosais Quebec City, QC G1R 4H4 418-456-8113 (C) standrewquebec@yahoo.ca	Katherine Burgess	Gina Farnell
5 <b>Scotstown, St. Paul's</b> (QU090) c/o Ms. Mary MacDonald 198 Ditton St. Scotstown, QC J0B 3B0 819-346-2858	Vacant	Sarah MacDonald
6 <b>Sherbrooke, St. Andrew's</b> (QU100) 256 Queen St. Sherbrooke, QC J1M 1K6 819-569-3100 (C)	Susan M. Smith (Stated Supply)	Sarah MacDonald
7 <b>Valcartier, St. Andrew's</b> (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 St. Andrew's, Valcartier (QU110) with St. Andrew's United Church in Valcartier
- 3 Leggatt's Point (QU030) with Métis Beach United Church

**Appendix to Roll**

- |                       |                |
|-----------------------|----------------|
| 1 J. Ross H. Davidson | Retired        |
| 2 Daniel H. Forget    | Retired        |
| 3 John Barry Forsyth  | Retired        |
| 4 Victor Vaus         | Without Charge |

**Clerk of Presbytery:** The Rev. Barbara J. Fotheringham, 48 rue Mitchell, Thetford Mines, QC, G6G 3L8. Phone: 418-755-0990 (C), quebecclerk@gmail.com

(For statistical information see page 648.)

**8. PRESBYTERY OF MONTREAL**

<b>PASTORAL CHARGE</b>	<b>MINISTER</b>	<b>CLERK OF SESSION</b>
1 <b>Athelstan</b> (MT101) 139 Ridge Rd. Athelstan, QC J0S 1A0 450-264-6226 (C) betlynmcityre@gmail.com	Vacant	Donald W. Grant
2 <b>Beaconsfield, Briarwood</b> (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 <b>Beauharnois, St. Edward's</b> (MT030) c/o I. Legassic 405-110 Rue de Gaspé Ouest Châteauguay, QC J6J 0C5	Vacant	Irene Legassic
4 <b>Châteauguay, Maplewood</b> (MT050) 215 McLeod Ave. Châteauguay, QC J6J 2H5 450-691-4560 (C) maplewoodchurch@bellnet.ca	Vacant	John Rodger
5 <b>Hemmingford, St. Andrew's</b> (MT080) c/o S. Kyle 825 Old Rd. Hemmingford, QC J0L 1H0	Vacant	Sally Kyle
6 <b>Howick, Georgetown</b> (MT090) 920 Route 138 PO Box 347 Howick, QC J0S 1G0	Vacant	Milton Reddick
7 <b>Huntingdon, St. Andrew's</b> (MT100) 33 Prince St. Huntingdon, QC J0S 1H0 450-264-6226 (C)	Vacant	Jean Armstrong
8 <b>Lachute, Margaret Rodger Memorial</b> (MT120) PO Box 877 Lachute, QC J8H 4G5 450-562-6797 (C), 450-562-6797 (F) mrmphchurch@videotron.ca	Douglas Robinson (Stated Supply)	Edna Young
9 <b>Laval (Duvernay), St. John's</b> (MT060) 2960 Blvd. de la Concorde, Duvernay, Laval, QC H7E 2B6	Paolo Ruscito (Lay Missionary)	Giovanna Martoccia
10 <b>Lost River</b> (MT130) c/o H. MacMillan 5151 Lost River Rd. Harrington, QC J8G 2T1	Summer Supply	Heather-Anne MacMillan
11 <b>Mille Isles</b> (MT140) 1261 Ch. Mille Isles Bellefeuille, QC J0R 1A0 deborahblack@live.ca	Vacant	Deborah Black

**8. PRESBYTERY OF MONTREAL**

<b>PASTORAL CHARGE</b>	<b>MINISTER</b>	<b>CLERK OF SESSION</b>
<b>Montreal:</b>		
12 <b>Arabic</b> (MT470) 1345 Lapointe Rd. St. Laurent, QC H4L 1K5 514-718-1926	Samy Said	Renée Lancing
13 <b>Chinese</b> (MT150) 5560 Hutchison Rd. Montreal, QC H2V 4B6 514-270-4782 (C), 514-270-4782 (F) clerk@mtlpc.org	Jonah (Chung Lok) Ho	Simon Wing
14 <b>Côte des Neiges</b> (MT160) 3435 Cote Ste. Catherine Rd. Montreal, QC H3T 1C7 514-738-6115 (C) joel.coppieters@gmail.com	Joel Coppieters	Richard Nwantoly
15 <b>Ghanaian</b> (MT460) 1345 Lapointe Rd. St. Laurent, QC H4L 1K5 ghanapresbymontreal@hotmail.com	Stephen Azundem	Yaw Nyampong
16 <b>Hungarian</b> (MT200) c/o 385 Deguire St., Apt. 606 Montreal, QC H4N 0A7 514-331-1510 (C), 514-331-2850 (F)	Peter M. Szabo (Stated Supply)	Erzsebet Gebel
17 <b>Kensington</b> (MT220) 6225 Godfrey Ave. Montreal, QC H4B 1K3 514-486-4559 (C) info@kensingtonchurch.ca	Peter Rombeek	Ann Jackson
18 <b>Livingstone</b> (MT240) 7110 de l'Epee Ave. Montreal, QC H3N 2E1 514-272-7330 (C), 514-331-2850 (F) livingstones7110@gmail.com	Sybil Mosley	Samuel Essel-Quao
19 <b>Maisonneuve</b> (MT250) 1606 Letourneux St. Montreal, QC H1V 2M5 514-255-4100 jreed@sheafespiga.org	Joe W. Reed (Stated Supply)	Allan Spurr
20 <b>Snowdon</b> (MT450) 5545 Snowdon Ave. Montreal, QC H3X 1Y8	Eok Kim	Man Ho Kim
21 <b>St-Luc Eglise</b> (MT170) 5790 17e Ave. Montreal, QC H1X 2R8 514-722-3872 (C), 514-722-8546 (F) eglise.stluc@videotron.ca	Richard Bonetto	Antony Ramarokoto
22 <b>St. Andrew &amp; St. Paul</b> (MT270) 3415 Redpath St. Montreal, QC H3G 2G2 514-842-3431 (C), 514-842-3433 (F) info@standrewstpaul.com	Glenn Chestnutt	Donald Walcot

**8. PRESBYTERY OF MONTREAL**

	<b>PASTORAL CHARGE</b>	<b>MINISTER</b>	<b>CLERK OF SESSION</b>
	<b>Montreal</b> (cont'd):		
23	<b>La Communauté chrétienne Siloë Canada</b> (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	<b>Taiwanese Robert Campbell</b> (MT260) 2225 Regent Ave. Montreal, QC H4A 2R2 514-481-3258 (C) trchurch@hotmail.com	Paul Wu	Tao Wang
25	<b>Westminster (Pierrefonds)</b> (MT320) 13140 Monk Blvd. Montreal, QC H8Z 1T6 514-626-2982 wpcntl@gmail.com	Vacant	Angelia Mercier
26	<b>Montreal West</b> (MT300) 160 Ballantyne Ave. N. Montreal West, QC H4X 2C1 514-484-7913	Sampson Afoakwah	Hermann Mbounou
27	<b>Pincourt, Ile Perrot</b> (MT330) 242-5th Ave. Pincourt, QC J7W 5L3 514-453-1441 nivmark1230@gmail.com	Elkanah Shekari	Mark Farrell
28	<b>Pointe Claire, St. Columba by the Lake</b> (MT340) 11 Rodney Ave. Pointe Claire, QC H9R 4L8 514-697-2091 (C), 514-697-4552 (F) office@stcolumba.ca	Lara Scholey	Cheryl Doxas
29	<b>Riverfield</b> (MT091) Box 347 Howick, QC J0S 1G0 - <b>St. Urbain, Beechridge</b> (MT040) c/o Neil MacKay 333 Rang Double St. Urbain, QC J0S 1Y0 450-427-2241	Vacant	Sharon Brown & Elmer Black  Neil MacKay
30	<b>Rockburn</b> (MT311) c/o Shirley McNaughton 2488 Boyd Settlement Rd. Huntingdon, QC J0S 1H0 fertilevalley28@gmail.com	Vacant	Shirley McNaughton

**8. PRESBYTERY OF MONTREAL**

<b>PASTORAL CHARGE</b>	<b>MINISTER</b>	<b>CLERK OF SESSION</b>
31 <b>St. Andrew's East</b> (MT350) 5 John Abbott St. St. Andre d'Argenteuil, QC J0V 1X0	Vacant	Sharon McOuat
32 <b>St. Lambert, St. Andrew's</b> (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 <b>Town of Mount Royal, Presbyterian Church of the</b> (MT390) 39 Beverley Ave. Mont-Royal, QC H3P 1K3 514-733-0112	Vacant	Ransford Fofana

**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 Kay Diviney	Without Charge
7 Giancarlo Fantechi	Without Charge
8 Ian D. Fraser	Retired
9 Victor Gavino	Retired
10 Bruce W. Gourlay	Retired
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 649.)

**9. PRESBYTERY OF SEAWAY-GLENGARRY**

<b>PASTORAL CHARGE</b>	<b>MINISTER</b>	<b>CLERK OF SESSION</b>
1 <b>Avonmore, St. Andrew's</b> (SG010) 3256 County Rd. 15, Box 104 Avonmore, ON K0C 1C0 padre_07@hotmail.com	Vacant	Jennifer Alguire
- <b>Finch, St. Luke's-Knox</b> (SG080) 28 Front St., Box 220 Finch, ON K0C 1K0 613-984-2201 (C) padre_07@hotmail.com		Garry Nugent
- <b>James-St. Andrew's</b> (SG011) c/o 17341 Amell & Renald George Rd., RR 1 St. Andrew's West, ON K0C 2A0 613-933-2793 (C) padre_07@hotmail.com		Bryce Robinson
2 <b>Brockville, First</b> (SG020) 10 Church St., Box 885 Brockville, ON K6V 5W1 613-345-5014 (C) firstkirk@ripnet.com	Marianne Emig Carr	Quentin Robinson
3 <b>Caintown, St. Paul's</b> (SG030) c/o 344 Old River Rd., RR 3 Mallorytown, ON K0E 1R0 613-923-1431 (C) stpaulscaintown@gmail.com	Vacant	Angela Cowan
4 <b>Chesterville, St. Andrew's</b> (SG050) c/o Ann Langabeer Box 671 Winchester, ON K0C 2K0 613-774-2110 (C)	Bruce W. Kemp	Ann Langabeer
- <b>Morewood</b> (SG051) Box 204 Morewood, ON K0A 2R0 613-987-2133 (C) rpollock@sympatico.ca		Ruth Pollock
- <b>Winchester, St. Paul's</b> (SG200) 517 Main St. W., Box 879 Winchester, ON K0C 2K0 613-656-2222(C)		Jorris Zubatuk
5 <b>Cornwall, St. John's</b> (SG060) 28-2nd St. E. Cornwall, ON K6H 1Y3 613-932-8693 (C), 613-933-6144 (F) admin@stjohnscornwall.ca	Ian K. Johnston (Interim Minister)	Carol Esdale
6 <b>Dunvegan, Kenyon</b> (SG070) 1630 County Road 30, RR 1 Dunvegan, ON K0C 1J0 613-527-1226 jim_olga@sympatico.ca	Julia Apps-Douglas	Heather McIntosh
- <b>Kirk Hill, St. Columba</b> (SG120) 20950 Laggan-Glenelg Rd., Box 81 Dalkeith, ON K0B 1E0 613-527-1226 jim_olga@sympatico.ca		Kathy Ryan

**9. PRESBYTERY OF SEAWAY-GLENGARRY**

<b>PASTORAL CHARGE</b>	<b>MINISTER</b>	<b>CLERK OF SESSION</b>
7 <b>Iroquois, Riverview</b> (SG100) 22 Church Ave., Box 440 Iroquois, ON K0E 1K0 613-246-4422 (C) gl.howard@sympatico.ca	Geoffrey P. Howard	Darlene Orzel
8 <b>Kemptville, St. Paul's</b> (SG110) 319 Prescott St., Box 797 Kemptville, ON K0G 1J0 613-258-4136 (C) reverend@stpaulskemptville.ca - <b>Mountain, Knox</b> (SG201) 2227 Simms Rd., Box 35 South Mountain, ON K0E 1W0 613-258-3833 (C) reverend@stpaulskemptville.ca	Samer Kandalaft	Heather Stewart  Florence Donoghue
9 <b>Lancaster, St. Andrew's</b> (SG130) 20389 Church St., Box 524 Lancaster, ON K0C 1N0 613-347-2206 (C) eijnorwest@sympatico.ca - <b>Martintown, St. Andrew's</b> (SG131) c/o Heather Buchan 4186 Squire Rd., RR 1 Apple Hill, ON K0C 1B0 613-931-2545 (C) eijnorwest@sympatico.ca	Ian C. MacMillan	Janis Pasco  Donald Blackadder
10 <b>Maxville, St. Andrew's</b> (SG140) 21 Main St., Box 7 Maxville, ON K0C 1T0 613-931-2545 (C) eijonorwest@sympatico.ca - <b>Moose Creek, Knox</b> (SG142) 1 St. Polycarp St., Box 382 Moose Creek, ON K0C 1W0 613-931-2545 (C) eijnorwest@sympatico.ca	Vacant	Douglas McLennan  A. Stuart McKay
11 <b>Morrisburg, Knox</b> (SG150) 10 First St., Box 1042 Morrisburg, ON K0C 1X0 613-543-2005 (C) knoxpcmorrisburg@gmail.com - <b>Ingleside, St. Matthew's</b> (SG090) 15 Memorial Square, Box 520 Ingleside, ON K0C 1M0 613-537-2892 (C) stmatthewschurch@cogeco.net	Feras Chamas	Allen Claxton  Reid McIntyre
12 <b>Prescott, St. Andrew's</b> (SG170) 425 Centre St., Box 94 Prescott, ON K0E 1T0 613-925-3725 (C), 613-925-2510 (F) yourstandrews@cogeco.net	Vacant	Allan Thom

**9. PRESBYTERY OF SEAWAY-GLENGARRY**

<b>PASTORAL CHARGE</b>	<b>MINISTER</b>	<b>CLERK OF SESSION</b>
- <b>Spencerville, St. Andrew's-Knox</b> (SG180) 23 Bennett St., Box 81 Spencerville, ON K0E 1X0 613-658-2000 (C), 613-658-2750 (F) yourstandrews@cogeco.net		James Purcell
13 <b>Vankleek Hill, Knox</b> (SG190) 29 High St., Box 269, Vankleek Hill, ON K0B 1R0 613-678-3985 (C) pastorjames@knoxvkh.ca	James F. Douglas	Robin McRae
- <b>Hawkesbury, St. Paul's</b> (SG191) 166 John St. Hawkesbury, ON K6A 1X9 pastorjames@knoxvkh.ca		Faye Montgomery

**Other Ministries**

- 1 Cheryl Gaver Presbytery Ministry Animator

**Appendix to Roll**

- |                              |  |
|------------------------------|--|
| 1 Carol Bain                 | Retired  |
| 2 Gregory W. Blatch          | Retired  |
| 3 Mark Bourgon               | Retired  |
| 4 Paul E.M. Chambers         | Retired  |
| 5 Ruth Y. Draffin            | Without Charge                                   |
| 6 Johan A. Eenkhoorn         | Retired  |
| 7 James D. Ferrier           | Retired  |
| 8 Marion Johnston            | Retired  |
| 9 Harold H.A. Kouwenberg     | Without Charge                                   |
| 10 C. Ian MacLean            | Retired  |
| 11 Donna McIlveen (Diaconal) | Without Charge                                   |
| 12 Robert Martin             | Retired, Minister Emeritus, Knox, Vankleek Hill  |
| 13 Fred H. Rennie            | Retired, Minister Emeritus, St. John's, Cornwall |
| 14 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 page 650.)

**10. PRESBYTERY OF OTTAWA**

<b>PASTORAL CHARGE</b>	<b>MINISTER</b>	<b>CLERK OF SESSION</b>
1 <b>Carp, Trinity</b> (OT170) 1817 Richardson Side Rd. Carp, ON K0A 1L0 613-836-1429 (C), 613-836-6045 (F) info.trinity.kanata@gmail.com	W.L. Shaun Seaman	Margaret Connelly
2 <b>Gatineau, Que., St. Andrew's (Aylmer)</b> (OT010) 1 Eardley Rd. Gatineau, QC J9H 7V5 819-684-1061 (C) brown111@sympatico.ca	Vacant	Debi Brown

**10. PRESBYTERY OF OTTAWA**

<b>PASTORAL CHARGE</b>	<b>MINISTER</b>	<b>CLERK OF SESSION</b>
3 <b>Kars, St. Andrew's</b> (OT031) 6810 Rideau Valley Dr. S Kars, ON K0A 2E0 613-246-3090 (C) standrewschurchkars@gmail.com - <b>Vernon, Osgoode</b> (OT050) c/o Harry Rylaarsdam 7758 Bank St. Metcalf, ON K0A 2P0 ayrvale@xplornet.com	Elizabeth Chan	Ann Hysert  Greg Mount
4 <b>Manotick, Knox</b> (OT030) Box 609 Manotick, ON K4M 1A6 613-692-4228 (C) knoxmano@bellnet.ca	Philip Kim	Marianne Collin
5 <b>Orleans, Grace</b> (OT080) 1220 Old Tenth Line Rd. Orleans, ON K1E 3W7 613-824-9260 (C), 613-824-0747 (F) admin@graceorleans.ca	Daniel MacKinnon	Donna Dawson
<b>Ottawa:</b>		
6 <b>Barrhaven</b> (OT190) (Preaching Point) c/o 10 Chesterton Dr. Ottawa, ON K2E 5S9 613-225-6648 (C), 613-225-8535 (F) info@pccbarrhaven.ca	Shahrzad Kandalafi	
7 <b>Calvin Hungarian</b> (OT060) 91 Pike St. Ottawa, ON K1T 3J6 clerk@calvinhungarian.org	Laszlo M. Peter	Iozsef Szmutki
8 <b>Gloucester</b> (OT020) 91 Pike St. Ottawa, ON K1T 3J6 613-737-3820 (C) officegpchurch@gmail.com	Denise Allen-Macartney	Olive O'May
9 <b>Knox</b> (OT090) 120 Lisgar St. Ottawa, ON K2P 0C2 613-238-4774 (C), 613-238-4775 (F) knoxottawa@rogers.com	James E. Pot	Greg Fyffe
10 <b>Parkwood</b> (OT100) 10 Chesterton Dr. Ottawa, ON K2E 5S9 613-225-6648 (C), 613-225-8535 (F) office@parkwoodchurch.ca	James T. Hurd	Dennis Featherstone
11 <b>St. Andrew's</b> (OT110) 82 Kent St. Ottawa, ON K1P 5N9 613-232-9042 (C), 613-232-1379 (F) office@standrewsottawa.ca	Karen Dimock	Heather Pilkey

**10. PRESBYTERY OF OTTAWA**

<b>PASTORAL CHARGE</b>	<b>MINISTER</b>	<b>CLERK OF SESSION</b>
<b>Ottawa (cont'd):</b>		
12 <b>St. David &amp; St. Martin</b> (OT120) 444 St. Laurent Blvd. Ottawa, ON K1K 2Z6 613-745-1756 (C), 613-745-1265 (F) minister@thesaints.ca	George L. Zimmerman	Jim Miller
13 <b>St. Giles</b> (OT130) 181 First Ave. Ottawa, ON K1S 2G3 613-235-2551 (C) office@stgilesottawa.org	Vacant	Isaac Ives
14 <b>St. Paul's</b> (OT140) 971 Woodroffe Ave. Ottawa, ON K2A 3G9 613-729-3384 (C), 613-729-2861 (F) office@stpaulspcottawa.com	G. Grant Wilson	Dan Seekings
15 <b>St. Stephen's</b> (OT150) 579 Parkdale Ave. Ottawa, ON K1Y 4K1 613-728-0558 (C), 613-728-8440 (F) ststephenschurch@bellnet.ca	Meghan Patterson	Teresa Dube
16 <b>St. Timothy's</b> (OT160) 2400 Alta Vista Dr. Ottawa, ON K1H 7N1 613-733-0131 (C), 613-733-7330 (F) sttimothys@on.aibn.com	Floyd R. McPhee (Interim Minister)	Ken Saah Fon
17 <b>Westminster</b> (OT180) 470 Roosevelt Ave. Ottawa, ON K2A 1Z6 613-722-1144 (C) admin@mywestminster.ca	Vacant	Laura Kilgour
18 <b>Richmond, St. Andrew's</b> (OT040) 3529 McBean St., Box 910 Richmond, ON K0A 2Z0 613-838-3723 (C), 613-838-3723 (F) churchoffice@standrewsrichmond.org	Wayne L. Menard	Sharon Stewart
19 <b>Rockland, The Upper Room</b> (OT081) c/o 665 Potvin Ave. Rockland, ON K4K 1H2 admin@rocklandupperroom.ca	Vacant	Bruce Finlay
20 <b>Stittsville, St. Andrew's</b> (OT041) 2 Mulkins St., PO Box 498 Stittsville, ON K2S 1A6 613-831-1256 (C), 613-831-1256 (F) office@standrews-stittsville.ca	Douglas R. Kendall	Jenn Flemke

**Other Ministries**

1 R.M.A. (Sandy) Scott                      Chaplain, Department of National Defence (on leave)

**Appendix to Roll**

1 Jack L. Archibald                      Retired  
2 Emma Barron (Diaconal)              Retired  
3 Tony Boonstra                          Retired

**10. PRESBYTERY OF OTTAWA**

<b>PASTORAL CHARGE</b>	<b>MINISTER</b>	<b>CLERK OF SESSION</b>
<b>Appendix to Roll (cont'd)</b>		
4 Mary Campbell (Diaconal)	Retired	
5 Robert Ewing	Retired	
6 John C. Fair	Retired	
7 Kalman Gondocz	Retired	
8 Kelly R. Graham	Without Charge	
9 Janet Ham (Diaconal)	Retired	
10 Stephen A. Hayes	Retired	
11 Dorothy Herbert (Diaconal)	Retired	
12 David C. Kettle	Retired	
13 Justin K.W. Kim	Ottawa Korean Presbyterian Church	
14 Samuel J. Livingstone	Retired	
15 Robert A.B. MacLean	Retired, Minister Emeritus, St. Andrew's, Dartmouth, NS	
16 William C. MacLellan	Retired	
17 Alex M. Mitchell	Without Charge	
18 Arthur M. Pattison	Retired	
19 Cedric C. Pettigrew	Retired	
20 Linda E. Robinson	Retired	
21 R. MacArthur Shields	Retired	
22 David B. Vincent	Retired	
23 Mark A. Ward	Retired	
24 David A. Whitehead	Retired	
25 Linda L. Whitehead	Retired	
26 Gordon E. Williams	Retired	

**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 650-51.)

**11. PRESBYTERY OF LANARK & RENFREW**

<b>PASTORAL CHARGE</b>	<b>MINISTER</b>	<b>CLERK OF SESSION</b>
1 <b>Almonte, Community</b> (LR010) 111 Church St., Box 1073 Almonte, ON K0A 1A0 343-881-1444 (C)	Barry Carr	Vivian Young
2 <b>Arnprior, St. Andrew's</b> (LR020) 80 Daniel St. N. Arnprior, ON K7S 2K8 613-623-5531 (C) standrew@bellnet.ca	David W. Hooper	Douglas Powell
3 <b>Cobden, St. Andrew's</b> (LR040) Hwy. 17, Box 258 Cobden, ON K0J 1K0 613-646-7687 (C) vangp@sympatico.ca rvrndbcarr@gmail.com	Patricia L. Van Gelder	Dick Blair
4 <b>Fort Coulonge, St. Andrew's</b> (LR050) PO Box 1198, 207 Rue Principal Fort-Coulonge, QC J0X 1V0 819-683-2773 (C) vangp@sympatico.ca	Vacant	Lynn Thrasher

**11. PRESBYTERY OF LANARK & RENFREW**

<b>PASTORAL CHARGE</b>	<b>MINISTER</b>	<b>CLERK OF SESSION</b>
- <b>Bristol Memorial</b> (LR051) c/o Randy Russell C349 Sand Bay Rd Shawville, QC J0X 2Y0 819-647-2977 (C) randall.andrew.russell@gmail.com		Eason Russell
5 <b>Kilmaurs, St. Andrew's</b> (LR120) c/o R. Hughes 4091 Stonecrest Rd. Woodlawn, ON K0A 3M0 patrickhouse@sympatico.ca	Supply	Robert Hughes
6 <b>Kinburn, St. Andrew's</b> (LR011) Box 112 Kinburn, ON K0A 2H0 613-256-2184 (C) seniorfarms@gmail.com	Vacant	Wayne Senior
7 <b>Lake Dore</b> (LR140) c/o D. Resmer 38332 Hwy 41, RR 3 Pembroke, ON K8A 6W4 613-735-6784 (C)	Vacant	Debbie Resmer
8 <b>Lochwinnoch</b> (LR060) c/o Burt Virgin RR 1 Renfrew, ON K7V 3Z4 613-432-6249 (C) burtandmel@hotmail.ca	Supply	Burt Virgin
9 <b>McDonalds Corners, Knox</b> (LR070) 5664 McDonalds Corners Rd. McDonalds Corners, ON K0G 1M0 613-278-2860 (C) hazelcam@bell.net	Vacant	Hazel Cameron
- <b>Elphin</b> (LR071) 3020 Elphin-Maberly Rd. McDonalds Corners, ON K0G 1M0 613-278-2858 (C) thelmap41@gmail.com		Vacant
- <b>Snow Road</b> (LR072) c/o 3020 Elphin Mayberly Rd. McDonalds Corners, ON K0G 1M0		Vacant
10 <b>Pembroke, First</b> (LR080) 257 Pembroke St. W. Pembroke, ON K8A 5N3 613-732-8214 (C), 613-732-8214 (F) firstpc.office@gmail.com	Vacant	Ann Hamilton
11 <b>Perth, St. Andrew's</b> (LR090) PO Box 161 Perth, ON K7H 3E3 613-267-2481 (C) standrewsperth@bellnet.ca	Stephen Dunkin (Stated Supply)	Robert Allan

**11. PRESBYTERY OF LANARK & RENFREW**

<b>PASTORAL CHARGE</b>	<b>MINISTER</b>	<b>CLERK OF SESSION</b>
12 <b>Petawawa</b> (LR150) 24 Ethel St. Petawawa, ON K8H 2C1 613-687-4052 (C) petawawapresbyterian@gmail.com	James Daehyon Kim	Catherine Saunders
13 <b>Renfrew</b> (LR100) 460 Raglan St. S. Renfrew, ON K7V 1R8 613-432-5452 (C), 613-432-1286 (F) jsfamily@sympatico.ca	Vacant	Grant Armstrong
14 <b>Smiths Falls, Westminster</b> (LR110) 11 Church St. W. Smiths Falls, ON K7A 1P6 613-283-7527 (C) westminstersmithsfalls@gmail.com	Jill M. Turnbull	Ken Fluit
15 <b>Westport, Knox</b> (LR170) Box 393 Westport, ON K0G 1X0 613-273-2876 (C) knoxpcwestport@gmail.com	Douglas C. McQuaig (Stated Supply)	Diana Kemp

**Appendix to Roll**

1 Patricia Elford	Retired
2 Robert J. Elford	Retired
3 Milton A. Fraser	Program Staff, Alzheimer Society
4 Robert Hill	Retired
5 Leo E. Hughes	Retired
6 Lori Jensen	Retired
7 Sean Seongik Kim	Without Charge
8 Seung-Rhyon Kim	Retired
9 Larry R. Paul	Retired
10 Phillip J. Robillard	Retired
11 Marilyn Savage	Without Charge
12 Alison Sharpe	Retired
13 Brian Sharpe	Retired
14 John P. Vaudry	Retired

**Ecumenical Shared Ministry**

- 1 Deep River Community Church (LR160)

**Clerk of Presbytery:** Ms. Phyllis McNab, 60 McLachlin St. S., Arnprior, ON, K7S 2Y9.  
Phone: 613-623-5554 (R), presbylanren3@gmail.com

(For statistical information see page 651.)

**SYNOD OF CENTRAL, NORTHEASTERN ONTARIO & BERMUDA****12. PRESBYTERY OF KINGSTON**

<b>PASTORAL CHARGE</b>	<b>MINISTER</b>	<b>CLERK OF SESSION</b>
1 <b>Amherst Island, St. Paul's</b> (KI020) c/o Beth Forester 85 Stella Forty Foot Rd. Stella, ON K0H 2S0 613-634-0465 (C) forester@kos.net	Vacant	Beth Forester

**12. PRESBYTERY OF KINGSTON**

<b>PASTORAL CHARGE</b>	<b>MINISTER</b>	<b>CLERK OF SESSION</b>
2 <b>Amherstview, Trinity</b> (KI010) 945. Manitou Cres. W. Amherstview, ON K7N 1Y2 613-389-9558 (C)	Vacant	Donna Delacretoz
3 <b>Belleville, St. Andrew's</b> (KI030) 67 Victoria Ave. Belleville, ON K8N 2A1 613-968-8998 (C&F) info@standrewsbelleville.ca	Vacant	Vacant
4 <b>Belleville, St. Columba</b> (KI040) 520 Bridge St. E. Belleville, ON K8N 1R6 613-962-8771 (C) stcolumbabelleville@gmail.com	Jennifer L. Cameron	Jane Cox
5 <b>Deseronto, Church of the Redeemer</b> (KI091) 155 St. George St., Box 757 Deseronto, ON K0K 1X0 613-476-4633 (C) wmcilvaney@cogeco.ca	James J. Gordon (Stated Supply)	William McIlvaney
6 <b>Gananoque, St. Andrew's</b> (KI050) 175 Stone St. S. Gananoque, ON K7G 2A2 613-382-2315(C) presbygan@primus.ca	David Berkers	Linda Small
<b>Kingston:</b>		
7 <b>St. Andrew's</b> (KI060) 130 Clergy St. E. Kingston, ON K7K 3S3 613-546-6316 (C) info@standrewskingston.org	Andrew J.R. Johnston	Alberta Saunders
8 <b>St. John's (Pittsburgh)</b> (KI100) 2360 Middle Rd. Kingston, ON K7L 4V3 613-544-0719 (C) ej.cooper@outlook.com - <b>Sand Hill</b> (KI101) c/o S. Nuttall 3293 Sand Hill Rd., RR 1 Seeley's Bay, ON K0H 2N0 613-382-2576 (C) nuttall@kingston.net	Marian E. Raynard	Jean Cooper  Samuel Nuttall
9 <b>Strathcona Park</b> (KI070) 244 McMahon Ave. Kingston, ON K7M 3H2 613-542-5579 (C) info@strathconaparkchurch.ca	Curtis Wilson Elaine Wilson	Janet Lee
10 <b>Madoc, St. Peter's</b> (KI080) PO Box 443 Madoc, ON K0K 2K0 613-473-4966 (C) barbbateman@sympatico.ca	Karen Yarrow (Lay Missionary)	Barbara Bateman



**13. PRESBYTERY OF LINDSAY-PETERBOROUGH**

<b>PASTORAL CHARGE</b>	<b>MINISTER</b>	<b>CLERK OF SESSION</b>
1 <b>Ballyduff</b> (LP010) c/o B. MacLean PO Box 235, 199 Corbett Dr. Pontypool, ON L0A 1K0 705-277-2496 (C)	Stated Supply	Garry Marnoch
2 <b>Beaverton, Beacan</b> (LP263) Box 741, 413 Simcoe St. Beaverton, ON L0K 1A0 705-426-9475(C) hankno2@hotmail.com - <b>Gamebridge, Knox</b> (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 <b>Bobcaygeon, Knox</b> (LP030) 6 Joseph St., Box 646 Bobcaygeon, ON K0M 1A0 705-738-4086 (C), 705-738-5999 (F) office@knoxbobcaygeon.ca	L. Ann Blane	Kay Jamieson
4 <b>Bolsover, St. Andrew's</b> (LP040) 54 Bolsover Rd. Bolsover, ON K0M 1B0 705-426-9382 (C) kbwchargeoffice@bellnet.ca - <b>Woodville Community</b> (LP260) Box 284 Woodville, ON K0M 2T0 kbwchargeoffice@bellnet.ca	Fred Stewart	Hugh Walker
5 <b>Bowmanville, St. Andrew's</b> (LP050) 47 Temperance St. Bowmanville, ON L1C 3A7 905-623-3432 (C) standrew2s@bellnet.ca	Anita Sipos	Marilyn Dow
6 <b>Burnbrae, St. Andrew's</b> (LP061) Box 413 Campbellford, ON K0L 1L0 705-653-3396 (C)	Vacant	Greg Fry
7 <b>Campbellford, St. Andrew's</b> (LP060) 17 Ranny St. S., Box 787 Campbellford, ON K0L 1L0 705-653-3396 (C) - <b>Norwood, St. Andrew's</b> (LP150) 59 Ridge St. Box 586 Norwood, ON K0L 2V0 705-639-5453 (C) crwatts@bell.net - <b>Warkworth, St. Andrew's</b> (LP240) 18 Mill St., Box 118 Warkworth, ON K0K 3K0 705-924-2838 (C)	Vacant  Vacant	Barb Geen  Carol McGaffin  Marie Glover

**13. PRESBYTERY OF LINDSAY-PETERBOROUGH**

<b>PASTORAL CHARGE</b>	<b>MINISTER</b>	<b>CLERK OF SESSION</b>
8 <b>Cobourg, St. Andrew's</b> (LP070) 200 King St. W. Cobourg, ON K9A 2N1 905-372-7411 (C) standrews.church@cogeco.net	Neil Ellis	Neil Ellis
9 <b>Colborne, Old St. Andrew's</b> (LP080) 45 King St., Box 328 Colborne, ON K0K 1S0 905-355-1337 (C)	Cheryl L. Horne	Patricia Robinson
10 <b>Cresswell, St. John's</b> (LP090) 97 Cresswell Rd., Box 18 Manilla, ON K0M 2J0 705-357-3528 (C) sports67@gmail.com	Vacant	Gloria Johns
11 <b>Fenelon Falls, St. Andrew's</b> (LP100) 89 Colborne St., Box 867 Fenelon Falls, ON K0M 1N0 705-886-0419 (C) - <b>Glenarm, Knox</b> (LP101) c/o F. Nicholson 1839 Glenarm Rd., RR 1 Cameron, ON K0M 1G0	Caleb Kim	Stan Wray  Faye Nicholson
12 <b>Havelock, Knox</b> (LP151) 15 George St. E., Box 417 Havelock, ON K0L 1Z0 705-778-7800 (C) mimi.harry@persona.ca	Vacant	Lamoine Hodge
13 <b>Lakefield, St. Andrew's</b> (LP110) 31 Bridge St., Box 1316 Lakefield, ON K0L 2H0 705-652-0846 (C) standrewslakefield@gmail.com - <b>Lakehurst, Knox</b> (LP111) c/o 209 Allen's Rd. Lakehurst, ON K0L 1J0	Terry D. Ingram (Stated Supply)	Nancy Prikker  Jim Tanney
14 <b>Lindsay, St. Andrew's</b> (LP130) 40 William St. N. Lindsay, ON K9V 4A1 705-324-4842 (C), 705-324-9662 (F) standy@lindsaycomp.on.ca	Linda Park Robert Quick	Deb Smith
<b>Peterborough:</b> 15 <b>St. Giles</b> (LP160) 785 Park St. S. Peterborough, ON K9J 3T6 705-742-1883 (C), 705-742-1883 (F) stgiles@cogeco.net - <b>South Monaghan, Centreville</b> (LP210) c/o Brenda McAdam 314-470 George St. S. Peterborough, ON K9J 3E4 705-748-9076 (C), 705-742-1883 (F) stgiles@cogeco.net	Thomas T. Cunningham	Maureen Haynes  Brenda McAdam

**13. PRESBYTERY OF LINDSAY-PETERBOROUGH**

<b>PASTORAL CHARGE</b>	<b>MINISTER</b>	<b>CLERK OF SESSION</b>
<b>Peterborough (cont'd)</b>		
16 <b>St. Paul's</b> (LP170) 120 Murray St. Peterborough, ON K9H 2S5 705-745-1411 (C), 705-745-4146 (F) jonathan@stpaulspeterborough.ca	Jonathan Baird	Janet Halstead
17 <b>St. Stephen's</b> (LP180) 1140 St. Paul's St. Peterborough, ON K9H 7C3 705-743-4411 (C) st.stephens@bellnet.ca	Sabrina Ingram	Peter Tiesma
18 <b>Port Hope, St. Paul's</b> (LP190) 131 Walton St. Port Hope, ON L1A 1N4 905-372-7411 (C), 905-885-2622 (F) stpauls3@bellnet.ca	Douglas G. Brown	Joan Smith
19 <b>Port Perry, St. John's</b> (LP200) 319 Queen St., Box 1135 Port Perry, ON L9L 1A9 905-982-8775 (C) kathyfirth8@gmail.com	Kathy Firth	Walter Knaap
20 <b>Sunderland, Wick</b> (LP092) 1295 Conc. 2, RR 4, Box 171 Sunderland, ON L0C 1H0	Lloyd M. Clifton (Stated Supply)	Angie Young

**Other Ministries**

- 1 J. Dorcas Gordon Interim Director, Toronto School of Theology

**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 Lorna G. Hillian    | Retired                                  |
| 13 J. Desmond Howard   | Retired                                  |
| 14 J. Donald L. Howson | Retired                                  |
| 15 Elizabeth Jobb      | Retired                                  |
| 16 David J. McBride    | Retired                                  |
| 17 Donald A. Madole    | Retired                                  |
| 18 Roger S.J. Millar   | Retired                                  |
| 19 Edward W. Musson    | Retired                                  |
| 20 George A. Turner    | Retired                                  |
| 21 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 652-53.)

**14. PRESBYTERY OF PICKERING**

<b>PASTORAL CHARGE</b>	<b>MINISTER</b>	<b>CLERK OF SESSION</b>
1 <b>Ajax, St. Andrew's</b> (PK090) 35 Church St. N. Ajax, ON L1T 2W4 905-683-7311 (C) office@standrewsajax.ca	Shalini Rajack-Sankaral	Elizabeth Shariff
2 <b>Ajax, St. Timothy's</b> (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 <b>Ashburn, Burns</b> (PK201) 765 Myrtle Rd. W. Ashburn, ON L0B 1A0 905-655-8509 (C) office@burnschurch.org	Robert Kennedy	Moyra Dobson
4 <b>Leaskdale, St. Paul's</b> (PK120) 12251 Regional Rd. No. 1 PO Box 104 Leaskdale, ON L0C 1C0 905-852-5921 (C), 905-852-2861 (F) reception@saintpauls.ca	Andrew J. Allison Grant Vissers Konnie Vissers	Carrie Stoddart
<b>Oshawa:</b> 5 <b>Knox</b> (PK050) 147 Simcoe St. N. Oshawa, ON L1G 4S6 905-728-8673 (C), 905-728-8673 (F) knoxpresosh@rogers.com	Deon L. Slabbert	Calum MacRitchie
6 <b>St. Luke's</b> (PK060) 333 Rossland Rd. W. Oshawa, ON L1J 3G6 905-725-5451 (C) stlukespresbyterian@bellnet.ca	Vacant	Ted Franklin
- <b>St. James</b> (PK080) 486 Simcoe St. S. Oshawa, ON L1H 4J8 905-725-3161 (C) gladysvanb@gmail.com		Vacant
7 <b>St. Paul's</b> (PK070) 32 Wilson Rd. N. Oshawa, ON L1G 6C8 905-725-8462 (C) stpauls@stpaulspc.org	Vacant	Eleanor Kisil
8 <b>Pickering, Amberlea</b> (PK590) 1820 White's Rd. Pickering, ON L1V 1R8 905-839-1383 (C) info@amberleachurch.ca	Mona Scrivens	Mike Fischer
<b>Toronto:</b> 9 <b>Bridlewood</b> (PK160) 2501 Warden Ave. Toronto, ON M1W 2L6 416-497-5959 (C), 416-497-5962 (F) bridlewood@bellnet.ca	Joseph Choi	Joseph Choi

**14. PRESBYTERY OF PICKERING**

	<b>PASTORAL CHARGE</b>	<b>MINISTER</b>	<b>CLERK OF SESSION</b>
10	<b>Clairlea Park</b> (PK190) 3236 St. Clair Ave E. Toronto, ON M1L 1V7 416-759-3901 (C) contact@clairleaparkpresbyterian.ca	Vacant	Joyce Donaldson
11	<b>Fallingbrook</b> (PK250) 35 Wood Glen Rd. Toronto, ON MIN 2V8 416-699-3084 (C), 416-441-0355 (F) fboffice@rogers.com	Vacant	Marion O'Brien
12	<b>Grace, West Hill</b> (PK290) 447 Port Union Rd. Toronto, ON M1C 2L6 416-284-8424 (C), 416-284-8560 (F) office@gracwesthill.ca	Vacant	Wendy Rickey
13	<b>Guildwood Community</b> (PK300) 140 Guildwood Pkwy. Toronto, ON M1E 1P4 416-261-4037 (C) office@guildwoodchurch.ca	T. Hugh Donnelly	Bruce Morrison
14	<b>Knox, Agincourt</b> (PK320) 4156 Sheppard Ave. E. Toronto, ON M1S 1T3 416-293-0791 (C), 416-293-0133 (F) knoxagincourt@gmail.com	Harry Bradley	Doretta King
15	<b>Malvern</b> (PK350) 1301 Neilson Rd. Toronto, ON M1B 3C2 416-284-2632 (C) office@malvernpresbyterian.ca	Barbara Duguid	Margaret Horrigan
16	<b>Melville, West Hill</b> (PK370) 70 Old Kingston Rd. Toronto, ON M1E 3J5 416-283-3703 (C) melville_church@bellnet.ca	Bethany McCaffrey	Dawn Meszaros
17	<b>St. Andrew's</b> (PK440) 115 St. Andrew's Rd. Toronto, ON M1P 4N2 416-438-4100 (C) office@standrewsscarborough.ca	C. Duncan Cameron Monica McClure	Yvonne Long
18	<b>St. David's</b> (PK460) 1300 Danforth Rd. Toronto, ON M1J 1E8 416-267-7897 (C) st.davids@bellnet.ca	Jacques V.R. Nel	Molly Naidoo
19	<b>St. John's, Milliken</b> (PK380) 410 Goldhawk Trail Toronto, ON M1V 4E7 416-299-6537 (C), 416-299-6537 (F) stjohnsinfo@rogers.com	Donna Carter	Elizabeth Samarok

**14. PRESBYTERY OF PICKERING**

<b>PASTORAL CHARGE</b>	<b>MINISTER</b>	<b>CLERK OF SESSION</b>
<b>Toronto (cont'd):</b>		
20 <b>St. Stephen's</b> (PK490) 3817 Lawrence Ave. E. Toronto, ON M1G 1R2 416-431-0841 (C) st.stephens.scarborough@gmail.com	Alexander Wilson	John Jenkinson
21 <b>Westminster</b> (PK520) 841 Birchmount Rd. Toronto, ON M1K 1R8 416-755-3007 (C) westminster.presbyterian@bellnet.ca	Linda J.M. Martin	Joycelin Stanton
22 <b>Wexford</b> (PK550) 7 Elinor Ave. Toronto, ON M1R 3H1 416-759-5947 (C) wexford.pres@bellnet.ca	Doug Paterson	Edgar Martindale
23 <b>Uxbridge, St. Andrew's-Chalmers</b> (PK230) 40B Toronto St. S. Uxbridge, ON L9P 1G9 905-852-6262 (C) sacpc@powergate.ca	Sean Astop	David Phillips
24 <b>Whitby, St. Andrew's</b> (PK130) 209 Cochrane St. Whitby, ON L1N 5H9 905-668-4022 (C), 905-668-3186 (F) standrewswhitby@bellnet.ca	Jonathan W. Tait	John Campbell

**Other Ministries**

1 Linda Larmour	Chaplain, Providence
2 Ibrahim Wahby	Director, Life in Christ Ministry

**Appendix to Roll**

1 Priscilla M. Anderson	Retired
2 Robert K. Anderson	Retired
3 James F. Biggs	Retired
4 John Bigham	Retired
5 Mary E. Bowes	Retired
6 Everett J. Briard	Retired, Minister Emeritus, Grace, West Hill
7 Gerard J.V. Bylaard	Retired
8 Catherine Chalin	Retired
9 Ian A. Clark	Retired
10 Marie M. Coltman (Diaconal)	Without Charge
11 Robert Dean	Without Charge
12 Scott A. Elliott	Without Charge
13 Annetta Hoskin	Retired
14 Elizabeth Kenn (Diaconal)	Retired
15 James R. Kitson	Retired
16 W. James S. McClure	Retired, Minister Emeritus, St. Andrew's, Whitby
17 Emmanuel Makari	Retired
18 George A. Malcolm	Retired
19 J.P. (Ian) Morrison	Retired
20 David A. Murphy	Retired
21 Victoria Murray	Without Charge
22 Kenneth Kyung-Seo Park	Without Charge

**14. PRESBYTERY OF PICKERING**

<b>PASTORAL CHARGE</b>	<b>MINISTER</b>	<b>CLERK OF SESSION</b>
<b>Appendix to Roll (cont'd)</b>		
23 Fred J. Reed	Retired, Minister in Association, Westminster	
24 Lynda R. Reid	Retired	
25 Issa A. Saliba	Retired	
26 M. Helen Smith	Retired	
27 Robert H. Smith	Retired	
28 Wallace E. Whyte	Retired, Minister Emeritus, West Hill, Melville	

**Suspended**

1 Lawrence V. Turner, address unknown

**Clerk of Presbytery:** The Rev. J.P. Ian Morrison, 17 Earswick Dr., Scarborough, ON, M1E 1C7. Phone: 416-265-0135(R), 416-460-5214 (cell), ian.morrison@sympatico.ca

(For statistical information see page 653-54.)

**15. PRESBYTERY OF EAST TORONTO**

<b>PASTORAL CHARGE</b>	<b>MINISTER</b>	<b>CLERK OF SESSION</b>
<b>Toronto:</b>		
1 <b>Armour Heights</b> (ET140) 105 Wilson Ave. Toronto, ON M5M 2Z9 416-485-4000 (C), 416-485-2304 (F) estone@armourheights.org	Harris Athanasiadis Rebecca Jess	Michael Nettleton
2 <b>Beaches</b> (ET150) 65 Glen Manor Dr. Toronto, ON M4E 3V3 416-699-5871(C) office@beacheschurch.org	Katherine E. McCloskey	Michael Brett
3 <b>Calvin</b> (ET170) 26 Delisle Ave. Toronto, ON M4V 1S5 416-923-9030 (C), 416-923-9245 (F) office@calvinchurchtoronto.com	Emily Bisset	Annette Maclean
4 <b>Glenview</b> (ET280) 1 Glenview Ave. Toronto, ON M4R 1P5 416-488-1156 (C), 416-488-1198 (F) office@glenviewchurch.ca	D. Laurence DeWolfe	Norma McIntyre
5 <b>Iona</b> (ET310) 1080 Finch Ave. E., Toronto, ON M2J 2X2 416-494-2442 (C), 416-494-6476 (F) postmaster@tri-church.ca	Robert Reid	Vacant
6 <b>Knox</b> (ET330) 630 Spadina Ave. Toronto, ON M5S 2H4 416-921-8993 (C), 416-921-5918 (F) phil@knoxtoronto.org	Philip Reinders	Ray Chin

**15. PRESBYTERY OF EAST TORONTO**

<b>PASTORAL CHARGE</b>	<b>MINISTER</b>	<b>CLERK OF SESSION</b>
<b>Toronto</b> (cont'd):		
7 <b>Leaside</b> (ET340) 670 Eglinton Ave. E. Toronto, ON M4G 2K4 416-422-0510 (C), 416-422-1595 (F) admin@leasidepresbyterianchurch.ca	Nicholas Athanasiadis Angela J. Cluney	Beth McKay
8 <b>Queen Street East</b> (ET390) 947 Queen St. E. Toronto, ON M4M 1J9 416-465-1143 (C) queeneastchurch@gmail.com	Boghos Barbouri	Michael Lamoureux
9 <b>Riverdale</b> (ET400) 662 Pape Ave. Toronto, ON M4K 3S5 416-466-3246 (C) wabisset@rogers.com - <b>Westminster</b> (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 <b>Rosedale</b> (ET420) 129 Mount Pleasant Rd. Toronto, ON M4W 2S3 416-921-1931 (C), 416-921-7497 (F) office@rpcc.ca	J. Wesley Denyer Seaton Brachmayer	Alison Kendall
11 <b>St. Andrew's</b> (ET450) 75 Simcoe St. Toronto, ON M5J 1W9 416-593-5600 (C), 416-593-5603(F) info@standrewstoronto.org	William G. Ingram Robert N. Faris	Kevin Miller
12 <b>St. John's</b> (ET470) 415 Broadview Ave. Toronto, ON M4K 2M9 416-466-7476 (C), 416-466-3539 (F) me.walter@rogers.com	Maureen E. Walter	Elizabeth Ann Speers
13 <b>St. Mark's</b> (ET480) 1 Greenland Rd. Toronto, ON M3C 1N1 416-444-3471 (C), 416-444-4170 (F) churchadministrator@stmarkstoronto.org	Daniel Cho Erin Ko	William McGowan
14 <b>Toronto Chinese</b> (ET180) 177 Beverley St. Toronto, ON M5T 1Y7 416-977-5625 (C), 905-977-0065 (F) tom.eng@torontopc.com	Thomas Eng	Esther Ng
15 <b>Toronto Formosan</b> (ET125) 31 Eastwood Rd. Toronto, ON M4L 2C4 416-778-9615 (C), 416-778-9615 (F) mb.mccutcheon@utoronto.ca	Vacant	Kwan Kao

**15. PRESBYTERY OF EAST TORONTO**

<b>PASTORAL CHARGE</b>	<b>MINISTER</b>	<b>CLERK OF SESSION</b>
<b>Toronto (cont'd):</b>		
16 <b>Trinity Mandarin</b> (ET680) 1080 Finch Ave. E. Toronto, ON M2J 2X2 416-226-1525 (C), 416-226-1525 (F) tmpc97@gmail.com	Wes Chang	Lily Lee
17 <b>Trinity, York Mills</b> (ET510) 2737 Bayview Ave. Toronto, ON M2L 1C5 416-447-5136 (C), 416-447-5137 (F) info@mytrinity.ca	Kirk T. Summers	Randal Phillips
18 <b>Westview</b> (ET540) 233 Westview Blvd. Toronto, ON M4B 3J7 416-759-8531 (C), 416-759-8583 (F) westview@bellnet.ca - <b>Faith Community</b> (ET640) 140 Dawes Rd. Toronto, ON M4C 5C2 416-699-0801(C) faithpresbyteriancc@gmail.com	Timothy R. Purvis	Cathy Callon  Sharon Maharaj
19 <b>Willowdale</b> (ET560) 38 Ellerslie Ave. Toronto, ON M2N 1X8 416-221-8373 (C) wpch@mycybernet.net	Matthew Sams	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 Sarah Yong Mi Kim	Executive Secretary, Women's Missionary Society
6 J. Kevin Livingston	Associate Professor of Pastoral Ministry, Tyndale
7 Pamela McCarroll	Associate Professor of Practical Theology, Emmanuel
8 Paul D. McLean	Missionary, Taiwan
9 Donald G.A. Muir	Associate Secretary, Assembly Office and Deputy Clerk
10 Deborah Rapport	Arise Ministry
11 Ian A. Ross-McDonald	General Secretary, Life and Mission Agency
12 Glynis R. Williams	Associate Secretary, International Ministries

**Appendix to Roll**

1 Robert S. Bettridge	Without Charge
2 Kathy Brownlee	Retired
3 John C. Bryan	Retired
4 Mary F. Campbell	Retired
5 Hansel Chen	Without Charge
6 Stephen Y. Chen	Retired
7 James F. Czeglédi	Without Charge
8 Janet A. DeWolfe	Without Charge
9 William Elliott	Retired
10 Pamela Emms	Retired
11 Richard W. Fee	Retired
12 A. Ross Gibson	Pastoral Psychotherapist
13 Agnes Gollan (Diaconal)	Retired
14 J. Patricia Hanna	Retired

**15. PRESBYTERY OF EAST TORONTO**

<b>PASTORAL CHARGE</b>	<b>MINISTER</b>	<b>CLERK OF SESSION</b>
<b>Appendix to Roll (cont'd)</b>		
15 Sameh Hanna	Presbyterian Church in Egypt	
16 Leone How (Diaconal)	Retired	
17 Paul Kang	Without Charge	
18 Nak Joong Kim	Without Charge	
19 Dorothy Knight (Diaconal)	Without Charge	
20 Andy Kuo	Without Charge	
21 Annalise Lauber	Retired	
22 Hye-Ok Lee (Diaconal)	Without Charge	
23 Carol H. Loudon	Retired	
24 Glenn McCullough	Without Charge	
25 M. Beth McCutcheon	Without Charge	
26 Morag McDonald	Without Charge	
27 Susan McElcheran (Diaconal)	Without Charge	
28 William J. Middleton	Retired	
29 Joseph Mok	Without Charge	
30 May Nutt (Diaconal)	Retired	
31 David Pan	Retired	
32 Donald Pollock	Retired	
33 Dorothy Roberts (Diaconal)	Without Charge	
34 Magdy Sedra	Without Charge	
35 Jean Sonnenfeld (Diaconal)	Retired	
36 Charlotte M. Stuart	Retired	
37 C. Rodger Talbot	Retired	
38 John Ufkes	Without Charge	
39 John W. Voelkel	Missionary	
40 Stanley D. Walters	Retired	
41 John Wu	Retired	
42 Patricia Yorkden	Chaplain, Sunnybrook Health Science and Veterans' Centre	

**Ecumenical Shared Ministry**

- 1 Calvin (ET170) with Deer Park United Church

**Suspended**

- 1 Rafael Vallejo, 540 Garden St., Cambridge, ON, N3H 4E3

**Missionaries – Retired**

- 1 Dr. Richard Allen, 2403-85 Thorncliffe Park Dr., Toronto, ON, M4H 1L6
- 2 Clarence O. & Catherine McMullen, 9 Northern Heights Dr., Unit 605, Richmond Hill, ON, L4B 4M5.
- 3 Diana R. Wadsworth, 33 Inniswood Dr., Toronto, ON, M1R 1E6.

**Clerk of Presbytery:** The Rev. W. Alex Bisset, 152 Floyd Ave., Toronto, ON, M4K 2B7.  
Phone: 416-275-0393 (C), clerk.poet@rogers.com

(For statistical information see page 654.)

**16. PRESBYTERY OF WEST TORONTO**

<b>PASTORAL CHARGE</b>	<b>MINISTER</b>	<b>CLERK OF SESSION</b>
1 <b>Bermuda, Hamilton, St. Andrew's</b> (WT010) Box HM193 Hamilton, Bermuda, HMAX 441-292-7601 (C), 441-292-6949 (F) pinkchurch@logic.bm	Vacant	Leon Amis

**16. PRESBYTERY OF WEST TORONTO**

<b>PASTORAL CHARGE</b>	<b>MINISTER</b>	<b>CLERK OF SESSION</b>
<b>Toronto:</b>		
2 <b>Bonar-Parkdale</b> (WT070) 250 Dunn Ave. Toronto, ON M6K 2R9 416-532-3729 (C)	Giovanna Cieli (Stated Supply)	Janet Brewer
3 <b>Celebration</b> (WT080) 500 Coldstream Ave. Toronto, ON M6B 2K6 416-781-8092 (C) carluci_santos@hotmail.com	Carluci Dos Santos	Alfred Edwards
4 <b>Fellowship</b> (WT410) 80 Thistle Down Blvd. Toronto, ON M9V 1J2 416-741-3205 (C)	Vacant	Carolyn Jones
5 <b>First Hungarian</b> (WT140) 439 Vaughan Rd. Toronto, ON M6C 2P1 416-656-1342 (C) zolvas@rogers.com	Zoltan Vass	Bela Herman
6 <b>Ghanaian</b> (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 <b>Graceview</b> (WT400) 588 Renforth Dr. Toronto, ON M9C 2N5 416-621-0888 (C) graceview@bellnet.ca	Rebekah Mitchell	Bob Twynam
8 <b>Mimico</b> (WT160) 119 Mimico Ave. Toronto, ON M8V 1R6 416-255-0213 (C) cbmcavoy@rogers.com	Carolyn B. McAvoy (Interim Minister)	Norma Bene
9 <b>Morningside High Park</b> (WT170) 4 Morningside Ave. Toronto, ON M6S 1C2 416-766-4765 (C) minister@morningsidehighpark.com	Janet Ryu-Chan	Lauren Matheson
10 <b>Nigerian</b> (WT430) c/o St. Giles Kingsway Pres. Church 15 Lambeth Rd. Toronto, ON M9A 2Y6 647-378-1035 nigerianpresbyterian@yahoo.ca	Vacant	Edem Udoh-Orok
11 <b>North Park</b> (WT180) 1579 Royal York Rd. Toronto, ON M9P 3C5 647-705-8486 (C) eliasmorales.nppc@gmail.com	Elias Morales	Cecilia Morales

**16. PRESBYTERY OF WEST TORONTO**

<b>PASTORAL CHARGE</b>	<b>MINISTER</b>	<b>CLERK OF SESSION</b>
<b>Toronto</b> (cont'd):		
12 <b>Portuguese Speaking</b> (WT350) 100 Hepbourne St. Toronto, ON M6H 1K5 416-531-3644 (C) lincolresende@yahoo.ca	Lincoln Resende	Kelinton Sganzerla
13 <b>Rexdale</b> (WT211) 2314 Islington Ave. Toronto, ON M9W 5W9 416-741-1530 (C) rexdalepc@yahoo.com	Vacant	George Sookdeo
14 <b>Runnymede</b> (WT220) 680 Annette St. Toronto, ON M6S 2C8 416-767-2689 (C) runnymedepc@bellnet.ca	Dan L. West	Ruth Anne MacLennan
15 <b>St. Andrew's, Humber Heights</b> (WT230) 1579 Royal York Rd. Toronto, ON M9P 3C5 416-247-0572 (C), 416-247-4433 (F) standhh@on.aibn.com	Paulette M. Brown	Neila Darchiville
16 <b>St. Andrew's, Islington</b> (WT240) 3819 Bloor St. W. Toronto, ON M9B 1K7 416-233-9800 (C), 416-233-9504 (F) office@standrewsislington.org	D. Sean Howard	Maurice Mawhinney
17 <b>St. Giles, Kingsway</b> (WT250) 15 Lambeth Rd. Toronto, ON M9A 2Y6 416-233-8591 (C) sgk@bellnet.ca	Timothy D. Bruneau	Rita Dean
18 <b>St. Stephen's, Weston</b> (WT270) 3194 Weston Rd. Toronto, ON M9M 2T6 416-915-7790 (C) ststephensweston@gmail.com	Vacant	Cathy McCulloch
19 <b>University</b> (WT290) 1830 Finch Ave. W. Toronto, ON M3N 1M8 416-663-3281 (C) universitychurchtoronto@gmail.com	Jin-Hyuk Thomas Kim	Joan Pollard
20 <b>Weston</b> (WT310) 11 Cross St. Toronto, ON M9N 2B8 416-241-1571 (C) lance@westonpresbyterian.ca	Lance T. Odland	Douglas Heathfield
21 <b>Wychwood-Davenport</b> (WT320) PO Box 73559 Wychwood PO Toronto, ON M6C 1C0 647-234-0461 (C) pastormaclee@gmail.com	Kevin Lee	Margaret Millar

**16. PRESBYTERY OF WEST TORONTO**

<b>PASTORAL CHARGE</b>	<b>MINISTER</b>	<b>CLERK OF SESSION</b>
<b>Toronto</b> (cont'd): 22 <b>York Memorial</b> (WT330) 1695 Keele St. Toronto, ON M6M 3W7 416-653-7756 (C) ympc@bell.net	Vacant	Sandra Hamlyn

**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               | in Korea       |
| 4 Giovanna Cieli            | Without Charge |
| 5 Karsten Decker            | Without Charge |
| 6 Stephen C. Farris         | Retired        |
| 7 John A. Fraser            | Retired        |
| 8 W. George French          | Retired        |
| 9 Leonard Horvath           | in Hungary     |
| 10 Kendrick Keshwah         | Retired        |
| 11 W.J. Moorehead           | Retired        |
| 12 Richey Morrow            | Without Charge |
| 13 Augustus Oku             | Without Charge |
| 14 R. Campbell Taylor       | Retired        |
| 15 Ron VanAuken             | Retired        |
| 16 Isabel Vaughan           | Retired        |
| 17 Joseph E. Williams       | Retired        |

**Missionaries – Retired**

- Irma I. Schultz
- David Pandy-Szekeres

**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 page 655.)

**17. PRESBYTERY OF BRAMPTON**

<b>PASTORAL CHARGE</b>	<b>MINISTER</b>	<b>CLERK OF SESSION</b>
1 <b>Acton, Knox</b> (BT090) 44 Main St. N. Acton, ON L7J 1W2 519-853-2360 (C), 519-853-5494 (F) knox-acton@hotmail.ca	Todd Nelson	James McVeigh
2 <b>Boston</b> (BT100) c/o S. Croll 373 Wilson Dr. Milton, ON L9T 3E9 905-875-2804 (C) scroll@sympatico.ca	Shawn D. Croll	Allan Parsons

**17. PRESBYTERY OF BRAMPTON**

<b>PASTORAL CHARGE</b>	<b>MINISTER</b>	<b>CLERK OF SESSION</b>
- <b>Omagh</b> (BT101) c/o S. Croll 373 Wilson Dr. Milton, ON L9T 3E9 905-875-2804 (C) scroll@sympatico.ca		Beth Snoj
3 <b>Bramalea, St. Paul's</b> (BT020) 723 Balmoral Dr. Bramalea, ON L6T 1X5 905-792-2279 (C) bmolengraaf@sympatico.ca	Barbara Molengraaf	Lesley Risinger
4 <b>Bramalea North</b> (BT021) 925 North Park Dr. Brampton, ON L6S 5R8 905-458-7838 (C) info@nbpc.ca	Thomas Billard	Lois Leutri
<b>Brampton</b>		
5 <b>Heart Lake</b> (BT040) 25 Ruth Ave. Brampton, ON L6Z 3X3 905-846-6657 (C), 905-840-0010 (F) info@heartlakechurch.com	Sang Min Lydia Bae	Vacant
6 <b>St. Andrew's</b> (BT030) 44 Church St. E. Brampton, ON L6V 1G3 905-451-1723 (C), 905-451-4336 (F) info@standrewsbrampton.ca	Geoffrey M. Ross	Gordon Warren
7 <b>Campbellville, St. David's</b> (BT060) Box 235 Campbellville, ON L0P 1B0 905-854-9800 (C) brad.boehmer@xplornet.ca	Vacant	Brad Boehmer
8 <b>Claude</b> (BT051) 15175 Hurontario St. Caledon, ON L7C 2E3 905-838-3512 (C)	Mary B. Campbell	Richard Hartstone
9 <b>Erin, Burns</b> (BT070) Box 696 Erin, ON N0B 1T0 519-855-6092 (C) erinospringe@bellnet.ca	James Knott	Heide Miller
- <b>Ospringe, Knox</b> (BT071) Box 696 Erin, ON N0B 1T0 519-833-2902 (C) erinospringe@bellnet.ca		David Goulding
10 <b>Georgetown, Knox</b> (BT110) 116 Main St. S. Georgetown, ON L7G 3E6 905-877-7585 (C), 905-877-1324 (F) knoxpc@cogeco.net	Steven A. Boose	Craig Hutchison

**17. PRESBYTERY OF BRAMPTON**

<b>PASTORAL CHARGE</b>	<b>MINISTER</b>	<b>CLERK OF SESSION</b>
- <b>Limehouse</b> (BT111) 12418 6th Line Limehouse, ON L0P 1H0		Ted Brown
11 <b>Georgetown, Union</b> (BT121) RR 4, 16789 22nd Sideroad Georgetown, ON L7G 4S7 905-877-8425 ikerby1@me.com	Vacant	Irene Kerby
12 <b>Grand Valley, Knox</b> (BT080) 2 Water Street Grand Valley, ON L9W 5X5 519-928-5400 janetsinclair@sympatico.ca	Janet Sinclair	June Maycock
13 <b>Hillsburgh, St. Andrew's</b> (BT130) Box 16 Hillsburgh, ON N0B 1Z0 519-855-6216 (C) staoffice@bellnet.ca	Stephen Mutavdzija	Mary Ellen Miller
14 <b>Malton, St. Mark's</b> (BT220) 7366 Darcel Ave. Malton, ON L4T 3W6 905-677-4514 (C) stmarksmalton@gmail.com	Wayne Wardell (Stated Supply)	Dianne Douglas
15 <b>Milton, Knox</b> (BT140) 170 Main St. E. Milton, ON L9T 1N8 905-878-6066 (C), 905-878-4979 (F) knox@knoxmilton.com	Howard T. Sullivan	Karl Reichert
<b>Mississauga:</b> 16 <b>Almanarah</b> (BT310) 255 Export Blvd. Mississauga, ON L5S 1Y4 905-565-1009 rev.s.garas@gmail.com	Sherif Garas	Ali Hazzouri
17 <b>Chinese</b> (BT290) 5230 River Forest Crt. Mississauga, ON L5V 2C6 905-819-4487 (C), 905-819-9382 (F) hugolau@m-cpc.ca	Hugo King-Wah Lau Susie Soo-Yeon Choi	Tina Yung
18 <b>Clarkson Road</b> (BT150) 1338 Clarkson Rd. N. Mississauga, ON L5J 2W5 905-822-8911 (C) office@clarksonpc.com	Gale Macdonald	Meagan McLean
19 <b>Dixie</b> (BT160) 3065 Cawthra Rd. Mississauga, ON L5A 2X4 905-277-1620 (C), 905-277-1626 (F) dixiepc@bellnet.ca	Karen Pozios	Shirley Raininger

**17. PRESBYTERY OF BRAMPTON**

<b>PASTORAL CHARGE</b>	<b>MINISTER</b>	<b>CLERK OF SESSION</b>
<b>Mississauga (cont'd):</b>		
20 <b>Erindale</b> (BT170) 1560 Dundas St. W. Mississauga, ON L5C 1E5 905-277-4564 (C), 905-277-0838 (F) erindalepc@rogers.com	Jennifer Sokolowsky	Martha Fini
21 <b>Glenbrook</b> (BT180) 3535 South Common Crt. Mississauga, ON L5L 2B3 905-820-9860 (C) office@glenbrook.ca	Ian B. McWhinnie	George Ryder
22 <b>St. Andrew's (Port Credit)</b> (BT200) 24 Stavebank Rd. N. Mississauga, ON L5G 2T5 905-278-8907 (C), 905-278-1295 (F) standrewspc@bellnet.ca	Andrew Human	Karen Thorpe
23 <b>St. Andrew's (Streetsville)</b> (BT210) 295 Queen St. S. Mississauga, ON L5M 1L9 905-826-2061 (C), 905-826-0066 (F) glendae@bellnet.ca	Phye-Huat (Pye) Chew	Barbara Taylor
24 <b>White Oak</b> (BT190) 6945 Meadowvale TC Circle Mississauga, ON L5N 2W7 905-821-2753 (C), 905-821-1916 (F) joanneticknor@hotmail.com	Billy Park	Joan Ticknor
25 <b>Nassagaweya</b> (BT061) 3097-15 Sideroad Campbellville, ON L0P 1B0 905-854-1055 (C) info@nassagaweya.com	Reuben A. St. Louis	Michael Lindinger
26 <b>Norval</b> (BT120) Box 58 Norval, ON L0P 1K0 905-877-8867 (C) norvalpresbyterianchurch@cogeco.net	Vacant	Beatrice Henderson
<b>Oakville:</b>		
27 <b>Hopedale</b> (BT230) 156 Third Line Oakville, ON L6L 3Z8 905-827-3851 (C), 905-827-7320 (F) sean@hopedalechurch.ca	Sean J. Foster	Debbie Jones-Snyders
28 <b>Knox</b> (BT240) 89 Dunn St. Oakville, ON L6J 3C8 905-844-3472 (C), 905-844-1211 (F) knoxoakville@cogeco.net	Jacquelyn Foxall	Don Dinnin
29 <b>Knox Sixteen</b> (BT250) 1150 Dundas St. W. Oakville, ON L6H 7C9 905-257-2770 (C) pastor@knox16.com	Pat Gushue	Cathie Best

**17. PRESBYTERY OF BRAMPTON**

<b>PASTORAL CHARGE</b>	<b>MINISTER</b>	<b>CLERK OF SESSION</b>
30 <b>Trafalgar</b> (BT270) 354 Upper Middle Rd. E. Oakville, ON L6H 7H4 905-842-2800 (C) trafalgarchurch@bellnet.ca	Vacant	A. Brockershire
31 <b>Orangeville, Tweedsmuir</b> (BT260) Box 276 Orangeville, ON L9W 2Z7 519-941-1334 (C) office@tweedsmuirpresbyterian.org	Vacant	Judy Bryan

**Ecumenical Shared Ministries**

- 1 Knox, Grand Valley (BT080) with United Church

**Other Ministries**

- |                    |   |
|--------------------|---|
| 1 Stuart Macdonald | Professor of Church and Society, Knox College |
| 2 Kristine O'Brien | Managing Director, Crieff Hills Community     |
| 3 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 Iain G. Nicol               | Retired  |
| 16 Gerald Rennie               | Retired  |
| 17 Marion F. Schaffer          | Retired  |
| 18 A. Harvey Self              | Without Charge                                     |
| 19 Susan Sheridan              | Library Assistant, Knox College                    |
| 20 Creola Simpson              | Without Charge                                     |
| 21 Donald C. Smith             | Retired  |
| 22 Frances Sullivan (Diaconal) | Without Charge                                     |
| 23 Sarah Travis                | Without Charge                                     |
| 24 Wayne J. Wardell            | Retired, Stated Supply, St. Mark's, Malton         |
| 25 Bruce V. Will               | Without Charge                                     |

**Diaconal Ministries – Other**

- 1 Roma Browne, 262 Glen Oak Dr., Oakville, ON, L6K 2J2
- 2 Hazell Davis, 1904-2211 Sherobee Rd., Mississauga, ON, L5A 2H5
- 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

**17. PRESBYTERY OF BRAMPTON**

<b>PASTORAL CHARGE</b>	<b>MINISTER</b>	<b>CLERK OF SESSION</b>
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**Clerk of Presbytery:** The Rev. Sean Foster, 156 Third Line, Oakville, ON, L6L 3Z8.  
Phone: 905-827-3851 (C), 905-827-7320 (F), sean@hopedalechurch.ca

(For statistical information see page 655-56.)

**18. PRESBYTERY OF OAK RIDGES**

<b>PASTORAL CHARGE</b>	<b>MINISTER</b>	<b>CLERK OF SESSION</b>
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1 <b>Aurora, St. Andrew's</b> (OR010) 32 Mosley St. Aurora, ON L4G 1G9 905-727-5011 (C), 905-841-2864 (F) st.andrews.aurora@on.aibn.com	Vacant	Trevor Preston
2 <b>Beeton, St. Andrew's</b> (OR151) 128 Main St. W., Box 164 Beeton, ON L0G 1A0 905-729-0055 (C), 905-729-2246 (F) jhongbeeton@yahoo.ca	John Hong	Lynn Routledge
3 <b>Bolton, Caven</b> (OR020) 110 King St. W. Bolton, ON L7E 1A2 905-857-2419 (C), 905-857-9384 (F) cavenoffice@rogers.com	Jeremy R. Lowther	Brad van Lenthe
4 <b>Bradford, St. John's</b> (OR030) 2940 10 Sideroad Box 286 Bradford, ON L3Z 2A8 905-775-7274 (C), 905-775-8084 (F) ddscott@rogers.com	Daniel Scott	Jim Martin
5 <b>Keswick</b> (OR200) 23449 Woodbine Ave. Keswick, ON L4P 3E9 905-476-3485(C), 905-476-3485 (F) church@kespres.ca	Kirk MacLeod	Amy Judd
6 <b>King City, St. Andrew's</b> (OR040) 13190 Keele St. King City, ON L7B 1J2 905-833-2325 (C), 905-833-1326 (F) info@standrews-kingcity.ca	Vacant	Kathy Patterson
7 <b>Kleinburg, Cornerstone Community</b> (OR180) 180 Nashville Rd., Box 272 Kleinburg, ON L0J 1C0 905-893-7000 (C), 905-893-7020 (F) info@thecornerstonechurch.ca	Richard Manafó	Stephen Brown
8 <b>Maple, St. Andrew's</b> (OR050) 9860 Keele St. Maple, ON L6A 3Y4 905-832-2061 (C) standrewspresmaple@bellnet.ca	Robert T. Royal	Ingrid Kool

**18. PRESBYTERY OF OAK RIDGES**

<b>PASTORAL CHARGE</b>	<b>MINISTER</b>	<b>CLERK OF SESSION</b>
<b>Markham:</b>		
9 <b>Celebration</b> (OR210) 2800 John St., Unit 14 Markham, ON L3R 0E2 647-237-1304 agoh@celebrationpc.com	Alan Goh James (Jini Joo) Yang	Nancy Wong
10 <b>Chapel Place</b> (OR080) 8 Chapel Place Markham, ON L3R 9C4 905-946-0906 (C), 905-946-0320 (F) office@cppc.ca	Nagi M.T. Said Freddie Saleh	George Habib
11 <b>Chinese</b> (OR070) 2250 Denison St. Markham, ON L3S 1E9 905-946-1725 (C), 905-946-9433 (F) info@mcpc.ca	Lawrence Leung Paul D. Johnston (English Ministry)	Brian Lee
12 <b>St. Andrew's</b> (OR060) 143 Main St. N. Markham, ON L3P 1Y2 905-294-4736 (C), 905-294-1841 (F) standrew1@bellnet.ca	Peter Ma	John Hazlewood
13 <b>Newmarket, St. Andrew's</b> (OR090) 484 Water St. Newmarket, ON L3Y 1M5 905-895-5512 (C), 905-895-7790 (F) info@standrewsnewmarket.org	Vacant Laura J. Duggan	Diane Hamilton
14 <b>Nobleton, St. Paul's</b> (OR100) 5750 King Rd. Nobleton, ON L0G 1N0 905-859-0843 (C) secretary@stpaulsnobleton.ca	Jeffrey F. Loach	John Mullings
15 <b>Richmond Hill</b> (OR110) 10066 Yonge St. Richmond Hill, ON L4C 1T8 905-884-4211 (C) rhpreschurch@hotmail.com	Duncan J. Jeffrey	Eleanor Haluza
16 <b>Schomberg, Emmanuel</b> (OR152) Box 121 Schomberg, ON L0G 1T0 jhongbeeton@yahoo.ca	John Hong	Barb Hilts
17 <b>Stouffville, St. James</b> (OR120) 6432 Main St. Stouffville, ON L4A 1G3 905-640-3151 (C), 905-640-1946 (F) st.james.secretary@bellnet.ca	Joan M. Masterton	Yvonne Hurst
18 <b>Sutton West, St. Andrew's</b> (OR130) PO Box 312 Sutton West, ON L0E 1R0 905-722-3544 (C) gayleclarke@gmail.com	Vacant	Gayle Clarke

**18. PRESBYTERY OF OAK RIDGES**

<b>PASTORAL CHARGE</b>	<b>MINISTER</b>	<b>CLERK OF SESSION</b>
19 <b>Thornhill</b> (OR140) 271 Centre St. Thornhill, ON L4J 1G5 905-889-5391 (C), 905-889-5930 (F) admin@tpchurch.net	Thomas G. Vais Heather J. Vais	Deborah Kerner
20 <b>Tottenham, Fraser</b> (OR150) 70 Queen St. S., Box 495 Tottenham, ON L0G 1W0 905-936-6561 (C) fraserchurch@gmail.com	Jonathan Dennis	Jim Allan
21 <b>Unionville</b> (OR160) 600 Village Parkway Unionville, ON L3R 6C2 905-475-6233 (C), 905-944-0632 (F) upcadmin@rogers.com	Marty J. Molengraaf	Susan Tate
22 <b>Vaughan, St. Paul's</b> (OR170) 10150 Pine Valley Dr. Box A4, RR 2, Woodbridge, ON L4L 1A6 905-832-8918 (C) info@stpaulspresbyterianvaughan.ca	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 Lordwin Lim	Without Charge
13 Allyson A. MacLeod	Studying
14 Elaine Nagy	Spiritual Care Educator, Princess Margaret Cancer Centre
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 pages 656-57.)

**19. PRESBYTERY OF BARRIE**

<b>PASTORAL CHARGE</b>	<b>MINISTER</b>	<b>CLERK OF SESSION</b>
1 <b>Alliston, Knox</b> (BA010) 160 King St. S. Alliston, ON L9R 1B9 705-435-5081 (C), 705-435-5081 (F) knoxalliston@bellnet.ca - <b>Mansfield, St. Andrew's</b> (BA011) 160 King St. S. Alliston, ON L9R 1B9 knoxalliston@bellnet.ca	Tobey Boyer	Barbara Knox  Irene Knisley
2 <b>Angus, Zion</b> (BA041) 14 Margaret St. Angus, ON L0M 1B0 705-424-6118 (C)	Vacant	Beatrice Thomson
<b>Barrie:</b>		
3 <b>Essa Road</b> (BA020) 59 Essa Rd. Barrie, ON L4N 3K4 705-726-6291 (C), 705-726-5415 (F) essard@rogers.com	Vacant	Carolyn Trott
4 <b>St. Andrew's</b> (BA030) 47 Owen St. Barrie, ON L4M 3G9 705-728-3991 (C), 705-728-3506 (F) rick@standrewsbarrie.ca	H.D. Rick Horst	Cheryl Anderson
5 <b>Westminster</b> (BA040) 170 Steel St. Barrie, ON L4M 2G4 705-728-0541 (C), 705-728-0562 (F) office@westminsterpc.ca	Matthew E. Ruttan	Don Hickey
6 <b>Baxter, Living Faith Community</b> (BA080) 206 Murphy Rd. Baxter, ON L0M 1B1 705-424-0779 (C) livingfaithbaxter@gmail.com	Heather J. Malnick	Bryce Hawkins
7 <b>Bracebridge, Knox</b> (BA050) 120 Taylor Rd. Bracebridge, ON P1L 1J2 705-645-4521 (C) knoxbb@muskoka.com	Vacant	Elaine Heron
8 <b>Coldwater, St. Andrew's</b> (BA231) 28 Gray St., Box 821 Coldwater, ON L0K 1E0 705-686-3648 (C) st.andrews.coldwater@gmail.com	John Giurin	Laird Vanni
9 <b>Collingwood, First</b> (BA070) 200 Maple St. Collingwood, ON L9Y 2R2 705-445-4651 (C) firstchurch@rogers.com	Tim Raeburn-Gibson	Joan Vanderkooy

**19. PRESBYTERY OF BARRIE**

<b>PASTORAL CHARGE</b>	<b>MINISTER</b>	<b>CLERK OF SESSION</b>
10 <b>Creemore, St. Andrew's Maple Cross</b> (BA090) 1 Caroline St. W. Creemore, ON L0M 1G0 705-466-5838 (C)	Vacant	Keith Rowbotham
11 <b>Dunedin, Knox</b> (BA091) c/o Jean Rowbotham 8933 Dunedin, RR 4 Creemore, ON L0M 1G0 webgirlrocks@hotmail.com	Vacant	Jean Rowbotham
12 <b>Elmvale</b> (BA110) 22 Queen St. E. Elmvale, ON L0L 1P0 705-322-1411 (C), 705-322-5042 (F) elmknopres@rogers.com - <b>Flos, Knox</b> (BA111) c/o Elaine Tubman 3249 Ushers Rd. Elmvale, ON L0L 1P0 705-322-1411 (C), 705-322-5042 (F) tubman@csolve.net	Paul Sakasov	Marlene Lambie  Sandra Conn
13 <b>Gravenhurst, Knox</b> (BA051) 315 Muskoka Rd. N. Gravenhurst, ON P1P 1G4 705-687-4215 (C) knoxgrav@gmail.com	Steven W. Webb	Don Jones
14 <b>Hillsdale, St. Andrew's</b> (BA130) 6 Mill Street W. Hillsdale, ON L0L 1V0 705-721-0134 dacrock@sympatico.ca	Vacant	Lorna McFadden
15 <b>Huntsville, St. Andrew's</b> (BA140) 1 High St. Huntsville, ON P1H 1P2 705-789-7122 (C) standrew@vianet.ca	Vacant	Ken Morrison
16 <b>Ivy</b> (BA082) 5067 20th Sideroad, RR 3 Thornton, ON L0L 2N0 interim@ivypreschurch.com	Vacant	Debbie Brinkman
17 <b>Midland, Knox</b> (BA150) 539 Hugel Ave. Midland, ON L4R 1W1 705-526-7421 (C) office@knoxmidland.ca	Alton Ruff	Mary Lea Craig
18 <b>Nottawa, Emmanuel</b> (BA250) 3521 County Rd. 124, Box 12 Nottawa, ON L0M 1P0 705-444-6823 (C), 705-444-6544 (F) office@emmanuelpresbyterian.ca	Jeremy Sanderson	Robert Marritt

**19. PRESBYTERY OF BARRIE**

<b>PASTORAL CHARGE</b>	<b>MINISTER</b>	<b>CLERK OF SESSION</b>
19 <b>Orillia, St. Andrew's</b> (BA160) 99 Peter St. N. Orillia, ON L3V 4Z3 705-325-5183 (C), 705-325-0319 (F) karenhorst@rogers.com	Karen R. Horst	Barry Doyle
20 <b>Orillia, St. Mark's</b> (BA170) 429 Jamieson Dr., Box 2592 Orillia, ON L3V 7C1 705-325-1433 (C) linda.pattoncowie@live.com	Linda Patton-Cowie	Irene Malloch
21 <b>Parry Sound, St. Andrew's</b> (BA260) 58 Seguin St. Parry Sound, ON P2A 1B6 705-746-9612 (C), 705-746-9524 (F) info@stanps.ca	Christopher Carter	Bonnie Ramsay
22 <b>Penetanguishene, First</b> (BA180) 20 Robert St. E. Penetanguishene, ON L9M 1K9 705-549-2776 (C) spearns@sympatico.ca	Vacant	Shirley Spearn
23 <b>Port Carling, Knox</b> (BA190) 93 Joseph St., Box 283 Port Carling, ON P0B 1J0 705-765-3797 (C), 705-765-3797 (F) revsksmith@gmail.com - <b>Torrance, Zion</b> (BA191) 1046 Torrance Rd. Torrance, ON P0C 1M0 705-765-3797 (C), 705-765-3797 (F) revsksmith@gmail.com	Vacant	Vacant  Garnet Schenk
24 <b>Stayner, Jubilee</b> (BA200) Box 26 Stayner, ON L0M 1S0 705-428-2653 (C) jubileepres@rogers.com - <b>Sunnidale Corners, Zion</b> (BA201) 12358 County Rd. 10, RR 1 Stayner, ON L0M 1S0 705-428-4343 (C) darren.may@rogers.com	Darren K. May	John Hindle  Elaine Steele
25 <b>Stroud</b> (BA021) 2180 Victoria St. Innisfil, ON L9S 1K4 705-436-3323 (C) stroudpresbyterianchurch@gmail.com	H. Douglas L. Crocker	Peter Walton
26 <b>Uptergrove, Knox</b> (BA220) c/o The Rev. C. Ball 15 Hulst Dr. Bradford, ON L3Z 2T3 chercor.corey@hotmail.com	Corey Ball	Lenore MacDonald



**19. PRESBYTERY OF BARRIE**

<b>PASTORAL CHARGE</b>	<b>MINISTER</b>	<b>CLERK OF SESSION</b>
<b>Appendix to the Roll</b> (cont'd)		
28 Gordon E. Timbers	Retired	
29 J. Andrew Turnbull	Retired	
30 George C. Vais	Retired	
31 Martyn Van Essen	Retired	
32 Blake W. Walker	Retired	
33 James A. Young	Retired	
34 John Youth	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](mailto:presbar@sympatico.ca)

(For statistical information see pages 657-58.)

**20. PRESBYTERY OF TEMISKAMING**

<b>PASTORAL CHARGE</b>	<b>MINISTER</b>	<b>CLERK OF SESSION</b>
1 <b>Englehart, St. Paul's</b> (TE020) Box 737 Englehart, ON P0J 1H0	Vacant	Marjie Hayes
2 <b>Kapuskasing, St. John's</b> (TE030) 17A Ash St. Kapuskasing, ON P5N 3H1 705-335-5338 (C) <a href="mailto:stjohn@ntl.sympatico.ca">stjohn@ntl.sympatico.ca</a>	Byung Yun James Ko	Anne Jamieson
3 <b>New Liskeard, St. Andrew's</b> (TE050) Box 908 New Liskeard, ON P0J 1P0 705-647-8401 (C) <a href="mailto:standrewsnl@parolink.net">standrewsnl@parolink.net</a>	Vacant	Andrew McCaig
4 <b>Tomstown</b> (TE021) RR 1, Box 4 Englehart, ON P0J 1H0 <a href="mailto:englehartsilver@hotmail.com">englehartsilver@hotmail.com</a>	Vacant	Kathleen Scott

**Ecumenical Shared Ministry**

- 1 St. John's, Kapuskasing (TE030) and Kapuskasing United
- 2 St. Paul's, Englehart (TE020) and Emmanuel United

**Clerk of Presbytery:** Ms. Colleen Walker, Box 1106, Englehart, ON, P0J 1H0.  
Phone: 705-544-1991, [englehartsilver@hotmail.com](mailto:englehartsilver@hotmail.com)

(For statistical information see page 658.)

**21. PRESBYTERY OF ALGOMA & NORTH BAY**

<b>PASTORAL CHARGE</b>	<b>MINISTER</b>	<b>CLERK OF SESSION</b>
1 <b>Burk's Falls, St. Andrew's</b> (AN080) Box 249 Burk's Falls, ON P0A 1C0 705-382-2032 (C) <a href="mailto:almaguinpresbyterian@gmail.com">almaguinpresbyterian@gmail.com</a>	Vacant	Jean Schmeler

**21. PRESBYTERY OF ALGOMA & NORTH BAY**

<b>PASTORAL CHARGE</b>	<b>MINISTER</b>	<b>CLERK OF SESSION</b>
- <b>Magnetawan, Knox</b> (AN081) Box 194 Magnetawan, ON P0A 1P0 705-387-4882 (C), 705-387-0523 (F) almaguinpresbyterian@gmail.com		Doris Langford
- <b>Sundridge, Knox</b> (AN082) Box 1005 Sundridge, ON P0A 1Z0 705-384-7452 (C) almaguinpresbyterian@gmail.com		John MacLachlan
2 <b>North Bay, Calvin</b> (AN010) 401 First Ave. W. North Bay, ON P1B 3C5 705-474-4750 (C), 705-474-3976 (F) office@calvinnorthbay.ca	Frances A.E. Savill	Kim Winrow
3 <b>Sault Ste. Marie, St. Paul's</b> (AN040) 136 Cathcart St. Sault Ste. Marie, ON P6A 1E3 705-945-7885 (C) drlaity@shaw.ca	Vacant	Don Laity
- <b>Victoria</b> (AN041) 766 Carpin Beach Rd. Sault Ste. Marie, ON P6A 5K6 705-779-2573 (C) jmarshall@bell.net		Joan Marshall
4 <b>Sault Ste. Marie, Westminster</b> (AN050) 134 Brock St. Sault Ste. Marie, ON P6A 3B5 705-254-4801 (C), 705-254-2920 (F) office@westminsterchurch.ca	Charlene E. Wilson John R. Wilson	Alan Carscadden
5 <b>Sudbury, Calvin</b> (AN060) 1114 Auger Ave. Sudbury, ON P3A 4B2 705-566-0652 (C) calvinpc@hotmail.com	Daniel J. Reeves	Peter Vom Scheidt
6 <b>Sudbury, Knox</b> (AN070) 73 Larch St. Sudbury, ON P3E 1B8 705-675-8891 (C), 705-675-7678 (F)	Vacant	Vi Kirkpatrick

**Appendix to Roll**

1 Leslie Drayer	Retired
2 Arlene Hartford	Retired
3 George Hunter	Retired
4 David T. Jack	Without Charge
5 Drew D. Jacques	Without Charge
6 Shelley C. Kennedy	Without Charge
7 Robert R. Whitehead	Retired

**Clerk of Presbytery:** Mr. Don Laity, 20 Westridge Rd., Sault Ste. Marie, ON, P6C 5W5.  
Phone: 705-949-8452, drlaity@shaw.ca

(For statistical information see pages 658-59.)

**22. PRESBYTERY OF WATERLOO-WELLINGTON**

<b>PASTORAL CHARGE</b>	<b>MINISTER</b>	<b>CLERK OF SESSION</b>
1 <b>Arthur, St. Andrew's</b> (WW010) Box 159 Arthur, ON N0G 1A0 519-848-3710 (C) st.andrewsarthur@gmail.com - <b>Gordonville, St. Andrew's</b> (WW011) RR 4 Kenilworth, ON N0G 2E0 519-848-3710 (C) st.andrewsarthur@gmail.com	Edward Charlton	Willoughby Cotton  Dianne MacDonald
2 <b>Baden, Livingston</b> (WW020) 44 Beck St. Baden, ON N3A 1B9 519-501-6993 (C)	Vacant	Lydia Maitland
<b>Cambridge:</b> 3 <b>Central</b> (WW030) 7 Queen's Square Cambridge, ON N1S 1H4 519-623-1080 (C) office@cpcmail.ca	Aubrey J. Botha	Lynda Pinnington
4 <b>Knox's Galt</b> (WW050) 2 Grand Ave. S. Cambridge, ON N1S 2L2 519-621-8120 (C), 519-621-8129 (F) admin@knoxgalt.org	Vacant	Robert Quarrie
5 <b>Knox Preston</b> (WW040) 132 Argyle St. N. Cambridge, ON N3H 1P6 519-653-6691 (C), 519-653-7194 (F) revbill@rogers.com	William Bynum	Isabel Howell
6 <b>Westside</b> (WW060) 130 Victoria Ave. Cambridge, ON N1S 1Y2 519-621-3630 (C) standrews11@bellnet.ca	Mark B. Gaskin	Doug Kelly
7 <b>St. Andrew's Hespeler</b> (WW070) 73 Queen St. E. Cambridge, ON N3C 2A9 519-658-2652 (C), 519-658-1076 (F) office@standrewshespeler.ca	W. Scott McAndless	William Petit
8 <b>Crieff, Knox</b> (WW241) 7156 Concession 1, RR 2 Puslinch, ON N0B 2J0 519-824-8757 (C) djamieso@uoguelph.ca	Mi Hoa Michelle Yoon	Gwen MacRobbie
9 <b>Elmira, Gale</b> (WW090) 10 Barnswallow Dr. Elmira, ON N3B 0A8 519-669-2852 (C) office@galepresbyterian.com	Scott Sinclair	Darlene Vandermey

**22. PRESBYTERY OF WATERLOO-WELLINGTON**

<b>PASTORAL CHARGE</b>	<b>MINISTER</b>	<b>CLERK OF SESSION</b>
10 <b>Elora, Knox</b> (WW100) 51 Church St. E. Elora, ON N0B 1S0 519-846-0680 (C) knoxelora@bellnet.ca - <b>Alma, St. Andrew's</b> (WW101) c/o Jo-Anne Hall Box 73 Alma, ON N0B 1A0	Susan V. Clarke	Jean Jackson  Jo-Anne Hall
11 <b>Fergus, St. Andrew's</b> (WW110) 325 St. George St. W. Fergus, ON N1M 1J4 519-843-3565 (C), 519-843-6631 (F) standrewschurch@wightman.ca	Vacant	Pauline Hall
<b>Guelph:</b>		
12 <b>Knox</b> (WW120) 20 Quebec St. Guelph, ON N1H 2T4 519-821-0141 (C) office@knoxguelph.ca	Johannes Olivier	Ann Wilson
13 <b>Kortright</b> (WW150) 55 Devere Dr. Guelph, ON N1G 2T3 519-836-9400 (C), 519-836-4563 (F) office@kortrightchurch.org	Alex MacLeod	John Fletcher
14 <b>St. Andrew's</b> (WW130) 161 Norfolk St. Guelph, ON N1H 4J8 519-822-4772 (C), 519-822-3525 (F) mailbox@standrewsguelph.com	John Borthwick	Nancy Nicol
15 <b>Westminster-St. Paul's</b> (WW140) 206 Victoria Rd. N. Guelph, ON N1E 5H8 519-824-5221 (C), 519-824-5221 (F) church@westminsterstpauls.ca	Karla Wübbenhorst	Robert Renton
16 <b>Harriston, Knox-Calvin</b> (WW160) 135 Elora St. S., Box 689 Harriston, ON N0G 1Z0 519-338-2624 (C) kcpc-office@wightman.ca	Kathleen Morden	Dave Mallett
<b>Kitchener:</b>		
17 <b>Calvin</b> (WW170) 248 Westmount Rd. E. Kitchener, ON N2M 4Z1 519-744-4061 (C), 519-744-4263 (F) calvin@calvinchurch.ca	Ferenc Szatmari	Dean Bulloch
18 <b>Doon</b> (WW180) 35 Roos St. Kitchener, ON N2P 2B9 519-748-4540 (C), 519-748-6302 (F) churchoffice@doonpc.com	Darrell R. Clarke	Marna Riopel

**22. PRESBYTERY OF WATERLOO-WELLINGTON**

<b>PASTORAL CHARGE</b>	<b>MINISTER</b>	<b>CLERK OF SESSION</b>
19 <b>Hungarian Mission</b> Preaching Point (WW320) 54 Queen St. N. Kitchener, ON N2H 2H2	Vacant	
20 <b>Kitchener East</b> (WW290) 10 Zeller Dr. Kitchener, ON N2A 4A8 519-748-9786 (C), 519-894-5952 (F) kepc@golden.net	Mark S. Richardson	Kerry Weir
21 <b>St. Andrew's</b> (WW210) 54 Queen St. N. Kitchener, ON N2H 2H2 519-578-4430 (C), 519-578-6730 (F) mailbox@standrewskw.com	J. Mark Lewis Greg Smith	Donna Hodgkinson
22 <b>Mount Forest, St. Andrew's</b> (WW220) 196 Birmingham East Mt. Forest, ON N0G 2L2 519-323-2827 (C) - <b>Conn, Knox</b> (WW221) 8015 Hwy. 89, Box 44 Conn, ON N0G 1N0 jankerrf19@gmail.com	Vacant	Ellenor MacEachern  Janice Kerr
23 <b>Palmerston, Knox</b> (WW230) Box 652 Palmerston, ON N0G 2P0 519-343-3201 (C) hheidinga@wightman.ca	Nicolae Pavel	Henry Heidinga
24 <b>Puslinch, Duff's</b> (WW240) 319 Brock Rd S. Puslinch, ON N0B 2J0 519-763-1163 (C) duffspresbyterianchurch@gmail.com	Jane E. Swatridge	Marion Hunter
25 <b>Rockwood</b> (WW250) PO Box 669 Rockwood, ON N0B 2K0 519-856-2483 (C), 519-856-0848 (F) awickenhe@gmail.com - <b>Eden Mills</b> (WW251) 136 Barden St. Eden Mills, ON N0B 1P0 519-856-2452 (C), 519-856-0848 (F) awickenhe@gmail.com	Vacant	Betty Post  Eloise Gardiner
<b>Waterloo:</b>		
26 <b>Joonim</b> (WW300) c/o Emmanuel United Church 22 Bridgeport Rd. W. Waterloo, ON N2L 2Y3 519-883-0808 (C) jihoonc@hotmail.com	Vacant	Hyungseok Lee
27 <b>Knox</b> (WW260) 50 Erb St. W. Waterloo, ON N2L 1T1 519-886-4150 (C), 519-886-4151 (F) knox@knoxwaterloo.ca	E. Brooke Ashfield Linda J. Ashfield	Deb Schlichter

**22. PRESBYTERY OF WATERLOO-WELLINGTON**

<b>PASTORAL CHARGE</b>	<b>MINISTER</b>	<b>CLERK OF SESSION</b>
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**Other Ministries**

1 Glen C. Soderholm	Two Rivers, Guelph	
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**Appendix to Roll**

1 Samir Aboukeer	Without Charge	
2 Wayne C. Allen	Without Charge	
3 Linda J. Bell	Retired	
4 Arnold A. Bethune	Retired, Minister-in-Association, Knox, Guelph	
5 Calvin B. Brown	Retired	
6 Ji Hoon (Chris) Cho	Without Charge	
7 Wayne Dawes	Retired, Minister-in-Association	
8 Cathy J. Desmond	Without Charge	
9 John A. Deyarmond	Retired	
10 Robert T. Duncanson	Retired, Minister-in-Association, Calvin, Kitchener	
11 Herbert F. Gale	Retired	
12 Shirley J. Gale	Retired	
13 Mark Godin	Without Charge	
14 Janice Hamalainen	Retired	
15 John Hogerwaard	Retired	
16 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 Marnie 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 Vandermeijer	Retired, Minister-in-Association, Gale, Elmira	
28 Leslie Walker	Without Charge	
29 David J. Whitecross	Without Charge	
30 Mary I. Whitson	Retired, Minister-in-Association, Knox, Waterloo	
31 Denise Zimmer (Diaconal)	Without Charge	

**Missionaries – Retired**

1 Betty Geddes, 303-375 King St. N., Waterloo, ON, N2J 4L6.
2 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 659-60)

**23. PRESBYTERY OF EASTERN HAN-CA**

<b>PASTORAL CHARGE</b>	<b>MINISTER</b>	<b>CLERK OF SESSION</b>
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1 <b>Brantford, Korean</b> (EH120) 268 Marlborough St. Brantford, ON N3S 4T5 519-865-9191 (C) brantfordkpc@gmail.com	Vacant	Vacant
2 <b>King City, Hanwool</b> (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**

<b>PASTORAL CHARGE</b>	<b>MINISTER</b>	<b>CLERK OF SESSION</b>
3 <b>Kitchener-Waterloo Korean</b> (EH010) 130 Duke St. E. Kitchener, ON N2H 1A7 519-742-2929 (C), 519-742-2929 (F) revyyd@yahoo.com	Young Do (Moses) Yun	Ju Yong Ha
4 <b>London, Korean Christian</b> (EH020) 530 Topping Lane London, ON N6J 3M7 519-473-5257 (C), 519-473-1813 (F) lkcc@rogers.com	Sung Hwan Jang Eun Suk Oh Seung-Vin Shin	Sam Chang
5 <b>Mississauga, We</b> (EH280) 1560 Dundas St. W. Mississauga, ON L5C 1E5 905-855-8942 torontokim@gmail.com	Seong-Keun (Richard) Kim	Seong-Keun (Richard) Kim
6 <b>Mississauga, Westside</b> (EH030) 3637 Grand Park Dr. Mississauga, ON L5B 4L6 905-803-8800 (C), 905-270-5511 (F) bible66@hotmail.com	Hun Seung Park	Doo Young Chang
7 <b>Montreal, Seo Kwang</b> (EH260) 4520 Plamondon Montreal, QC H3S 1M2 514-581-0691 seokwangmc@gmail.com	Timothy Hwang	Seong Kwi Kang
8 <b>Niagara Falls, Korean</b> (EH050) 4898 Kitchener St. Niagara Falls, ON L2G 1R7 905-354-0191 (C), 905-871-2204 (F) namsunc@hotmail.com	Vacant	C.S. Hwang
9 <b>Oshawa, Hebron Korean</b> (EH250) 486 Simcoe St. S. Oshawa, ON L1H 4J8 905-436-7972 (C), 905-436-7972 (F) jhl8688@hanmail.net	Vacant	Vacant
<b>Toronto:</b>		
10 <b>Galilee</b> (EH090) 1183 Davenport Rd. Toronto, ON M6H 2G7 416-533-4596 (C), 416-533-4681 (F) josephsootaeglim@yahoo.com	Soo Taeg Lim	Young Jin Lee
12 <b>Korean Myung Sung</b> (EH070) 1 Greenland Rd. Toronto, ON M3C 1N1 416-444-8002 (C) bkim2005@gmail.com	Byung-Keuk Kim	Hyun Sook Choi
13 <b>St. Timothy</b> (EH100) 106 Ravenscrest Dr. Toronto, ON M9B 5N3 416-626-9615 (C), 416-626-7089 (F) inkeekim@gmail.com	In Kee Kim Soo Jin Chung	Young G. Kim

**23. PRESBYTERY OF EASTERN HAN-CA**

<b>PASTORAL CHARGE</b>	<b>MINISTER</b>	<b>CLERK OF SESSION</b>
<b>Toronto (cont'd)</b>		
14 <b>Toronto Korean</b> (EH110) 67 Scarsdale Rd. Toronto, ON M3B 2R2 416-447-5963 (C), 416-447-6029 (F) sonmoses@hotmail.com	Myung Soo Son Sung Hoon Jang Kyo Don Joo Jonathan H. Hong	Kyudae Lee
15 <b>Yae Dalm</b> (EH160) 265 Albion Rd. Etobicoke, ON M9W 3P1 416-975-4856 (C) kulntheo@hotmail.com	Sey Jong Park	Vacant
16 <b>Vaughan Community</b> (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 Stephen Kwon	The Well Church
2 Eun Sung Moon	Gi BBeun Sohrae Church, Mission
3 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 Wan Tae Oh	Without Charge
31 Young Huem Ohm	Working in South Africa
32 Hyung Soon Park	Retired
33 Joong Hyun Shin	Working for United Church

**23. PRESBYTERY OF EASTERN HAN-CA**

<b>PASTORAL CHARGE</b>	<b>MINISTER</b>	<b>CLERK OF SESSION</b>
<b>Appendix to Roll (cont'd)</b>		
34 Chang-Gil Soh	Retired	
35 Mee Ja Sohn	Without Charge	
36 Donghwi David Son	Studying in Europe	
37 Young Sik Yoo	Working for University of Toronto	
38 Jane Ji Young Yoon	Studying	

**Clerk of Presbytery:** The Rev. Seong-Keun (Richard) Kim, 2097 Perran Dr., Mississauga, ON, L5K 2R4. Phone: 905-510-9900 (Cell), 289-805-0701 (R), torontokim@gmail.com

(For statistical information see page 660.)

**SYNOD OF SOUTHWESTERN ONTARIO****24. PRESBYTERY OF HAMILTON**

<b>PASTORAL CHARGE</b>	<b>MINISTER</b>	<b>CLERK OF SESSION</b>
<b>Ancaster:</b>		
1 <b>Alberton</b> (HA011) 528 Alberton Rd. N. Box 5, Compartment 2 Alberton, ON L0R 1A0 bernhardt.r@gmail.com	Vacant	Ann Lukey
2 <b>Carluke, St. Paul's</b> (HA020) 526 Carluke Rd. W., RR 2 Ancaster, ON L9G 3L1 905-648-6338 (C) jinksetter@stokeseeds.com	Nancy Mostert	Jim Inksetter
- <b>Binbrook, Knox</b> (HA021) 2553 Binbrook Rd., Box 24 Binbrook, ON L0R 1C0 905-692-5290 (C) binbrooksession@gmail.com		Laurie Salmon
3 <b>St. Andrew's</b> (HA010) 31 Sulphur Springs Rd. Ancaster, ON L9G 1L7 905-648-6024 (C), 905-304-1789 (F) minister@standrews.ws	John T. Read	Doris Thompson
<b>Burlington:</b>		
4 <b>Brant Hills</b> (HA040) 2138 Brant St. Burlington, ON L7P 3W5 905-335-2640 (C) minister@branthills.org	Curtis Bablitz	Moira Forbes
5 <b>Burlington East</b> (HA380) 505 Walkers Line Burlington, ON L7N 2E3 905-637-5155 (C), 905-637-5155 (F) becp@burlingtoneast.net	Bruce McAnsh	Bob Dickison
6 <b>Knox</b> (HA050) 461 Elizabeth St. Burlington, ON L7R 4B1 905-333-3013 (C), 905-333-4769 (F) info@knoxburlington.ca	Emma Duncan	Roxie Clendening

**24. PRESBYTERY OF HAMILTON**

<b>PASTORAL CHARGE</b>	<b>MINISTER</b>	<b>CLERK OF SESSION</b>
<b>7 Burlington (cont'd):</b> <b>St. Paul's (HA080)</b> 2600 Headon Forest Dr. Burlington, ON L7M 4G2 905-332-8122 (C), 905-332-8122 (F) stpaulsburlington@gmail.com	Robert B. Sim	Douglas Needham
<b>8 Caledonia (HA090)</b> 117 Argyle St. N. Caledonia, ON N3W 1B8 905-765-4524 (C), 905-765-6799 (F) caledonia.presbyterian@gmail.com	Janice Doyle	Kathleen Johnson
<b>9 Dundas, Knox (HA100)</b> 23 Melville St. Dundas, ON L9H 1Z7 905-627-3043 (C), 905-627-8675 (F) knoxdundas@cogeco.ca	Penny Garrison	Bruce Hamilton
<b>10 Grimsby, St. John's (HA110)</b> 10 Mountain St. Grimsby, ON L3M 3J6 905-945-5352 (C) admin@stjohnsgrimsby.com	Kyle Dore	Murray Bain
<b>11 Hagersville, St. Andrew's (HA120)</b> 44 Main St. S., Box 705 Hagersville, ON N0A 1H0 905-768-1044 (C)	Vacant	Joan Nixon
<b>Hamilton:</b> <b>12 Central (HA140)</b> 165 Charlton Ave. W. Hamilton, ON L8P 2C8 905-522-9098 (C), 905-522-7266 (F) info@cpchamilton.ca	J. Gregory Davidson	Frances Searle
<b>13 Chalmers (HA150)</b> 200 Mountain Park Ave. Hamilton, ON L8V 1A2 905-383-3033 (C) chalmers.admin@bellnet.ca	Victoria Eldridge	Brent Ellis
<b>14 Chedoke (HA160)</b> 865 Mohawk Rd. W. Hamilton, ON L9C 7B9 905-383-6012 (C), 905-383-6561 (F) office@chedokechurch.ca	Garfield Havemann	Kay Robertson
<b>15 Erskine (HA180)</b> 19 Pearl St. N. Hamilton, ON L8R 2Y6 905-529-2255 (C), 905-529-9103 (F) erskine@on.aibn.com	Vacant	George Breckenridge
<b>16 John Calvin Hungarian (HA190)</b> 121 Birch Ave. Hamilton, ON L8L 6H8 905-525-3641 (C) kantorpal@outlook.com	Vacant	Charlotte Kantor

**24. PRESBYTERY OF HAMILTON**

<b>PASTORAL CHARGE</b>	<b>MINISTER</b>	<b>CLERK OF SESSION</b>
<b>Hamilton</b> (cont'd):		
17 <b>MacNab Street</b> (HA200) 116 MacNab St. S. Hamilton, ON L8P 3C3 905-529-6896 (C), 905-529-2557 (F) macnabsec@cogeco.ca	Steven Baldry	Kevin Russell
18 <b>New Westminster</b> (HA210) 1025 King St. E. Hamilton, ON L8M 1C9 905-545-3575 (C) newwest1@bellnet.ca	Sandra Copland (Stated Supply)	Lorraine Gilchrist
19 <b>Roxborough Park</b> (HA220) c/o 1423 Upper Wellington St. Hamilton, ON L9A 3S8 905-381-9934 annefcga@sourcecable.net	Vacant	A. Forsyth
20 <b>St. Columba</b> (HA240) 1540 Main St. E. Hamilton, ON L8K 1E6 905-549-8053 (C) st.columba@bellnet.ca	Vacant	David Chiahotny
21 <b>St. Cuthbert's</b> (HA250) 2 Bond St. N. Hamilton, ON L8S 3W1 905-529-9067 (C), 905-529-7733 (F) st_cuthberts@bellnet.ca	Ferne Reeve (Stated Supply)	Jim Jones
22 <b>St. David's</b> (HA271) 478 Wentworth St. N. Hamilton, ON L8L 5W9 905-522-1355 (C) st.davids.presby.church@gmail.com	Sandra Copland (Stated Supply)	Margaret Siquenza
23 <b>St. Paul's</b> (HA280) 70 James St. S. Hamilton, ON L8P 2Y8 905-522-2792 (C), 905-522-2791 (F) stpaulspresby@on.aibn.com	Frederick W. Shaffer	Dorothy Jolliffe
24 <b>South Gate</b> (HA290) 120 Clarendon Ave. Hamilton, ON L9A 3A5 905-385-7444 (C), 905-389-6676 (F) southgatechurch@rogers.com	Charmain Sebestyen	B. Podio
25 <b>Trinity</b> (HA370) 720 Ninth Ave. Hamilton, ON L8T 2A3 905-385-5984 (C), 905-385-0437 (F) trinitypc@rogers.com	Matthew Lingard	Eugene Tarr
26 <b>Jarvis, Knox</b> (HA300) Box 9 Jarvis, ON N0A 1J0 519-587-2565 (C) richard.warne@hotmail.com	Richard Warne	Linda Miller

**24. PRESBYTERY OF HAMILTON**

<b>PASTORAL CHARGE</b>	<b>MINISTER</b>	<b>CLERK OF SESSION</b>
- <b>Walpole, Chalmers</b> (HA301) 2058 Main St. N PO Box 9 Jarvis, ON N0A 1J0 519-587-2565 (C) richard.warne@hotmail.com		Robert Martin
27 <b>Kirkwall</b> (HA310) c/o 1901 8th Concession W., RR 1 Cambridge, ON N1R 5S2 519-621-3023 helenfmcinnis@gmail.com	Monika Berezcki-Farkas	Norma Reeve
28 <b>Port Dover, Knox</b> (HA320) 101 Chapman St. W., Box 1258 Port Dover, ON N0A 1N0 519-583-2344 (C) twocats44@gmail.com	Pamela Hogewoning	Penni Lewis
29 <b>Stoney Creek, Cheyne</b> (HA330) 7 King St. W. Stoney Creek, ON L8G 1G7 905-664-6043 (C) cheynechurch@cogeco.ca	Stephen R. Lindsay	J.A. McIntosh
30 <b>Stoney Creek, Heritage Green</b> (HA360) 360 Isaac Brock Dr. Stoney Creek, ON L8J 2R2 905-578-3003 (C) office@heritagegreen.cc	David Moody Alex Douglas	Robert Williston
31 <b>Waterdown, Knox</b> (HA340) 80 Mill St. N., Box 221 Waterdown, ON L0R 2H0 905-689-8115 (C), 905-689-0542 (F) church.office@knoxwaterdown.ca	Vacant	John Drake
32 <b>West Flamborough</b> (HA350) 262 Middletown Rd. Dundas, ON L9H 5E1 289-440-2919 (C) westflamboro.pc@gmail.com	Stephen Jenvey	Elaine Krompart

**Other Ministries**

1 Dong-Ha Kim	Interim Director of Academic Programs, Asian-Canadian Centre Director, Knox College Acting Associate Secretary, Ministry & Church Vocations
2 Susan Shaffer	

**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 Sandra Copland	Stated Supply, New Westminster and St. David's
10 Robert C. Dawson	Retired

**24. PRESBYTERY OF HAMILTON**

<b>PASTORAL CHARGE</b>	<b>MINISTER</b>	<b>CLERK OF SESSION</b>
<b>Appendix to Roll (cont'd)</b>		
11 James R. Dickey	Retired	
12 Robert R. Docherty	Retired	
13 Donald A. Donaghey	Retired	
14 John C. Duff	Retired	
15 Ruth Gadsby (Diaconal)	Teaching	
16 Robert S. Geddes	Retired	
17 John J. Hibbs	Retired	
18 M. Anne Yee Hibbs	Retired	
19 Andrew Irvine	Retired	
20 Paul Kantor	Retired	
21 Susan K. Kerr	Without Charge	
22 David L. McInnis	Retired	
23 E. Ian McPhee	Retired	
24 Alan M. McPherson	Retired	
25 A. Harry W. McWilliams	Retired	
26 Amin Mansour	Without Charge	
27 Malcolm E. Muth	Retired	
28 Willard K. Pottinger	Retired	
29 G. Walter Read	Retired	
30 Margaret Read (Diaconal)	Retired	
31 Ferne Reeve	Retired, Stated Supply, St. Cuthbert's	
32 C. Gordon D. Reid	Retired	
33 Hank Ruiters	Counsellor	
34 Catherine Stewart	Without Charge	
35 Kathryn A. Strachan	Without Charge	
36 D. Patricia Strung	Without Charge	
37 JoAnne Walter	Retired	
38 Lois E. Whitwell	Retired	
39 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 661.)

**25. PRESBYTERY OF NIAGARA**

<b>PASTORAL CHARGE</b>	<b>MINISTER</b>	<b>CLERK OF SESSION</b>
1 <b>Dunnville, Knox</b> (NI020) 223 Lock St. W., Box 84 Dunnville, ON N1A 2X1 905-774-5970 (C) knoxoff@rogers.com	Vacant	Bill Baker
2 <b>Fonthill, Kirk-on-the-Hill</b> (NI181) 1344 Haist St., Box 1302 Fonthill, ON L0S 1E0 905-892-3729 (C) calvinmlewis@live.com	Calvin M. Lewis	Allan Mullin

**25. PRESBYTERY OF NIAGARA**

<b>PASTORAL CHARGE</b>	<b>MINISTER</b>	<b>CLERK OF SESSION</b>
3 <b>Fort Erie, St. Andrew's-Knox</b> (NI030) 203 Highland Ave. Fort Erie, ON L2A 2X8 905-871-3450 (C) standrewsknox@hotmail.com	Trish Archibald	Gail Morden
<b>Niagara Falls:</b>		
4 <b>Chippawa</b> (NI040) 8280 Willoughby Dr. Niagara Falls, ON L2G 6X2 905-295-4231 (C), 905-295-0513 (F) office@chippawapc.ca	Douglas Schonberg	Randy Clegg
5 <b>Drummond Hill</b> (NI050) 6136 Lundy's Lane Niagara Falls, ON L2G 1T1 905-358-9624 (C) drummondhill@gmail.com	Wally Hong	Prince Ramoutor
6 <b>Stamford</b> (NI060) 3121 St. Paul Ave. Niagara Falls, ON L2J 2L8 905-356-2750 (C), 905-356-9970 (F) stamfordpresbyterian@cogeco.net	Anita Van Nest	Cheryl Olsen
7 <b>Niagara-on-the-Lake, St. Andrew's</b> (NI070) Box 441, 323 Simcoe St. Niagara-on-the-Lake, ON L0S 1J0 905-468-3363 (C) standrewspresbyterianchur@bellnet.ca	Virginia P. Head	Lynn Lingard
8 <b>North Pelham, First</b> (NI080) 602 Metler Rd., RR 3 Fenwick, ON L0S 1C0 905-892-4716 (C) nancymiller785@gmail.com	Vacant	Roger Miller
- <b>Rockway</b> (NI081) c/o 602 Metler Rd., RR 3 Fenwick, ON L0S 1C0 bbwiley@gmail.com		Donna Bachur
9 <b>Port Colborne, First</b> (NI090) 176 Elm St. Port Colborne, ON L3K 4N6 905-834-4288 (C), 905-834-7150 (F) fstpresbptcolborne@gmail.com	Adam A. Bartha	Peggy White
<b>St. Catharines:</b>		
10 <b>Knox</b> (NI100) 53 Church St. St. Catharines, ON L2R 3C3 905-641-8868 (C) office@knoxchurch.com	W.J. Clyde Ervine	Diana James
11 <b>St. Giles</b> (NI120) 205 Linwell Rd. St. Catharines, ON L2N 1S1 905-934-1901 (C), 905-934-2978 (F) stgiles1954@gmail.com	Cherie Inksetter	Joan Heagle

**25. PRESBYTERY OF NIAGARA**

<b>PASTORAL CHARGE</b>	<b>MINISTER</b>	<b>CLERK OF SESSION</b>
<b>St. Catharines</b> (cont'd)		
12 <b>Scottlea</b> (NI111) 515 Scott St. St. Catharines, ON L2M 3X3 905-646-0616 (C), 905-646-2516 (F) scottcan1975@gmail.com	Jacob Lee	Christine Cummings
13 <b>West St. Andrew's</b> (NI130) 42 Pelham Rd. St. Catharines, ON L2S 1R4 905-684-7765 (C) weststandrews@bellnet.ca	Ruth Houtby	Yukiko Featherstone
14 <b>St. Davids, First</b> (NI140) Box 266 St. Davids, ON L0S 1P0 905-262-5227 (C) praywell@cogeco.net	Vacant	Joan Heagle
15 <b>Smithville</b> (NI011) Box 345, 143 St. Catharines St. Smithville, ON L0R 2A0 905-957-2297 (C)	L. Paul Shobridge (Stated Supply)	Bruce A. Hunter
16 <b>Thorold, St. Andrew's</b> (NI150) 24 Clairmont St. Thorold, ON L2V 1R3 905-227-4844 (C), 905-227-6229 (F) kenmacquarrie@gmail.com	Kenneth MacQuarrie	Gary Millington
<b>Welland:</b>		
17 <b>Knox</b> (NI180) 335 Fitch St. Welland, ON L3C 4W7 905-735-3050 (C) praywell@cogeco.net	J. Bernard McGale	Gerry Oke
18 <b>St. Andrew's</b> (NI190) 29 Bald St. Welland, ON L3C 5B7 905-734-4831 (C) standrewswelland@bellnet.ca	Benoit G. Cousineau	Roxanne Sinclair

**Appendix to Roll**

1 Robert E. Baker	Retired
2 S. Murray Barron	Retired
3 Larry Beverly	Retired
4 Raye A. Brown	Retired
5 Catherine J. Champion	Without Charge
6 John D. Congram	Retired
7 Frank M. DeVries	Retired
8 Gordon Ford	Retired
9 Pieter H. Greyling	Retired
10 Gordon G. Hastings	Retired
11 R.J. Graham Kennedy	Retired
12 Elizabeth S. Kidnew	Retired
13 Margaret L. Kirkland	Without Charge
14 John E. Kurtz	Retired
15 Maria Lallouet	Without Charge
16 Wendy Lampman	Retired

**25. PRESBYTERY OF NIAGARA**

<b>PASTORAL CHARGE</b>	<b>MINISTER</b>	<b>CLERK OF SESSION</b>
<b>Appendix to Roll (cont'd)</b>		
17 Freda M. MacDonald	Retired	
18 Wm. Graham MacDonald	Retired	
19 John St. C. Neil	Retired	
20 Susanne M. Rescorl	Without Charge	
21 Donna J. Riseborough	Retired	
22 Brian R. Ross	Retired	
23 L. Paul Shobridge	Retired, Stated Supply, Smithville	
24 Colleen L. Smith	Without Charge	
25 George A. Tattrie	Retired	
26 Tijs Theijsmeijer	Retired	
27 Pearl Vasarhelyi	Retired	
28 Martin A. Wehrmann	Retired	
29 J. Edward R. Wiley	Retired	
30 Dorothy Wilson (Diaconal)	Retired	
31 Dennis Wright	Without Charge	

**Clerk of Presbytery:** The Rev. Cherie Inksetter, 17 Sunnyside Dr., St. Catharines, ON, L2M 1Z9. Phone: 905-934-4939 (C), 905-401-7641 (cell); clerknigarapresbytery@gmail.com

(For statistical information see page 662.)

**26. PRESBYTERY OF PARIS**

<b>PASTORAL CHARGE</b>	<b>MINISTER</b>	<b>CLERK OF SESSION</b>
<b>Brantford:</b>		
1 <b>Alexandra</b> (PA010) 410 Colborne St. Brantford, ON N3S 3N6 519-753-1602 (C) alexandrappc@execulink.com	Douglas Scott (Stated Supply)	Angeline Vandertuin
2 <b>Central</b> (PA020) 97 Wellington St. Brantford, ON N3T 2M1 519-752-4932 (C), 519-752-1846 (F) cpc97@execulink.com	Vacant	Karen Wasacase
3 <b>Greenbrier</b> (PA030) 11 Whiteoaks Ave. Brantford, ON N3R 5N8 519-752-4825 (C) 4timesoma@live.ca	Keesung Chang	Mary Purdy
4 <b>Embros, Knox</b> (PA070) 115 St. Andrews St., PO Box 159 Embros, ON N0J 1J0 519-475-4816 (C) matheson@cell-ebrate.com	Thomas Godfrey (Stated Supply)	Allan Matheson
5 <b>Harrington, Knox</b> (PA071) c/o 963727 Rd 96, RR 3 Embros, ON N0J 1J0 519-475-4011 (C) jherman@xplornet.ca	Carol Hamilton	Marilyn Herman

**26. PRESBYTERY OF PARIS**

<b>PASTORAL CHARGE</b>	<b>MINISTER</b>	<b>CLERK OF SESSION</b>
6 <b>Ingersoll, St. Paul's</b> (PA080) 56 Thames St. S. Ingersoll, ON N5C 2S9 519-485-3390 (C), 519-485-6522 (F) stpauls@execulink.com	Allan Brouwer	John Knox
7 <b>Innerkip</b> (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
8 <b>Mt. Pleasant</b> (PA041) 715 Mount Pleasant Rd. Mount Pleasant, ON N0E 1K0 519-484-2133 (C) mppchurch@execulink.com	Dean Adlam	Velma Hughes
9 <b>Norwich, Knox</b> (PA100) 67 Main St. W., Box 758 Norwich, ON N0J 1P0 519-863-3636 (C), 519-863-2885 (F) adowber@sympatico.ca - <b>Bookton</b> (PA101) c/o Shannon Mestdagh 311 Courtland St. Delhi, ON N4B 0A8 226-730-0762 (C) adowber@sympatico.ca	Alan Dowber	Carman Swazey  Shannon Mestdagh
10 <b>Paris</b> (PA110) 164 Grand River St. N. Paris, ON N3L 2M6 519-442-2842 (C), 519-442-3156 (F) ppchurch@bellnet.ca	Joel Sherbino	Jill Rickwood
11 <b>Ratho</b> (PA091) c/o Colleen Peat RR 1 Bright, ON N0J 1B0 519-469-3904 (C) nanny8@rogers.com	Vacant	Juanita Dorland
12 <b>Simcoe, St. Paul's</b> (PA120) 85 Lot St. Simcoe, ON N3Y 1S4 519-426-1845 (C) sppc@kwic.com	Mikal Schomburg	Beth Smith
13 <b>Tillsonburg, St. Andrew's</b> (PA130) 46 Brock St. W. Tillsonburg, ON N4G 2A5 519-842-8665 (C) standrews46@rogers.com	Vacant	Murray Park
14 <b>Woodstock, Knox</b> (PA140) 59 Riddell St. Woodstock, ON N4S 6M2 519-537-2962 (C), 519-537-3927 (F) office.knox.woodstock@bellnet.ca	Mark R. McLennan	Josie Miller

**26. PRESBYTERY OF PARIS**

<b>PASTORAL CHARGE</b>	<b>MINISTER</b>	<b>CLERK OF SESSION</b>
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**Other Ministries**

- |                       |  |  |
|-----------------------|--|--|
| 1 David E. Sherbino   | Professor of Spirituality and Pastoral Ministry, Tyndale<br>Chaplain, Parkwood Institute |  |
| 2 Heather Vanderstelt |  |  |

**Appendix to Roll**

- |                                      |  |  |
|--------------------------------------|--|--|
| 1 Larry Amiro                        | Retired                                      |  |
| 2 J. Stanley Cox                     | Retired                                      |  |
| 3 Wayne R. Hancock                   | Managing Director, Threefold Ministries      |  |
| 4 John Herman                        | Retired                                      |  |
| 5 Glenn Kukkola                      | Without Charge                               |  |
| 6 W. Rod Lewis                       | Retired                                      |  |
| 7 Robert Little                      | Retired                                      |  |
| 8 W. Ian MacPherson                  | Retired                                      |  |
| 9 Donald S. Moore                    | Retired                                      |  |
| 10 Douglas Scott                     | Retired, Stated Supply, Alexandra, Brantford |  |
| 11 R. Ian Shaw                       | Retired                                      |  |
| 12 Robert Sinasac                    | Retired                                      |  |
| 13 Vernon W. Tozer                   | Retired                                      |  |
| 14 Milton D. Tully                   | Retired                                      |  |
| 15 Margaret Vanderzweerde (Diaconal) | Retired                                      |  |
| 16 Donald N. Young                   | Retired                                      |  |

**Diaconal Ministries – Other**

- 1 Frances Nugent, 14 Gilkison St., Brantford, ON, N3T 1Z5.

**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 pages 662-63.)

**27. PRESBYTERY OF LONDON**

<b>PASTORAL CHARGE</b>	<b>MINISTER</b>	<b>CLERK OF SESSION</b>
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- |  |                  |                |
|--|------------------|----------------|
| 1 <b>Appin</b> (LO020)<br>c/o Rev. A. MacMillan<br>3449 Buttonwood Dr., RR6<br>Alvinston, ON N0N 1A0<br>519-847-5263 (C)<br>revrev@brktel.on.ca              | Amanda MacMillan | Jim May        |
| - <b>Melbourne, Guthrie</b> (LO021)<br>c/o Rev. A. MacMillan<br>3449 Buttonwood Dr., RR6<br>Alvinston, ON N0N 1A0<br>519-847-5263 (C)<br>revrev@brktel.on.ca |                  | Tom Jeffery    |
| 2 <b>Crinan, Argyle</b> (LO050)<br>c/o Alan Carroll<br>25861 Carroll Line, RR 1<br>West Lorne, ON N0L 2P0<br>519-670-7530 (cell)                             | Vacant           | Alan Carroll   |
| - <b>Largie, Duff</b> (LO051)<br>c/o Paul McWilliam<br>12957 Coyne Rd.<br>Dutton, ON N0L 1J0<br>519-762-2690<br>pmcwilliam@westelgin.com                     |                  | Paul McWilliam |

**27. PRESBYTERY OF LONDON**

<b>PASTORAL CHARGE</b>	<b>MINISTER</b>	<b>CLERK OF SESSION</b>
3 <b>Dorchester</b> (LO060) c/o Tom Charlton 53 Tarry Parkway Alymer, ON N5H 3E2 519-485-3544 (C) holspringfarms@amtelecom.net - <b>South Nissouri</b> (LO061) 1009 Apache Rd. London, ON N5V 2V7 519-461-0906 (C)	Vacant	Tom Charlton  Nancy Fedyk
4 <b>Dutton, Knox-St. Andrew's</b> (LO070) 162 Nancy St. Dutton, ON N0L 1J0 519-762-3521 knox-standrews@execulink.com	Andrew P. Thompson	Jean Louise Ford
5 <b>Fingal, Knox</b> (LO080) 35596 Fingal Line Fingal, ON N0L 1K0 519-769-2157 (C) knoxfingal@gmail.com	Jon Van Den Berg	Debra Webster
6 <b>Glencoe</b> (LO090) 177 Main St. Glencoe, ON N0L 1M0 519-287-2743 (C) revdeb1717@gmail.com - <b>Wardsville, St. John's</b> (LO091) Box 164 Wardsville, ON N0L 2N0 519-287-2743 (C) revdeb1717@gmail.com	Deborah Dolbear- Van Bilsen	Joan Puspoky  Sheila Morrison
<b>London:</b>		
7 <b>Almanarah</b> (LO280) 250 Hamilton Rd. E. London, ON N5Z 1R3 519-601-4471 (C), 519-601-4491 wiliam_khalil@rogers.com	William Khalil	Ruth Ann Drozd
8 <b>Chalmers</b> (LO120) 342 Pond Mills Rd. London, ON N5Z 3X5 519-681-7242 (C) chalmerspresbyterian@bellnet.ca	John R. Bannerman	Tom Hunter
9 <b>Elmwood Avenue</b> (LO130) 111 Elmwood Ave. E. London, ON N6C 1J4 519-438-3492 (C) contact@elmwoodchurch.ca	J. Andrew Fullerton	Cathy Cornhill
10 <b>New St. James</b> (LO170) 280 Oxford St. E. London, ON N6A 1V4 519-434-1127 (C), 519-434-7209 (F) jhisey@newstjames.com	David Thompson (Interim Minister)	Bruce Curtis

**27. PRESBYTERY OF LONDON**

<b>PASTORAL CHARGE</b>	<b>MINISTER</b>	<b>CLERK OF SESSION</b>
<b>London</b> (cont'd):		
11 <b>Oakridge</b> (LO180) 970 Oxford St. W. London, ON N6H 1V4 519-471-2290 (C), 519-471-0128 (F) ehoekstra@oakridge.london.on.ca	Ed P. Hoekstra	Robert Shirley
12 <b>St. George's</b> (LO190) 1475 Dundas St. London, ON N5W 3B8 519-455-5760 (C), 519-455-2269 (F) stgeorge@execulink.com	Keith A. McKee	Bob Bedggood
13 <b>St. Lawrence</b> (LO151) 910 Huron St. London, ON N5Y 4K4 519-439-2523 (C) stlawrencemo@gmail.com	James Clark	Alison Williams
14 <b>Trinity Community</b> (LO200) 590 Gainsborough Rd. London, ON N6G 4S1 519-657-4214, ext. 229 (C) gsmcmurray@outlook.com	Mark L. Turner	Sheila McMurray
15 <b>Westmount</b> (LO210) 521 Village Green Ave. London, ON N6K 1G3 519-472-3443 (C) wstmt@execulink.com	Jeffrey R. Crawford	Jill Barker
16 <b>Mosa, Burns</b> (LO022) 24493 Dundonald Rd., RR 2 c/o PO Box 1443 Glencoe, ON N0L 1M0 519-287-2758 (C) ramevicar@hotmail.com	Michael Burns	Ruth Ann McVicar
17 <b>North Caradoc-St. Andrew's</b> (LO111) 8503 Scotchmere Dr., RR 1 Strathroy, ON N7G 3H3 519-245-0171 (C), 519-473-6588 (F) rev.kocis@caradocpresbyterian.ca	Michelle Butterfield-Kocis	Theresa Glithero
- <b>Komoka, Knox</b> (LO110) 108 St. Clair Ave Komoka, ON N0L 1R0 519-657-9748 (C)		Mildred Greig
18 <b>North Yarmouth, St. James</b> (LO031) 44936 Ferguson Line St. Thomas, ON N5P 3T3 226-378-5692 stjamespcc@hotmail.ca	James M. Patterson (Stated Supply)	Nancy Newell
19 <b>Port Stanley, St. John's</b> (LO081) c/o 238 Colborne St. Port Stanley, ON N5L 1B9 519-782-3902 (C)	Tom Jeffery (Lay Missionary)	Linda McKenna

**27. PRESBYTERY OF LONDON**

<b>PASTORAL CHARGE</b>	<b>MINISTER</b>	<b>CLERK OF SESSION</b>
20 <b>St. Thomas, Knox</b> (LO240) 55 Hincks St. St. Thomas, ON N5R 3N9 519-631-2414 (C), 519-631-2414 (F) office@knoxstthomas.ca	Mavis A. Currie	Robert Holt

**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 Dennis J. Cook	Retired
9 Courtney M. Crawford	Without Charge
10 Joyce E.C. Elder	Retired
11 Leslie R. Files	Retired
12 Thomas Godfrey	Retired, Stated Supply, Knox, Embro
13 Jessie Horne (Diaconal)	Retired
14 Elizabeth Johnston (Diaconal)	Without Charge
15 J. Daniel McInnis	Without Charge
16 Jan E. McIntyre	Retired
17 Julia Morden	Without Charge
18 Brian D. Nichol	Without Charge
19 Lynn A. Nichol	Without Charge
20 James M. Patterson	Retired, Stated Supply, St. James, North Yarmouth
21 John H. Park	Without Charge
22 Heather Paton	Without Charge
23 G. James Perrie	Retired
24 Joyce Pollock (Diaconal)	Without Charge
25 James H.L. Redpath	Retired
26 Andrew D.M. Reid	Retired
27 Robert R. Robinson	Retired
28 K. Patricia Shaver	Retired
29 Robert M. Shaw	Retired
30 David Stewart	Retired
31 Michael J. Stol	Retired
32 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 663.)

**28. PRESBYTERY OF ESSEX-KENT**

<b>PASTORAL CHARGE</b>	<b>MINISTER</b>	<b>CLERK OF SESSION</b>
1 <b>Amherstburg, St. Andrew's</b> (EK010) 129 Simcoe St. Amherstburg, ON N9V 1L8 519-736-4972 (C) worship@standrews-amherstburg.com	Timothy J. Reddish	Vacant

**28. PRESBYTERY OF ESSEX-KENT**

<b>PASTORAL CHARGE</b>	<b>MINISTER</b>	<b>CLERK OF SESSION</b>
2 <b>Chatham, First</b> (EK030) 60 Fifth St. Chatham, ON N7M 4V7 519-352-2313 (C), 519-352-2318 (F) office@firstchatham.org	Michael Maroney	Joan Fletcher
3 <b>Chatham, St. James</b> (EK040) 310 McNaughton Ave. W. Chatham, ON N7L 1R9 519-352-1240 (C), 519-352-1210 (F) office@stjameschatham.com	Vacant	Paul Escott
4 <b>Dover, New St. Andrew's</b> (EK041) 8314 St. Andrews Line, RR 8 Chatham, ON N7M 5J8 519-354-7970 (C), 519-727-6615 (F) markaarssen@hotmail.com	Vacant	Sandra Smith
- <b>Valetta</b> (EK050) c/o Robert G. Ivison 3905 Middle Line, RR 1 Tilbury, ON N0P 2L0 rgivison@gmail.com		Robert G. Ivison
5 <b>Dresden, St. Andrew's</b> (EK050) Box 93 Dresden, ON N0P 1M0 519-683-2442 (C) amcpastor1@gmail.com	Andrew Cornell	Mark Labadie
6 <b>Lakeshore, St. Andrew's</b> (EK080) 235 Amy Croft Dr. Tecumseh, ON N9K 1C8 519-979-8082 (C), 519-979-8084 (F) moffice@lakeshorestandrews.net	Brad Watson	Kelly Bevan
7 <b>Leamington, Knox</b> (EK070) 58 Erie St. S. Leamington, ON N8H 3B1 519-326-4541 (C), 519-326-1761 (F) knox.leamington@gmail.com	Vacant	Mary-Ellen Pilmer
8 <b>Ridgetown, Mount Zion</b> (EK090) Box 1148 Ridgetown, ON N0P 2C0 519-674-3487 (C) mtzionridgetown@gmail.com	Donald C. Hill	Renee Geluk (acting)
9 <b>Wallaceburg, Knox</b> (EK120) 251 Duncan St. Wallaceburg, ON N8A 5G5 519-627-4367 (C), 519-627-9480 (F) knox251@hotmail.com	Vacant	Carl MacLean
<b>Windsor:</b>		
10 <b>First Hungarian</b> (EK130) 1566 Parent Ave. Windsor, ON N8X 4J7 519-254-3312 (C)	Vacant	Zsolt Marczinko

**28. PRESBYTERY OF ESSEX-KENT**

<b>PASTORAL CHARGE</b>	<b>MINISTER</b>	<b>CLERK OF SESSION</b>
<b>Windsor</b> (cont'd)		
11 <b>Paulin Memorial</b> (EK150) 3200 Woodland Ave. Windsor, ON N9E 1Z5 519-972-3627 (C), 519-972-3627 (F) paulinmemorial@on.aibn.com	Lisa Aide	Carla Johnson-Hicks
12 <b>University Community</b> (EK210) 2320 Wyandotte St. W. Windsor, ON N9B 1K4	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 Wendy Paterson	Retired
9 Ronald D. Sharpe	Without Charge
10 Mary Templer	Retired
11 Lillian Wilton	Retired

**Clerk of Presbytery:** Ms. Anne Boden, 3498 Rankin Ave., Windsor, ON, N9E 3C3.  
Phone: 519-966-5444 (R), clerkessexkentpresbytery@gmail.com

(For statistical information see page 664.)

**29. PRESBYTERY OF LAMBTON-WEST MIDDLESEX**

<b>PASTORAL CHARGE</b>	<b>MINISTER</b>	<b>CLERK OF SESSION</b>
1 <b>Alvinston, Guthrie</b> (LW010) Box 314 Alvinston, ON N0N 1A0 519-898-2862 (C) guthrie.3256@hotmail.com	Jo-Anne E. Symington	Ruth McCallum
- <b>Napier, St. Andrew's</b> (LW012) c/o Patrick Sanders 5333 Calvert Dr., RR3 Strathroy, ON N7G 3H4 519-318-8426 (C) patrick@commonwealthfinancial.ca		Patrick Sanders
2 <b>Beechwood, St. Andrew's</b> (LW020) c/o Brian Luscombe 209 Queen St., Box 241 Ailsa Craig ON N0M 1A0 519-293-3899 (C) luscbrrian@execulink.com	Pieter van Harten	Brian Luscombe
3 <b>Centre Road, Knox</b> (LW022) 2682 Glasgow St., RR 6 Strathroy, ON N7G 3H7 519-232-9509 (C) ma.mclean@sympatico.ca	Vacant	Dunbar Cox

**29. PRESBYTERY OF LAMBTON-WEST MIDDLESEX**

<b>PASTORAL CHARGE</b>	<b>MINISTER</b>	<b>CLERK OF SESSION</b>
4 <b>Corunna, St. Andrew's</b> (LW030) 437 Colborne St. Corunna, ON N0N 1G0 519-862-3641 (C) sapcorunna@bellnet.ca	Vacant	Beth Nutt
5 <b>Forest, St. James</b> (LW040) 19 Main St. N. Forest, ON N0N 1J0 519-786-5154 (C) macodrumrevjoannel@gmail.com	Joanne R. MacOdrum	Carol Collins
6 <b>Moore, Knox</b> (LW031) c/o Wanda Robinson 1109 Rokeby Line Mooretown, ON N0N 1M0 519-381-3689(C) grhomeimp@gmail.com - <b>Mooretown, St. Andrew's</b> (LW032) 94 St. James St. Mooretown, ON N0N 1M0 519-867-5562 (C) ian.moorepastoralcharge@gmail.com	A. Ian Marnoch	Wanda Robinson  Keith Grant
7 <b>Petrolia, St. Andrew's</b> (LW050) 416 Queen St. Petrolia, ON N0N 1R0 519-882-2400 (C) st_andrews@cogeco.net	Vacant	Tom Walter
8 <b>Point Edward</b> (LW060) 306 Michigan Ave. Point Edward, ON N7V 1E9 519-344-2536 (C)	Vacant	Carolyn Leaver Luciani
<b>Sarnia:</b> 9 <b>Laurel-Lea-St. Matthew's</b> (LW070) 837 Exmouth St. Sarnia, ON N7T 5R1 519-337-7078 (C) llsm@cogeco.net	Janine Dekker	Bonnie Arbour
10 <b>Paterson Memorial</b> (LW080) 120 S. Russell St. Sarnia, ON N7T 3L1 519-344-6422 (C) patersonch@cogeco.net	Allan P. Farris	Trevor Jamieson
11 <b>St. Andrew's</b> (LW090) 261 N. Christina St. Sarnia, ON N7T 5V4 519-332-2662 (C) sapc.sarnia@bellnet.ca	Vacant	Evelyn Shaw
12 <b>St. Giles</b> (LW100) 770 Lakeshore Rd. Sarnia, ON N7V 2T5 519-542-2253 (C) stgilespresbyterian@cogeco.net	Rebecca Roushorne-Lau	Graham Royal

**29. PRESBYTERY OF LAMBTON-WEST MIDDLESEX**

<b>PASTORAL CHARGE</b>	<b>MINISTER</b>	<b>CLERK OF SESSION</b>
<b>Sarnia</b> (cont'd):		
13 <b>Strathroy, St. Andrew's</b> (LW110) 152 Albert St. Strathroy, ON N7G 1V5 519-245-2292 (C) standystrath@bellnet.ca	Robert H. Wilson	Joan Wagner
14 <b>Theedford, Knox</b> (LW120) Box 56 Theedford, ON N0M 2N0 519-296-4910 (C) corly@execulink.com	Christine O'Reilly	Dianne Rice
15 <b>Watford, St. Andrew's</b> (LW122) Box 789 Watford, ON N0M 2S0 519-876-2310 (C)	Vacant	Lyle Bryce

**Appendix to Roll**

1	George R. Bell	Retired
2	Margaret Bell	Retired
3	John W. Cruickshank	Retired
4	Jeanette G. Fleischer	Retired
5	Douglas W. Miles	Retired
6	Shirley F. Murdock	Retired
7	Harvey W. Osborne	Retired
8	Thomas A. Rodger	Retired
9	Daniel Roushorne	Retired
10	Barry Van Dusen	Retired

**Clerk of Presbytery:** Ms. Sharon LaPier, 347 Nash Dr., Corunna, ON, N0N 1G0.

Phone: 519-862-5203 (R), lwclerk1@gmail.com

(For statistical information see page 664.)

**30. PRESBYTERY OF HURON-PERTH**

<b>PASTORAL CHARGE</b>	<b>MINISTER</b>	<b>CLERK OF SESSION</b>
1 <b>Atwood</b> (HP010) 140 Monument St., Box 179 Atwood, ON N0G 1B0 519-356-2551 (C) atwoodpc@gmail.com	Ernie Naylor	Rhonda Love
2 <b>Avonton</b> (HP020) 3401 Perth Rd. 130, RR 2 St. Pauls, ON N0K 1V0 519-393-6395 (C), 519-393-6889 (F) calkin@quadro.net	Catherine Calkin	Ken Aitcheson
- <b>Motherwell-Avonbank</b> (HP021) c/o 3401 Perth Rd. 130, RR 2 St. Pauls, ON N0K 1V0 519-393-6395 (C) calkin@quadro.net		Gordon Nethercott
3 <b>Bayfield, Knox</b> (HP030) 2 Main St., Box 565 Bayfield, ON N0M 1G0 519-565-2913 (C) brmclean@hurontel.on.ca	Lisa Dolson	Brenda McLean

**30. PRESBYTERY OF HURON-PERTH**

<b>PASTORAL CHARGE</b>	<b>MINISTER</b>	<b>CLERK OF SESSION</b>
4 <b>Brussels, Melville</b> (HP040) Box 239 Brussels, ON N0G 1H0 519-887-6687 melville.presbyterian@gmail.com - <b>Molesworth, St. Andrew's</b> (HP110) 7090 Perth Line 86 Listowel, ON N4W 3G6 519-291-3117 mary.t.robinson@hotmail.ca	Charmila Ireland	Mary Douma  Mary Robinson
5 <b>Cranbrook, Knox</b> (HP121) c/o Eleanor Stevenson 83869 McNabb Line Brussels, ON N0G 1H0 519-887-6777 (C)	Vacant	G. Morrison
6 <b>Cromarty</b> (HP061) 7017 Line 21, RR 2 Staffa, ON N0K 1Y0 519-345-2530 (C) dwight.e.nelson@gmail.com - <b>Seaforth, First</b> (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 <b>Goderich, Knox</b> (HP070) 9 Victoria St. N. Goderich, ON N7A 2R4 519-524-7512 (C) knoxgoderich@hurontel.on.ca	Vacant Amanda Bisson	Annie Coulter
8 <b>Listowel, Knox</b> (HP080) 220 Livingstone Ave. N. Listowel, ON N4W 1P9 519-291-4690 (C), 519-291-9134 (F) knoxpres@wightman.ca	Donald P.J. McCallum	George Sjaarda
9 <b>Milverton, Burns</b> (HP090) 66 Main St. N., Box 655 Milverton, ON N0K 1M0 519-595-8953 (C) - <b>Monkton, Knox</b> (HP120) 34 Maddison St. E. Monkton, ON N0K 1P0 519-347-2130 (C) monktoncranbrook@gmail.com	Marc Fraser	Robert Hargrave  Vacant
10 <b>Mitchell, Knox</b> (HP100) Box 235 Mitchell, ON N0K 1N0 519-348-9080 (C) knoxmit@quadro.net - <b>Exeter, Caven</b> (HP060) 68 Main St. S. Exeter, ON N0M 1S1 519-235-2784 (C) cavenpresbyteri@hay.net	Robert L. Adams	Jack Fowler  Donna Perry

**30. PRESBYTERY OF HURON-PERTH**

<b>PASTORAL CHARGE</b>	<b>MINISTER</b>	<b>CLERK OF SESSION</b>
11 <b>North Easthope, Knox</b> (HP151) c/o A. Horne 4847 Road 109, RR 1 Gads Hill Station, ON N0K 1J0 519-271-1469	Vacant	Arthur Horne
12 <b>St. Marys</b> (HP130) 147 Widder St. E., Box 247 St. Marys, ON N4X 1B1 519-284-2620 (C) stmaryspreschurch@on.aibn.com	Gwen Ament	Vacant
13 <b>Shakespeare</b> (HP150) Box 129 Shakespeare, ON N0B 2P0 519-625-8317 (C) shakespearepresbyterianchurch@gmail.com	Robbin D. Congram	Al Morris
14 <b>Stratford, Knox</b> (HP160) 142 Ontario St. Stratford, ON N5A 3H2 519-271-0373 (C), 519-271-0080 (F) knoxsw@wightman.ca	Vacant	Margaret Lupton
15 <b>Stratford, St. Andrew's</b> (HP170) 25 St. Andrew St. Stratford, ON N5A 1A2 519-271-5668 (C), 519-271-8368 standrews@cyg.net	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 Mark W. Gedcke               | Studying                   |
| 4 Colleen J. Gillanders-Adams  | Pastoral Care Co-ordinator |
| 5 Joseph A. Gray               | Retired                    |
| 6 Terry V. Hastings            | Retired                    |
| 7 Dorothy Henderson (Diaconal) | Retired                    |
| 8 John C. Henderson            | Retired                    |
| 9 Hugh C. Jones                | Retired                    |
| 10 Ken G. Knight               | Retired                    |
| 11 Wallace I. Little           | Retired                    |
| 12 Janice MacInnes             | Without Charge             |
| 13 Linda G. Moffatt            | Retired                    |
| 14 Susan Moore                 | Retired                    |
| 15 Edwin G. Nelson             | Retired                    |
| 16 Linda Pasmore               | Without Charge             |
| 17 Marlene Peck                | Without Charge             |
| 18 James K. Stewart            | Retired                    |
| 19 Mervyn E. Tubb              | Retired                    |
| 20 Nicholas Vandermey          | Retired                    |
| 21 William W.T. Vanderstelt    | Retired                    |

**Diaconal Ministries – Other**

- 1 Mary E. Duffin, 151 Norman St., Stratford, ON, N5A 3H1.

**30. PRESBYTERY OF HURON-PERTH**

<b>PASTORAL CHARGE</b>	<b>MINISTER</b>	<b>CLERK OF SESSION</b>
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**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 page 665.)

**31. PRESBYTERY OF GREY-BRUCE MAITLAND**

<b>PASTORAL CHARGE</b>	<b>MINISTER</b>	<b>CLERK OF SESSION</b>
------------------------	-----------------	-------------------------

- |   |   |  |                   |
|---|---|--|-------------------|
| 1 | <b>Ashfield</b> (BM010)<br>86252 Kintail Line, RR 3<br>Goderich, ON N7A 3X9   | Vacant   | Robert N. Simpson |
|   | - <b>Ripley, Knox</b> (BM011)<br>Box 208<br>Ripley, ON N0G 2R0<br>519-395-2656 (C)  |  | Douglas R. Martyn |
| 2 | <b>Belmore, Knox</b> (BM021)<br>42637 Huron-Bruce Rd., RR 1<br>Wroxeter, ON N0G 2X0<br>519-367-2682<br>jeffrayod@wightman.ca              | Vacant   | Doug Jeffray      |
| 3 | <b>Central Grey-Bruce Cooperative Ministry</b>  |  |                   |
|   | - <b>Chatsworth, St. Andrew's</b> (BM030)<br>16 John St., Box 280<br>Chatsworth, ON N0H 1G0<br>519-794-3793 (C)<br>ericandlinda@gmail.com | Timothy Ferrier<br>Randall Benson<br>(Stated Supply) | Eric MacLeod      |
|   | - <b>Chesley, Geneva</b> (BM040)<br>59 3rd St. SW., Box 609<br>Chesley, ON N0G 1L0<br>519-363-2282 (C)<br>revtimothy@bmts.com             |  | Don McAllister    |
|   | - <b>Dornoch, Latona</b> (BM031)<br>c/o R. Elliot<br>562903 Grey Rd. 25, Box 43<br>Williamsford, ON N0H 2V0<br>519-794-3947               |  | Robert Elliot     |
|   | - <b>Southampton, St. Andrew's</b> (BM160)<br>47 Albert St. N., Box 404<br>Southampton, ON N0H 2L0<br>519-797-2077 (C)<br>ldoll@bmts.com  |  | Linda Doll        |
| 4 | <b>Dromore, Amos</b> (BM050)<br>General Delivery<br>Holstein, ON N0G 2A0<br>519-334-9801 (C)  | Vacant   | Mary Eccles       |
|   | - <b>Holstein, Knox</b> (BM051)<br>General Delivery<br>Holstein, ON N0G 2A0<br>519-334-3952 (C)   |  | Merlyn Nicholson  |
|   | - <b>Normanby, Knox</b> (BM052)<br>General Delivery<br>Holstein, ON N0G 2A0<br>519-334-3952 (C)   |  | Joan Milne        |

**31. PRESBYTERY OF GREY-BRUCE MAITLAND**

<b>PASTORAL CHARGE</b>	<b>MINISTER</b>	<b>CLERK OF SESSION</b>
5 <b>Dundalk, Erskine</b> (BM060) Box 323 Dundalk, ON N0C 1B0 519-923-5250 (C) - <b>Swinton Park, St. Andrew's</b> (BM061) c/o S. Furlong RR 4 Durham, ON N0G 1R0 519-923-6984 (C) furlongsusie@gmail.com	Vacant	Beth Stewart  Susan Furlong
6 <b>Durham</b> (BM070) Box 256 Durham, ON N0G 1R0 519-369-3349 (C) revjim@durhampresbyterian.com	F. James Johnson	Donna Clark
7 <b>Hanover, St. Andrew's</b> (BM080) Box 20004 Hanover, ON N4N 3T1 519-364-1622 (C) standrews@wightman.ca	Bonnie Sutherland	Diana Simpson Carol Glenn
8 <b>Kincardine, Knox</b> (BM090) 345 Durham St. Kincardine, ON N2Z 1Y6 519-396-2311 (C) knoxkincardine@gmail.com	Kathy Fraser	Wade Gibson
9 <b>Lucknow</b> (BM100) PO Box 219 Lucknow, ON N0G 2H0 - <b>South Kinloss</b> (BM101) c/o Mr. Walter Dickie RR 5 Lucknow, ON N0G 2H0	Vacant	Mae Raynard  Walter Dickie
10 <b>Markdale, Cooke's</b> (BM110) Box 248 Markdale, ON N0C 1H0 519-986-2712 (C) cookes@bmts.com - <b>Feversham, Burns</b> (BM111) Box 248 Markdale, ON N0C 1H0 519-986-2712 (C) cookes@bmts.com	James J. Wyllie (Stated Supply)	Florence Hellyer  Burt Hale
11 <b>Meaford, Knox</b> (BM120) 197797 Grey Rd. 7, RR 4 Meaford, ON N4L 1W7 519-538-5095 (C) knoxmeaford@bmts.com	Anne-Marie Jones	Jennifer Pearson
12 <b>Owen Sound, St. Andrew's</b> (BM130) 865-2nd Ave. W. Owen Sound, ON N4K 4M6 519-376-7886 (C), 519-376-5680 (F) general@standrewsowensound.org	Vacant	Ed Reneau

**31. PRESBYTERY OF GREY-BRUCE MAITLAND**

<b>PASTORAL CHARGE</b>	<b>MINISTER</b>	<b>CLERK OF SESSION</b>
13 <b>Paisley, Westminster</b> (BM140) 260 Queen St., Box 359 Paisley, ON N0G 2N0 - <b>Glamis, St. Paul's</b> (BM141) c/o S. Eby RR 5 Kincardine, ON N2Z 2X6	Vacant	Jack Cumming  Stan Eby
14 <b>Port Elgin, Tolmie Memorial</b> (BM150) Box 1239 Port Elgin, ON N0H 2C0 519-389-4818 (C) tolmie@bmts.com - <b>Burgoyne, Knox</b> (BM151) c/o Box 1239 Port Elgin, ON N0H 2C0 519-389-3644 (C) tolmie@bmts.com	Chuck Moon	Lesley Weiler  Willa Faust
15 <b>Priceville, St. Andrew's</b> (BM071) General Delivery Priceville, ON N0C 1K0	Vacant	Winnifred Smith
16 <b>Sauble Beach, Huron Feathers</b> (BM250) c/o St. Andrew's Presbyterian Church 865-2nd Ave. West Owen Sound, ON N4K 4M6	Edward J. Creen (Director)	Vacant
17 <b>Stokes Bay, Knox</b> (BM240) Stokes Bay, ON N0H 2M0 519-592-5654 (C) kenkelly@amtelecom.net	Summer Mission Field	Bonnie Kelly
18 <b>Tara, Cornerstone</b> (BM260) Box 151 Tara, ON N0H 2N0 jan@arranvale.com	Vacant	Jan Middelkoop
19 <b>Teeswater, Knox</b> (BM180) Box 399 Teeswater, ON N0G 2S0 519-392-8443 knoxteeswater@gmail.com - <b>Kinlough</b> (BM181) c/o Don Reid RR 3, 317 Townline Ripley, ON N0G 2R0	Eun Ho (Owen) Kim	Wanda Inglis  Don Reid
20 <b>Thornbury, St. Paul's</b> (BM121) 20 Russell St E., Box 1056 Thornbury, ON N0H 2P0 519-599-6645 (C) stpaulsthornbury@gmail.com	Peggy Kipfer	Judy Heffer
21 <b>Tiverton, Knox</b> (BM190) 75 Main St., Box 35 Tiverton, ON N0G 2T0 519-368-7235 (C) knoxtiverton@bmts.com	Euikyun David Chang	Heather Catto

**31. PRESBYTERY OF GREY-BRUCE MAITLAND**

<b>PASTORAL CHARGE</b>	<b>MINISTER</b>	<b>CLERK OF SESSION</b>
22 <b>Walkerton, Knox</b> (BM200) Box 1632, 208 Cayley St Walkerton, ON N0G 2V0 519-881-1431 (C), 519-881-0462 (F) ron@walkertontim-brmart.org	Megan Purdy	Ron Nickel
23 <b>Warton, St. Paul's</b> (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 <b>Wingham, St. Andrew's</b> (BM230) Box 115 Wingham, ON N0G 2W0 519-357-2011 (C), 519-357-2011 (F) standrewswingham@bellnet.ca	Larry Skinner	Hugh Clugston

**Appendix to Roll**

1 John E. Baker	Without Charge
2 Alan Barr	Retired
3 Dana Benson	Without Charge
4 Edward J. Creen	Retired
5 Louise Gamble (Diaconal)	Without Charge
6 Shirley M. Jeffery	Without Charge
7 M. Margaret Kinsman	Retired
8 David Leggatt	Retired
9 Douglas E.W. Lennox	Retired
10 Ruth M. MacLean	Without Charge
11 Alex M. McCombie	Retired
12 Ronald D. Mulchey	Retired
13 David R. Nicholson	Retired
14 J. Allan Paisley	Without Charge
15 Robert O. Rahn	Without Charge
16 Nan St. Louis	Retired
17 Susan Samuel	Retired
18 Terrance G. Samuel	Retired
19 Bert Vancook	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 665-66.)

**SYNOD OF MANITOBA & NORTHWESTERN ONTARIO****32. PRESBYTERY OF SUPERIOR**

<b>PASTORAL CHARGE</b>	<b>MINISTER</b>	<b>CLERK OF SESSION</b>
1 <b>Geraldton, St. Andrew's</b> (SU010) 301-3rd Ave., Box 342 Geraldton, ON P0T 1M0 807-854-0187 (C), 807-854-0187 (F) presbyterian1@hotmail.com	Vacant	Lyla Lewkoski

**32. PRESBYTERY OF SUPERIOR**

<b>PASTORAL CHARGE</b>	<b>MINISTER</b>	<b>CLERK OF SESSION</b>
<b>Thunder Bay:</b>		
2 <b>Calvin</b> (SU020) 350 Surrey St. Thunder Bay, ON P7A 1K1 807-683-8111 (C), 807-683-8111 (F) kenhag@tbaytel.net	Ken Haggerty (Lay Missionary)	Karen Merkley
3 <b>First</b> (SU030) 639 Grey St. Thunder Bay, ON P7E 2E4 807-623-0717 (C) first@tbaytel.net	Susan S. Mattinson	Linda Rydholm
4 <b>Lakeview</b> (SU040) 278 Camelot St. Thunder Bay, ON P7A 4B4 807-345-8823 (C), 807-346-0319 (F) lakeview@tbaytel.net	Harold Hunt	Jyl Barclay
5 <b>St. Andrew's</b> (SU050) 207 S. Brodie St. Thunder Bay, ON P7E 1C1 807-622-4273(C), 807-623-6637 (F) office.standrewspres@tbaytel.net	Joyce Yanishewski	John Mason

**Ecumenical Shared Ministries**

1 St. Andrew's, Geraldton (SU010) with St. James Anglican, Greenstone.

**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 666.)

**33. PRESBYTERY OF WINNIPEG**

<b>PASTORAL CHARGE</b>	<b>MINISTER</b>	<b>CLERK OF SESSION</b>
1 <b>Kenora, First</b> (WI230) 200 Fifth Ave. S. Kenora, ON P9N 2A4 807-468-9585 (C), 807-547-3602 (F) l2baker@shaw.ca	Germaine Lovelace	Tom Coullins
2 <b>Lockport Community Church</b> (WI090) 6989 Henderson Hwy. Lockport, MB R1B 1A1 204-757-2720 (C) hmfast@highspeedcrow.ca	Vacant	Mae Fidler-Fast
3 <b>Pinawa, Pinawa Christian Fellowship</b> (WI080) Box 582 Pinawa, MB R0E 1L0 204-753-8439 (C), 204-753-8238 (F) pcf@pinawa.church	Robert J. Murray	Dennis Cann

**33. PRESBYTERY OF WINNIPEG**

<b>PASTORAL CHARGE</b>	<b>MINISTER</b>	<b>CLERK OF SESSION</b>
4 <b>Selkirk, Knox</b> (WI100) 341 Eveline St. at McLean Ave. Selkirk, MB R1A 1M9 204-482-6425 (C), 204-482-6425 (F) knoxpres@mts.net	Anthon Bouw	Jean Oliver
5 <b>Thompson, St. Andrew's</b> (WI110) Box 1102 Thompson, MB R8N 1N9 204-677-4151 (C), 204-677-4151 (F)	Murat Kuntel	Claudene Storm
<b>Winnipeg:</b>		
6 <b>Calvin</b> (WI010) 95 Keewatin St. Winnipeg, MB R3E 3C7 204-775-3543 (C)	Vacant	Margaret Vader
7 <b>Filipino</b> (WI270) c/o 95 Keewatin St. Winnipeg, MB R3E 3C7	Vacant	Joey Rugay
8 <b>First</b> (WI020) 61 Picardy Pl. Winnipeg, MB R3G 0X6 204-775-0414 (C), 204-772-2032 (F) info@firstpresbyterianwinnipeg.com	Kevin V. MacDonald	Betty Trevenan
9 <b>Kildonan Community</b> (WI061) 2373 Main St. Winnipeg, MB R2V 4T6 204-339-3502 (C) kpresbyc@mts.net	Ronald Fischer	Darlene Overby
10 <b>Lighthouse Evangelical Arabic</b> (WI310) c/o 10-2307 St. Mary's Rd Winnipeg, MB R2N 0E4 431-999-2004 izabaneh@hotmail.com	Ibrahim Zabaneh (Lay Missionary)	Joseph Boultos
11 <b>Place of Hope</b> (WI300) 105-415 Logan Ave Winnipeg MB R3A 0A4 204-942-8682 mullin.mim@shawcable.com	Margaret Mullin	Susan Currie (Interim)
12 <b>Prairie</b> (WI290) 162-2025 Corydon Ave., Suite 78 Winnipeg, MB R3P 0N5 204-803-7743 (C) matt@prairiechurch.ca	Matthew Brough	Heather McLaren
13 <b>St. John's</b> (WI060) 251 Bannerman Ave. Winnipeg, MB R2W 0T8 204-586-6932 (C), 204-586-6932 (F) stjohnspcwpg@gmail.com	Barbara Pilozow	Robertha Debiuk

**33. PRESBYTERY OF WINNIPEG**

<b>PASTORAL CHARGE</b>	<b>MINISTER</b>	<b>CLERK OF SESSION</b>
<b>Winnipeg</b> (cont'd):		
14 <b>Westwood</b> (WI070) 197 Browning Blvd. Winnipeg, MB R3K 0L1 204-837-5706 (C), 204-889-2120 (F) wwpres@mts.net	Peter G. Bush	Ted Szypowski
15 <b>Winnipeg Somang</b> (WI280) c/o 201 Scurfield Blvd. Winnipeg, MB R3Y 1A5 204-995-2249 leesaehoon@gmail.com	Saehoon Lee	Soung Kon Han

**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 page 667.)

**34. PRESBYTERY OF BRANDON**

<b>PASTORAL CHARGE</b>	<b>MINISTER</b>	<b>CLERK OF SESSION</b>
1 <b>Bellafield, Knox</b> (BN091) c/o J. Morrison Box 91 Dunrea, MB R0K 0S0 204-776-2054	Vacant	Chris Morrison
<b>Brandon:</b>		
2 <b>First</b> (BN010) 339-12th St. Brandon, MB R7A 4M3 204-727-5874 (C), 204-728-7037 (F) fpc@mymts.net	Laura Hargrove	Flo Lockhart
3 <b>St. Andrew's</b> (BN020) 361 Russell St. Brandon, MB R7A 5H6 204-727-4414 (C), 204-727-4414 (F) st.andrew@mymts.net	R. Glenn Ball	Connie Brown

**34. PRESBYTERY OF BRANDON**

<b>PASTORAL CHARGE</b>	<b>MINISTER</b>	<b>CLERK OF SESSION</b>
4 <b>Carberry, Knox-Zion</b> (BN040) 211 Main St., Box 429 Carberry, MB R0K 0H0 204-834-2391 (C), 204-834-2391 (F) yoominho@hotmail.com	Minho Yoo	Ralph Oliver
5 <b>Melita</b> (BN081) 56 Ash St., Box 959 Melita, MB R0M 1L0 204-522-3128 (C), 204-483-3350 (F) tbalston@mymts.net	Barbara J. Alston	Marg McRae (Acting)
6 <b>Neepawa, Knox</b> (BN100) 396 First Ave., Box 445 Neepawa, MB R0J 1H0 204-476-5522 (C) jeanie155@gmail.com	Jeanie Lee	Sharon Soroka
7 <b>Ninga</b> (BN093) Box 1055 Boissevain MB R0K 0E0 rcpugh84@gmail.com	Vacant	Richard Pugh
8 <b>Portage la Prairie, First</b> (BN130) 17 Royal Rd. S. Portage la Prairie, MB R1N 1T8 204-857-4351 (C), jzondag@mymts.net	John M. Zondag	Raymond Reichelt
9 <b>Winnipegosis, Knox</b> (BN051) 408 2nd St., Box 111 Winnipegosis, MB R0L 2G0 204-656-4804 (C), 204-656-4804 (F) ekostyk37@gmail.com	Vacant	Ethelyne Kostyk

**Appendix to Roll**

1 Gladys Anderson	Retired
2 Henry L. Hildebrandt	Retired
3 David S. Wilson	Retired

**Clerk of Presbytery:** The Rev. John Zondag, 17 Royal Road S., Portage la Prairie, MB, R1N 1T8. Phone: 204-857-4351 (C), jzondag@mymts.net

(For statistical information see page 667.)

**SYNOD OF SASKATCHEWAN****35. PRESBYTERY OF ASSINIBOIA**

<b>PASTORAL CHARGE</b>	<b>MINISTER</b>	<b>CLERK OF SESSION</b>
1 <b>Grenfell, Trinity</b> (AS022) Box 730 Grenfell, SK S0G 2B0 306-697-3060 (C), 306-697-3494 (F) fgneuls@imagewireless.ca	Isaac (Euisuk) Lee	Fran Neuls

**35. PRESBYTERY OF ASSINIBOIA**

<b>PASTORAL CHARGE</b>	<b>MINISTER</b>	<b>CLERK OF SESSION</b>
2 <b>Kipling, Bekevar</b> (AS030) Box 247 Kipling, SK S0G 2S0 306-736-2456 (C) bfb@sasktel.net	Vacant	Judy Bernat
3 <b>Moose Jaw, St. Mark's</b> (AS040) 80 High St. E. Moose Jaw, SK S6H 0B8 306-692-8914 (C) st.marks@sasktel.net - <b>Briercrest, Knox</b> (AS041) Box 94 Briercrest, SK S0H 0K0 306-799-2016 (C) mtysdal@sasktel.net	Vacant	Bill Henry  Murray Tysdal
4 <b>Moosomin, St. Andrew's</b> (AS050) Box 814 Moosomin, SK S0G 3N0 306-435-2155 (C)	Lip Boon Lee	Jack Lemoine
5 <b>Regina, First</b> (AS060) 2170 Albert St. Regina, SK S4P 2T9 306-522-9571 (C), 306-522-2178 (F) firstpresregina@sasktel.net	Amanda Currie	Jo Szostak
6 <b>Regina, Norman Kennedy</b> (AS070) 5303 Sherwood Dr. Regina, SK S4R 7E7 306-543-9080 (C) nkpreschurch@gmail.com	Ronda Bosch (Lay Missionary)	Leanne Irving
7 <b>Swift Current, St. Andrew's</b> (AS090) 610-19th Ave. NE Swift Current, SK S9H 2Y5 306-773-4406 (C) standrewsc@hotmail.com	Ryan Bak	Conor Barker
8 <b>Weyburn, Knox</b> (AS100) 136 Second St. NE Weyburn, SK S4H 0T8 306-842-3544 (C) knoxweyburn@accesscomm.ca	Jay Song	Cheryl McKenzie
9 <b>Whitewood, Knox</b> (AS051) 611 N. Railway Ave., Box 665 Whitewood, SK S0G 5C0 306-735-4338 (C) kpcwhitewood@gmail.com	Vacant	Barb Vennard
10 <b>Yorkton, Grace</b> (AS120) 66 Park St. Yorkton, SK S3N 0T3 306-782-2066 (C) revdev78@sasktel.net	Devon L. Pattemore	Jackie Sedley

**35. PRESBYTERY OF ASSINIBOIA**

<b>PASTORAL CHARGE</b>	<b>MINISTER</b>	<b>CLERK OF SESSION</b>
<b>Appendix to Roll</b>		
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 page 668.)

**36. PRESBYTERY OF NORTHERN SASKATCHEWAN**

<b>PASTORAL CHARGE</b>	<b>MINISTER</b>	<b>CLERK OF SESSION</b>
1 <b>Melfort, St. James</b> (NS050) 116 Macleod Ave. Box 1586 Melfort, SK S0E 1A0 306-752-5321 (C) st.jamespres@sasktel.net	Vacant	Vacant
2 <b>Mistawasis</b> (NS060) c/o Norma Johnstone Box 431 Leask, SK S0J 1M0 306-466-7786 (C) chiefnorma@gmail.com	Katherine Bretzlaff	Linda Johnston
3 <b>North Battleford, St. Andrew's</b> (NS070) 1401-98 St. North Battleford, SK S9A 0M3 306-445-5901 (C) standrewspcnb@sasktel.net	Vacant	Fay MacKinnon
4 <b>Sandwich, St. Philip's</b> (NS071) RR 1 Glenbush, SK S0M 0Z0 306-342-4514 (C) fredhollyg@littleloon.ca	Vacant	Carol Wiebe
<b>Saskatoon:</b>		
5 <b>Calvin Goforth</b> (NS110) 1602 Sommerfeld Ave. Saskatoon, SK S7H 2S6 306-374-1455 (C)	Vacant	Sheila Cameron-Hopkins
6 <b>St. Andrew's</b> (NS130) 436 Spadina Cres. E. Saskatoon, SK S7K 3G6 306-242-0525 (C), 306-242-0814 (F) office@standrews-saskatoon.net	Vacant	Allan Ireland
7 <b>Shipman, Knox</b> (NS170) c/o Mrs. R. Whitford 335-239 14th St. W Prince Albert, SK S6V 3L4 306-970-8858 (C)	(Presbytery Mission)	

**Other Ministries**

1 Stewart Folster	Saskatoon Native Circle Ministry
2 Charles Kahumbu	Chaplain, Saskatchewan Penitentiary

**36. PRESBYTERY OF NORTHERN SASKATCHEWAN**

<b>PASTORAL CHARGE</b>	<b>MINISTER</b>	<b>CLERK OF SESSION</b>
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**Appendix to Roll**

1 Donna Hagen	Without Charge	
2 Sui-Man Lee	Without Charge	
3 Merle McGowan (Diaconal)	Retired	
4 James A. McKay	Retired	
5 Bernice Shih (Diaconal)	Retired	
6 Michael Tai	Retired	
7 Adriana Van Duyvendyk (Diaconal)	Without Charge	
8 Beth Anne Yando (Diaconal)	Without Charge	
9 George P. Yando	Retired	

**Diaconal Ministries – Other**

1 Luella Moore, 14 St. Lawrence Cres., Saskatoon, SK, S7K 1G5

**Clerk of Presbytery:** Ms. Martha Fergusson, c/o 436 Spadina Cres. E., Saskatoon, SK, S7K 3G6. Phone: 306-270-2378 (cell), clerk.n.sask@gmail.com

(For statistical information see page 668.)

**SYNOD OF ALBERTA & THE NORTHWEST****37. PRESBYTERY OF PEACE RIVER**

<b>PASTORAL CHARGE</b>	<b>MINISTER</b>	<b>CLERK OF SESSION</b>
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1 <b>Chetwynd, BC, Shared Ministry (PR020)</b> Box 2200 Chetwynd, BC V0C 1J0 250-788-9530 (C) chetshared.ministry@gmail.com	Vacant	Margaret Redekopp
2 <b>Dawson Creek, BC, St. James (PR030)</b> Box 843 Dawson Creek, BC V1G 4H8 250-782-4616 (C) stjclerk@pris.bc.ca	Terry Hagen (Lay Missionary)	Lorna Price
3 <b>Dixonville, AB, Strang (PR011)</b> Box 170 Dixonville, AB T0H 1E0 strangpc@telus.net 780-971-2419 mrst2@abnorth.com	Vacant	Edna Tunke
4 <b>Fort St. John, BC, Fort St. John (PR040)</b> 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 <b>Grande Prairie, AB, Forbes (PR050)</b> 9635-76 Ave. Grande Prairie, AB T8V 5B3 780-539-5125 (C), 780-532-5039 (F) forbespc@telusplanet.net	George S. Malcolm	Gerry Rigler

**Ecumenical Shared Ministry**

1 Chetwynd Shared Ministry, Chetwynd, (PR020) (Anglican, Evangelical Lutheran, Presbyterian, United)

**37. PRESBYTERY OF PEACE RIVER**

<b>PASTORAL CHARGE</b>	<b>MINISTER</b>	<b>CLERK OF SESSION</b>
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**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 pages 668-69.)

**38. PRESBYTERY OF EDMONTON-LAKELAND**

<b>PASTORAL CHARGE</b>	<b>MINISTER</b>	<b>CLERK OF SESSION</b>
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1 **Chauvin, Westminster** (ED010) Stephen P. Haughland Beverly A. Giggs  
 Box 356  
 Chauvin, AB T0B 0V0  
 780-858-3732 (C)  
 nsranch2@gmail.com

**Edmonton:**

- 2 **Callingwood Road** (ED091) Rodger D. McEachern Bob Underhill  
 6015-184 St.  
 Edmonton, AB T6M 1T8  
 780-487-8531 (C)  
 crpc-pas@telus.net
- 3 **Calvin Hungarian** (ED020) Jozsef Paizs Zoltan Berkes  
 11701-86 St.  
 Edmonton, AB T5B 3J7  
 780-477-1318 (C)  
 paizs\_jozsef@yahoo.com
- 4 **Dayspring** (ED030) O. Heinrich Grosskopf Darlene Eerkes  
 11445-40 Ave.  
 Edmonton, AB T6J 0R4  
 780-435-3111 (C), 780-434-8002 (F)  
 admin@dayspringchurch.ca
- 5 **First** (ED050) Harry Currie Matt Read  
 10025-105 St.  
 Edmonton, AB T5J 1C8  
 780-422-2937 (C), 780-429-3873 (F)  
 fpc@telus.net
- 6 **Mill Woods** (ED060) William J. Ball Charlotte Brooks  
 6607-31 Ave.  
 Edmonton, AB T6K 4B3  
 780-462-2446 (C), 780-469-4624 (F)  
 office@millwoodspresbyterian.org
- 7 **St. Andrew's** (ED070) Mark Chiang Jean Olsen  
 8715-118 Ave.  
 Edmonton, AB T5B 0T2  
 780-477-8677 (C)  
 ejean\_olsen@hotmail.com

**38. PRESBYTERY OF EDMONTON-LAKELAND**

<b>PASTORAL CHARGE</b>	<b>MINISTER</b>	<b>CLERK OF SESSION</b>
<b>Edmonton (cont'd):</b>		
8 <b>Westmount (ED090)</b> 13830-109A Ave. Edmonton, AB T5M 2K1 780-455-6431 (C) westmountpc@outlook.com - <b>St. Albert, Braeside (ED130)</b> 6 Bernard Dr. St. Albert, AB T8N 0B4 780-459-6585 (C) braesidepc@outlook.com	Janet Taylor	Les Young  Mavis McKay
9 <b>Fort McMurray, Faith (ED100)</b> 255 Cornwall Dr. Fort McMurray, AB T9K 1G7 780-743-5754 (C) faithfortmac@gmail.com	Gabriel Snyman	Brenda Brewer
10 <b>Lloydminster, Knox (ED120)</b> 5115-49 St. Lloydminster, AB T9V 0K3 780-875-9313 (C), 780-875-9125(F) knox06@shaw.ca - <b>Ganton (ED140)</b> (Preaching Point) c/o Eric Selte RR 3 Vermilion, AB T9X 1Y8 780-853-2484 donaselte@gmail.com	Charles McNeil	Shannon Finley
11 <b>Sherwood Park (ED180)</b> 265 Fir St. Sherwood Park, AB T8A 2G7 780-464-2528 (C), 780-464-2529 (F) crpc-edmonton@telus.net	Vacant	Bill Paterson

**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

**38. PRESBYTERY OF EDMONTON-LAKELAND**

<b>PASTORAL CHARGE</b>	<b>MINISTER</b>	<b>CLERK OF SESSION</b>
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**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 669.)

**39. PRESBYTERY OF CENTRAL ALBERTA**

<b>PASTORAL CHARGE</b>	<b>MINISTER</b>	<b>CLERK OF SESSION</b>
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1 <b>Eckville, St. Paul's</b> (CA010) Box 248 Eckville, AB T0M 0X0 403-746-3131 (C), 403-746-6021 (F) revsandy_8@persona.ca	Sandra Franklin-Law	Jim Merriman
2 <b>Innisfail, St. Andrew's</b> (CA020) 4716-50 Ave. Innisfail, AB T4G 1N1 403-227-1945 (C), 403-227-1945 (F) joanneleeahn10@gmail.com	Joanne Lee	Marg E. Gillis
3 <b>Olds, St. Andrew's</b> (CA030) 5038 49th St. Olds, AB T4H 1H3 403-556-8894 (C), 403-556-8894 (F) stapcoldsab@gmail.com	Vacant	George Schwieger
4 <b>Orkney, Orkney</b> (CA081) c/o S. Mueller, Box 1167 Three Hills, AB T0M 2A0 403-823-3177 (C)	Vacant	Fay Ferguson
<b>Red Deer:</b>		
5 <b>Knox</b> (CA040) 4718 Ross St. Red Deer, AB T4N 1X2 403-346-4560 (C), 403-346-4584 (F) knoxrd1898@yahoo.ca	Wayne Reid	Donna Richard
6 <b>West Park</b> (CA050) 3628-57 Ave. Red Deer, AB T4N 4R5 403-346-6036 (C)	Vacant	Ralph Richards
7 <b>Willow Valley</b> (CA090) 26016 Hwy 595 Red Deer County, AB T4E 0T8 403-886-4864 (C) rolynhills@gmail.com	Vacant	Lynda Purdie
8 <b>Rocky Mtn. House, Memorial</b> (CA060) Box 1027 Rocky Mountain House, AB T4T 1A7 403-845-3422 (C), 403-845-3667 (F) memorialrmh@shaw.ca	Devadosan Sugirtharaj	Marilyn Train
9 <b>Sylvan Lake, Memorial</b> (CA070) 5020 48th St. Sylvan Lake, AB T4S 1C6 403-887-5702 (C), 403-887-5289 (F) memorial_office@shaw.ca	Vacant	Anna Olive

**39. PRESBYTERY OF CENTRAL ALBERTA**

<b>PASTORAL CHARGE</b>	<b>MINISTER</b>	<b>CLERK OF SESSION</b>
<b>Appendix to Roll</b>		
1 Bert de Bruijn	Retired	
2 Douglas W. Maxwell	Retired	
3 John C. Rhoad	Retired	
4 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 pages 669-70.)

**40. PRESBYTERY OF CALGARY-MACLEOD**

<b>PASTORAL CHARGE</b>	<b>MINISTER</b>	<b>CLERK OF SESSION</b>
1 <b>Banff, St. Paul's</b> (CM010) Box 1264 Banff, AB T1L 1B3 403-762-3279 (C) stpaulsbanff@telus.net	Clayton Kuhn	Sue White
2 <b>Bassano, Knox</b> (CM020) Box 566 Bassano, AB T0J 0B0 403-641-4090 (C), 403-641-4091 (F) knox@eidnet.org - <b>Gem</b> (CM021) c/o Knox (Bassano) Church Box 566 Bassano, AB T0J 0B0 403-641-4090 (C), 403-641-4091 (F)	Peter (Seok Ho) Baek	Brenda Kasper  Teddy Pickett
3 <b>Calgary: Calvin, Hungarian</b> (CM030) 101-14 Ave. SW Calgary, AB T2R 0L8 403-262-4122 (C), 403-269-5993 (F) info@kmre.ca	Bertalan Bocskorás	Pat Köver
4 <b>Centennial</b> (CM040) 103 Pinetown Pl. NE Calgary, AB T1Y 5J1 403-285-7144 (C), 403-280-9411 (F) centennial.church@telus.net	Jin Woo Kim	Doug Bonar
5 <b>Grace</b> (CM060) 1009-15 Ave. SW Calgary, AB T2R 0S5 403-244-5861 (C), 403-229-3108 (F) office@gracecalgary.org	M. Jean Morris	Caro Smith
6 <b>Knox</b> (CM070) 3704-37 St. SW Calgary, AB T3E 3C3 403-242-1808 (C) knox@knoxcalgary.ca	Mark A. Tremblay	Rose-Anne Brown

**40. PRESBYTERY OF CALGARY-MACLEOD**

<b>PASTORAL CHARGE</b>	<b>MINISTER</b>	<b>CLERK OF SESSION</b>
<b>Calgary (cont'd)</b>		
7 <b>St. Andrew's</b> (CM080) 703 Heritage Dr. SW Calgary, AB T2V 2W4 403-255-0001 (C), 403-450-8246 (F) office@standrewscalgary.ca	Timothy F. Archibald Janice Hazlett Jared Miller	Debbie Dorcas
8 <b>St. Giles</b> (CM090) 1102-23 Ave. NW Calgary, AB T2M 1T7 403-289-6862 (C) office@stgiles.ca	Dewald Delpont	Candace Siddall
9 <b>Valleyview Community</b> (CM071) 7655-26th Ave. SW Calgary, AB T3H 3X2 403-249-6006 (C&F) office@valleyviewpc.org	Grant Gunnink	Loraine Champion
10 <b>Varsity Acres</b> (CM100) 4612 Varsity Dr. NW Calgary, AB T3A 1V7 403-288-0544 (C) office@vapc.ca	Peter D. Coutts	Joan Stellmach
11 <b>Westminster</b> (CM101) 290 Edgepark Blvd. NW Calgary, AB T3A 4H4 403-241-1443 (C) admin@wpchurch.net	Kobus Genis	James McCarthy
12 <b>Lethbridge, St. Andrew's</b> (CM130) 1818-5 Ave. S. Lethbridge, AB T1J 0W6 403-327-2582 (C), 403-320-5214 (F) andrewst@telusplanet.net	Hugh N. Jack	Karen Robbins
13 <b>Medicine Hat, St. John's</b> (CM150) 504 Second St. SE Medicine Hat, AB T1A 0C6 403-526-4542 (C) office@stjohnsmedicinehat.ca	Jeffrey R. Lackie	Leann Webb

**Other Ministries**

1 Bruce J. Clendening	Chaplain, Bethany Care
2 M. Dianne Ollerenshaw	Director, Regional Ministries

**Appendix to Roll**

1 Diane V. Beach	Retired
2 Eniko Bocskoras	Without Charge
3 W. Kendrick Borden	Retired
4 Frank Breisch	Retired
5 Tom C. Brownlee	Retired
6 Nancy L. Cocks	Retired
7 Robert W. Cruickshank	Retired
8 Sabino Diok	Without Charge
9 Rod A. Ferguson	Retired
10 Karoly Godollei	Without Charge
11 Ian A. Gray	Retired
12 Barry Luxon	Retired
13 D. Murdo Marple	Retired

**40. PRESBYTERY OF CALGARY-MACLEOD**

<b>PASTORAL CHARGE</b>	<b>MINISTER</b>	<b>CLERK OF SESSION</b>
<b>Appendix to Roll</b>		
14 Che Napoleon	Without Charge	
15 Joseph E. Riddell	Retired	
16 Pat Riddell (Diaconal)	Retired	
17 Samuel J. Stewart	Retired	
18 Fiona Swanson	Without Charge	
19 Lyla Wilkins (Diaconal)	Without Charge	

**Diaconal Ministries – Other**

- Barbara English, 11228 Wilson Rd. SE, Calgary, AB, T2J 2E2.
- Shirley Smart, 175 Sandstone Dr. NW, Calgary, AB, T3K 3C4.

**Clerk of Presbytery:** The Rev. Dewald Delport, 1102-23 Ave NW, Calgary, AB, T2M 1T7.  
Phone: 403-289-6862 (C), calgarymacleodclerk@gmail.com

(For statistical information see page 670.)

**SYNOD OF BRITISH COLUMBIA****41. PRESBYTERY OF KOOTENAY**

<b>PASTORAL CHARGE</b>	<b>MINISTER</b>	<b>CLERK OF SESSION</b>
1 <b>Cranbrook, Knox</b> (KO020) 2100 3rd St. S. Cranbrook, BC V1C 1G2 250-426-7165 (C), 250-426-7762 (F) knoxcranbrook@shaw.ca	Jan-Hendrik du Plessis	Martin Ross
2 <b>Creston, St. Stephen's</b> (KO030) Box 255 Creston, BC V0B 1G0 250-428-9745 (C) ststephenspc@telus.net	Vacant	Colin Sharp
3 <b>Kimberley, St. Andrew's</b> (KO040) 97 Boundary St. Kimberley, BC V1A 2Y5 250-427-4712 (C), 250-427-3735 (F) standrewspc@shaw.ca	Vacant	Sue Lyon
4 <b>Slocan, St. Andrew's</b> (KO051) Box 327 Slocan, BC V0G 2C0 250-226-7226 (R)	Vacant	Frank Kalmakoff
5 <b>Trail, First</b> (KO060) 1139 Pine Ave. Trail, BC V1R 4E2 250-368-6066 (C) firstpc@telus.net	Gavin Robertson Meridyth Robertson	Lorraine Webber

**Appendix to Roll**

- Gwen D.T. Brown Retired
- D. Ronald Foubister Retired
- Douglas R. Johns Retired
- 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 670.)

**42. PRESBYTERY OF KAMLOOPS**

<b>PASTORAL CHARGE</b>	<b>MINISTER</b>	<b>CLERK OF SESSION</b>
1 <b>Cariboo Region, Cariboo</b> (KA090) Box 156 LacLa Hache, BC V0K 1T0 778-485-5122 cariboopc@xplornet.ca - 9709 Nazko Rd. Nazko, BC V2J 3H9 250-249-9669 cariboopc@xplornet.ca	Bruce Wilcox (Lay Missionary)  Jon P. Wyminga Shannon K. Bell-Wyminga	Ginny Lou Alexander
2 <b>Kamloops, St. Andrew's</b> (KA020) 1136-6th Ave. Kamloops, BC V2C 3S1 250-372-3540 (C), 250-377-4233 (F) office@standrewskamloops.com	Steven A. Filyk	Klaas Broersma
3 <b>Kelowna, St. David's</b> (KA030) 271 Snowsell St. Kelowna, BC V1V 1V6 250-762-0624 (C), 778-484-5769 (F) stdavidschurch@uniserve.com	Emery J. Cawsey	Larry Watts
4 <b>Kitimat, Kitimat</b> (KA040) 1274 Nalabilia Blvd. Kitimat, BC V8C 2H6 250-632-2044 (C), 250-632-2044 (F) kitpres@telus.net	Vacant	Chris Knight
5 <b>Penticton, St. Andrew's</b> (KA050) 157 Wade Ave. W. Penticton, BC V2A 1T7 250-492-8304 (C), 250-492-3779 (F) knockknock@godshouse.ca	Colin J. Cross	Kenny MacKenzie
6 <b>Prince George, St. Giles</b> (KA060) PO Box 12068, RPO Parkwood Prince George, BC V2L 0A8 250-564-6494 (C), 250-564-6495 (F) stgiles@bcgroup.net	Herbert E. Hilder	Faith Furlong
7 <b>Salmon Arm, St. Andrew's</b> (KA080) 1981 9th Ave. NE, Salmon Arm, BC V1E 2L2 250-832-7282 (C), 250-832-9490 (F) standrews-salmonarm@outlook.com	Fennegina van Zoeren (Stated Supply)	Lynda Menzies
8 <b>Vernon, Knox</b> (KA011) 3701-32nd Ave. Vernon, BC V1T 2N2 250-542-8613 (C), 250-542-8674 (F) knoxpresbyterian@shaw.ca	Teresa Charlton	Marion Heath

**Appendix to Roll**

1	Wendy Adams	Retired
2	Shirley Cochrane	Retired
3	Ivan S. Gamble	Retired
4	Gordon Haynes	Retired
5	David S. Heath	Retired
6	J. Beverley Kay	Retired
7	Katharine J. Michie	Retired

**42. PRESBYTERY OF KAMLOOPS**

<b>PASTORAL CHARGE</b>	<b>MINISTER</b>	<b>CLERK OF SESSION</b>
<b>Appendix to Roll (cont'd)</b>		
8 Edward F. Millin	Retired	
9 Fred J. Speckeen	Retired	
10 James H.W. Statham	Retired	
11 Douglas G. Swanson	Retired	
12 David Webber	Retired	
13 Harold M. Wiest	Retired	
14 Allen Ye	Without Charge	
15 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 671.)

**43. PRESBYTERY OF WESTMINSTER**

<b>PASTORAL CHARGE</b>	<b>MINISTER</b>	<b>CLERK OF SESSION</b>
1 <b>Abbotsford, Calvin</b> (WE010) 33911 Hazelwood Ave. Abbotsford, BC V2S 7V2 604-859-6902 (C), 604-859-6901 (F) office@calvinpresbyterian.ca	Vacant	Lois Lochhead
2 <b>Bradner</b> (WE261) 5275 Bradner Rd. Bradner, BC V4X 2P1 604-856-0304 (C) robles@telus.net	Bobby J. Ogdon (Stated Supply)	Rob Steward
<b>Burnaby:</b>		
3 <b>Brentwood</b> (WE020) 1600 Delta Ave. Burnaby, BC V5B 3G2 604-291-7017 (C) ckwong@telus.net	Brian J. Fraser (Stated Supply)	Pamela Wong
4 <b>Burnaby Taiwanese</b> (WE320) 1600 Delta Ave. Burnaby, BC V5B 3G2 604-937-7926 supaej9456@hotmail.com	Jonah Ching-His Lin	Su Lin Huang
5 <b>Gordon</b> (WE030) 7457 Edmonds St. Burnaby, BC V3N 1B3 604-521-4242 (C), 604-521-4015 (F) gordonpc@shawbiz.ca	Malcolm MacLeod	George Robertson
6 <b>Chilliwack, Cooke's</b> (WE050) 45825 Wellington Ave. Chilliwack, BC V2P 2E1 604-792-2154 (C) cookespreschurch@shaw.ca	Willem van de Wall	Rita Wensler
7 <b>Coquitlam</b> (WE240) 948 Como Lake Ave. Coquitlam, BC V3J 7P9 604-939-6136 (C), 604-939-6197 (F) office@hiscpc.org	Bernie Skelding	Laurie Trulson

**43. PRESBYTERY OF WESTMINSTER**

<b>PASTORAL CHARGE</b>	<b>MINISTER</b>	<b>CLERK OF SESSION</b>
8 <b>Langley</b> (WE250) 20867-44th Ave. Langley, BC V3A 5A9 604-530-3454 (C), 604-530-3466 (F) office@langleypresbyterian.ca	Dennis Howard	Eleanor Mills
9 <b>Maple Ridge, Haney</b> (WE060) 11858-216th St. Maple Ridge, BC V2X 5H8 604-467-1715 (C), 604-463-1730 (F) haney.pc@telus.net	Janet (Paddy) Eastwood	Gordon Sheilds
10 <b>Mission, St. Paul's</b> (WE260) 8469 Cedar St. Mission, BC V4S 1A1 604-826-8481 (C) rev.rebecca.simpson@gmail.com	Rebecca Simpson	Loraine Johnson
<b>New Westminster:</b>		
11 <b>First</b> (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 <b>Knox</b> (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 <b>St. Aidan's</b> (WE090) 1320-7th Ave. New Westminster, BC V3M 2K1 604-526-4914 (C) staidans@shawbiz.ca	Laurie McKay-Deacon (Stated Supply)	Eileen Sparrow
14 <b>North Vancouver, St. Andrew's &amp; St. Stephen's</b> (WE100) 2641 Chesterfield Ave. N. Vancouver, BC V7N 3M3 604-987-6800 (C), 604-987-6865 (F) admin@sasspc.bc.ca	Martin Baxter	Graham Finlayson
15 <b>Richmond</b> (WE110) 7111 No. 2 Road Richmond, BC V7C 3L7 604-277-5410 (C) richpres@telus.net	Victor S.J. Kim	Graeme Stager
<b>Surrey:</b>		
16 <b>City Centre</b> (WE120) 13062-104th Ave. Surrey, BC V3T 1T7 604-581-4833 (C) connect@citycentrechurch.org	Vacant	Robert Astop
17 <b>St. Andrew's-Newton</b> (WE270) 7147-124th St. Surrey, BC V3W 3W9 604-591-8533 (C) sanewton@telus.net	Geoffrey B. Jay	Barbara Marshall

**43. PRESBYTERY OF WESTMINSTER**

<b>PASTORAL CHARGE</b>	<b>MINISTER</b>	<b>CLERK OF SESSION</b>
<b>Vancouver:</b>		
18 <b>Central</b> (WE140) 200-761 Cardero St. Vancouver, BC V6G 2G3 604-683-1913 (C), 604-683-0505 (F) office@centralpc.ca	James G. Smith	Linda MacLeod
19 <b>Chinese</b> (WE150) 6137 Cambie St. Vancouver, BC V5Z 3B2 604-324-4921 (C), 604-324-4922 (F) vancpc@vancpc.ca	Morgan T.S. Wong Bartholomew Alexander	Adrian Wong
20 <b>Fairview</b> (WE160) 2725 Fir St. Vancouver, BC V6J 3C2 604-736-0510 (C), 604-736-0514 (F) office@fairviewchurch.ca	Bradley Childs	Kit Schindell
21 <b>First Hungarian</b> (WE130) 2791 E. 27th Ave. Vancouver, BC V5R 1N4 604-437-3442 (C) szigetim@telus.net	Miklos Szigeti	Csilla Zathureczky
22 <b>Kerrisdale</b> (WE170) 2733 W. 41st Ave. Vancouver, BC V6N 3C5 604-261-1434 (C), 604-261-1407 (F) kpc@telus.net	Vacant	Susan Stacey
23 <b>St. Columba</b> (WE200) 2196 E. 44th Ave. Vancouver, BC V5P 1N2 604-321-1030 (C) hart303@shaw.ca	Calvin Crichton (Stated Supply)	Cameron Hart
24 <b>Vancouver Taiwanese</b> (WE300) 2733 W. 41st Ave. Vancouver, BC V6N 3C5 604-266-0820 (C) vtpcclerk@gmail.com	TaLi Hsieh	Ruth Chueh
25 <b>West Point Grey</b> (WE210) 4397 W. 12th Ave. Vancouver, BC V6R 2P9 604-224-7744 (C) wpgpc@telus.net	Andrea Perrett (Lay Missionary)	Vacant
26 <b>West Vancouver</b> (WE220) 2893 Marine Dr. West Vancouver, BC V7V 1M1 604-926-1812 (C), 604-913-3492 (F) office@westvanpresbyterian.ca	Heinrich Botha	Kaireen Morgan
27 <b>White Rock, St. John's</b> (WE230) 1480 George St. White Rock, BC V4B 4A3 604-536-9322 (C), 604-536-9384 (F) office@saint-johns.ca	Willem van der Westhuizen	Keith Leishman

**43. PRESBYTERY OF WESTMINSTER**

<b>PASTORAL CHARGE</b>	<b>MINISTER</b>	<b>CLERK OF SESSION</b>
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**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 Glenn E. Inglis	Retired	
25 I. Larry Jackson	Retired	
26 Katherine Jordan	Retired	
27 B. Joanne Kim	Retired	
28 J.H. (Hans) Kouwenberg	Retired	
29 Young Hwa Lee	Without Charge	
30 Wiloughby Lemen	Retired	
31 Larry K. Lin	Retired	
32 Zena MacKay (Diaconal)	Retired	
33 Karen McAndless-Davis	Without Charge	
34 Elizabeth McLagan	Retired	
35 Mokbel Makar	Without Charge	
36 Jennifer Martin (Diaconal)	Without Charge	
37 Paul Myers	Without Charge	
38 Andrew M.L. Ng	Retired	
39 Bobby J. Ogdon	Stated Supply, Bradner	
40 Robin D. Ross	Retired	
41 Beverley Shepansky	Retired	
42 Guy Sinclair	Stated Supply First, New Westminster	
43 L.E. (Ted) Siverns	Retired	
44 Woldemar Sosnowsky	Without Charge	
45 Laszlo Szamoskozi	Retired	
46 Diane Tait-Katerberg	Retired	
47 Ronald Tiessen	Retired	

**43. PRESBYTERY OF WESTMINSTER**

<b>PASTORAL CHARGE</b>	<b>MINISTER</b>	<b>CLERK OF SESSION</b>
<b>Appendix to Roll (cont'd)</b>		
48 Chin-Chai (Peter) Wang	Without Charge	
49 J. Robert Wyber	Retired	

**Missionaries – Retired**

1 Beth McIntosh, 3225 West 13th Ave., Vancouver, BC, V6K 2V6.

**Clerk of Presbytery:** The Rev. Victor S.J. Kim, 7111 No. 2 Rd., Richmond, BC, V7C 3L7.  
Phone: 604-277-5410, vsjkim@gmail.com

(For statistical information see pages 671-72.)

**44. PRESBYTERY OF VANCOUVER ISLAND**

<b>PASTORAL CHARGE</b>	<b>MINISTER</b>	<b>CLERK OF SESSION</b>
1 <b>Campbell River, Trinity</b> (VI010) 145 Simms Rd. Campbell River, BC V9W 1N9 250-923-3776 (C) tpchurch@telus.net	John Green	Judy Klein
2 <b>Comox, Comox Valley</b> (VI120) 725 Aspen Rd. Comox, BC V9M 4E9 250-339-2882 (C) comoxpc@gmail.com	Jennifer Geddes	Sharon Scott Heather Philip
3 <b>Duncan, St. Andrew's</b> (VI020) 531 Herbert St. Duncan, BC V9L 1T2 250-746-7413 (C) office@standrewsduncan.org	Christopher Clarke	George Heyd
4 <b>Nanaimo, St. Andrew's</b> (VI030) 4235 Departure Bay Rd. Nanaimo, BC V9T 1C9 250-758-2676 (C), 250-758-2675 (F) office@standrewsnanaimo.ca	Jeremy Bellsmith	Bob Munnik
5 <b>North Saanich, Saanich Peninsula</b> (VI110) 9296 East Saanich Rd. North Saanich, BC V8L 1H8 250-656-2241 (C), 250-656-2241 (F) office@saanichpeninsulapc.org	Irwin B. Cunningham	Janet Smith
6 <b>Parksville, St. Columba</b> (VI040) 921 Wembley Rd. Parksville, BC V9P 2E6 250-248-2348 (C) stcolumba@shaw.ca	John J. Paeng	Margaret Clow
7 <b>Sooke, Knox</b> (VI060) 2110 Church Rd. Sooke, BC V9Z 0W7 250-642-4124 (C) pastorg@shaw.ca	Gordon A. Kouwenberg	Heather Southam

**44. PRESBYTERY OF VANCOUVER ISLAND**

<b>PASTORAL CHARGE</b>	<b>MINISTER</b>	<b>CLERK OF SESSION</b>
<b>Victoria:</b>		
8 <b>Chinese</b> (VI070) 816 North Park St. Victoria, BC V8W 1T1 250-384-4911 (C), 250-384-4911 (F) vic.chinese.presbyterian@gmail.com	Vincent Tan	Brian Low
9 <b>Knox</b> (VI080) 2964 Richmond Rd. Victoria, BC V8R 4V1 250-592-6323 (C), 250-592-6310 (F) knoxpcvic@telus.net	Laura Todd Kavanagh	Fiona Gow
10 <b>St. Andrew's</b> (VI090) 680 Courtney St. Victoria, BC V8W 1C1 250-384-5734 (C) office@standrewsvictoria.ca	Vacant	Sabine Teetzel David McLean
11 <b>Trinity</b> (VI100) 2964 Tillicum Rd. Victoria, BC V9A 2A8 250-388-4525 (C), 250-388-4854 (F) trinityclerks@outlook.com	Reid Chudley	Whitney Hanna Christa McCowan

**Other Ministries**

1 Yong Wan (Joey) Cho Cedar Tree Ministries

**Appendix to Roll**

1 John F. Allan Retired  
 2 Amy E.H. Campbell Without Charge  
 3 Brian J. Crosby Retired  
 4 Iris M. Ford Retired  
 5 Elizabeth A.M. Forrester Retired  
 6 Ian E. Gartshore Consulting Ministry  
 7 Edward (Ted) C. Hicks Retired  
 8 Robert Kerr Retired  
 9 R. Noel Kinnon Retired  
 10 R. Wayne Kleinsteuber Retired  
 11 Gwendolin Sui Lai Lam Without Charge  
 12 Ruth McCowan (Diaconal) Without Charge  
 13 Kerry J. McIntyre Retired  
 14 Harold A. McNabb Retired  
 15 Kenneth Oakes Retired  
 16 Charles A. Scott Retired  
 17 Wm. Campbell Smyth Retired  
 18 Robert H. Sparks Without Charge  
 19 David W. Stewart Retired  
 20 Wayne H. Stretch Retired  
 21 Cathy Victor Without Charge  
 22 Barbara A. Young Retired

**Diaconal Ministries – Other**

1 Carol Sharpe, 2832 Wentworth Rd, Courtenay, BC, V9N 6B6.  
 2 Hazel Smith, 912 St. Andrew's Lane, Parksville, BC, V9P 2M5.

**Clerk of Presbytery:** The Rev. Dr. Gordon A. Kouwenberg, 6584 Arranwood Dr., Sooke, BC, V9Z 0W4. Phone: 250-920-8083 (C), vanislepresbytery@gmail.com

(For statistical information see page 672.)

**45. PRESBYTERY OF WESTERN HAN-CA**

<b>PASTORAL CHARGE</b>	<b>MINISTER</b>	<b>CLERK OF SESSION</b>
1 <b>Abbotsford Korean</b> (WH140) 2597 Bourquin Cr. E. Abbotsford, BC V2S 1Y6 778-808-2333 (C) euijongkim58@gmail.com	Eui Jong Kim	Dong Sam Chang
2 <b>Burnaby Yulbahng</b> (WH010) 7457 Edmonds St. Burnaby, BC V3N 1B3 604-525-0977 (C), 604-515-0593 (F) office@bychurch.com	Jong Woog Kim	J.K. Yoon
3 <b>Calgary, Korean</b> (WH090) 1112-19th Ave. NW Calgary, AB T2M 0Z9 403-685-0000 (C), 403-246-2873 (F) cschoi55@gmail.com	Chang Sun Choi John Hwa Joshua Kim	Hwan Huh
4 <b>Edmonton, Antioch</b> (WH180) 8711-82 Ave. Edmonton, AB T6C 0Y9 780-432-3620 (C), 780-432-3620 (F) pastorhan@hotmail.com	Heung Ryeol Han Hyun Sook Noblina Shin	Eric Choi
5 <b>Edmonton, Korean</b> (WH020) 9920-67 St. Edmonton, AB T6A 2R2 780-466-3524 (C), 780-440-3653 (F) blessch@hotmail.com	Jae Taek Lim	C.K. Kim
6 <b>Nanaimo, Korean</b> (WH080) 4235 Departure Bay Rd. Nanaimo, BC V9T 1C9 250-756-1479 (C), 250-758-0175 (F) nkpclee@hanmail.net	Seong In Chin	Ho Suk Kim
7 <b>Port Coquitlam, Soojung</b> (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 <b>Surrey, Korean</b> (WH030) 15964-88th Ave. Surrey, BC V4N 1H5 604-581-4911, 604-589-4056 (C) sdhong5@hotmail.com	Hyo Jin Park Sung Deuk Hong	J.C. Choe
9 <b>Surrey, Saem Mool</b> (WH100) 14219-88th Ave. Surrey, BC V3W 3L5 604-803-0890 (C) kimjangho@hotmail.com	Vacant	Y.N. Cha
<b>Vancouver:</b>		
10 <b>Galilee Korean</b> (WH040) 200-761 Cardero St. Vancouver, BC V6G 2G3 604-657-3937 (C), 604-913-0691 (F) galilee_pastor@hotmail.com	Munhyun Ryu	Eric Choi

**45. PRESBYTERY OF WESTERN HAN-CA**

<b>PASTORAL CHARGE</b>	<b>MINISTER</b>	<b>CLERK OF SESSION</b>
<b>Vancouver</b> (cont'd)		
11 <b>Irae</b> (WH200) c/o 5350 Baillie St. Vancouver, BC V5Z 3M5 lee8739@hanmail.net	Vacant	
12 <b>Korean</b> (WH050) 205 W. 10th Ave. Vancouver, BC V5Y 1R9 604-875-1200 (C), 604-875-1209 (F) spastor@vkpc.com	Cheol Soon Park	S.W. Park
13 <b>Winnipeg, Manitoba Korean</b> (WH060) 621 Oxford St. Winnipeg, MB R3M 3J3 204-891-0802 mkpcpastor@gmail.com	In Kyu Park	Joon Cheol Cho

**Other Ministries**

1 Yong Wan Cho	Victoria Grace Extension
2 Sungill Tim Choi	Edmonton Urban Native Ministry
3 Tae Sic Ha	Vancouver Sung-An
4 Yong Kyoon Philip Kim	Hanmaum
5 Ki Tae Lee	Younghwa Extension
6 Kyung Dae Kim	Brandon Korean (new church development)

**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 Sang Hwan Kim	Retired
8 Tae Hong Kim	Without Charge
9 Yon Jae Kim	Retired
10 Gap Lae Lee	In Korea
11 Samuel Sung Hoon Lee	Without Charge
12 Brian E. Oh	Retired
13 In Sub Paik	In USA
14 Hee Tae Park	Without Charge
15 Pok Young (Paul) Ryu	Retired

**Clerk of Presbytery:** The Rev. Dr. Cheol Soon Park, 205 W. 10th Ave., Vancouver, BC, V5Y 1R9.  
Phone: 604-875-1200 (C), westhanca@hotmail.com

(For statistical information see pages 672-73.)

## STATISTICAL AND FINANCIAL REPORTS

### Statistical

A summary of the statistical reports from congregations for the year ended December 31, 2017, and received by Financial Services, as of May 31, 2018:

	2017	2016
Number of ministers	1,354	1,366
Number of elders	6,852	7,438
Baptisms	1,282	1,384
Professing members	82,527	88,005
Households	69,193	73,589
Church School pupils	15,781	16,812

### Financial

A summary of the financial reports from congregations for the year ended December 31, 2017, and received by Financial Services, as of May 31, 2018:

	2017	2016
Total raised by congregations	128,419,895	128,017,647
Total raised for congregational purposes	114,762,426	112,508,028
Remitted to <i>Presbyterians Sharing</i>	6,457,787	6,726,176
Other missionary and benevolent purposes	6,866,451	8,782,444
Raised by WMS and Atlantic Mission Society	449,527	460,579
Stipends of principal minister	23,121,797	23,735,267
Total normal congregational expenditures	122,380,247	122,401,365
Dollar base	109,359,315	108,048,789

### 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, 2017

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	7	22	107	2	9	6	144	68	100		98,696	98,696	91,302	7,219	175	1,505	35,282	91,042	91,302
- St. Ann's, Ephraim Scott	CB011	4	-	16	-	-	1	14	18	5		24,884	24,587	22,336	2,251	-	245	7,484	32,169	22,336
- Big Bras d'Or, St. James	CB200	17	4	55	-	-	3	90	20	50	M	50,104	42,543	41,300	1,203	40	925	32,266	61,486	41,300
- Ross Ferry, Knox	CB210	17	4	35	-	-	2	47	16	55	M	45,541	45,535	44,035	1,500	-	1,526	21,511	38,675	44,035
2 Glace Bay, St. Paul's	CB050	16	16	101	2	14	4	89	54	86		112,512	112,512	111,190	808	514	-	25,846	111,828	111,190
3 Grand River	CB060	4	2	18	1	-	1	20	15	39		51,905	51,905	49,872	1,339	694	-	7,045	19,568	49,872
- Framboise, St. Andrew's	CB061	3	1	10	-	-	2	14	16	10	A	24,076	24,076	23,283	515	278	-	7,045	17,611	23,283
- Loch Lomond, Calvin	CB062	2	-	10	-	-	-	15	25	28	A	34,473	11,772	11,059	300	413	-	2,294	31,497	11,059
4 Little Narrows	CB070	12	2	46	-	-	1	76	23	35		36,502	36,502	35,402	1,100	-	-	21,870	44,233	35,402
- Whycocomagh, St. Andrew's	CB071	16	8	79	4	13	3	168	40	60		59,248	59,248	57,082	2,166	-	-	21,867	54,734	57,082
5 Louisbourg-Catalone Charge																				
- Catalone, St. James	CB101	2	1	8	-	-	-	9	15	8		14,578	14,578	13,853	300	425	-	-	10,672	13,853
- Louisbourg, Zion	CB102	2	-	10	-	-	-	15	20	-	A	17,317	17,317	16,534	-	783	680	-	12,370	16,534
6 Middle River, Farquharson	CB090 *	-	-	-	-	-	-	-	-	-		-	-	-	-	-	-	-	-	-
- Lake Ainslie	CB091	6	-	24	-	-	1	26	30	25		33,594	33,594	26,343	1,817	5,434	-	-	28,064	26,343
7 Mira Pastoral Charge																				
- Marion Bridge, St. Columba	CB080	3	2	35	-	-	-	42	28	24	M	45,924	37,778	34,252	2,854	672	-	16,844	45,180	34,252
- Mira Ferry, Union	CB081	8	6	54	1	-	1	60	42	25	M	58,897	58,897	51,214	3,700	3,983	-	32,640	48,798	46,214
8 North River & North Shore, St. Andrew's	CB160	10	8	98	1	-	6	105	40	54	M	69,518	59,518	53,718	4,500	1,300	-	15,231	55,348	52,886
9 North Sydney, St. Giles	CB120	10	-	70	-	-	1	130	50	107	A	109,877	109,877	104,786	2,849	2,242	-	50,624	63,258	104,786
10 River Denys	CB132 *	-	-	-	-	-	-	-	-	-		-	-	-	-	-	-	-	-	-
- Malagwath, Fulton	CB131 *	-	-	-	-	-	-	-	-	-		-	-	-	-	-	-	-	-	-
11 Sydney Mines, St. Andrew's	CB150	8	12	158	5	-	3	184	55	52		188,967	155,980	148,826	6,804	350	2,007	46,496	160,336	145,700
12 Sydney, Bethel	CB140	33	20	308	2	-	13	359	140	170	M	255,574	255,574	231,455	23,944	175	-	61,165	211,391	231,455
Grand Total 2017		180	108	1,242	18	36	48	1,607	715	933	6	1,332,187	1,250,489	1,167,842	65,169	17,478	6,888	405,510	1,138,260	1,158,884
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
Increase			8				17						22,632	51,994				16,266		50,336
Decrease		18		102	3		8	68	80	75	1	78,540			9,399	19,963	3,439		152,014	

Synod of Atlantic Provinces

Statistics and Finances for the Year Ended December 31, 2017

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	4	22	1	1	-	33	23	8		29,496	19,496	18,353	518	625	-	-	23,328	18,353
2 St. John's, St. Andrew's	NF020	18	30	248	2	3	8	253	45	60	A	442,977	392,313	368,769	13,738	9,806	2,095	44,306	315,165	368,769
3 St. John's, St. David's	NF030	14	31	154	2	2	2	183	90	166		202,882	201,467	165,233	17,626	18,608	2,095	36,211	180,297	161,873
Grand Total 2017		37	65	424	5	6	10	469	158	234	-	675,355	613,276	552,355	31,882	29,039	4,190	80,517	518,790	548,995
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
Increase							6		6	60		83,465	66,112	88,655	6,528				17,813	71,377
Decrease		5	33	14	8		9		12							29,071	8,134			

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	-	-	21	60	45	80	AM	59,069	59,069	53,848	5,221	-	267	-	39,133	53,848
2 Blue Mountain, Knox	PI020	2	2	18	-	-	2	2	12	10		10,728	10,728	10,328	400	-	-	6,504	16,348	10,328
- East River St. Mary's, Zion	PI021	2	-	9	-	-	-	13	7	4		20,204	20,204	19,304	400	500	-	7,293	20,204	19,304
- Garden of Eden, Blair	PI022	2	-	23	1	-	-	-	14	6		21,993	21,548	20,643	805	100	-	-	21,632	20,643
3 East River Pastoral Charge																				
- Springville	PI031	6	9	64	1	-	2	100	20	11		50,985	50,985	44,357	3,451	3,177	446	13,607	42,743	44,357
- St. Paul's	PI032	1	1	31	-	-	1	24	2	8	A	14,362	14,362	13,162	600	600	-	984	13,177	13,162
- Sunnybrae, Calvin	PI033	8	5	73	-	-	4	81	10	12	A	21,520	21,520	19,879	999	642	114	7,285	22,260	19,879
4 Glenelg																				
	PI151	6	2	25	-	-	1	43	15	2	M	148,841	45,989	44,853	1,136	-	-	-	44,562	44,853
5 Hopewell, First																				
	PI040	7	3	78	-	-	7	79	30	7		45,041	45,041	42,041	3,000	-	-	-	38,089	42,041
- Gairloch, St. Andrew's	PI042	6	4	10	-	-	-	51	8	12	A	40,541	35,211	34,361	850	-	-	5,507	13,004	34,361
- Rocklin, Middle River	PI043	9	8	40	-	-	2	73	20	18	A	24,102	22,058	19,933	1,000	1,125	14	-	19,517	19,933
6 Little Harbour																				
	PI050	8	21	62	5	-	4	100	41	38	A	146,145	116,845	101,094	9,300	6,451	428	32,162	136,725	66,094
- Pictou Landing, Bethel	PI051	5	-	28	-	-	-	32	14	12		29,719	29,719	29,316	303	100	-	13,292	37,992	29,316
7 MacLennan's Mtn., St. John's																				
	PI060	3	-	22	-	-	2	20	15	12		19,028	19,028	16,906	1,100	1,022	-	-	9,002	16,906
8 Moser River, St. Giles	PI152	***	-	-	-	-	-	-	-	-		-	-	-	-	-	-	-	-	-
9 New Glasgow, First																				
	PI070	26	23	175	-	3	5	195	75	102	A	145,951	145,509	133,168	8,564	3,777	1,271	43,695	147,042	133,168
10 New Glasgow, St. Andrew's																				
	PI080	*	-	-	-	-	-	-	-	-		-	-	-	-	-	-	-	-	-
11 Oxford-River Pastoral Charge																				
- Oxford, St. James	PI161	4	2	15	-	-	10	27	18	16		25,164	25,164	24,314	850	-	-	15,050	31,110	24,314
- Riverview, St. Andrew's	PI162	3	-	8	-	1	-	12	10	1		8,956	8,956	8,535	421	-	-	5,400	10,670	8,535
12 Pictou, First																				
	PI100	13	16	138	-	-	5	163	48	138	M	122,175	120,710	104,934	11,661	4,115	2,350	-	100,720	104,816
13 Pictou, St. Andrew's																				
	PI110	*	-	-	-	-	-	-	-	-		-	-	-	-	-	-	-	-	-
14 River John, St. George's																				
	PI130	12	11	86	1	-	5	80	41	22	M	102,003	102,003	68,743	29,968	3,292	1,714	7,697	47,197	68,743
- Toney River, St. David's	PI131	*	-	-	-	-	-	-	-	-		-	-	-	-	-	-	-	-	-
15 Scotsburn, Bethel																				
	PI140	17	17	145	3	12	120	201	50	-	M	187,151	127,151	106,697	12,235	8,219	3,280	31,178	79,135	106,697
- West Branch, Burns Memorial	PI142	2	-	29	-	2	-	25	12	36	A	10,051	10,051	8,434	1,127	490	-	3,000	8,348	8,434
16 Stellarton, First																				
	PI170	20	30	202	3	2	8	224	140	30	M	125,650	125,650	115,994	8,006	1,650	3,309	44,307	132,016	115,994
17 Tatamagouche, Sedgwick Memorial																				
	PI180	7	-	26	-	-	3	46	23	-		46,970	44,955	41,855	3,000	100	-	-	19,950	41,855
- Wallace, St. Matthew's	PI182	-	-	21	-	-	2	30	15	6		24,995	23,024	20,784	1,800	440	638	-	21,936	20,784
18 Thorburn, Union																				
	PI190	18	11	205	1	2	5	209	35	110	M	120,519	120,519	114,783	4,000	1,736	-	38,767	95,997	114,783
- Sutherland's River	PI191	4	2	25	2	-	2	57	15	20	A	24,969	24,969	21,474	2,315	1,180	-	9,071	24,763	21,474
19 West River Pastoral Charge																				
- Durham, West River	PI200	8	6	126	-	4	4	128	30	60	AM	58,781	42,296	34,530	5,490	2,276	-	16,330	55,285	34,530
- Greenhill, Salem	PI201	5	3	12	6	-	1	11	10	16	AM	25,178	19,443	18,643	800	-	-	5,443	13,208	18,643
- Salt Springs, St. Luke's	PI202	*	-	-	-	-	-	-	-	-		-	-	-	-	-	-	-	-	-
20 Westville, St. Andrew's																				
	PI220	19	14	130	-	-	3	155	70	70		131,195	131,195	115,494	6,500	9,201	-	25,982	102,007	115,494
- Merigomish, St. Paul's	PI012	*	-	-	-	-	-	-	-	-	M	-	-	-	-	-	-	-	-	-
Grand Total 2017		234	220	1,906	23	26	219	2,241	845	859	10	1,811,986	1,583,902	1,408,407	125,302	50,193	13,831	332,554	1,363,772	1,373,289
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
Increase							108													
Decrease		64	32	492	16	13		833	255	146	5	323,597	277,532	256,889	19,367	1,276	6,019	155,482	524,434	278,505

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Statistics and Finances for the Year Ended December 31, 2017

4. Presbytery of Halifax-Lunenburg

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												
Dartmouth:																				
1 Iona	HL010	8	61	156	-	6	3	248	65	206	A	154,545	148,052	130,826	9,931	7,295	2,656	48,443	141,199	124,142
2 St. Andrew's	HL020	25	32	245	4	8	10	320	85	215	A	373,159	323,544	195,381	42,513	85,650	4,333	66,800	148,530	195,381
3 Dean, Sharon	HL030	5	5	57	-	-	1	57	20	95	A	45,097	40,097	36,087	3,315	695	-	11,494	35,436	36,087
4 Elmsdale, St. Matthew's	HL040	8	-	25	2	-	-	44	19	29	A	45,327	45,327	42,083	2,066	1,178	-	23,351	54,092	42,083
- Hardwood Lands	HL041	6	23	33	-	-	7	50	13	57	A	37,703	37,703	34,045	3,219	439	50	21,555	39,495	34,045
Halifax:																				
5 Calvin	HL050	15	-	183	2	6	4	274	94	-	A	286,236	223,330	178,816	20,000	24,514	-	51,206	177,795	178,816
6 Church of St. David	HL070	15	20	165	1	-	5	161	65	75	A	418,806	327,730	270,096	20,437	37,197	-	42,672	371,608	220,851
7 Lower Sackville, First Sackville	HL100	7	6	62	3	1	8	84	40	44	A	84,038	84,038	77,053	6,000	985	415	33,230	82,841	77,053
8 Lunenburg, St. Andrew's	HL080	15	17	105	-	3	6	149	50	61	A	111,587	111,587	99,837	7,500	4,250	1,787	24,600	99,532	99,837
- Rose Bay, St. Andrew's	HL081	7	10	30	2	-	-	34	13	12	A	15,627	15,627	14,777	600	250	-	5,100	11,334	14,777
9 McClure's Mills, St. Paul's	HL111	3	1	40	-	-	2	38	18	15	A	40,873	40,873	35,554	3,579	1,740	-	8,000	37,164	35,554
10 New Dublin-Conquerall																				
- Dublin Shore, Knox	HL091	3	-	21	-	2	9	26	11	11	A	9,149	9,149	8,356	793	-	-	-	-	8,356
- West Dublin, St. Matthew's	HL092	1	-	12	-	-	9	13	6	9	A	15,367	15,367	13,362	1,600	405	-	-	17,028	13,362
11 New Minas, Kings	HL130	9	44	95	2	4	2	113	105	174	A	229,685	155,030	145,131	7,079	2,820	-	55,210	152,188	145,131
12 Noel Road, St. James	HL121	5	-	65	-	-	4	61	18	20	A	15,591	15,591	14,191	1,400	-	-	10,600	14,600	14,191
13 Truro, St. James'	HL110	11	14	123	-	-	7	200	112	34	A	283,478	273,478	222,373	33,282	17,823	-	55,631	233,458	222,373
14 Windsor, St. John's	HL120	5	3	25	-	-	-	44	18	15	A	50,014	50,014	44,964	3,500	1,550	-	15,577	45,432	44,964
Grand Total 2017		148	236	1,442	16	30	77	1,916	752	1,072	-	2,216,282	1,916,537	1,562,932	166,814	186,791	9,241	473,469	1,661,802	1,507,003
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
Increase							14	19				247,121	136,121	183,137	3,209		531	20,117	15,520	185,515
Decrease			10	109	48	1			40	28	154								50,225	

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Statistics and Finances for the Year Ended December 31, 2017

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												
1 Bass River, St. Marks	NB010	3	7	15	1	-	-	17	21	15	M	12,572	12,572	11,637	935	-	-	7,630	15,372	11,637
- Beersville, St. James	NB020	5	3	18	1	-	2	45	25	5	A	27,257	24,000	24,000	-	-	-	14,620	25,476	24,000
- Clairville, St. Andrew's	NB030	***	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-
- West Branch, Zion	NB040	**	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-
2 Charlotte Pastoral Charge																				
- Greenock, St. Andrews	NB280	3	-	22	-	-	2	28	15	8	A	43,602	17,974	15,474	2,500	-	-	16,835	16,835	15,474
- Pennfield, The Kirk	NB080	2	-	10	-	-	1	23	19	2	M	15,773	11,862	11,512	300	50	-	7,405	17,965	11,512
- St. George, The Kirk	NB090	3	1	23	-	-	-	27	24	15	A	37,053	37,053	35,764	1,289	-	-	22,122	32,845	35,764
- St. Stephen, St. Stephen's	NB290	4	1	22	-	-	1	30	20	14	A	45,278	25,278	24,448	830	-	-	23,019	28,773	24,448
3 Ferguson, Grace, and St. James Pastoral Charge																				
- Derby, Ferguson	NB180	2	2	14	1	-	1	19	13	-	A	18,048	18,048	17,548	500	-	-	3,016	10,395	17,548
- Millerton, Grace	NB170	3	-	7	-	-	-	14	13	4	A	13,243	11,493	10,809	250	434	-	2,558	13,288	10,809
- Miramichi, St. James	NB190	4	2	23	-	-	-	54	23	12	A	55,332	55,332	49,994	3,350	1,988	200	-	36,665	49,994
4 Fredericton, St. Andrew's	NB100	15	35	140	1	-	6	156	135	135	M	213,553	208,812	183,679	20,293	4,840	-	10,277	181,280	183,679

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Statistics and Finances for the Year Ended December 31, 2017

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												
5 Hampton, St. Paul's	NB110	3	5	31	2	-	-	50	35	30	M	72,058	72,058	64,036	805	7,217	-	45,980	68,300	64,036
- Barnesville	NB120	3	12	13	-	-	-	18	12	20	M	17,545	17,545	17,057	-	488	-	12,000	17,887	17,057
6 Hanwell, St. James	NB130	8	12	66	-	-	2	85	45	50	M	116,306	106,306	105,431	-	875	-	44,306	119,603	105,431
7 Harvey Station, Knox	NB140	*	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-
- Acton	NB150	*	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-
8 Kirkland, St. David's	NB160	-	-	5	-	-	-	5	125	-	M	4,434	2,434	2,234	-	200	-	-	4,267	2,234
9 Miramichi (Chatham), Calvin	NB200	5	8	50	2	-	1	73	34	22	AM	51,062	51,062	41,709	6,010	3,343	500	-	50,142	41,709
- Black River Bridge, St. Paul's	NB210	3	-	6	-	-	2	12	6	1	AM	13,915	13,915	13,215	500	200	1,061	-	7,126	13,215
- Kouchibouquac, Knox	NB220	4	1	14	1	1	-	40	17	6	A	37,471	37,471	33,118	3,981	372	-	-	20,220	33,118
10 Moncton, St. Andrew's	NB230	15	80	160	2	4	3	224	200	160	M	539,808	384,976	345,212	16,952	22,812	-	72,276	518,440	253,714
11 Northern New Brunswick Regional Ministry																				
- Bathurst, St. Luke's	NB050	3	18	26	-	4	-	28	32	85	M	77,291	39,576	31,667	2,042	5,867	870	13,680	59,563	31,667
- Campbellton, Knox	NB060	2	2	15	-	-	2	32	20	30	M	59,407	29,407	27,237	1,920	250	-	38,040	75,568	27,237
- Dalhousie, St. John's	NB070	5	7	36	4	5	2	42	42	18	A	40,891	40,891	36,138	3,541	1,212	-	-	43,389	36,138
- New Carlisle, Knox	NB240	2	-	10	-	-	-	10	10	-	-	1,963	1,963	1,663	300	-	-	-	4,271	1,663
12 Riverview, Bethel	NB260	7	15	85	3	2	4	89	70	90	A	188,022	178,540	153,808	14,000	10,732	-	47,137	140,996	153,808
13 Sackville, St. Andrew's	NB270	9	35	54	3	4	1	57	41	63	M	118,785	118,785	104,274	9,566	4,945	1,696	45,162	113,614	99,147
Saint John:																				
14 Saint Columba	NB300	***	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-
15 Grace	NB310	25	30	214	1	2	8	287	115	138	M	315,093	251,832	238,556	7,502	5,774	1,235	59,525	265,523	238,556
16 Stanley, St. Peter's	NB330	9	10	78	1	-	4	73	30	46	M	83,264	83,264	76,082	5,643	1,539	-	35,409	68,819	76,082
17 Sunny Corner, St. Stephen's	NB340	3	15	30	1	1	1	51	45	15	M	84,439	84,439	73,927	3,000	7,512	-	3,045	51,168	73,927
- Warwick, St. Paul's	NB350	2	3	16	-	-	1	34	21	16	AM	11,966	11,966	10,201	700	1,065	50	6,402	13,735	10,201
18 Tabusintac, St. John's	NB360	***	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-
- Bartibog Bridge, St. Matthew's	NB370	1	-	6	-	-	-	7	5	1	A	10,039	10,039	9,834	205	-	-	-	7,263	9,834
- New Jersey, Zion	NB380	1	-	14	-	-	1	27	15	7	M	15,905	15,905	15,255	650	-	-	-	10,225	15,255
18 Woodstock, St. Paul's	NB390	9	2	20	-	-	1	57	25	10	A	89,775	82,775	77,417	5,358	-	-	-	55,639	77,417
Grand Total 2017		163	306	1,243	24	23	46	1,714	1,253	1,018	16	2,431,150	2,057,573	1,862,936	112,922	81,715	5,612	530,444	2,094,652	1,766,311
Grand Total 2016		195	356	1,404	21	30	78	2,001	1,436	996	18	3,059,016	2,186,798	1,944,630	125,862	116,306	21,835	637,842	2,208,090	1,904,204
Increase						3				22										
Decrease		32	50	161		7	32	287	183	2		627,866	129,225	81,694	12,940	34,591	16,223	107,398	113,438	137,893

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Statistics and Finances for the Year Ended December 31, 2017

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	10	58	169	2	7	15	171	150	142		248,333	248,333	222,588	13,000	12,745	-	42,385	237,347	222,588
- Wood Islands	PE021	6	-	-	-	-	-	40	45	-	A	34,046	34,046	32,546	1,500	-	-	10,596	41,003	32,546
2 Brookfield Pastoral Charge																				
- Brookfield	PE030	3	8	24	-	-	-	21	26	36	A	28,895	26,870	26,870	-	-	44	15,939	29,260	26,870
- Glasgow Road	PE031	5	9	32	1	-	-	37	39	28	M	37,346	29,749	28,496	890	363	-	11,437	30,390	28,496
- Hunter River	PE032	4	1	25	-	-	-	38	22	15	M	25,315	24,756	23,906	500	350	-	9,398	26,027	23,906
3 Central Parish Pastoral Charge																				
- Canoe Cove	PE071	7	26	50	1	-	1	57	68	50	M	65,312	65,312	62,682	2,500	130	-	23,678	63,363	58,929
- Clyde River, Burnside	PE070	7	55	85	2	2	1	152	120	53	M	88,414	87,854	82,782	2,500	2,572	-	26,520	91,638	81,782

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Statistics and Finances for the Year Ended December 31, 2017

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												
Charlottetown:																				
4 St. James	PE040	12	5	174	4	-	4	207	110	115	M	332,759	267,665	256,593	9,000	2,072	10,019	46,000	241,708	247,354
5 St. Mark's	PE060	14	80	162	8	-	4	163	190	200	A	244,114	234,006	220,762	8,000	5,244	-	52,235	228,175	220,762
- Marshfield, St. Columba	PE061	4	8	18	-	-	1	22	21	15	A	38,600	33,640	33,375	265	-	-	18,405	49,929	32,327
6 Zion	PE050	22	60	445	1	8	11	403	277	252	A	414,031	404,031	358,178	13,463	32,390	-	57,966	427,640	287,102
7 Hartsville	PE150	6	10	34	-	-	1	65	32	30		83,714	61,900	60,077	1,823	-	814	22,640	86,251	60,077
8 Kensington	PE080	11	7	122	-	-	3	121	40	37	A	73,374	73,374	69,237	4,117	20	-	23,194	66,982	69,237
- New London, St. John's	PE082	12	9	42	1	-	2	76	35	50	A	61,025	61,025	56,230	3,425	1,370	-	14,983	49,868	56,230
9 Montague, St. Andrew's	PE090	10	18	115	1	1	2	93	67	54	A	84,364	84,364	80,304	4,060	-	550	24,354	80,142	80,304
- Cardigan, St. Andrew's	PE091	8	30	75	4	-	-	118	70	90	A	68,552	68,552	62,246	3,000	3,306	-	24,519	62,341	62,246
10 Nine Mile Creek	PE073	7	10	25	1	-	3	34	33	100	A	41,226	41,226	38,636	750	1,840	-	-	39,141	38,636
11 North Tryon	PE130	5	30	47	3	-	-	67	65	32	A	117,405	117,405	106,203	6,400	4,802	-	44,306	102,424	106,203
12 Richmond Bay Pastoral Charge																				
- Freeland	PE121	2	20	29	-	-	-	53	35	35	AM	24,133	24,133	21,479	1,380	1,274	884	-	16,280	21,479
- Lot 14	PE122	2	3	8	-	-	1	13	-	4	AM	150	150	10	140	-	-	-	248	10
- Tyne Valley	PE120	2	11	23	-	-	-	27	42	25	AM	21,149	21,149	16,332	1,285	3,532	-	-	18,558	16,332
- Victoria West	PE123	2	7	14	-	-	-	20	36	22	AM	20,199	20,199	16,670	1,405	2,124	-	-	15,276	16,670
13 Summerside	PE110	12	35	137	3	2	72	172	87	122	A	197,374	173,050	160,107	10,656	2,287	1,028	45,498	173,648	147,984
14 Wellspring	PE160	10	28	109	2	14	3	162	80	65	A	177,691	171,007	161,395	4,000	5,612	-	-	167,925	48,512
15 West Point	PE011	6	4	23	-	-	1	44	20	27	A	28,293	26,793	26,143	500	150	1,141	-	24,924	26,143
Grand Total 2017		189	532	1,987	34	34	125	2,376	1,710	1,599	9	2,555,814	2,400,589	2,223,847	94,559	82,183	14,480	514,053	2,370,488	2,012,725
Grand Total 2016		195	518	2,013	40	57	121	2,465	1,754	1,625	11	3,145,235	2,533,824	2,338,676	98,674	96,474	8,848	532,183	2,733,152	2,031,113
Increase			14				4										5,632			
Decrease		6		26	6	23		89	44	26	2	589,421	133,235	114,829	4,115	14,291		18,130	362,664	18,388

Synod of Quebec & Eastern Ontario

Statistics and Finances for the Year Ended December 31, 2017

7. Presbytery of Quebec

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 Inverness, St. Andrew's	QU020	2	-	5	-	1	-	10	7	1		63,805	63,805	52,245	1,460	10,100	-	29,676	36,046	52,245
2 Leggatt's Point	QU030	2	-	7	-	1	8	21	2	AM		71,240	67,826	67,361	465	-	-	-	16,589	67,361
3 Melbourne, St. Andrew's	QU050	4	-	17	-	1	15	12	18			184,276	43,764	42,204	1,500	60	-	-	36,756	42,204
4 Quebec, St. Andrew's	QU070	6	14	55	7	4	1	52	50	8		190,028	168,576	165,113	3,463	-	-	82,986	186,565	165,113
5 Scotstown, St. Paul's	QU090	2	-	5	-	8	1	11	25	2		2,576	2,576	1,576	1,000	-	-	-	6,329	1,576
6 Sherbrooke, St. Andrew's	QU100	10	5	58	-	2	4	54	35	20		100,856	100,856	93,766	6,968	122	-	17,456	47,061	93,766
7 Valcartier, St. Andrew's	QU110	6	-	36	1	4	1	40	15	14	M	27,999	27,999	26,999	1,000	-	-	14,956	49,104	26,999
Grand Total 2017		32	19	183	8	19	9	190	165	65	2	640,780	475,402	449,264	15,856	10,282	-	145,074	378,450	449,264
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
Increase		4	5	10	4	15		14	20			40,694	35,716	2,436	2,542					35,716
Decrease							2					72,694							7,173	20,174

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	32	-	-	-	46	20	8		37,928	37,928	32,597	3,000	2,331	-	8,195	31,031	32,597	
2 Beaconsfield, Briarwood	MT020	10	63	145	3	8	5	154	112	141	A	237,644	227,644	198,845	19,537	9,262	-	40,991	194,655	198,845	
3 Beauharnois, St. Edwards	MT030	2	-	10	-	-	-	9	9	3	AM	21,622	21,622	20,443	800	379	-	-	20,931	20,443	
4 Chateauguay, Maplewood	MT050	6	7	53	-	-	2	47	36	34		67,739	66,727	60,019	3,743	2,965	-	-	65,744	60,019	
5 Hemmingford, St. Andrew's	MT080	3	-	15	-	-	1	14	12	23		8,187	8,187	7,770	417	-	-	3,408	8,312	7,770	
6 Howick, Georgetown	MT090	4	15	105	-	-	2	55	20	34	M	46,063	46,063	41,733	1,500	2,830	-	-	43,343	41,733	
7 Huntingdon, St. Andrew's	MT100	12	6	52	-	-	1	98	29	12		38,942	38,942	37,182	1,000	760	-	-	-	37,182	
8 Lachute, Margaret Rodger Memorial	MT120	15	1	69	2	-	3	91	33	31		99,502	88,502	80,873	4,680	2,949	-	24,346	119,305	80,873	
9 Laval (Duvernay), St. John's	MT060	***	-	-	-	-	-	-	-	-		-	-	-	-	-	-	-	-	-	
10 Lost River	MT130	-	-	-	-	-	-	-	-	12		1,605	1,605	1,369	201	35	-	-	1,536	1,369	
11 Mille Isles	MT140	***	-	-	-	-	-	-	-	-		-	-	-	-	-	-	-	-	-	
Montreal:																					
12 Arabic Church	MT470	6	65	84	4	3	6	101	170	150	A	263,143	171,201	165,951	1,000	4,250	1,787	-	44,306	292,049	140,241
13 Chambit	MT450	3	17	9	7	11	3	33	35	26	M	102,927	102,927	-	100,959	1,968	-	-	29,653	88,264	100,959
14 Chinese	MT150	7	33	85	4	1	4	110	128	42	M	185,561	175,786	169,136	3,000	3,650	2,652	-	43,279	186,178	139,746
15 Cote des Neiges	MT160	9	35	80	9	10	2	120	125	72	M	155,581	133,581	119,207	8,000	6,374	400	-	44,306	145,143	119,207
16 Ghanaian	MT460	13	80	60	3	10	-	130	90	40	A	236,591	236,591	235,691	900	-	-	-	41,997	155,082	235,691
17 Hungarian	MT200	8	10	24	-	2	2	31	22	5	M	89,717	89,717	60,687	4,500	24,530	-	-	16,068	47,462	60,687
18 Kensington	MT220	12	23	96	1	1	4	108	60	48	M	259,912	259,912	241,625	15,000	3,287	-	-	42,675	249,851	241,625
19 Livingstone	MT240	10	25	40	5	5	2	81	60	5		79,478	79,478	70,778	5,000	3,700	-	-	42,594	207,997	70,778
20 Maisonneuve	MT250	10	5	49	-	-	7	74	31	20		87,924	87,867	85,502	1,830	535	-	-	26,003	63,873	79,003
21 St. Luc, Eglise	MT170	***	-	-	-	-	-	-	-	-		-	-	-	-	-	-	-	-	-	
22 St. Andrew & St. Paul	MT270	48	161	619	6	28	21	565	309	332	M	2,027,803	2,020,002	1,871,502	85,000	63,500	-	-	70,521	1,446,521	1,871,502
23 La Communauté chrétienne Siloe	MT480	***	-	-	-	-	-	-	-	-		-	-	-	-	-	-	-	-	-	
24 Taiwanese Robert Campbell	MT260	-	-	73	-	9	5	94	89	-	M	161,509	151,235	141,035	5,000	5,200	-	-	46,306	164,006	141,035
25 Westminster (Pierrefonds)	MT320	4	3	28	-	-	1	59	25	25		64,309	64,309	59,676	4,000	633	-	-	49,029	59,676	
26 Montreal West	MT300	10	58	89	6	28	7	123	75	37		138,947	138,947	138,947	-	-	-	-	43,216	175,559	136,479
27 Pincourt, Ile Perrot	MT330	2	12	25	-	-	20	23	20	16	M	53,332	53,332	48,319	5,013	-	-	-	-	302,787	41,352
28 Pointe Claire, St. Columba by the Lake	MT340	21	20	111	-	-	23	161	62	34	A	322,179	264,893	229,183	24,475	11,235	-	-	15,478	271,530	219,554
29 Riverfield	MT091	5	8	32	1	30	-	62	9	6		17,614	17,614	16,919	550	145	-	-	16,193	16,919	
- St. Urban, Beechridge	MT040	4	6	10	-	-	1	19	20	-		9,264	9,264	8,385	604	275	-	-	5,900	8,385	
30 Rockburn	MT311	7	10	27	2	-	2	64	38	8		31,061	31,061	27,961	1,600	1,500	-	-	20,788	27,961	
31 St. Andrew's East	MT350	*	-	-	-	-	-	-	-	-		-	-	-	-	-	-	-	-	-	
32 St. Lambert, St. Andrew's	MT360	4	9	71	-	15	10	76	45	36	M	265,000	158,082	134,537	6,220	17,325	-	-	51,776	183,915	132,459
33 Town of Mount Royal	MT390	6	30	40	2	8	-	85	50	10	M	1,082,628	162,441	162,441	-	-	-	-	218,249	152,823	
Grand Total 2017		248	705	2,133	55	169	134	2,633	1,746	1,198	12	6,193,712	4,945,460	4,468,313	307,529	169,618	4,839	-	635,118	4,775,233	4,476,913
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
Increase							51				3	1,599,434	680,699	558,500	102,272	19,927	-	-	66,683	523,407	735,726
Decrease		38	87	549	8		67	47	244	108							1,537				

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Statistics and Finances for the Year Ended December 31, 2017

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												
1 Avonmore, St. Andrew's	SG010	6	15	36	1	-	5	65	20	4	A	27,465	27,465	25,550	1,500	415	-	-	30,344	25,550
- Finch, St. Luke's-Knox	SG080	7	-	41	-	-	1	72	16	-	M	60,385	44,750	39,268	4,500	982	2,490	-	51,416	39,268
- Gravel Hill, St. James-St. Andrew's	SG011	3	2	8	-	-	1	8	7	10	A	7,635	7,382	5,917	949	516	-	-	6,302	5,917
2 Brockville, First	SG020	9	15	151	5	11	14	190	70	52	M	389,892	336,583	295,442	11,000	30,141	-	39,644	355,544	295,442
3 Caintown, St. Paul's	SG030	5	3	29	-	-	-	33	23	24	A	36,063	36,063	32,758	2,400	905	-	16,549	33,696	32,758
- Lansdowne, Church of the Covenant	SG031	4	1	11	-	-	-	14	8	11	A	64,860	64,860	62,160	2,700	-	-	23,210	57,101	62,160
4 Chesterville, St. Andrew's	SG050	4	3	33	2	-	1	32	15	6	-	66,214	66,214	61,209	1,000	4,005	-	14,768	55,559	61,209
- Morewood	SG051	9	9	49	-	-	-	45	21	20	A	98,146	31,996	26,489	3,490	2,017	798	16,573	65,582	26,489
- Winchester, St. Paul's	SG200	5	15	67	3	1	1	57	25	42	M	80,483	69,703	65,478	2,900	1,325	-	16,573	68,739	65,467
5 Cornwall, St. John's	SG060	22	48	251	4	7	139	282	90	124	A	331,856	331,856	301,287	19,875	10,694	-	66,254	314,124	276,287
6 Dunvegan, Kenyon	SG070	7	17	78	1	-	1	91	28	2	A	136,751	76,720	70,580	4,000	2,140	2,310	22,902	72,656	70,580
- Kirk Hill, St. Columba	SG120	5	20	50	3	11	-	100	38	80	A	61,662	61,662	58,971	2,170	521	-	22,927	67,617	58,971
7 Iroquois, Knox	SG100	16	15	54	5	19	37	102	63	89	M	119,065	106,384	101,964	4,420	-	-	46,900	96,702	101,964
8 Kemptville, St. Paul's	SG110	12	24	79	1	2	1	111	50	50	A	358,628	119,231	107,980	4,621	6,630	1,374	33,372	121,209	107,980
- Mountain, Knox	SG201	6	3	12	-	-	-	13	15	9	A	31,189	31,189	25,919	1,800	3,470	-	11,171	27,556	25,919
9 Lancaster, St. Andrew's	SG130	19	31	134	2	7	7	243	105	34	A	143,908	119,431	109,211	4,500	5,720	-	53,500	125,493	109,211
- Martintown, St. Andrew's	SG131	8	31	49	-	4	-	95	40	52	-	59,482	59,272	53,134	2,900	3,238	-	18,725	58,086	53,134
10 Maxville, St. Andrew's	SG140	4	-	14	-	1	2	38	14	-	A	20,422	20,422	19,237	1,000	185	485	19,670	41,775	19,237
- Moose Creek, Knox	SG142	4	-	47	1	-	1	70	20	7	-	52,996	52,996	48,859	2,800	1,337	-	22,724	52,473	48,859
11 Morrisburg, Knox	SG150	8	5	52	-	3	58	33	23	4	A	77,928	77,928	74,760	2,355	813	2,720	50,369	77,295	74,760
- Ingleside, St. Matthew's	SG090	7	6	62	1	2	19	75	44	34	A	121,588	98,502	92,983	3,500	2,019	-	25,185	78,591	92,983
13 Prescott, St. Andrew's	SG170	7	-	54	-	2	6	66	30	26	A	101,932	96,693	94,076	2,500	117	-	35,739	94,222	94,076
- Spencerville, St. Andrew's-Knox	SG180	7	3	24	-	1	21	20	14	4	A	44,780	44,780	42,280	2,500	-	-	17,775	57,281	42,280
14 Vankleek Hill, Knox	SG190	16	46	105	2	1	5	119	55	-	-	168,735	168,735	150,972	5,000	12,763	-	42,490	137,929	145,972
- Hawkesbury, St. Paul's	SG191	5	-	26	-	2	-	14	21	21	-	43,944	35,134	31,887	2,127	1,120	-	13,874	38,613	31,887
Grand Total 2017		205	312	1,516	31	68	241	2,014	871	734	4	2,706,009	2,185,951	1,998,371	96,507	91,073	10,177	630,894	2,185,905	1,968,360
Grand Total 2016		197	414	1,685	24	38	117	2,208	900	1,065	5	2,487,861	1,989,630	1,815,817	95,564	78,249	12,649	598,159	2,132,398	1,799,994
Increase		8	-	-	7	30	124	-	-	-	-	218,148	196,321	182,554	943	12,824	-	32,735	53,507	168,366
Decrease		-	-	102	169	-	-	194	29	331	1	-	-	-	-	-	2,472	-	-	-

Synod of Quebec & Eastern Ontario

Statistics and Finances for the Year Ended December 31, 2017

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	-	34	-	-	1	23	23	13	A	59,258	58,368	52,387	5,376	605	-	-	49,636	52,387
2 Carp, Trinity	OT170	15	58	135	2	9	35	173	98	144	A	334,755	306,488	276,832	23,710	5,946	-	56,396	311,071	229,412
3 Kars, St. Andrew's	OT031	6	18	72	-	2	4	84	30	72	M	85,250	85,250	71,850	6,285	7,115	1,095	24,169	81,106	71,850
- Vernon, Osgoode	OT050	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-
4 Manotick, Knox	OT030	9	65	121	5	14	3	151	107	113	-	236,040	223,882	189,993	20,000	13,889	-	46,332	153,661	189,993
5 Orleans, Grace	OT080	10	40	127	2	4	3	119	110	148	A	372,143	360,034	320,147	18,000	21,887	-	62,649	279,365	303,979
Ottawa:																				
6 Calvin Hungarian	OT060	7	12	25	-	-	2	45	15	12	A	449,523	25,906	25,806	100	-	-	17,566	49,385	25,806
7 Gloucester	OT020	8	54	126	3	15	-	96	126	140	A	195,242	182,055	170,883	6,060	5,112	-	44,306	163,378	170,883
8 Knox	OT090	20	21	130	3	9	5	166	93	98	M	365,111	317,388	246,914	27,869	42,605	-	56,662	322,506	246,914

Synod of Quebec & Eastern Ontario

Statistics and Finances for the Year Ended December 31, 2017

10. Presbytery of Ottawa

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
Ottawa - cont'd:																				
9 Parkwood	OT100	23	61	213	4	6	8	189	105	204		300,066	259,756	228,958	17,793	13,005	-	58,400	262,558	221,542
10 St. Andrew's	OT110	58	70	354	3	9	23	426	183	67		644,268	624,268	518,896	44,896	60,476	-	71,042	551,197	518,896
11 St. David & St. Martin	OT120	14	29	104	1	2	6	104	58	114	A	180,957	180,957	161,909	19,048	-	-	45,114	150,615	161,909
12 St. Giles	OT130	6	5	69	-	1	4	73	32	23	A	183,166	183,166	169,777	5,550	7,839	555	-	167,441	169,777
13 St. Paul's	OT140	16	77	269	2	3	7	218	255	346	A	1,903,476	623,016	463,760	46,005	113,251	-	67,585	704,615	463,760
14 St. Stephen's	OT150	8	16	61	1	8	20	79	51	35	A	159,569	134,712	123,494	5,400	5,818	-	6,771	131,346	123,494
15 St. Timothy's	OT160	13	38	107	5	8	8	117	70	83	A	222,832	218,211	206,101	6,000	6,110	470	32,147	212,036	206,101
13 Westminster	OT180	11	28	105	-	8	5	178	84	90	A	638,808	374,561	311,143	26,910	36,508	-	55,817	323,702	214,247
17 Richmond, St. Andrew's	OT040	7	10	75	2	1	-	99	39	22		244,926	113,614	104,070	5,000	4,544	-	45,429	212,449	104,070
18 Rockland, The Upper Room	OT081	3	2	11	2	-	-	14	13	20	A	34,351	34,234	28,147	2,587	3,500	-	-	13,375	28,147
19 Stittsville, St. Andrew's	OT041	15	28	115	2	5	6	146	100	73	A	193,029	193,029	177,044	10,500	5,485	-	52,386	168,940	160,768
Grand Total 2017		255	632	2,253	37	104	140	2,500	1,592	1,817	2	6,802,770	4,498,895	3,848,111	297,089	353,695	2,120	742,771	4,308,382	3,663,935
Grand Total 2016		261	704	2,332	44	70	159	2,576	1,662	1,893	2	5,567,579	4,532,735	3,905,324	308,739	318,672	3,661	660,200	4,640,701	3,830,122
Increase												1,235,191								
Decrease		6	72	79	7		19	76	70	76			33,840	57,213	11,650		1,541		332,319	166,187

Synod of Quebec & Eastern Ontario

Statistics and Finances for the Year Ended December 31, 2017

11. Presbytery of Lanark & Renfrew

PASTORAL CHARGE	CONG ID	ELD	CH	HOU	BP	COMM AD	ROLL RE	MB	ATD	ADH	M	TOT REV	FROM CONG	CONG PURP	PRES-SHARE	OTH BEN	WMS/AMS	STPD	NORM EXP	\$ BASE
1 Almonte	LR010	13	6	66	-	-	3	67	35	37	A	118,709	118,709	88,274	3,390	27,045	450	21,484	76,288	88,274
- Carleton Place, St. Andrew's	LR030	7	3	80	1	-	8	96	27	8		353,338	62,620	59,312	3,008	300	2,001	21,484	86,245	59,312
2 Armprior, St. Andrew's	LR020	9	15	150	2	-	5	149	63	110		174,479	172,527	160,861	10,182	1,484	3,122	50,000	120,300	154,561
3 Cobden, St. Andrew's	LR040	9	16	69	2	9	38	177	50	44		131,568	121,568	115,913	3,790	1,865	-	46,306	103,495	115,913
4 Fort Coulonge, St. Andrew's	LR050	4	-	13	1	-	1	27	8	10		270,917	245,917	214,429	24,042	7,446	-	-	151,178	214,429
- Bristol Memorial	LR051	6	13	39	6	-	10	32	24	37		37,649	37,649	34,159	3,000	490	1,110	7,050	28,203	34,159
5 Kilmaurs, St. Andrew's	LR120	***	-	-	-	-	-	-	-	-		-	-	-	-	-	-	-	-	-
6 Kinburn, St. Andrew's	LR011	3	3	18	3	2	-	19	18	8		21,517	21,517	21,122	335	60	-	-	20,529	21,122
7 Lake Dore	LR140	***	-	-	-	-	-	-	-	-		-	-	-	-	-	-	-	-	-
8 Lochwinnoch	LR060	6	-	31	-	-	-	42	33	20		48,473	34,144	31,674	2,000	470	-	-	46,473	31,674
9 McDonald's Corners, Knox	LR070	3	11	15	1	-	-	31	30	18		25,443	25,443	23,658	1,715	70	-	-	29,503	23,658
- Elphin	LR071	3	8	19	1	-	-	22	22	20		27,863	27,863	25,712	2,151	-	-	6,448	18,983	25,712
- Snow Road	LR072	2	4	18	-	-	2	22	20	27	M	12,572	12,572	11,322	1,250	-	-	4,431	13,528	11,322
10 Pembroke, First	LR080	10	5	75	-	4	10	101	47	10		127,328	127,328	120,757	5,575	996	-	46,305	130,216	120,757
11 Perth, St. Andrew's	LR090	5	12	60	1	-	4	86	54	33	AM	124,421	124,421	116,440	7,471	510	-	15,435	118,863	116,440
12 Petawawa	LR150	8	8	60	-	2	5	81	36	49		107,896	96,340	89,140	7,200	-	-	27,181	29,501	89,140
13 Renfrew	LR100	16	17	180	-	4	127	154	98	80	M	194,060	173,887	135,645	11,931	26,311	-	16,389	149,317	135,645
14 Smiths Falls, Westminster	LR110	12	11	88	4	-	2	125	65	33		162,421	152,421	146,026	5,600	795	-	41,628	143,236	146,026
15 Westport, Knox	LR170	6	1	47	-	1	4	38	28	32		91,750	91,750	89,190	760	1,800	-	23,153	92,303	89,190
Grand Total 2017		122	133	1,028	22	22	219	1,269	658	576	3	2,030,044	1,646,676	1,483,634	93,400	69,642	6,683	327,294	1,358,161	1,477,334
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
Increase			38	17			115			37		451,524	151,727	191,950	8,744				24,136	185,650
Decrease		3			4	3		130	8	2						48,967	9,201	49,009		

Synod of Central, Northeastern Ontario and Bermuda

Statistics and Finances for the Year Ended December 31, 2017

12. Presbytery of Kingston

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	7	35	1	3	1	29	25	20		80,942	80,942	75,583	2,874	2,485	-	9,587	69,743	75,583
2 Amherstview, Trinity	KI010	4	10	57	-	-	6	55	45	40	AM	99,408	99,408	96,405	985	2,018	-	55,993	120,546	96,405
3 Belleville, St. Andrew's	KI030	8	4	65	-	6	6	58	40	-		119,746	119,746	115,535	3,000	1,211	-	-	112,447	115,535
4 Belleville, St. Columba	KI040	7	23	100	-	3	4	153	59	50		174,703	174,268	158,800	12,625	2,843	-	51,244	141,707	157,051
5 Deseronto, Church of the Redeemer	KI091	6	-	14	1	-	-	24	17	10		36,470	36,470	32,450	1,385	2,635	25,271	10,040	57,739	32,450
6 Gananoque, St. Andrew's Kingston:	KI050	4	8	50	-	-	1	35	33	19		94,812	94,812	90,417	3,671	724	-	22,662	92,693	90,417
7 St. Andrew's	KI060	13	9	138	-	5	9	137	100	74		573,712	399,981	349,519	29,537	20,925	1,200	66,709	392,364	349,519
8 St. John's (Pittsburgh) - Sand Hill	KI100	4	5	60	1	6	38	33	35	6		52,570	52,380	49,944	2,356	80	1,297	21,269	62,064	49,944
9 Strathcona Park	KI101	7	13	26	5	-	9	30	14	20		35,165	35,165	29,166	2,000	3,999	-	25,238	48,972	29,166
10 Madoc, St. Peter's	KI070	7	10	60	1	-	5	60	44	25		123,436	123,436	114,442	6,000	2,994	-	35,791	119,989	114,442
11 Madoc, St. Peter's	KI080	10	6	67	-	-	3	79	31	19	M	571,831	68,416	62,615	4,134	1,667	-	-	153,984	62,615
11 Picton, St. Andrew's	KI090	8	-	58	1	-	6	87	50	12	M	161,836	131,321	125,620	5,261	440	-	40,614	163,997	125,620
12 Stirling, St. Andrew's	KI110	8	4	55	1	9	-	61	39	20		100,858	98,226	90,821	6,200	1,205	-	23,834	86,095	90,821
13 Trenton, St. Andrew's	KI120	5	6	63	-	-	7	68	45	28		138,948	138,948	130,178	5,000	3,770	2,582	44,581	126,700	130,178
14 Tweed, St. Andrew's	KI081	6	5	32	1	-	-	32	33	16	M	73,765	73,765	68,265	3,500	2,000	5,942	26,288	81,821	68,265
- Roslin, St. Andrew's	KI130	6	4	22	2	-	-	36	23	10	A	32,664	32,664	30,464	1,600	600	-	14,539	39,176	30,464
Grand Total 2017		110	114	902	14	32	95	977	633	369	4	2,470,866	1,759,948	1,620,224	90,128	49,596	36,292	448,389	1,869,537	1,618,475
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
Increase		1	10		8							446,034			3,637		24,678		183,077	
Decrease				22		3	39	67	37	77	1		54,719	55,540		2,816		18,282		31,878

Synod of Central, Northeastern Ontario and Bermuda

Statistics and Finances for the Year Ended December 31, 2017

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												
1 Ballyduff	LP010	3	1	9	-	-	11	12	9	A		14,666	14,666	14,071	400	195	-	-	13,281	14,071
2 Beaverton, Beacan - Gamebridge, Knox	LP263	11	15	80	-	2	22	92	65	48		271,041	271,041	247,385	3,133	20,523	10,873	30,158	278,679	137,832
3 Bobcaygeon, Knox	LP021	6	10	38	-	3	1	42	37	25		66,356	65,178	60,017	1,500	3,661	-	15,054	115,009	60,017
3 Bobcaygeon, Knox	LP030	13	5	116	1	3	5	110	80	56	M	219,941	219,941	203,901	12,300	3,740	3,150	49,104	151,523	203,901
4 Bolsover, St. Andrew's	LP040	7	8	33	3	-	11	51	33	14	A	56,571	56,571	49,516	5,270	1,785	-	18,700	101,078	49,516
- Woodville Community	LP260	5	4	17	-	-	5	15	30	65	M	55,365	55,365	53,140	2,225	-	-	18,700	47,361	28,140
5 Bowmanville, St. Andrew's	LP050	4	9	65	1	-	-	120	34	31	A	103,157	103,157	97,487	3,753	1,917	-	42,460	112,339	97,487
6 Burnbrae, St. Andrew's	LP061	8	4	53	-	-	1	99	18	39	AM	47,133	47,133	46,213	920	-	-	45,221	46,213	
7 Campbellford, St. Andrew's - Norwood, St. Andrew's	LP060	7	5	68	-	-	5	79	24	20	AM	69,641	69,541	66,931	2,500	110	200	-	62,930	66,931
LP150	6	6	49	5	3	1	62	25	25	A	72,255	72,255	68,293	3,352	610	-	19,443	61,318	68,293	
- Warkworth, St. Andrew's	LP240	8	11	28	-	-	29	74	14	23	M	278,740	91,130	88,513	2,000	617	-	28,218	106,038	70,413
8 Cobourg, St. Andrew's	LP070	14	22	129	2	4	7	164	95	44		247,049	222,569	188,493	16,824	17,252	1,855	41,159	226,320	186,463
9 Colborne, Old St. Andrew's	LP080	9	2	30	-	-	15	19	20	11		65,407	65,407	61,807	3,600	-	-	15,073	66,293	61,807
10 Cresswell, St. John's	LP090	7	2	26	-	-	1	19	26	25	A	49,306	49,306	46,002	1,500	1,804	-	19,920	48,097	46,002
11 Fenelon Falls, St. Andrew's - Glenora, Knox	LP100	5	-	37	-	3	6	39	25	12	M	55,040	46,370	44,212	2,158	-	-	22,768	53,479	44,212
LP101	3	-	16	-	-	2	28	15	6	A	103,744	53,795	52,544	1,010	241	2,400	-	22,768	46,856	52,544
12 Havelock, Knox	LP151	7	5	14	1	3	3	21	14	7	A	31,222	31,222	27,997	2,400	825	-	13,362	39,268	27,997

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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												
13 Lakefield, St. Andrew's	LP110	6	13	47	-	-	2	55	35	56		57,097	57,097	53,292	1,500	2,305	-	22,800	59,055	53,292
- Lakehurst, Knox	LP111	2	-	11	-	-	-	11	21	24		28,228	28,228	27,228	700	300	-	13,200	22,149	27,228
14 Lindsay, St. Andrew's	LP130	15	40	364	6	1	20	357	212	245		514,656	513,656	475,972	30,000	7,684	2,550	49,498	463,893	390,531
15 Peterborough, St. Giles	LP160	10	10	97	-	-	11	94	45	53		136,058	125,350	116,819	6,000	2,531	-	38,067	105,502	116,819
- South Monaghan, Centreville	LP210	7	25	56	-	2	2	92	35	20	A	120,768	93,893	91,393	2,500	-	-	26,438	122,376	49,267
16 Peterborough, St. Paul's	LP170	15	13	110	1	1	4	141	50	25		280,251	230,251	157,943	5,699	66,609	1,227	54,426	290,216	157,943
17 Peterborough, St. Stephen's	LP180	9	14	78	1	11	6	113	75	29	A	224,632	185,093	168,481	11,229	5,383	-	49,405	165,453	168,481
18 Port Hope, St. Paul's	LP190	7	10	60	-	1	13	60	50	49	A	197,099	197,099	186,160	8,602	2,337	3,693	52,142	230,554	186,160
19 Port Perry, St. John's	LP200	10	-	41	-	5	-	57	32	27		149,294	102,764	94,614	5,000	3,150	-	20,231	166,411	26,943
20 Sunderland, Wick	LP092	6	-	30	-	-	-	30	13	-	A	29,347	29,347	27,879	-	1,468	-	10,260	31,359	27,879
Grand Total 2017		210	234	1,702	21	42	172	2,055	1,135	988	6	3,544,064	3,097,425	2,816,303	136,075	145,047	25,948	693,354	3,232,058	2,466,382
Grand Total 2016		209	259	1,742	27	45	143	2,176	1,142	891	7	3,060,243	2,737,583	2,499,187	135,199	103,197	22,557	685,679	2,871,595	2,240,872
Increase		1					29			97		483,821	359,842	317,116	876	41,850	3,391	7,675	360,463	225,510
Decrease				25	40	6	3		121	7	1									

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Statistics and Finances for the Year Ended December 31, 2017

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	20	99	3	3	30	83	115	106		262,754	253,660	226,298	24,000	3,362	-	45,996	237,969	226,298
2 Ajax, St. Timothy's	PK010	14	4	109	6	1	4	100	45	2		134,788	116,527	108,582	7,000	945	3,149	54,321	68,960	108,582
3 Ashburn, Burns	PK201	7	16	57	-	3	1	52	45	40		247,394	247,394	231,894	10,500	5,000	-	56,333	252,962	191,811
4 Leaskdale, St. Paul's	PK120	9	155	320	8	13	13	240	400	600	A	1,022,910	1,022,910	833,890	38,000	151,020	-	74,599	811,059	833,890
Oshawa:																				
5 Knox	PK050	20	5	80	1	1	13	126	73	45	A	216,082	216,082	211,524	4,313	245	-	15,102	160,056	211,524
6 St. Luke's	PK060	9	2	78	1	5	13	80	54	32	A	155,982	155,982	137,257	10,068	8,657	-	39,258	133,512	137,257
- St. James	PK080	2	-	20	-	-	-	24	16	4		35,013	35,013	32,013	2,000	1,000	-	-	-	32,013
7 St. Paul's	PK070	9	-	83	-	1	9	119	40	31	M	139,259	139,259	132,005	2,975	4,279	-	54,660	134,695	132,005
8 Pickering, Amberlea	PK590	10	50	65	2	5	2	116	94	98	M	240,993	208,333	184,733	10,100	13,500	-	55,308	217,560	184,733
Toronto:																				
9 Bridlewood	PK160	8	15	104	-	5	3	112	99	58	A	353,191	337,036	290,746	10,000	36,290	-	52,530	226,908	290,746
10 Clairlea Park	PK190	7	14	65	1	2	1	70	55	39	A	78,523	78,523	71,270	4,341	2,912	-	-	52,187	71,270
11 Fallingbrook	PK250	8	2	53	-	1	2	65	30	10		149,580	118,478	93,394	13,853	11,231	-	26,948	159,739	93,394
12 Grace, West Hill	PK290	11	79	250	11	9	6	232	199	497		550,914	523,857	467,107	15,000	41,750	-	57,575	436,506	467,107
13 Guildwood Community	PK300	11	1	160	-	1	5	143	120	160	M	290,223	290,223	246,525	24,645	19,053	-	68,300	238,847	246,525
14 Knox, Agincourt	PK320	9	2	82	-	1	6	110	60	23	AM	413,294	223,294	208,163	13,475	1,656	-	58,212	218,743	208,163
15 Malvern	PK350	9	22	89	2	-	6	112	85	34	A	165,810	149,179	136,914	4,800	7,465	-	45,976	317,516	136,914
16 Melville, West Hill	PK370	12	30	126	1	2	69	116	90	103	M	252,202	202,471	182,155	8,275	12,041	-	42,470	198,118	182,155
17 St. Andrew's	PK440	20	12	308	1	12	12	327	201	205	M	522,650	458,150	375,647	44,519	37,984	-	67,155	476,396	263,579
18 St. David's	PK460	6	12	82	2	8	4	111	70	65	A	146,519	144,115	133,602	10,493	-	-	45,400	129,176	133,602
19 St. John's Milliken	PK380	17	13	69	-	-	7	103	43	65	A	131,876	131,876	124,197	5,130	2,549	-	45,146	129,221	124,197
20 St. Stephen's	PK490	9	1	51	-	-	7	71	33	3	A	155,570	155,570	137,300	3,270	15,000	-	45,306	143,222	137,300

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14. Presbytery of Pickering

PASTORAL CHARGE	CONG ID	ELD	CH	HOU	BP	COMM AD	ROLL RE	MB	ATD	ADH	M	TOT REV	FROM CONG	CONG PURP	PRES-SHARE	OTH BEN	WMS/AMS	STPD	NORM EXP	\$ BASE
Toronto - cont'd:																				
21 Westminster	PK520	10	18	135	2	-	5	130	75	40		209,303	209,303	204,285	4,500	518	-	47,358	185,076	204,285
22 Wexford	PK550	10	7	66	-	5	3	70	40	64		157,914	157,914	145,760	9,900	2,254	-	31,000	154,138	145,760
23 Uxbridge, St. Andrew's-Chalmers	PK230	14	25	101	8	3	2	73	81	81		523,564	155,737	133,045	16,718	5,974	2,395	47,705	159,431	133,045
24 Whitby, St. Andrew's	PK130	20	84	166	3	4	10	197	136	159		474,883	449,099	420,143	20,500	8,456	-	52,942	492,351	409,862
Grand Total 2017		269	589	2,818	52	85	233	2,982	2,299	2,564	6	7,031,191	6,179,985	5,468,449	318,375	393,141	5,544	1,129,600	5,734,348	5,306,017
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
Increase				26			50				2		336,851	339,556	8,299			49,797	344,831	239,934
Decrease		3	54		3	28		131	201	97		35,093				11,024	7,193			

Synod of Central, Northeastern Ontario and Bermuda

Statistics and Finances for the Year Ended December 31, 2017

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	30	159	-	29	8	192	100	65	A	563,485	437,577	390,327	29,500	17,750	-	68,468	405,929	389,224
2 Beaches	ET150	10	9	40	1	-	2	66	37	12	A	171,496	163,427	154,592	6,050	2,785	-	20,167	135,950	143,421
3 Calvin	ET170	19	12	86	-	4	6	101	85	-	A	534,611	364,665	303,013	20,874	40,778	-	64,800	394,085	303,013
4 Glenview	ET280	19	83	215	2	5	6	351	140	155		868,834	738,545	693,724	6,562	38,259	-	70,980	712,650	693,724
5 Iona	ET310	6	7	33	-	-	3	38	26	48	M	101,768	101,768	87,176	6,770	7,822	-	21,323	81,091	87,176
6 Knox	ET330	13	77	279	5	4	7	256	250	133		3,695,789	2,890,057	2,206,390	9,115	674,552	2,086	76,730	2,630,166	2,206,390
7 Leaside	ET340	11	45	240	2	12	3	181	83	152	A	454,901	382,901	342,525	24,055	16,321	-	70,860	412,512	342,525
8 Queen Street East	ET390	8	3	55	-	-	1	33	32	30		153,026	123,429	122,434	500	495	-	6,547	151,248	122,434
9 Riverdale	ET400	2	1	40	-	-	38	25	15	15	A	101,930	101,930	98,500	3,430	-	-	31,180	105,119	98,500
- Westminster	ET530	5	-	30	-	-	1	29	15	12	M	57,582	57,582	55,582	2,000	-	-	26,886	65,150	55,582
10 Rosedale	ET420	17	89	103	2	6	63	164	77	109	A	892,472	454,744	351,977	31,174	71,593	-	64,554	463,268	351,977
11 St. Andrew's	ET450	16	31	363	9	-	24	297	194	-		1,434,642	1,366,840	1,126,746	89,975	150,119	-	80,919	1,314,977	1,126,746
12 St. John's	ET470	14	11	79	2	1	3	107	50	28		276,741	228,276	212,173	13,853	2,250	-	24,190	193,707	212,173
13 St. Mark's	ET480	18	45	137	7	2	11	161	80	51		323,721	323,721	278,103	17,000	28,618	-	49,839	278,103	278,103
14 Toronto Chinese	ET180	15	16	114	5	7	2	115	132	95		544,983	544,983	475,983	18,000	51,000	-	52,016	469,684	475,983
15 Toronto Formosan	ET125	9	10	56	2	-	3	67	64	27		119,564	103,189	88,889	9,600	4,700	-	12,093	88,889	88,889
16 Trinity Mandarin	ET680	6	7	31	-	-	2	47	45	10		118,237	118,237	111,237	3,000	4,000	-	36,280	109,162	111,237
17 Trinity, York Mills	ET510	22	20	158	5	3	13	197	120	150		610,193	496,957	419,877	34,803	42,277	-	72,178	421,552	419,877
18 Westview	ET540	9	-	33	1	-	4	38	27	33		121,191	114,360	104,805	5,000	4,555	-	24,200	104,805	104,805
- Faith Community	ET640	7	10	25	-	-	2	38	30	15	M	91,671	91,671	85,251	6,000	420	-	35,580	89,688	85,251
19 Willowdale	ET560	6	10	100	1	-	2	101	64	30		269,054	269,054	236,969	14,098	17,987	-	4,833	194,089	236,969
Grand Total 2017		252	516	2,376	44	73	166	2,617	1,676	1,170	4	11,505,891	9,473,913	7,946,273	351,359	1,176,281	2,086	914,623	8,821,825	7,933,999
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	416,762	1,160,374	2,210	923,602	8,375,340	7,569,067
Increase				13							2	801,143	296,407	345,903		15,907			446,485	364,932
Decrease		24		54	9	36	154	103	58	245					65,403		124	8,979		

Synod of Central, Northeastern Ontario and Bermuda

Statistics and Finances for the Year Ended December 31, 2017

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												
1 Hamilton, Bermuda, St. Andrew's Toronto:	WT010	10	5	59	-	8	2	61	43	16		176,494	176,494	176,494	-	-	-	-	223,994	176,494
2 Bonar-Parkdale	WT070	5	12	107	-	1	67	58	75	A	109,115	109,115	103,953	3,000	2,162	-	-	105,568	103,953	
3 Celebration	WT080	4	6	27	1	11	9	28	24	A	112,695	112,695	111,695	1,000	-	-	22,754	90,499	111,695	
4 Fellowship	WT410	8	10	57	4	4	57	65	30	A	128,208	125,841	115,254	6,500	4,087	1,747	31,709	106,421	115,254	
5 First Hungarian	WT140	5	8	42	18	-	5	120	60	A	117,063	117,063	112,563	4,500	-	-	50,074	150,063	112,563	
6 Ghanaian	WT390	14	395	365	21	36	3	524	583	-	1,298,376	1,048,376	1,028,376	20,000	-	-	50,635	1,119,686	689,989	
7 Graceview	WT400	11	4	114	1	6	4	152	75	A	251,911	168,911	150,493	12,650	5,768	4,581	21,889	123,225	150,493	
8 Mimico	WT160	7	-	99	-	-	3	70	35	A	189,357	189,357	174,539	12,722	2,096	-	-	171,047	174,539	
9 Morningside High Park	WT170	11	40	114	2	6	3	100	59	62	241,691	238,105	214,985	14,000	9,120	-	49,754	199,249	214,985	
10 Nigerian	WT430	7	4	23	-	1	2	33	25	A	53,783	53,783	53,283	500	-	-	28,466	61,675	53,283	
11 North Park	WT180	7	20	58	-	-	39	45	53	A	152,398	152,398	150,398	2,000	-	-	59,268	134,878	150,398	
12 Portuguese Speaking	WT350	5	27	51	2	5	-	86	71	60	181,775	181,775	169,775	12,000	-	-	49,754	162,502	169,775	
13 Rexdale	WT211	10	11	93	1	2	-	93	80	43	86,074	86,074	84,380	1,347	347	-	49,487	99,081	84,380	
14 Runnymede	WT220	8	-	76	6	-	8	68	45	49	173,163	173,163	156,453	11,000	5,710	4,982	50,300	171,896	156,453	
15 St. Andrew's Humber Heights	WT230	15	18	111	2	-	10	84	58	7	308,190	295,090	292,760	2,000	330	-	50,109	253,852	292,760	
16 St. Andrew's Islington	WT240	11	39	127	-	5	10	129	132	88	516,181	447,669	383,971	31,144	32,554	-	56,907	414,431	383,971	
17 St. Giles Kingsway	WT250 *	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	
18 St. Stephen's, Weston	WT270	8	13	48	-	-	1	49	35	46	69,482	69,482	68,390	100	992	-	-	45,401	68,390	
19 University	WT290	14	36	120	7	5	2	146	115	120	261,813	212,991	208,344	4,000	647	-	53,560	221,459	203,344	
20 Weston	WT310	14	3	55	-	1	65	44	20	AM	154,070	154,070	128,315	15,000	10,755	-	50,747	185,370	128,315	
21 Wychwood-Davenport	WT320	5	-	27	-	-	-	27	30	-	175,037	175,037	168,507	5,000	1,530	-	50,000	148,756	168,507	
22 York Memorial	WT330	8	14	45	2	6	-	62	40	47	148,939	141,622	136,852	4,770	-	-	-	113,663	136,852	
Grand Total 2017		187	665	1,818	67	95	68	2,060	1,722	865	1	4,905,815	4,429,111	4,189,780	163,233	76,098	11,310	725,413	4,302,716	3,846,393
Grand Total 2016		203	613	2,038	33	136	107	2,259	1,961	989	7	5,383,761	4,954,711	4,618,245	200,645	135,821	14,654	835,115	4,763,777	4,248,582
Increase			52			34														
Decrease		16		220		41	39	199	239	124	6	477,946	525,600	428,465	37,412	59,723	3,344	109,702	461,061	402,189

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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	15	17	107	-	2	5	100	62	68	A	145,347	145,347	130,252	15,095	-	-	39,684	174,362	130,252
2 Boston	BT100	8	4	58	1	1	2	106	41	38	M	98,073	98,073	85,331	8,500	4,242	-	32,783	91,480	85,331
- Omagh	BT101	5	4	27	-	-	3	42	20	26	M	51,497	51,497	49,266	639	1,592	-	14,049	44,205	49,266
3 Bramalea North	BT021	10	36	175	8	19	82	329	145	120	A	177,280	177,280	166,710	10,000	570	-	51,207	154,542	161,241
4 Bramalea, St. Paul's	BT020	11	43	119	3	63	4	178	100	73	108,356	108,356	101,053	6,808	495	-	42,116	47,113	101,053	
5 Brampton, Heart Lake	BT040	4	8	50	2	-	-	104	40	30	143,177	143,177	137,863	5,000	314	-	11,217	117,485	137,863	
6 Brampton, St. Andrew's	BT030	15	31	384	11	17	5	510	141	182	AM	621,645	621,645	530,005	28,850	62,790	8,555	58,296	424,258	530,005
7 Campbellville, St. David's	BT060	5	2	39	-	-	9	40	26	24	79,222	69,190	67,190	2,000	-	-	9,721	77,682	62,390	
8 Claude	BT051	4	11	30	-	5	6	36	30	25	73,754	73,754	66,690	6,400	664	-	24,493	60,703	66,690	
9 Erin, Burns	BT070	10	2	31	1	-	4	24	12	7	M	91,189	81,189	77,883	2,500	806	-	-	-	77,883
- Ospringle, Knox	BT071	4	2	9	-	-	-	25	10	2	37,280	37,280	34,226	750	2,304	-	15,800	45,433	34,226	

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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												
10 Georgetown, Knox	BT110	10	8	149	2	4	11	159	80	49	M	247,613	234,270	214,370	19,900	-	-	52,567	253,563	206,399
- Limehouse	BT111	5	4	32	1	-	1	58	19	7		42,098	41,545	38,379	1,118	2,048	-	12,430	32,879	38,379
11 Georgetown, Union	BT121	5	5	38	1	-	-	71	25	6		269,217	66,490	66,490	-	-	1,817	-	-	66,490
12 Grand Valley, Knox	BT080	7	6	40	-	-	1	34	-	-	AM	62,980	62,980	59,840	3,000	140	-	13,240	57,297	59,840
13 Hillsburgh, St. Andrew's	BT130	12	32	93	-	5	2	112	60	90		229,763	180,607	168,413	10,000	2,194	-	41,646	200,119	168,413
14 Malton, St. Mark's	BT220	14	25	115	3	3	3	147	70	11		114,453	114,453	106,753	7,700	-	-	-	90,250	106,753
15 Milton, Knox	BT140	16	62	180	3	5	6	259	165	132	A	314,375	314,375	293,505	9,941	10,929	-	66,448	309,544	293,505
Mississauga:																				
16 Almanarah	BT310	4	25	44	-	-	-	30	60	95	A	165,072	165,072	162,862	2,210	-	-	52,000	152,644	162,862
17 Chinese	BT290	3	17	36	-	10	-	99	70	55	A	234,158	234,158	229,278	3,650	1,230	-	46,504	227,569	209,578
18 Clarkson Road	BT150	12	20	113	4	6	11	167	82	73	M	288,576	249,598	225,264	14,200	10,134	-	44,306	246,377	225,264
19 Dixie	BT160	10	14	81	2	6	-	105	66	90	A	160,260	160,260	155,880	4,000	380	-	38,832	161,645	153,280
20 Erindale	BT170	8	25	90	3	4	23	115	71	56	A	196,813	193,277	188,177	5,100	-	-	49,008	191,713	188,177
21 Glenbrook	BT180	9	20	106	3	7	12	99	99	41	A	294,226	294,226	283,971	6,235	4,020	-	58,925	260,405	283,971
22 St. Andrew's (Port Credit)	BT200	26	10	211	4	11	20	239	90	115	A	260,643	258,729	237,686	20,000	1,043	-	57,368	243,124	237,686
23 St. Andrew's (Streetsville)	BT210	10	16	130	-	3	2	129	84	141	A	290,085	240,438	215,831	18,000	6,607	-	43,693	289,969	215,831
24 White Oak	BT190	9	4	69	-	1	26	71	52	40	M	115,031	115,031	110,011	5,000	20	-	-	91,456	110,011
25 Nassagaweya	BT061	6	53	83	2	3	3	64	52	62	M	117,919	117,919	108,719	6,500	2,700	-	42,000	107,899	108,719
26 Norval	BT120	5	-	36	-	-	6	45	18	33		542,372	92,693	81,846	8,763	2,084	-	-	79,616	81,846
Oakville:																				
27 Hopedale	BT230	3	7	80	-	2	3	142	40	29		200,406	200,406	194,342	4,969	1,095	-	82,058	255,828	194,342
28 Knox	BT240	24	114	-	2	6	58	336	183	168		510,339	510,339	421,657	60,000	28,682	-	59,430	522,889	421,657
29 Knox Sixteen	BT250	6	10	39	-	-	2	45	33	21		65,021	57,106	51,106	3,500	2,500	-	19,578	75,899	51,106
30 Trafalgar	BT270	9	58	113	4	9	12	178	66	114	A	227,360	227,360	220,962	4,800	1,598	-	51,760	207,831	198,624
31 Orangeville, Tweedsmuir Memorial	BT260	9	8	145	1	8	69	150	90	63	AM	342,198	176,927	158,675	11,000	7,252	1,352	-	114,497	158,675
Grand Total 2017		313	703	3,052	61	200	391	4,348	2,202	2,086	10	6,917,798	5,915,047	5,440,486	316,128	158,433	11,724	1,131,159	5,410,276	5,377,608
Grand Total 2016		312	812	3,317	77	92	272	4,239	2,055	2,341	10	5,767,268	5,596,438	5,106,888	315,724	173,826	3,501	1,072,035	5,064,627	5,010,723
Increase		1				108	119	109	147			1,150,530	318,609	333,598	404		8,223	59,124	345,649	366,885
Decrease			109	265	16					255								15,393		

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18. Presbytery of Oak Ridges

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 Aurora, St. Andrew's	OR010	6	13	82	-	8	7	75	55	47		219,369	131,382	66,199	8,800	56,383	-	-	170,172	66,199
2 Beeton, St. Andrew's	OR151	6	3	32	-	4	27	22	20		57,089	57,089	55,239	1,850	-	1,523	-	22,153	80,739	54,239
3 Bolton, Caven	OR020	6	16	34	-	-	1	68	40	90	AM	146,169	142,024	131,977	4,000	6,047	-	47,681	128,158	131,977
4 Bradford, St. John's	OR030	13	58	97	1	11	1	225	145	148		1,414,798	275,963	236,952	14,000	25,011	-	63,939	431,299	122,484
5 Keswick	OR200	6	57	85	1	5	2	63	105	104	M	229,263	222,753	213,134	7,060	2,559	-	47,110	213,236	141,965
6 King City, St. Andrew's	OR040	5	14	43	-	-	1	54	25	36	AM	93,587	93,587	79,900	9,782	3,905	-	-	88,572	79,900
7 Kleinburg, Cornerstone Community	OR180	8	15	58	-	-	-	70	-	M	279,608	279,608	264,510	8,480	6,618	-	-	31,174	284,584	183,905
8 Maple, St. Andrew's	OR050	6	8	50	-	-	4	60	38	27		120,703	120,703	114,000	3,903	2,800	-	50,525	125,189	111,300

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18. Presbytery of Oak Ridges

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												
Markham:																				
9 Celebration	OR210	8	12	63	2	2	-	82	79	45		272,048	255,073	236,720	16,647	35,000	-	47,500	181,426	203,426
10 Chapel Place	OR080	6	131	300	8	-	3	283	350	200	M	939,154	564,295	515,415	10,000	38,880	-	66,527	595,084	515,415
11 Chinese	OR070	10	65	170	14	23	4	305	273	25	M	592,070	584,081	537,870	24,000	22,211	-	46,193	506,577	482,921
12 St. Andrew's	OR060	19	45	243	3	7	24	267	138	238	M	419,066	415,836	349,376	29,000	37,460	-	50,788	338,229	335,586
13 Newmarket, St. Andrew's	OR090	20	54	178	1	10	21	297	165	63	M	384,198	384,198	350,028	29,914	4,256	-	64,521	313,407	350,028
14 Nobleton, St. Paul's	OR100	9	28	72	1	5	10	125	67	130	M	233,458	233,458	213,383	13,000	7,075	-	64,032	204,102	209,929
15 Richmond Hill	OR110	11	28	182	2	3	10	118	60	12		300,603	300,603	290,825	9,778	-	-	59,568	276,480	286,947
16 Schomberg, Emmanuel	OR152	3	-	21	-	2	2	25	15	9	A	70,538	70,538	68,668	1,130	740	-	22,153	54,296	68,668
17 Stouffville, St. James	OR120	10	18	77	-	2	-	85	52	54		410,274	160,004	115,735	9,662	34,607	-	40,227	169,810	115,735
18 Sutton West, St. Andrew's	OR130	3	1	16	-	-	1	17	16	15	AM	50,642	50,642	47,552	2,980	110	-	-	49,941	47,552
19 Thornhill	OR140	26	51	217	9	22	20	255	205	91	A	-	-	-	-	13,576	3,302	-	-	-
20 Tottenham, Fraser	OR150	3	8	44	2	2	-	47	45	40	M	117,510	102,319	91,557	4,700	6,062	-	46,000	89,511	91,557
21 Unionville	OR160	14	14	85	3	4	26	73	55	71	M	1,435,113	171,879	158,952	10,000	2,927	-	52,000	177,218	146,952
22 Vaughan, St. Paul's	OR170	7	3	15	2	5	8	24	12	2	A	96,732	42,081	35,706	1,500	4,875	-	-	93,019	35,706
Grand Total 2017		205	642	2,164	49	111	149	2,575	2,032	1,467	12	7,881,992	4,658,116	4,173,698	220,186	311,102	4,825	822,091	4,571,049	3,782,391
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
Increase		6	36	-	-	15	-	-	-	-	2	2,626,984	-	-	-	71,935	2,850	-	15,354	-
Decrease					23	3	1	99	75	239			252,683	261,551	16,197			22,003		436,762

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19. Presbytery of Barrie

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	22	-	2	24	4	164	85	61	A	200,786	200,786	168,156	22,848	9,782	-	40,764	159,620	168,156
- Mansfield, St. Andrew's	BA011	4	-	32	1	-	-	54	20	10		57,135	57,135	50,499	3,000	3,636	-	15,126	52,716	50,499
2 Angus, Zion	BA041 *	-	-	-	-	-	-	-	-	-		-	-	-	-	-	-	-	-	-
Barrie:																				
3 Essa Road	BA020	5	-	50	-	12	59	30	8	M	132,689	131,689	106,545	4,000	21,144	-	63,036	155,527	106,545	
4 St. Andrew's	BA030	20	22	189	-	12	7	228	134	131	A	362,410	343,520	289,730	31,000	22,790	2,421	59,970	344,301	273,230
5 Westminster	BA040	9	80	145	5	12	6	146	151	120		205,027	205,027	193,868	8,500	2,659	-	46,764	166,318	192,980
6 Baxter, Living Faith	BA080	12	85	140	3	4	-	147	115	210		343,164	311,514	276,227	12,048	23,239	-	44,000	264,780	233,551
7 Bracebridge, Knox	BA050	10	7	102	2	1	5	136	65	54	A	231,209	191,209	174,209	8,970	8,030	-	33,656	165,628	149,936
8 Coldwater, St. Andrew's	BA231	7	2	44	-	-	42	54	30	17	A	131,071	131,071	113,742	9,535	7,794	-	-	110,039	113,742
9 Collingwood, First	BA070	12	80	478	5	16	28	578	300	172		523,571	519,190	468,080	26,540	24,570	-	56,503	502,586	422,243
10 Creemore, St. Andrew's Maple Cross	BA090	4	1	18	1	-	2	11	23	17	A	32,344	32,344	31,664	200	480	-	-	27,680	31,664
11 Dundedin, Knox	BA091	5	3	31	-	-	31	15	10			31,301	31,301	25,062	2,000	4,239	-	-	25,017	25,062
12 Elmvale	BA110	14	18	128	2	3	3	161	63	85		146,912	132,833	112,688	9,550	10,595	2,486	33,230	138,597	112,688
- Flos, Knox	BA111	3	14	22	-	-	29	16	13	A	46,490	46,490	37,485	4,403	4,602	-	-	11,238	41,596	37,485
13 Gravenhurst, Knox	BA051	7	4	69	-	13	2	69	40	16		107,825	107,300	105,050	2,250	-	-	52,773	113,992	105,050
14 Hillsdale, St. Andrew's	BA130	5	6	20	-	-	13	13	7	AM	31,005	30,214	29,998	200	16	-	-	29,961	29,998	
15 Huntsville, St. Andrew's	BA140	16	48	192	1	2	3	205	155	110		602,054	462,054	413,581	25,875	22,598	-	24,931	306,356	287,675
16 Ivy	BA082	5	13	41	2	3	-	66	49	45	A	96,428	78,675	47,992	4,555	26,128	-	-	57,819	47,992

Synod of Central, Northeastern Ontario and Bermuda

Statistics and Finances for the Year Ended December 31, 2017

19. Presbytery of Barrie

PASTORAL CHARGE	CONG ID	ELD	CH	HOU	BP	COMM AD	ROLL RE	MB	ATD	ADH	M	TOT REV	FROM CONG	CONG PURP	PRES-SHARE	OTH BEN	WMS/AMS	STPD	NORM EXP	\$ BASE
17 Midland, Knox	BA150	7	18	70	-	-	3	79	60	20		161,359	161,359	157,855	3,504	-	-	49,350	155,076	157,855
18 Nottawa, Emmanuel	BA250	8	6	97	1	2	2	99	61	61	A	184,532	184,532	164,268	9,192	11,072	-	46,211	169,292	164,268
19 Orillia, St. Andrew's	BA160	15	32	315	-	14	40	336	162	114	AM	445,530	395,530	366,119	22,407	7,004	-	56,080	405,659	366,119
20 Orillia, St. Mark's	BA170	11	10	102	-	-	4	76	68	68		176,547	173,342	156,288	11,397	5,657	-	48,510	146,780	156,288
21 Parry Sound, St. Andrew's	BA260	11	48	167	2	5	6	139	165	351	A	312,574	312,574	256,271	14,000	42,303	-	56,268	312,574	256,271
22 Penatanguishene, First	BA180	8	13	129	1	5	7	133	69	52		156,648	141,448	128,209	9,400	3,839	-	31,545	127,832	114,708
23 Port Carling, Knox	BA190	3	14	45	-	-	30	35	34	AM	66,770	66,770	60,845	1,855	4,070	-	30,431	59,300	60,845	
- Torrance, Zion	BA191	4	5	31	-	-	-	24	25	43	A	55,978	55,978	54,648	1,200	130	-	21,690	40,332	54,648
24 Stayner, Jubilee	BA200	8	9	71	-	-	3	128	60	55	A	125,634	125,634	114,611	7,725	3,298	-	50,243	125,501	114,611
- Sunnidale Corners, Zion	BA201	4	-	16	-	-	4	17	11	8	A	42,298	42,298	37,477	3,626	1,195	814	10,015	36,944	37,477
25 Stroud	BA021	8	32	109	1	5	6	152	75	212		128,148	128,148	125,063	2,727	358	652	45,973	117,362	125,063
26 Uptergrove, Knox	BA220	-	-	30	-	-	7	24	-	-	A	42,984	42,984	42,334	650	-	-	15,319	42,411	42,334
- East Oro, Esson	BA221	5	3	47	-	-	4	48	20	23		49,380	49,380	45,601	3,779	-	3,493	15,724	45,160	45,601
- Jarratt, Willis	BA222	4	11	28	-	-	31	26	31		48,481	47,820	43,420	4,400	-	2,215	15,724	41,357	43,420	
27 Vankoughnet, St. David's	BA240	5	-	32	1	-	32	25	24		39,648	38,888	34,908	2,868	1,112	1,109	-	31,504	34,908	
28 Victoria Harbour, St. Paul's	BA230	5	5	20	-	-	20	20	-	A	31,654	31,654	31,185	469	-	-	-	32,885	31,185	
29 Wasaga Beach, Wasaga Beach	BA270	11	6	100	1	1	6	78	88	88	A	152,287	124,744	117,816	5,073	1,855	-	44,540	123,723	117,816
Grand Total 2017		265	617	3,110	31	122	206	3,597	2,274	2,270	4	5,501,873	5,135,435	4,581,494	279,746	274,195	13,190	1,019,614	4,675,955	4,311,913
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
Increase														41,199						38,207
Decrease			28	13	125	24	23	122	113	134	153		273,255	15,921		2,454	54,666	4,202	45,247	155,217

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Statistics and Finances for the Year Ended December 31, 2017

20. Presbytery of Temiskaming

PASTORAL CHARGE	CONG ID	ELD	CH	HOU	BP	COMM AD	ROLL RE	MB	ATD	ADH	M	TOT REV	FROM CONG	CONG PURP	PRES-SHARE	OTH BEN	WMS/AMS	STPD	NORM EXP	\$ BASE
1 Englehart, St. Paul's	TE020 *	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-
2 Tomstown	TE021 *	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-
3 Kapuskasing, St. John's	TE030	4	4	15	-	1	1	15	23	8	M	60,252	60,252	53,667	3,000	3,585	-	44,306	80,588	53,667
4 New Liskeard, St. Andrew's	TE050	9	16	75	-	-	6	64	39	66	A	93,119	93,119	88,699	4,420	-	-	34,272	96,651	88,699
Grand Total 2017		13	20	90	-	1	7	79	62	74	1	153,371	153,371	142,366	7,420	3,585	-	78,578	177,239	142,366
Grand Total 2016		26	23	143	-	8	6	134	109	103	1	303,491	218,377	193,130	11,895	13,352	-	95,189	241,304	193,130
Increase							1													
Decrease			13	3	53		7		55	47	29	150,120	65,006	50,764	4,475	9,767		16,611	64,065	50,764

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21. Presbytery of Algoma & North Bay

PASTORAL CHARGE	CONG ID	ELD	CH	HOU	BP	COMM AD	ROLL RE	MB	ATD	ADH	M	TOT REV	FROM CONG	CONG PURP	PRES-SHARE	OTH BEN	WMS/AMS	STPD	NORM EXP	\$ BASE
1 Burk's Falls, St. Andrew's	AN080	8	-	16	-	-	1	20	18	-	A	46,036	34,157	33,670	487	-	-	-	39,311	33,670
- Magnetawan, Knox	AN081	8	-	27	-	2	2	36	21	25		44,046	36,794	35,554	1,190	50	-	-	13,757	35,554
- Sundridge, Knox	AN082	8	12	67	1	-	14	68	58	48	A	70,094	70,094	62,969	3,580	3,545	-	-	58,828	62,969

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Statistics and Finances for the Year Ended December 31, 2017

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												
2 North Bay, Calvin	AN010	9	29	177	-	-	15	163	104	102	A	351,069	349,849	282,792	35,457	31,600	-	60,500	302,902	282,792
3 Sault Ste. Marie, St. Paul's	AN040	6	11	48	-	-	2	60	42	5	A	94,506	94,506	79,851	8,500	6,155	2,675	23,148	93,448	79,851
- Victoria	AN041	6	8	34	1	-	2	26	20	31	A	46,605	46,605	45,390	1,075	140	544	16,875	36,038	45,390
4 Sault Ste. Marie, Westminster	AN050	16	6	98	-	2	13	162	40	42	A	166,804	166,804	162,804	4,000	-	-	48,520	194,828	162,804
5 Sudbury, Calvin	AN060	13	15	110	2	1	4	70	70	80	AM	170,537	156,513	147,867	5,704	2,942	-	45,628	156,513	147,614
6 Sudbury, Knox	AN070	3	14	30	2	1	3	22	26	36	A	53,998	53,998	49,355	3,828	815	-	-	53,649	49,355
Grand Total 2017		77	95	607	6	6	56	627	399	369	1	1,043,695	1,009,320	900,252	63,821	45,247	3,219	194,671	949,274	899,999
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
Increase				20				19											11,304	2,353
Decrease		3			27	8	1		51	35	43		14,417	41,110	10,789	1,930	28,391	943	58,861	

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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	12	14	66	-	-	8	137	45	55	M	128,132	128,132	103,493	15,160		269	34,928	127,277	103,493
- Gordonville, St. Andrew's	WW011	9	21	47	2	3	2	90	32	20	M	25,582	25,582	24,239	1,343	-	-	11,559	26,455	24,239
2 Baden, Livingston Cambridge:	WW020	2	-	16	-	-	2	19	15	9		41,153	41,153	39,303	1,850			12,455	27,300	37,303
3 Central	WW030	25	133	258	6	1	12	304	275	324	A	384,577	334,202	312,972	10,000			73,212	148,153	300,472
4 Knox's Galt	WW050	15	11	119	2	2	11	160	55	35	A	205,767	205,767	194,164	11,603			-	207,876	194,164
5 Knox Preston	WW040	17	9	109	2	1	7	104	67	57	M	155,317	155,317	148,895	6,087			54,713	169,927	135,220
6 St. Andrew's Galt	WW060	11	14	135	2	8	6	97	78	61	AM	241,453	190,790	176,241	9,936			60,250	215,585	173,812
7 St. Andrew's Hespeler	WW070	13	55	145	4	2	7	247	80	20	A	254,846	244,171	228,348	15,508		4,017	56,309	240,118	225,848
8 Crieff, Knox	WW21	7	3	45	-	-	2	57	30	13	M	73,482	73,482	67,007	5,995			6,243	48,406	67,007
9 Elmira, Gale	WW090	10	35	177	6	6	4	284	77	72		289,823	255,161	236,043	15,326			50,700	321,297	149,871
10 Elora, Knox	WW100 *	-	-	-	-	-	-	-	-	-		-	-	-	-			-	-	-
- Alma, St. Andrew's	WW101	6	8	34	2	-	-	56	25	10	M	41,090	41,090	38,590	2,500			11,276	30,560	38,590
11 Fergus, St. Andrew's	WW110	27	65	257	4	21	13	373	250	274	M	397,917	397,917	306,333	20,000		269	59,453	307,035	306,333
Guelph:																				
12 Knox	WW120	19	34	245	3	3	17	305	117	30	A	491,503	408,338	357,222	35,147			62,000	414,207	357,222
13 Kortright	WW150	9	79	125	6	11	5	150	210	153	A	485,761	485,761	430,851	31,000			55,040	448,334	403,503
14 St. Andrew's	WW130	12	15	239	5	7	13	272	140	211		438,597	375,196	308,816	37,061		2,661	61,223	289,370	308,816
15 Westminster-St. Paul's	WW140	11	19	116	-	2	8	123	50	58	A	224,364	220,662	204,285	13,620			50,688	192,937	204,285
16 Harrison, Knox-Calvin Kitchener:	WW160	8	1	107	3	-	3	129	45	17	A	154,151	153,651	126,986	9,975			43,436	65,989	126,986
17 Calvin	WW170	10	33	130	-	5	24	195	95	65	A	310,870	310,870	278,436	16,000			52,020	270,816	278,436
18 Doon	WW180	11	42	125	5	5	27	139	75	165		170,233	170,233	165,270	820			46,671	184,653	154,570
19 Kitchener East	WW290	20	27	130	3	5	(4)	169	-	-		-	-	-	-			-	-	-
20 St. Andrew's	WW210	104	95	910	10	10	35	1,245	300	121	AM	1,482,178	1,210,561	1,095,352	77,696	45,963	3,920	68,447	1,366,823	1,095,352
21 Mount Forest, St. Andrew's	WW220 *	-	-	-	-	-	-	-	-	-		-	-	-	-			-	-	-
- Conn, Knox	WW221	6	6	30	-	2	1	54	25	20	M	29,778	29,778	23,974	2,432	3,182	615	10,800	26,626	23,974

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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												
22 Palmerston, Knox	WW230	9	2	21	-	1	-	46	28	3	M	199,212	199,212	196,262	1,550	-	-	28,978	183,588	173,262
23 Puslinch, Duff's	WW240	13	15	150	7	-	3	185	75	85		255,270	251,020	219,020	14,000	-	655	44,000	229,700	219,020
24 Rockwood	WW250	4	9	45	1	7	-	43	25	38		54,194	53,642	50,862	2,100	-	-	21,267	51,578	50,862
- Eden Mills	WW251	6	5	33	-	-	2	38	21	9		51,582	49,642	45,509	2,411	1,397	228	19,758	53,491	45,509
Waterloo:																				
25 Joonim	WW300	4	40	91	6	12	10	141	150	-		209,570	209,570	197,878	5,000	6,692	-	44,306	168,438	197,878
26 Knox	WW260	15	174	397	5	25	17	540	310	903	A	1,367,949	1,357,656	1,265,605	45,000	-	477	87,870	1,343,399	548,737
Grand Total 2017		415	964	4,302	84	139	235	5,702	2,695	2,828	10	8,164,351	7,578,556	6,841,956	381,120	57,234	13,111	1,127,602	7,159,838	5,944,764
Grand Total 2016		452	951	4,423	66	119	305	5,917	2,894	3,289	11	8,283,870	7,373,366	6,439,624	412,900	520,842	26,341	1,243,985	6,753,294	5,920,574
Increase				13		18	20							205,190		402,332			406,544	24,190
Decrease			37		121		70	215	199	461	1	119,519				31,780	463,608	13,230	116,383	

Synod of Central, Northeastern Ontario and Bermuda

Statistics and Finances for the Year Ended December 31, 2017

23. Presbytery of Eastern 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 Brantford, Korean	EH120	-	8	14	-	-	-	27	25	38		36,484	36,484	31,134	-	5,350	-	9,000	29,907	31,134
2 Chatham, Korean Chatham-Kent	EH150	***	-	-	-	-	-	-	-	-		-	-	-	-	-	-	-	-	-
3 King City, Hanwool	EH060	1	14	16	1	6	-	45	42	3		64,500	64,500	64,500	-	-	-	35,000	36,000	64,500
4 Kitchener-Waterloo, Korean	EH010	1	75	80	8	20	20	225	235	265	A	211,361	211,361	203,122	2,500	5,739	-	39,966	191,487	203,122
5 London, Korean Christian	EH020	2	187	299	34	138	90	512	576	362		660,239	660,239	629,739	12,000	18,500	-	49,047	535,515	629,739
6 Mississauga, We	EH280	2	1	20	2	1	6	27	30	3		116,853	116,853	116,853	-	-	-	22,000	116,803	116,853
7 Mississauga, Westside	EH030	8	175	410	11	34	53	684	875	1,500		1,613,951	1,077,167	916,798	-	160,369	-	59,657	1,512,217	558,398
8 Montreal, Seo Kwang	EH260	*	-	-	-	-	-	-	-	-		-	-	-	-	-	-	-	-	-
9 Niagara, Korean	EH050	-	19	21	-	2	-	42	63	-	M	112,102	112,102	112,102	-	-	-	-	103,591	112,102
10 Oshawa, Hebron	EH250	2	3	19	-	6	-	33	24	38	A	33,436	33,436	33,167	269	-	-	24,000	44,000	33,167
11 Thornhill, Vaughan Community	EH080	18	360	830	40	116	37	1,344	1,350	40	A	2,830,308	2,101,393	1,920,867	55,436	125,090	-	46,549	2,677,701	1,076,380
Toronto:																				
12 Galilee	EH090	2	14	95	3	2	2	156	135	156		272,934	272,934	242,982	1,000	28,952	-	41,793	230,818	217,836
14 Korean Myung Sung	EH070	3	9	35	-	2	6	45	48	54		138,791	138,791	137,760	331	700	-	32,032	144,607	137,760
15 St. Timothy	EH100	15	115	285	11	20	15	456	376	174		512,905	476,727	404,553	18,000	54,174	-	55,810	420,180	361,553
16 Toronto Korean	EH110	11	190	476	21	67	166	741	567	94	A	1,200,549	1,159,406	943,945	21,000	194,461	-	43,600	965,330	933,154
17 Yae Dalm	EH160	***	-	-	-	-	-	-	-	-		-	-	-	-	-	-	-	-	-
Grand Total 2017		65	1,170	2,600	131	414	395	4,337	4,346	2,727	1	7,804,413	6,461,393	5,757,522	110,536	593,335	-	458,454	7,008,156	4,475,698
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
Increase			5			8	155			962		375,959	119,149	582,174	34,816				749,322	198,013
Decrease				212	168		89		11	126						497,841		50,006		

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 Ancaster, Alberton	HA011	9	-	44	1	-	1	43	30	3		53,363	53,363	49,363	3,299	701	-	1,872	33,465	49,363
2 Ancaster, Carluke, St. Paul's	HA020	8	9	50	2	14	10	108	55	17	AM	106,033	106,033	89,306	10,098	6,629	-	-	76,285	89,306
- Knox, Binbrook	HA021	5	10	20	-	2	15	18	20	21	A	61,086	61,086	51,676	5,250	4,160	-	-	33,783	51,676
3 Ancaster, St. Andrew's	HA010	7	19	86	-	-	8	112	71	36		421,582	166,265	150,447	12,061	3,757	-	51,800	649,762	150,447
Burlington:																				
4 Brant Hills	HA040	15	41	115	2	-	15	120	90	69	M	209,312	209,312	187,258	14,882	7,172	-	52,050	173,489	187,258
5 Burlington East	HA380	18	26	159	-	5	8	160	106	53		210,527	209,970	190,753	14,371	4,846	1,000	49,392	182,324	190,753
6 Knox	HA050	19	20	257	1	10	247	100	5	AM	283,691	283,691	253,108	25,500	5,083	-	-	52,284	275,665	253,108
7 St. Paul's	HA080	11	17	73	-	4	5	67	45	46	A	115,505	115,505	111,282	4,223	-	-	38,804	117,226	104,364
8 Caledonia	HA090	5	5	61	-	-	20	64	45	-	M	143,832	113,022	108,259	4,763	-	-	18,000	140,380	108,259
9 Dundas, Knox	HA100	17	-	108	-	-	7	141	70	37	AM	297,599	281,543	258,093	16,824	6,626	4,288	57,960	322,615	258,093
10 Grimsby, St. John's	HA110	11	11	113	3	5	9	140	67	25		187,015	187,015	177,105	8,000	1,910	-	48,250	183,673	177,105
11 Hagersville, St. Andrew's	HA120	7	8	48	-	-	3	51	30	29	A	65,595	54,078	49,632	3,800	646	2,620	-	47,431	49,632
Hamilton:																				
12 Central	HA140	27	54	307	8	17	21	375	154	95		506,644	488,770	391,173	41,521	56,076	-	63,783	393,891	391,173
13 Chalmers	HA150	7	4	67	-	-	2	81	38	31		135,071	135,071	128,893	6,088	90	-	49,490	138,892	128,893
14 Chedoke	HA160	12	40	264	3	13	33	342	178	66		410,892	410,892	379,349	24,310	7,233	-	66,432	357,210	379,349
15 Erskine	HA180	10	23	82	-	-	6	70	51	71	M	175,940	175,940	162,670	10,050	3,220	8,144	-	171,452	162,670
16 John Calvin Hungarian	HA190	13	4	72	-	-	20	102	38	90	AM	83,569	83,569	81,569	1,000	1,000	-	-	73,375	81,569
17 MacNab Street	HA200	18	12	186	-	19	4	243	143	62		319,545	319,545	285,355	20,000	14,190	-	53,731	303,828	285,355
18 New Westminster	HA210	6	-	37	-	3	3	36	26	13	A	102,087	52,087	43,587	5,500	3,000	-	25,851	92,566	43,587
19 Roxborough Park	HA220	4	3	19	-	-	1	22	24	19		19,756	19,756	17,296	1,816	644	-	-	19,957	17,296
20 St. Columba	HA240	5	10	40	-	-	4	60	30	20	A	58,077	58,077	49,152	5,428	3,497	649	-	57,705	49,152
21 St. Cuthbert's	HA250	6	6	32	-	8	5	44	30	17	A	104,791	88,933	66,673	5,000	17,260	-	10,959	96,713	66,673
22 St. David's	HA271	8	-	26	-	1	2	31	28	2	M	52,353	52,353	43,090	8,143	1,120	-	4,769	42,575	43,090
23 St. Paul's	HA280	***	-	-	-	-	-	-	-	-	M	-	-	-	-	-	-	-	-	-
24 South Gate	HA290	18	7	70	1	-	10	90	45	17	A	140,252	140,252	126,198	14,054	-	2,786	29,710	116,842	126,198
25 Trinity	HA370	7	9	105	1	7	6	79	85	90	A	178,167	178,167	169,697	8,470	-	-	31,718	129,838	169,697
26 Jarvis, Knox	HA300	8	3	60	-	-	5	84	35	50	M	64,998	64,998	57,153	4,186	3,659	-	30,986	70,489	57,153
- Walpole, Chalmers'	HA301	7	12	25	-	-	2	51	30	20	M	44,468	44,468	41,069	3,399	-	-	20,657	38,984	41,069
27 Kirkwall	HA310	7	12	74	1	-	7	90	40	30	M	122,434	122,434	110,152	7,500	4,782	2,108	45,923	111,979	110,152
28 Port Dover, Knox	HA320	5	2	72	1	1	3	53	55	41	A	80,804	80,804	73,629	2,970	4,205	-	28,703	32,145	73,629
29 Stoney Creek, Cheyne	HA330	22	150	160	2	5	18	179	-	120		455,817	455,817	429,178	26,639	-	-	48,615	323,285	429,178
30 Stoney Creek, Heritage Green	HA360	7	54	43	7	2	1	71	75	121	A	217,594	167,594	165,250	2,344	-	-	51,850	232,534	165,250
31 Waterview, Knox	HA340	5	30	172	1	12	18	213	125	136	A	455,122	408,137	350,669	25,955	31,513	-	55,015	266,046	350,669
32 West Flamborough	HA350	7	18	64	-	6	43	48	58	51	AM	173,871	173,871	155,974	14,072	3,825	2,995	25,218	122,747	155,974
Grand Total 2017		341	619	3,111	34	125	325	3,635	2,017	1,503	13	6,057,392	5,562,418	5,004,058	361,516	196,844	24,590	1,013,822	5,428,791	4,997,140
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
Increase							32										302			
Decrease			30	83	136	22	61	263	130	129		840,871	454,042	352,841	30,972	70,229		62,084	403,941	311,320

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 Dunville, Knox	NI020	9	5	70	-	-	6	92	40	40	M	142,296	142,296	127,650	14,646	-	-	46,047	135,998	126,934
2 Fonthill, Kirk-on-the-Hill	NI181	10	8	80	-	1	5	98	60	31		143,685	141,387	121,090	14,792	5,505	-	49,342	117,627	121,090
3 Fort Erie, St. Andrew's-Knox	NI030	7	3	59	-	1	6	67	38	18		73,700	73,575	66,626	6,061	888	-	9,420	84,528	66,626
4 Niagara Falls, Chippawa	NI040	13	64	198	-	2	12	170	97	155	M	333,240	333,240	255,448	16,389	61,403	-	52,338	239,545	197,997
5 Niagara Falls, Drummond Hill	NI050	10	12	100	1	-	12	135	90	42		199,118	199,118	185,017	8,628	5,473	1,139	56,738	181,659	185,017
6 Niagara Falls, Stamford	NI060	9	15	90	4	8	5	114	70	20		171,546	169,356	154,131	10,664	4,561	985	46,000	147,402	154,131
7 Niagara-on-the-Lake, St. Andrew's	NI070	8	5	120	2	-	19	156	60	23	A	-	-	-	-	-	-	-	-	-
8 North Pelham, First	NI080	9	3	40	-	-	-	51	37	18	M	74,028	69,777	57,084	7,507	5,186	2,409	19,360	49,424	57,084
- Rockway	NI081	7	2	30	3	-	2	44	30	6	M	53,133	53,133	45,019	5,731	2,383	-	16,069	34,832	45,019
9 Port Colborne, First	NI090	10	6	86	4	4	12	101	40	28		173,243	171,121	166,084	3,987	1,050	-	43,624	152,620	166,084
St. Catharines:																				
10 Knox	NI100	19	19	209	4	16	23	244	154	36		393,636	393,636	347,332	37,723	8,581	-	65,000	338,249	347,332
11 Scotlea	NI111	7	3	42	-	-	7	50	30	35	A	86,031	86,031	79,304	5,129	1,598	-	18,233	80,786	79,304
12 St. Giles	NI120	12	25	157	-	8	20	185	104	25		216,587	214,217	191,406	11,585	11,226	-	46,200	185,921	190,781
13 West St. Andrew's.	NI130	4	12	63	1	-	3	62	40	52	A	74,795	65,744	58,962	6,139	643	-	25,000	69,325	58,962
14 St. David's, First	NI140	6	-	4	-	-	-	-	6	-	AM	15,100	15,100	14,600	500	-	-	7,800	28,348	14,600
- Smithville	NI011	4	7	23	-	4	-	18	18	25		37,551	37,551	35,321	2,230	-	-	-	42,768	35,321
15 Thorold, St. Andrew's	NI150	11	13	119	1	-	4	106	65	40	M	152,216	151,209	136,925	8,029	6,255	-	50,197	135,788	136,925
16 Welland, Knox	NI180	6	7	42	-	-	14	38	32	12		103,356	78,356	75,528	1,643	1,185	-	49,165	70,671	75,528
17 Welland, St. Andrew's	NI190	3	15	62	-	5	7	74	55	39	A	168,519	141,019	134,787	5,000	1,232	-	46,178	133,567	134,787
Grand Total 2017		164	224	1,594	20	49	157	1,805	1,066	645	6	2,611,780	2,535,866	2,252,314	166,383	117,169	4,533	646,711	2,229,058	2,193,522
Grand Total 2016		170	223	1,598	26	75	131	1,894	1,140	701	6	3,063,577	2,689,558	2,405,448	183,443	100,667	7,547	644,276	2,354,721	2,323,670
Increase			1				26											2,435		
Decrease		6		4	6	26		89	74	56		451,797	153,692	153,134	17,060		3,014		125,663	130,148

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												
Brantford:																				
1 Alexandra	PA010	7	6	40	-	-	16	67	34	13		99,475	96,975	91,989	3,124	1,862	-	-	-	91,989
2 Central	PA020	14	5	108	-	5	3	128	60	38		146,290	141,290	121,838	13,981	5,471	-	-	111,021	121,838
3 Greenbrier	PA030	7	-	58	-	-	8	78	39	-		103,072	103,072	91,754	11,318	-	-	37,551	111,954	91,754
4 Embro, Knox	PA070	6	10	41	-	-	1	54	35	15		63,377	63,377	59,590	2,500	1,287	-	8,825	56,312	59,590
5 Harrington, Knox	PA071	6	32	44	-	-	6	67	39	26		90,191	65,276	59,573	3,095	2,608	4,601	18,932	91,849	59,573
6 Ingersoll, St. Paul's	PA080	10	40	162	2	4	12	223	70	62		229,579	192,905	179,765	12,095	1,045	-	43,333	179,765	179,063
7 Innerskip	PA090	9	130	350	14	11	-	279	350	800		865,207	865,207	699,087	10,000	156,120	-	62,077	755,274	627,963
8 Mount Pleasant	PA041	7	16	80	-	1	2	71	80	64		137,252	137,252	128,435	5,924	2,893	-	44,022	116,437	128,435
9 Norwich, Knox	PA100	7	-	10	-	-	1	16	11	2	AM	28,446	28,446	23,435	2,752	2,259	-	-	31,562	23,435
- Bookton	PA101	5	-	21	-	-	2	20	14	9	AM	28,725	28,725	26,625	2,100	-	-	9,200	38,483	26,625
10 Paris	PA110	11	62	258	5	-	10	282	240	45	A	604,098	404,677	366,581	14,798	23,298	-	51,893	568,060	366,581
11 Ratho	PA091	3	-	12	-	-	-	17	12	10	A	27,185	27,185	25,424	1,761	-	-	-	24,457	25,424

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Statistics and Finances for the Year Ended December 31, 2017

26. Presbytery of Paris

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												
12 Simcoe, St. Paul's	PA120	18	36	194	-	8	6	190	103	148		260,544	217,958	186,886	22,623	8,449	1,286	45,200	223,640	186,886
13 Tilsonburg, St. Andrew's	PA130	6	10	77	-	5	5	77	55	51		90,344	90,344	84,089	2,325	3,930	-	-	77,811	84,089
14 Woodstock, Knox	PA140	20	44	203	-	3	8	273	120	112		313,750	197,460	173,534	14,362	9,564	3,074	52,400	254,382	173,534
Grand Total 2017		136	391	1,658	21	37	80	1,842	1,262	1,395	2	3,087,535	2,660,149	2,318,605	122,758	218,786	8,961	373,433	2,641,007	2,246,779
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
Increase																				
Decrease		5	6	34	13	9	15	81	87	454		233,995	39,920		6,952	60,451				3,327

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Statistics and Finances for the Year Ended December 31, 2017

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	35	91	2	3	1	98	45	105		79,815	79,815	75,215	4,500	100	-	31,725	74,875	75,215
- Melbourne, Guthrie	LO021	4	1	31	-	-	-	23	19	28		36,220	36,220	34,520	1,700	-	-	15,399	36,996	34,520
2 Crinan, Argyle	LO050	4	2	28	1	-	-	35	13	21		16,422	16,422	15,272	750	400	390	-	15,822	15,272
- Largie, Duff	LO051 *	-	-	-	-	-	-	-	-	-		-	-	-	-	-	-	-	-	-
3 Dorchester	LO060	6	8	42	2	1	1	74	30	20	A	185,158	79,263	74,209	4,847	207	-	6,046	165,358	74,209
- South Nissouri	LO061 *	-	-	-	-	-	-	-	-	-		-	-	-	-	-	-	-	-	-
4 Dutton, Knox-St. Andrew's	LO070	9	25	72	1	2	12	92	75	40		158,163	121,802	115,491	5,106	1,205	7,662	42,879	115,220	115,491
5 Fingal, Knox	LO080	8	4	40	-	2	-	66	31	10		59,642	59,642	58,142	1,500	-	4,616	21,182	60,099	58,142
6 Glencoe	LO090	11	38	90	2	9	14	106	53	98	M	124,316	88,393	76,997	8,702	2,694	-	47,496	114,005	76,997
- Wardsville, St. John's	LO091	8	1	28	2	-	2	53	27	19		46,397	35,057	32,957	2,100	-	-	21,554	39,785	32,957
London:																				
7 Almanarah	LO280	4	12	17	5	-	-	-	40	12		59,717	59,717	59,117	600	-	-	42,850	95,950	56,520
8 Chalmers	LO120	19	35	144	-	6	14	206	110	58	M	335,942	259,330	224,052	23,065	12,213	-	60,904	238,045	224,052
9 Elmwood Avenue	LO130	17	7	96	1	3	9	115	80	42		187,088	163,796	147,508	9,236	7,052	-	51,256	189,676	147,508
10 New St. James	LO170 *	-	-	-	-	-	-	-	-	-		-	-	-	-	-	-	-	-	-
11 Oakridge	LO180	18	123	440	8	23	27	490	425	323		932,183	919,508	852,683	49,000	17,825	-	71,248	799,958	718,594
12 St. George's	LO190	12	8	114	-	3	2	156	95	25	M	171,493	171,493	155,743	10,000	5,750	-	52,500	138,967	155,743
13 St. Lawrence	LO151	13	10	80	-	8	4	89	77	60		127,483	127,483	118,293	9,190	-	-	37,736	55,736	118,293
14 Trinity Community	LO200	9	27	44	-	-	-	31	49	67		106,806	106,806	102,031	4,350	425	-	44,306	107,341	102,031
15 Westmount	LO210	19	22	219	-	9	17	219	134	121		354,835	306,564	279,057	25,979	1,528	-	49,686	285,222	279,057
16 Mosa, Burns	LO022	11	23	130	-	1	5	146	41	215	M	104,694	103,032	90,242	8,808	3,982	-	7,242	89,648	90,242
17 North Caradoc-St. Andrew's	LO111	7	29	76	1	7	3	100	50	64		110,775	110,775	102,669	5,000	3,106	-	33,724	105,952	102,669
- Komoka, Knox	LO110	4	-	21	-	-	-	15	12	19		42,749	42,749	33,092	2,195	7,462	9,597	11,243	45,972	33,092
18 North Yarmouth, St. James	LO031	6	13	56	-	7	3	64	35	16	M	41,757	37,898	31,437	3,198	3,263	-	4,108	25,263	31,437
19 Port Stanley, St. John's	LO081	8	7	40	-	-	7	63	42	27		54,203	54,203	50,621	2,700	882	-	22,699	48,547	50,621
20 St. Thomas, Knox	LO240	31	57	543	3	11	15	400	200	190		646,473	306,909	251,464	24,613	30,832	4,100	74,675	350,092	251,464
Grand Total 2017		236	487	2,442	28	95	136	2,641	1,683	1,580	5	3,982,331	3,286,877	2,980,812	207,139	98,926	26,365	750,458	3,198,529	2,844,126
Grand Total 2016		290	583	2,764	26	115	174	3,104	1,883	1,660	4	4,322,907	3,837,558	3,303,295	230,729	303,534	24,945	717,400	3,306,012	3,169,300
Increase					2						1									
Decrease		54	96	322		20	38	463	200	80		340,576	550,681	322,483	23,590	204,608			107,483	325,174

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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	7	11	103	-	2	14	91	48	67	A	114,240	105,176	101,676	3,500	-	-	3,458	77,454	101,676
2 Chatham, First	EK030	10	30	295	1	2	46	235	184	198		363,147	331,589	305,247	20,000	-	-	53,820	297,533	282,746
3 Chatham, St. James	EK040	8	6	68	-	-	2	100	55	24		177,489	130,412	118,592	6,620	5,200	-	45,306	170,354	115,843
4 Dover, New St. Andrew's	EK041	10	25	34	5	4	3	111	40	-		59,937	54,602	50,602	4,000	-	-	18,586	55,191	50,602
- Valetta	EK110	7	4	19	-	1	4	22	22	13		52,100	52,100	44,225	5,845	2,030	1,624	26,043	40,468	44,225
5 Dresden, St. Andrew's	EK050	13	4	65	1	2	2	95	37	49	A	115,001	115,001	109,330	2,310	3,361	-	40,142	92,780	109,330
6 Lakeshore St. Andrew's	EK080	7	267	1,130	8	10	19	543	756	1,506		1,585,913	1,585,913	1,485,764	-	100,149	-	60,787	1,574,934	1,485,764
7 Leamington, Knox	EK070	11	10	112	5	5	11	164	70	26		193,964	190,104	170,788	3,277	16,039	-	31,600	173,362	169,699
8 Ridgetown, Mount Zion	EK090	4	-	59	1	-	4	69	25	30		61,757	58,757	56,257	2,500	-	-	20,487	75,154	56,257
9 Wallaceburg, Knox	EK120	5	4	70	-	-	5	100	35	30		109,456	108,911	107,616	1,035	260	2,546	26,308	107,294	107,616
Windsor:																				
10 First Hungarian	EK130	***	-	-	-	-	-	-	-	-		-	-	-	-	-	-	-	-	-
11 Paulin Memorial	EK150	22	37	253	1	24	16	318	155	116		266,985	266,985	235,711	22,386	8,888	-	45,585	227,934	229,638
12 University Community	EK210	4	15	129	-	2	6	(4)	85	120	A	331,001	311,001	301,358	1,000	8,643	-	46,423	253,852	301,358
Grand Total 2017		108	413	2,337	22	52	132	1,844	1,512	2,179	-	3,430,990	3,310,551	3,087,166	72,473	144,570	4,170	418,545	3,146,510	3,054,754
Grand Total 2016		127	354	2,371	23	89	140	2,019	1,440	2,082	1	3,724,242	3,118,098	2,943,176	82,386	92,536	1,949	443,750	3,441,518	2,898,668
Increase			59						72	97			192,453	143,990				52,034	2,221	156,086
Decrease		19		34	1	37	8	175			1	293,252			9,913			25,205	295,008	

Synod of Southwestern Ontario

Statistics and Finances for the Year Ended December 31, 2017

29. Presbytery of Lambton-West Middlesex

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 Alvington, Guthrie	LW010	6	5	39	1	1	1	43	32	46	A	65,140	64,710	57,806	6,554	350	-	20,305	60,360	57,806
- Napier, St. Andrew's	LW012	3	4	10	-	-	2	23	14	14		16,258	15,013	14,613	400	-	-	9,193	12,770	14,613
2 Beechwood, St. Andrew's	LW020	10	17	99	2	-	1	69	50	250	M	91,258	91,258	82,005	9,048	205	-	22,275	25,843	82,005
3 Centre Road, Knox	LW022	3	-	34	2	3	-	46	17	9	A	27,720	27,720	23,250	2,865	1,605	2,825	11,500	25,102	23,250
4 Corunna, St. Andrew's	LW030	14	-	50	3	-	4	53	25	30		120,550	120,550	119,790	760	-	-	46,821	115,516	116,490
5 Forest, St. James	LW040	7	10	75	-	5	2	95	56	23	M	156,085	156,085	138,745	9,000	8,340	-	53,142	147,460	138,745
6 Moore, Knox	LW031	5	12	40	-	-	1	47	25	20	A	51,848	51,848	47,628	3,855	365	-	24,750	38,440	47,628
- Mooretown, St. Andrew's	LW032	9	12	72	2	-	6	60	46	12	A	70,546	70,546	62,951	5,875	1,720	1,880	21,897	52,457	62,951
7 Petrolia, St. Andrew's	LW050	10	19	79	-	-	1	91	39	48	A	104,836	104,836	102,042	-	2,794	1,676	38,959	134,364	102,042
- Dawn Township, Knox	LW051	5	-	15	-	-	-	20	8	16		27,072	27,072	25,522	500	1,050	-	5,102	18,736	25,522
8 Point Edward	LW060	10	6	66	1	9	6	106	58	90		98,016	79,596	71,464	5,000	3,132	-	23,031	84,697	71,464
Sarnia:																				
9 Laurel Lea-St. Matthew's	LW070	7	8	65	-	-	6	66	40	45	M	134,651	133,651	119,867	8,419	5,365	2,313	44,611	135,699	119,867
10 Paterson Memorial	LW080	7	19	78	3	1	10	90	59	40		201,566	176,049	154,274	16,101	5,674	-	44,306	182,851	154,274
11 St. Andrew's	LW090	12	5	139	1	-	7	161	130	45		248,523	214,985	194,626	18,525	1,834	4,752	48,638	223,314	192,126
12 St. Giles	LW100	-	37	128	1	1	14	152	90	120	A	255,599	249,259	218,067	15,996	15,196	-	14,198	165,632	218,067
13 Strathroy, St. Andrew's	LW110	10	19	91	-	4	2	104	67	74	A	228,594	214,051	189,603	17,237	7,211	-	45,905	207,579	189,603
14 Theford, Knox	LW120	14	35	144	3	3	9	162	125	78		291,626	161,920	144,213	11,960	5,747	-	67,621	252,454	144,213
15 Watford, St. Andrew's	LW122	6	3	36	-	-	-	48	20	7		57,511	57,511	43,672	4,467	9,372	-	-	32,791	43,672
Grand Total 2017		138	211	1,260	19	27	72	1,436	901	967	3	2,247,399	2,016,660	1,810,138	136,562	69,960	13,446	542,254	1,916,065	1,804,338
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
Increase				42	5		10	41	11	75	3	262,588	212,441	211,945	2,180		346	36,658	47,346	211,025
Decrease		17	10			23												1,684		

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Statistics and Finances for the Year Ended December 31, 2017

30. Presbytery of Huron-Perth

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 Atwood	HP010	9	12	112	1	1	4	155	50	40	A	105,327	90,651	86,121	4,500	30	8,363	36,942	124,253	86,121
2 Avonton	HP020	6	15	90	-	-	43	180	35	20	M	137,639	137,639	129,809	5,905	1,925	5,106	38,332	120,433	129,809
- Motherwell-Avonbank	HP021	4	20	32	2	-	1	81	20	3	M	49,488	49,131	47,111	1,080	940	-	19,167	25,601	47,111
3 Bayfield, Knox	HP030	3	-	31	-	4	-	33	24	-	-	73,363	73,363	68,763	3,800	800	-	7,282	62,638	68,763
4 Brussels, Melville	HP040	9	10	68	-	1	1	85	38	40	-	96,210	60,210	58,620	1,590	-	-	8,737	66,485	58,620
- Molesworth, St. Andrew's	HP110	9	16	79	1	-	5	99	25	23	AM	162,693	90,028	59,358	5,095	25,575	1,281	11,108	86,829	59,358
5 Cranbrook, Knox	HP121	4	-	23	-	2	-	34	10	5	-	11,744	11,744	11,040	594	110	-	6,120	11,040	
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 Goderich, Knox	HP070	15	20	280	2	1	11	288	125	100	-	362,082	357,082	286,805	24,980	45,297	4,124	61,511	274,569	286,805
8 Listowel, Knox	HP080	37	124	352	6	20	19	618	183	135	A	351,132	336,420	282,694	27,176	26,550	22,449	60,398	388,935	282,694
9 Milverton, Burns	HP090 *	-	-	-	-	-	-	-	-	-	M	-	-	-	-	-	-	-	-	-
- Monkton, Knox	HP120	7	11	40	-	-	6	155	30	31	A	59,167	59,167	56,326	2,841	-	-	22,870	70,205	56,326
10 Mitchell, Knox	HP100	16	25	150	5	4	3	317	75	70	M	255,124	190,782	171,790	12,674	6,318	3,154	51,883	138,523	154,389
- Exeter, Caven	HP060	5	11	39	-	-	1	61	25	20	-	36,687	36,687	33,687	3,000	-	-	-	43,967	33,687
11 North Easthope, Knox	HP151	3	7	40	1	-	1	61	19	11	M	62,190	59,038	54,038	5,000	-	1,431	-	59,365	54,038
12 St. Marys	HP130	13	23	150	2	2	6	233	85	100	M	221,302	221,302	190,247	12,880	18,175	1,392	46,450	228,895	190,247
13 Shakespeare	HP150	9	12	100	1	2	2	120	60	37	A	139,879	125,203	112,532	7,710	4,961	8,363	43,644	118,161	112,532
14 Stratford, Knox	HP160	14	39	162	-	2	10	211	70	147	A	292,399	292,399	280,338	7,798	4,263	-	46,041	325,300	280,338
15 Stratford, St. Andrew's	HP170	19	25	145	6	10	18	191	95	39	M	255,164	250,164	226,237	18,402	5,525	2,600	17,333	259,692	201,862
Grand Total 2017		187	380	1,913	27	48	132	2,961	993	867	8	2,707,139	2,476,559	2,187,298	147,825	141,436	58,263	479,942	2,427,284	2,145,522
Grand Total 2016		216	372	2,106	31	38	140	3,294	1,366	974	9	3,755,062	2,604,121	2,231,295	163,858	208,968	47,086	514,025	2,351,939	2,205,034
Increase				8			10										11,177		75,345	
Decrease		29		193	4		8	333	373	107	1	1,047,923	127,562	43,997	16,033	67,532		34,083		59,512

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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												
1 Ashfield	BM010	6	14	20	4	-	-	-	7	-	A	16,400	16,400	15,375	500	525	-	-	6,832	15,375
- Ripley, Knox	BM011	2	-	30	-	-	1	55	12	14	A	18,433	18,308	16,133	1,480	695	844	-	17,815	16,133
2 Belmore, Knox	BM021	5	-	20	-	1	1	81	20	7	A	43,456	43,456	35,273	5,490	2,693	-	4,688	28,818	35,273
3 Central Grey-Bruce Cooperative																				
- Chatsworth, St. Andrew's	BM030	5	11	39	2	-	11	36	31	20	-	59,629	50,879	47,048	3,831	-	-	9,918	48,462	47,048
- Chesley, Geneva	BM040	6	12	-	1	-	3	67	35	40	-	96,602	87,852	85,051	2,533	268	653	10,763	29,485	85,051
- Dornoch, Latona	BM031	5	7	33	-	-	3	36	35	25	A	51,357	42,607	39,180	3,427	-	-	9,285	49,052	39,180
- Southampton, St. Andrew's	BM160	6	3	34	1	-	5	44	20	14	AM	88,923	80,173	75,398	3,762	1,013	3,423	12,240	96,732	69,398
4 Dromore, Amos	BM050	5	7	22	-	-	2	34	23	21	M	37,247	37,247	34,247	3,000	-	972	16,690	35,852	34,247
- Holstein, Knox	BM051	6	2	32	-	-	23	39	15	15	-	44,552	44,252	39,353	2,929	1,970	-	22,400	41,580	39,353
- Normanby, Knox	BM052	7	5	25	-	-	2	32	12	20	M	32,386	32,386	29,128	1,348	1,910	-	8,345	26,577	29,128
5 Dundalk, Erskine	BM060	2	-	15	-	-	-	15	8	6	AM	42,463	42,463	38,463	4,000	-	-	-	53,146	38,463
- Swinton Park, St. Andrew's	BM061	4	20	25	-	-	1	39	25	45	A	40,908	40,908	39,840	1,068	-	-	-	8,040	39,840
6 Durham	BM070	10	44	132	4	2	2	180	82	85	M	148,309	148,309	139,053	6,339	2,917	-	55,212	137,395	139,053

Synod of Southwestern Ontario

Statistics and Finances for the Year Ended December 31, 2017

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												
7 Hanover, St. Andrew's	BM080	7	13	92	1	1	14	91	50	71		102,567	102,567	94,828	5,843	1,896	532	32,033	94,014	92,530
8 Kincardine, Knox	BM090	10	16	99	3	3	11	123	71	40	M	256,987	224,267	175,423	17,399	31,445	1,829	50,150	204,150	175,423
9 Lucknow	BM100	2	4	40	-	-	1	68	24	12	M	71,181	63,748	60,967	2,396	385	2,230	3,843	62,018	60,967
- South Kinloss	BM101	5	11	52	-	-	3	72	36	38	A	39,128	39,128	34,954	3,051	1,123	-	1,867	33,638	34,954
10 Markdale, Cooke's	BM110	7	12	29	-	6	1	44	40	29	A	60,393	60,393	56,493	3,507	393	-	-	46,259	56,493
- Feversham, Burns	BM111	3	-	13	-	3	-	13	19	20	M	31,815	31,815	31,043	622	150	-	15,978	22,333	31,043
11 Meaford, Knox	BM120	6	1	80	-	-	4	89	67	28	A	169,237	169,237	153,956	10,343	4,938	-	34,645	148,428	153,956
12 Owen Sound, St. Andrew's	BM130	5	10	332	4	3	10	320	120	248		340,773	338,332	283,367	30,000	24,965	648	67,671	371,199	283,367
13 Paisley, Westminster	BM140	6	2	27	-	-	-	42	20	-	A	30,348	30,348	27,938	2,410	-	-	-	27,445	27,938
- Glammis, St. Paul's	BM141	5	7	20	1	-	1	33	20	7		28,453	28,453	26,603	1,850	-	3,018	11,850	26,410	26,603
14 Port Elgin, Tolmie Memorial	BM150	9	9	106	5	2	4	119	46	34		122,784	91,894	84,923	4,504	2,467	1,786	26,990	124,397	84,923
- Burgoyne, Knox	BM151	10	48	102	1	1	1	112	28	151		53,727	53,727	44,678	5,790	3,259	2,061	17,993	45,496	44,678
15 Priceville, St. Andrew's	BM071	4	7	30	1	-	4	26	25	15	A	28,660	28,660	28,160	500	-	-	-	29,370	28,160
16 Stokes Bay, Knox	BM240	-	-	-	-	-	-	-	-	-	M	-	-	-	-	-	-	-	-	-
17 Tara, Cornerstone	BM260	7	5	41	-	2	2	41	36	49		45,139	45,139	37,814	3,435	3,890	-	-	28,667	37,814
18 Teeswater, Knox	BM180	10	10	112	3	3	1	191	60	68	M	107,388	105,652	95,274	6,301	4,077	-	48,797	103,338	95,274
- Kinlough	BM181	5	2	16	1	-	-	30	16	2	M	28,638	28,098	25,043	2,221	834	-	-	24,088	25,043
19 Thornbury, St. Paul's	BM121	7	23	68	-	1	3	84	56	55		197,665	197,665	187,210	5,000	5,455	-	44,306	177,064	187,210
20 Tiverton, Knox	BM190	8	12	201	4	-	8	193	53	88	M	188,237	128,849	113,413	6,821	8,615	3,906	41,922	197,490	113,413
21 Walkerton, Knox	BM200	12	3	80	2	-	4	95	55	45		164,085	148,293	135,443	11,472	1,378	-	40,317	169,615	135,443
22 Wiarton, St. Paul's	BM220	5	2	40	3	3	9	60	31	19		158,071	108,071	102,638	3,715	1,718	910	3,641	43,875	102,638
23 Wingham, St. Andrew's	BM230	12	35	138	-	5	6	192	100	87		199,696	192,252	153,455	10,970	27,827	3,505	18,750	200,944	148,514
Grand Total 2017		214	357	2,145	41	36	141	2,696	1,298	1,418	12	3,145,637	2,901,828	2,587,165	177,857	136,806	26,317	610,294	2,760,624	2,573,926
Grand Total 2016		232	342	2,324	30	31	169	2,844	1,273	1,807	14	3,517,076	2,857,850	2,461,717	182,240	212,894	25,379	632,113	2,431,050	2,436,052
Increase			15		11	5			25				43,978	125,448			938		329,574	137,874
Decrease			18		179		28	148		389	2	371,439			4,383	76,088		21,819		

Synod of Manitoba & North Western Ontario

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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	32	-	-	2	25	9	17		34,024	33,349	30,849	2,500	-	-	-	41,223	30,849
2 Calvin	SU020	9	-	29	1	-	2	28	25	8		44,508	44,508	40,212	2,430	1,866	-	-	83,354	40,212
3 First	SU030	9	13	139	1	-	4	135	70	175	M	137,897	127,897	93,934	13,082	20,881	-	42,712	104,367	93,934
4 Lakeview	SU040	24	28	142	3	7	7	163	65	81	AM	163,128	163,128	143,159	15,836	4,133	1,215	46,736	140,518	143,159
5 St. Andrew's	SU050	16	28	279	4	3	19	293	77	342		389,767	240,809	215,509	21,149	4,151	-	44,590	405,466	204,894
Grand Total 2017		64	73	621	9	10	34	644	246	623	2	769,324	609,691	523,663	54,997	31,031	1,215	134,038	774,928	513,048
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
Increase			6		6	10	12			3		92,346			2,955	7,862	185	3,360	184,710	
Decrease			6	40			23	35					27,325	38,142						40,585

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	8	9	46	-	3	1	76	40	12		81,121	81,121	72,471	8,100	550	-	44,306	104,072	72,471
2 Lockport	WI090	6	-	18	-	1	-	30	18	14	M	31,294	31,294	25,194	3,000	3,100	-	-	25,642	25,194
3 Pinawa Christian Fellowship	WI080	6	-	15	-	-	-	15	9	6	A	185,429	185,186	165,087	800	19,299	-	54,200	95,946	165,087
4 Selkirk, Knox	WI100	10	7	83	2	-	2	136	55	98		215,932	118,632	116,632	1,400	600	-	44,306	130,424	87,222
5 Thompson, St. Andrew's	WI110	7	9	23	-	2	2	41	15	40	M	85,470	77,470	74,970	2,500	-	-	54,775	76,480	74,970
Winnipeg:																				
6 Calvin	WI010	4	4	23	-	-	1	31	25	-		41,150	31,307	26,299	2,080	2,928	-	-	21,107	26,299
7 Filipino	WI270	2	-	5	-	-	30	25	20	-		33,350	33,350	31,570	1,780	-	-	18,000	27,808	31,570
8 First	WI020	17	30	150	1	3	4	186	86	83		240,820	240,820	217,804	10,391	12,625	-	33,254	319,001	217,804
9 Kildonan	WI061	5	7	76	1	-	-	59	56	60	A	161,465	161,465	143,256	10,000	8,209	-	50,000	146,926	143,256
10 Lighthouse Evangelical Arabic	WI310	2	50	50	-	-	-	57	80	220		155,083	104,581	98,463	-	6,118	-	37,750	155,082	98,463
11 Place of Hope	WI300	4	66	40	14	6	6	50	60	83	A	1,099	1,099	1,099	-	-	-	-	-	1,099
12 Prairie	WI290	8	21	79	4	2	27	68	70	62		168,188	165,788	162,788	3,000	-	-	48,199	156,473	162,788
13 St. John's	WI060	6	22	82	4	2	4	87	45	34		149,962	149,541	128,937	9,378	11,226	1,575	43,450	149,687	128,937
14 Westwood	WI070	9	21	162	1	-	1	172	125	125		279,330	269,495	200,467	20,000	-	-	54,572	207,513	200,467
Grand Total 2017		94	246	852	27	19	78	1,033	704	837	2	1,829,693	1,651,149	1,465,037	72,429	64,655	1,575	482,812	1,616,161	1,435,627
Grand Total 2016		104	224	817	20	69	33	1,057	719	826	2	1,686,627	1,603,677	1,406,938	84,149	112,590	1,605	435,348	1,480,300	1,404,986
Increase			22	35	7		45			11		143,066	47,472	58,099				47,464	135,861	30,641
Decrease		10				50		24	15						11,720	47,935	30			

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 Bellafield	BN091	3	-	2	-	-	-	3	15	12		591	495	450	45	-	-	370	370	450
Brandon:																				
2 First	BN010	13	18	160	1	3	7	233	70	65		217,112	207,112	196,162	6,037	4,913	-	25,750	184,005	196,162
3 St. Andrew's	BN020	5	3	83	-	3	-	63	21	50	A	106,865	106,865	98,941	7,924	-	-	44,306	93,797	98,941
4 Carberry, Knox-Zion	BN040	10	5	49	-	-	3	69	16	-	M	65,480	52,147	46,527	5,000	620	-	22,153	66,467	46,527
5 Melita	BN081	4	-	10	-	-	2	9	10	-		68,973	68,973	67,673	1,300	-	-	39,486	66,320	67,673
6 Neepawa, Knox	BN100	9	10	50	2	2	12	72	48	20	M	87,965	80,543	78,641	1,251	651	-	44,306	109,054	78,641
7 Ninga	BN093	3	6	17	-	-	-	7	25	30		52,820	52,820	31,800	1,000	20,020	-	11,952	32,699	31,800
8 Portage La Prairie, First	BN130	9	4	56	1	-	4	51	27	44	A	107,465	106,308	101,728	2,630	1,950	498	44,306	98,625	96,728
9 Winnipegosis, Knox	BN051	3	-	11	-	-	1	12	9	1	AM	17,178	16,178	15,986	192	-	-	-	15,222	15,986
Grand Total 2017		59	46	438	4	8	29	519	241	222	3	724,449	691,441	637,908	25,379	28,154	498	232,629	666,559	632,908
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
Increase		2				3				2					860	12,821	498			
Decrease			3	18	4		6	8	26	57		26,192	48,385	62,066				36,374	106,462	63,066

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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												
1 Grenfell, Trinity	AS022	5	8	60	1	-	4	58	28	40	A	66,097	66,097	58,817	1,785	5,495	-	22,645	65,213	58,817
2 Kipling, Bekevar	AS030	4	-	20	-	-	30	70	12	30	A	15,529	15,529	11,279	600	3,650	-	-	15,306	11,279
3 Moose Jaw, St. Mark's	AS040	7	4	34	-	2	1	30	20	23	A	38,575	36,702	33,651	2,951	100	-	-	33,651	33,651
- Briercree, Knox	AS041	5	35	36	2	2	-	37	32	84	A	24,410	24,410	18,945	2,905	2,560	-	11,057	22,470	18,945
4 Moosomin, St. Andrew's	AS050	9	-	23	-	-	8	28	14	36		63,442	63,442	62,674	135	633	-	33,630	63,442	62,674
5 Regina, First	AS060	13	18	160	-	9	23	144	85	78		236,081	221,612	184,691	24,290	12,631	-	34,691	222,952	184,691
6 Regina, Norman Kennedy	AS070	11	11	57	-	-	2	85	50	39	A	194,795	194,795	194,795	-	-	-	-	-	194,795
7 Swift Current, St. Andrew's	AS090	7	13	24	-	12	1	40	40	17		92,652	67,652	67,002	650	-	-	38,527	93,282	63,439
8 Weyburn, Knox	AS100	4	11	33	2	24	1	65	25	37		183,688	157,688	154,828	1,295	1,565	-	25,498	177,062	154,828
9 Whitewood, Knox	AS051	7	14	42	-	-	4	42	22	46	A	44,794	44,794	44,794	-	-	-	28,274	60,944	44,794
10 Yorkton, Grace Yorkton	AS120	8	9	36	2	-	-	-	22	22	M	89,575	89,575	81,806	785	6,984	-	44,307	88,285	81,806
Grand Total 2017		80	123	525	7	49	74	599	350	452	1	1,049,638	982,296	913,282	35,396	33,618	-	238,629	842,607	909,719
Grand Total 2016		82	134	528	7	19	56	648	317	375	2	1,278,868	899,401	805,154	40,020	54,227	-	189,321	990,307	805,154
Increase							30	18		33	77		82,895	108,128				49,308		104,565
Decrease		2	11	3				49			1	229,230			4,624	20,609			147,700	

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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	*	-	-	-	-	-	-	-	-		-	-	-	-	-	-	-	-	-
2 Mistawasis	NS060		4	12	30	1	-	11	8	-		11,237	11,237	10,937	200	100	-	-	8,336	10,937
3 North Battleford, St. Andrew's	NS070	*	-	-	-	-	-	-	-	-		-	-	-	-	-	-	-	-	-
4 Prince Albert, St. Paul's	NS090	*	-	-	-	-	-	-	-	-		-	-	-	-	-	-	-	-	-
5 Sandwath, St. Philip's Saskatoon:	NS071		2	5	4	-	-	4	-	14		1,149	1,149	542	200	407	-	-	-	542
6 Calvin-Goforth	NS110	*	-	-	-	-	-	-	-	-	M	-	-	-	-	-	-	-	-	-
7 St. Andrew's	NS130		17	42	160	-	-	207	110	125		307,345	255,201	204,945	21,742	28,514	2,709	28,669	235,053	204,827
8 Shipman, Knox	NS170	***	-	-	-	-	-	-	-	-		-	-	-	-	-	-	-	-	-
Grand Total 2017			23	59	194	1	-	222	118	139	1	319,731	267,587	216,424	22,142	29,021	2,709	28,669	243,389	216,306
Grand Total 2016			56	90	470	7	5	28	420	295	2	791,500	633,504	553,223	37,800	42,481	2,811	175,909	780,691	553,125
Increase																				
Decrease			33	31	276	6	5	26	198	177	1	471,769	365,917	336,799	15,658	13,460	102	147,240	537,302	336,819

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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		-	-	35	-	-	5	20	65	A	59,567	59,567	53,997	1,025	4,545	1,369	8,444	51,850	53,997
2 Dawson Creek, St. James	PR030		2	-	21	1	-	25	21	16	A	60,417	60,417	56,417	4,000	-	-	17,370	55,290	56,417
3 Dixonville, Strang	PR011		3	-	23	-	-	1	15	9	AM	24,842	24,842	23,192	900	750	-	-	23,797	23,192

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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												
4 Fort St. John, BC, Fort St. John	PR040	3	-	24	1	-	1	12	12	29	AM	58,863	58,863	45,670	4,110	9,083	-	16,890	49,948	45,670
5 Grande Prairie, Forbes	PR050	12	40	125	2	2	3	105	100	-	A	202,324	183,299	150,420	16,986	15,893	-	61,800	167,916	150,420
Grand Total 2017		20	40	228	4	2	5	162	162	110	2	406,013	386,988	329,696	27,021	30,271	1,369	104,504	348,801	329,696
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
Increase		1	2	11		2			20						241		1,369	21,192	65,037	
Decrease							3	8		118	3	3,757	7,150	3,520		3,871				3,520

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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	3	15	3	-	2	19	14	11		88,549	88,549	85,758	2,305	486	-	24,613	54,419	85,758	
2 Callingswood Road	ED091	7	13	61	-	-	2	52	55	66	A	160,073	160,073	157,746	640	1,687	-	54,425	139,463	157,746	
3 Calvin Hungarian	ED020	4	15	20	1	-	4	27	24	25	M	174,146	52,776	52,776	-	-	-	22,169	96,342	52,776	
4 Dayspring	ED030	19	60	207	3	9	4	234	152	131		384,333	384,333	344,154	20,000	20,179	-	66,106	338,250	344,154	
5 First	ED050	23	45	182	3	10	35	167	145	60	A	490,614	296,615	283,060	13,555	-	-	63,504	314,968	278,896	
6 Mill Woods	ED060	13	28	120	1	-	5	125	67	80	A	192,959	173,975	138,967	12,000	23,008	-	26,400	128,278	138,967	
7 St. Andrew's	ED070	5	10	40	-	-	-	49	35	30	A	100,815	94,087	79,199	2,600	12,288	-	22,153	86,976	79,199	
8 Westmont - St. Albert, Braeside	ED090	8	20	42	1	-	4	46	40	39	A	73,033	73,033	61,695	9,444	1,894	-	18,000	60,076	61,695	
- St. Albert, Braeside	ED130	7	3	60	-	-	2	54	35	21		117,275	117,275	103,113	8,004	6,158	-	12,917	129,859	103,113	
9 Fort McMurray, Faith	ED100	5	6	24	-	4	-	31	30	26	M	100,806	95,369	76,613	8,004	10,752	-	45,471	99,635	76,613	
10 Lloydminster, Knox - Ganton	ED120	8	4	31	-	-	5	24	21	20	A	112,864	105,021	100,343	2,700	1,978	-	49,226	115,589	100,343	
- Ganton	ED140	1	3	10	-	-	1	6	10	14	A	14,757	14,757	11,512	660	2,585	-	7,800	15,180	11,512	
11 Sherwood Park	ED180	6	-	24	-	-	1	26	18	5		70,464	70,464	63,220	2,000	2,585	-	-	63,220		
Grand Total 2017		110	210	836	12	23	65	860	646	528	2	2,080,688	1,726,327	1,558,156	81,912	83,600	-	412,784	1,643,530	1,553,992	
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	
Increase		2	10		3		30						98,205	115,897					61,917	20,181	241,034
Decrease					55		22		39	26	75	97,828			13,217	7,134					

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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 Eekville, St. Paul's	CA010	11	27	51	2	2	2	51	50	54	M	156,420	156,420	123,442	7,675	25,303	-	56,461	106,597	123,442
2 Innisfail, St. Andrew's	CA020	6	20	35	1	4	4	27	26	49	A	67,721	67,721	62,112	4,192	1,417	-	30,779	87,492	62,112
3 Olds, St. Andrew's	CA030	5	5	30	-	-	-	24	19	24	A	56,487	56,487	49,296	5,383	1,808	-	-	51,756	49,296
4 Orkney, St. Andrew's Red Deer:	CA081	2	-	8	-	-	-	27	12	-	A	11,519	11,519	11,141	378	-	-	8,250	11,857	11,141
5 Knox	CA040	8	10	131	-	1	4	103	45	76	A	171,245	171,245	154,393	16,852	-	-	48,632	164,543	154,393
6 West Park	CA050	2	7	14	-	-	-	24	12	14	A	36,855	36,855	36,152	653	50	-	-	36,152	36,152
7 Willow Valley	CA090	4	-	26	-	-	1	29	26	22	A	38,989	38,989	30,801	2,290	5,898	-	-	25,254	30,801

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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												
8 Rocky Mountain House, Memorial	CA060	10	25	102	3	1	6	101	83	71	A	160,090	160,090	142,009	8,352	9,729	-	42,594	140,092	142,009
9 Sylvan Lake, Memorial	CA070	6	12	178	2	-	2	111	92	210		191,600	185,691	163,823	17,685	4,183	-	57,338	168,843	163,823
Grand Total 2017		54	106	575	8	8	19	497	365	520	1	890,926	885,017	773,169	63,460	48,388	-	244,054	792,586	773,169
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
Increase												81,406	82,357	74,141		10,822		13,333	6,641	74,141
Decrease			2	2	15	20	26	23	12	60	2				2,606					

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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	39	-	-	-	31	40	56	AM	129,998	129,998	121,402	7,000	1,596	-	50,420	156,936	121,402
2 Bassano, Knox	CM020	12	30	80	-	-	3	45	50	60	M	125,281	125,281	118,823	5,000	1,458	-	53,858	110,878	118,823
- Gem	CM021	3	-	21	-	-	-	23	10	31	A	14,776	14,776	13,876	900	-	-	500	15,395	13,876
Calgary:																				
3 Calvin Hungarian	CM030	8	40	92	7	2	13	93	52	87	M	107,746	107,746	103,746	4,000	-	-	46,619	102,978	103,746
4 Centennial	CM040	15	115	125	2	5	4	167	130	144		146,488	140,022	126,806	10,000	3,216	-	-	82,197	126,806
5 Grace	CM060	17	205	468	7	21	49	445	246	314	M	1,327,048	1,327,048	1,208,637	85,000	33,411	56,413	-	1,130,212	1,208,637
6 Knox	CM070	-	33	101	2	-	6	79	75	85		338,385	246,584	214,206	8,042	24,336	-	69,811	348,866	212,732
7 St. Andrew's	CM080	33	120	366	3	9	47	462	243	365	M	931,999	675,205	609,439	41,417	24,349	-	60,030	633,404	609,439
8 St. Giles	CM090	13	13	137	-	-	7	147	64	37	A	306,005	246,866	233,058	10,000	3,808	-	60,840	230,262	233,058
9 Valleyview	CM071	6	27	52	-	-	-	58	66	76		239,131	239,131	236,804	935	1,392	-	52,614	218,528	236,804
10 Varsity Acres	CM100	12	31	235	3	7	13	290	126	108		503,282	502,763	462,313	24,600	15,850	170	30,000	472,016	314,920
11 Westminster	CM101	16	76	227	10	10	7	243	147	280		385,373	352,903	313,673	30,000	9,230	2,261	74,648	349,140	280,223
12 Lethbridge, St. Andrew's	CM130	10	26	169	1	7	11	169	125	58		257,244	244,844	218,594	20,000	6,250	-	60,642	239,881	218,544
13 Medicine Hat, St. John's	CM150	10	17	124	2	15	14	153	70	58		328,839	259,318	228,574	20,000	10,744	-	40,230	229,745	228,574
Grand Total 2017		160	745	2,236	37	76	174	2,405	1,444	1,759	5	5,141,595	4,612,485	4,209,951	266,894	135,640	58,844	600,212	3,240,438	4,027,584
Grand Total 2016		208	730	2,341	41	155	117	2,503	1,494	1,881	3	4,810,156	4,429,565	3,924,816	304,689	200,060	50,591	650,858	4,293,544	3,859,138
Increase				15			57				2	331,439	182,920	285,135			8,253		26,894	168,446
Decrease		48		105	4	79		98	50	122					37,795	64,420		50,646		

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41. Presbytery of Kootenay

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 Cranbrook, Knox	KO020	7	28	72	-	9	7	78	87	72	A	194,650	189,250	168,950	15,000	5,300	-	42,000	147,115	153,245
2 Creston, St. Stephen's	KO030	7	7	44	1	5	2	34	45	46	A	191,399	88,594	78,370	4,500	5,724	-	53,000	105,282	78,370
3 Kimberley, St. Andrew's	KO040	4	1	33	1	1	1	20	28	23	AM	63,815	63,815	58,774	4,431	610	-	-	46,934	58,774
4 Slokan, St. Andrew's	KO051	2	-	12	-	1	2	14	11	10	A	15,843	15,843	15,143	700	-	-	-	7,172	15,143
5 Trail, First	KO060	8	18	65	-	2	2	48	58	54	M	285,193	285,193	184,736	19,535	80,922	-	42,036	231,252	184,736
Grand Total 2017		28	54	226	2	18	14	194	229	205	2	750,900	642,695	505,973	44,166	92,556	-	137,036	537,755	490,268
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
Increase			12			8		3		42					1,408	20,992			33,435	
Decrease		1		16		20		15				5,248	16,449	38,849				504		8,702

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42. Presbytery of Kamloops

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 Cariboo Region	KA090	5	32	125	-	5	5	83	105	200	A	245,544	59,495	48,724	5,271	5,500	-	48,737	204,571	48,724
2 Kamloops, St. Andrew's	KA020	6	9	62	2	6	3	72	65	38		195,339	181,675	157,310	18,200	6,165	3,941	50,000	162,834	157,310
3 Kelowna, St. David's	KA030	9	5	80	-	4	10	71	65	56	A	318,916	203,916	193,573	5,000	5,343	-	8,333	292,813	190,096
4 Kitimat	KA040	4	2	22	-	-	3	38	8	5		29,047	29,047	29,047	-	-	-	-	34,573	29,047
5 Penticton, St. Andrew's	KA050	8	6	78	-	3	5	41	60	63		164,749	163,848	147,098	3,000	13,750	-	48,000	125,965	147,098
6 Prince George, St. Giles	KA060	16	60	120	2	1	10	109	105	158		245,683	237,012	212,529	9,810	14,673	2,629	51,528	208,396	212,529
7 Prince Rupert, First	KA070	2	-	8	-	-	17	8	8	8		15,853	15,853	14,062	978	813	-	-	14,062	14,062
8 Salmon Arm, St. Andrew's	KA080	6	2	27	-	1	10	24	25	16	A	85,567	85,567	77,732	5,000	2,835	-	-	51,935	77,732
9 Vernon, Knox	KA011	7	4	124	-	1	21	113	75	21	A	194,063	181,344	163,056	13,800	4,488	-	49,452	163,499	163,056
Grand Total 2017		63	120	646	4	21	84	559	516	565	-	1,494,761	1,157,757	1,043,131	61,059	53,567	6,570	256,050	1,258,648	1,039,654
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
Increase							21					156,583	52,283	83,568		793		62,565	168,748	104,753
Decrease		4	27	52	3	1		52	42	75					200	31,085				

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Statistics and Finances for the Year Ended December 31, 2017

43. Presbytery of Westminster

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	23	134	-	-	12	136	79	74		356,269	326,168	305,032	16,713	4,423	-	31,338	411,551	118,396
2 Bradner Burnaby:	WE261	6	6	38	1	4	4	39	38	24	A	49,891	49,866	43,042	2,000	4,824	-	-	43,534	43,042
3 Brentwood	WE020	4	1	21	-	-	17	51	24			145,818	138,983	132,483	6,500	-	-	26,417	135,474	131,433
4 Burnaby Taiwanese	WE320	5	10	69	1	8	-	78	77	52		112,903	112,903	78,036	8,167	26,700	-	44,349	94,388	78,036
5 Gordon	WE030	11	6	91	-	-	7	75	52	45	A	192,321	189,616	166,565	14,405	8,646	75	48,460	165,622	166,565
6 Chilliwack, Cooke's	WE050	7	4	59	-	-	6	53	40	32		154,207	139,479	138,303	740	436	-	49,860	136,818	130,159
7 Coquitlam	WE240	14	42	252	3	5	1	223	232	243	M	602,428	568,304	499,028	20,000	49,276	-	57,645	449,266	499,028
8 Langley	WE250	8	16	80	1	1	4	61	60	45	A	166,389	166,389	147,428	9,000	9,961	-	26,981	144,211	147,428
9 Maple Ridge, Haney	WE060	13	32	158	-	6	5	167	123	112	A	260,501	260,377	229,060	22,842	8,475	-	27,752	209,019	229,060
10 Mission, St. Paul's New Westminster:	WE260	9	30	51	1	2	1	42	45	68	M	130,915	130,915	109,763	5,750	15,402	-	46,147	103,753	109,763
11 First	WE070	5	7	58	1	-	4	67	50	40		128,342	128,342	122,786	1,728	3,828	-	25,770	30,864	122,786
12 Knox	WE080	8	15	37	1	5	3	91	45	36		157,412	141,512	136,905	3,667	940	-	49,813	166,506	136,905
13 St. Aidan's	WE090	10	6	61	1	2	2	67	37	45	AM	155,252	129,646	118,244	9,000	2,402	-	-	131,313	117,054
14 North Vancouver, St. Andrew's & St. Stephen's	WE100	13	50	200	2	8	4	254	225	150		482,254	482,254	341,597	35,000	105,657	-	59,700	382,856	341,597
15 Richmond Surrey:	WE110	9	45	140	7	19	8	155	145	70	M	308,074	308,074	274,019	21,000	13,055	-	68,040	286,026	253,819
City Centre	WE120	8	14	58	1	5	1	82	65	-		202,381	202,381	194,381	8,000	-	-	46,893	207,814	194,381
16 St. Andrew's-Newton Vancouver:	WE270	8	30	100	-	-	5	113	120	69	AM	265,949	183,691	158,788	16,620	8,283	-	56,949	186,573	158,788
17 Central	WE140	13	12	75	1	7	3	69	46	39		190,146	190,146	182,643	3,398	4,105	-	48,617	220,606	181,333
18 Chinese	WE150	8	33	95	3	5	11	120	123	34	A	533,970	353,576	326,072	20,000	7,504	-	54,372	331,793	326,072
19 Fairview	WE160	10	34	88	-	2	4	92	86	58	A	300,425	265,425	236,719	15,000	13,706	-	50,750	110,320	236,719

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Statistics and Finances for the Year Ended December 31, 2017

43. Presbytery of Westminster

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												
Vancouver - cont'd:																				
20 First Hungarian	WE130	10	23	45	6	7	1	67	47	148	A	143,743	120,987	119,487	1,500	-	-	62,084	121,139	119,487
21 Kerrisdale	WE170	5	20	63	4	2	5	80	90	38	M	208,854	208,854	198,001	10,853	-	-	-	138,141	198,001
22 St. Columba	WE200	5	2	18	1	1	4	18	15	14	A	63,295	63,295	54,544	6,000	2,751	-	12,184	65,685	54,544
23 Vancouver Taiwanese	WE300	4	18	70	-	3	12	94	84	25		181,872	181,504	147,247	10,400	23,857	-	47,344	151,539	147,247
24 West Point Grey	WE210	4	2	23	1	1	3	30	19	13	A	98,210	98,210	87,097	6,610	4,503	-	-	82,647	87,097
25 West Vancouver	WE220	8	8	71	1	-	4	80	57	26	A	245,458	245,458	216,881	16,006	12,571	-	26,423	196,372	216,881
26 White Rock, St. John's	WE230	14	4	127	-	1	9	118	81	72	A	267,602	259,314	239,804	13,500	6,010	4,717	62,689	277,158	239,804
Grand Total 2017		224	493	2,282	37	94	123	2,488	2,132	1,596	6	6,104,881	5,645,669	5,003,955	304,399	337,315	4,792	1,030,577	4,981,388	4,785,425
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
Increase			20		2	16		44			1		167,335	223,202					111,199	
Decrease			12		25		43		62			366,806			10,392	45,475	1,396	20,891	295,307	

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Statistics and Finances for the Year Ended December 31, 2017

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	8	23	92	3	6	2	90	75	72		173,516	173,516	152,438	11,477	9,601	-	52,220	149,843	124,121
2 Comox, Comox Valley	VI120	14	2	107	-	-	4	104	76	35		126,600	116,600	94,580	12,115	9,905	-	44,306	101,635	94,580
3 Duncan, St. Andrew's	VI020	13	31	151	3	1	11	156	158	62	A	467,166	316,525	276,782	15,000	24,743	-	43,715	273,458	249,573
4 Nanaimo, St. Andrew's	VI030	9	9	131	5	2	72	64	86	60		205,610	205,610	175,671	9,310	20,629	-	-	140,217	175,671
5 North Saanich, Saanich Peninsula	VI110	7	3	128	-	1	2	105	80	78		224,331	193,513	159,707	10,000	1,945	-	50,820	170,971	159,707
6 Parksville, St. Columba	VI040	15	-	123	-	10	14	147	104	34		218,891	217,197	178,430	16,000	22,767	-	56,100	179,886	178,430
7 Sooke, Knox	VI060	7	-	36	-	-	-	33	31	17		114,615	114,615	112,761	905	949	-	54,025	108,957	112,761
Victoria:																				
8 Chinese	VI070	3	6	40	-	-	2	39	35	31		64,637	64,637	58,194	4,207	2,236	-	38,000	102,594	58,194
9 Knox	VI080	13	4	78	-	-	-	85	65	25	M	188,854	174,393	148,903	13,500	11,990	-	50,459	163,676	147,903
10 St. Andrew's	VI090	17	20	175	-	4	9	179	-	111		915,906	365,094	339,094	24,000	2,000	-	49,500	339,064	339,094
11 Trinity	VI100	8	6	69	4	3	1	68	57	24		147,992	147,992	140,797	5,250	-	-	40,614	110,630	140,797
Grand Total 2017		114	104	1,130	15	27	117	1,070	767	549	1	2,848,118	2,089,692	1,837,357	121,764	106,765	-	479,759	1,840,931	1,780,831
Grand Total 2016		119	137	1,157	6	36	81	1,158	904	579	1	2,205,282	1,978,103	1,689,702	130,499	157,902	-	472,055	1,933,768	1,626,727
Increase					9	36						642,836	111,589	147,655				7,704		154,104
Decrease			5	33	27		9	88	137	30					8,735	51,137			92,837	

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Statistics and Finances for the Year Ended December 31, 2017

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 Burnaby, Yulbahng	WH010	**	-	-	-	-	-	-	-	-		-	-	-	-	-	-	-	-	-
3 Calgary, Korean	WH090	14	304	368	24	67	56	668	678	987		771,502	771,502	735,726	20,000	15,776	-	57,120	746,907	735,726
4 Edmonton, Antioch	WH180	4	142	136	17	34	-	34	250	414		675,086	675,086	575,934	7,000	92,152	-	44,306	577,909	511,134

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													
5 Edmonton, Korean	WH020 *	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	
6 Nanaimo Korean	WH080	3	62	76	8	51	38	202	140	-	-	187,821	187,821	166,816	-	21,005	-	27,900	152,781	166,816	
7 Port Coquitlam, Soojung	WH130	2	2	10	-	-	4	(4)	23	14	-	61,367	60,080	57,976	1,100	1,004	-	64,105	132,836	57,976	
8 Surrey, Korean	WH030	5	60	60	-	20	-	145	135	145	-	194,249	194,249	185,485	-	8,764	-	34,700	190,580	175,285	
9 Surrey, Saem Mool Vancouver	WH100 ***	-	-	-	-	-	-	-	-	-	M	-	-	-	-	-	-	-	-	-	
10 Galilee	WH040	4	57	97	15	22	10	137	260	333	-	321,788	321,788	295,228	1,000	25,560	-	36,720	263,439	290,228	
11 Iraq	WH200 ***	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	
12 Korean	WH050	6	46	270	5	20	4	296	296	34	M	738,968	616,482	528,873	10,000	77,609	-	58,800	584,142	528,873	
13 Winnipeg, Manitoba Korean	WH060	3	10	29	1	10	12	52	60	9	-	96,692	66,815	66,315	-	500	-	19,688	50,078	35,925	
Grand Total 2017		41	683	1,046	70	224	124	1,530	1,842	1,936	2	3,047,473	2,893,823	2,612,353	39,100	242,370	-	343,339	2,698,672	2,501,963	
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	
Increase																					
Decrease			5	201	208	29	60	81	542	498	192	1	440,545	368,748	237,481	7,900	123,367		101,970	296,640	190,961

**1. SYNOD OF ATLANTIC PROVINCES - DETAILS BY PRESBYTERIES  
STATISTICAL AND FINANCIAL RETURNS FOR THE YEAR ENDED DECEMBER 31st 2017**

	MIN ROLL	CONGREGATIONS		ELD	CH	HOU	BP	COMM ROLL			ATD	ADH	M
		CONG	POINTS					AD	RE	MB			
1 Cape Breton	11	22	13	180	108	1,242	18	36	48	1,607	715	933	6
2 Newfoundland	6	3	3	37	65	424	5	6	10	469	158	234	-
3 Pictou	19	36	20	234	220	1,906	23	26	219	2,241	845	859	10
4 Halifax-Lunenburg	24	17	14	148	236	1,442	16	30	77	1,916	752	1,072	-
5 New Brunswick	27	37	21	163	306	1,243	24	23	46	1,714	1,253	1,018	16
6 Prince Edward Island	34	25	15	189	532	1,987	34	34	125	2,376	1,710	1,599	9
Grand Total 2017	121	140	86	951	1,467	8,244	120	155	525	10,323	5,433	5,715	41
Grand Total 2016	122	137	84	1,086	1,669	9,087	151	161	443	11,634	6,035	6,034	51
Increase		3	2						82				
Decrease	1			135	202	843	31	6		1,311	602	319	10

	TOT REV	FROM CONG	CONG PURP	PRES- SHARE	OTH BEN	WMS/ AMS	STPD	NORM EXP	\$ BASE
2 Newfoundland	675,355	613,276	552,355	31,882	29,039	4,190	80,517	518,790	548,995
3 Pictou	1,811,986	1,583,902	1,408,407	125,302	50,193	13,831	332,554	1,363,772	1,373,289
4 Halifax-Lunenburg	2,216,282	1,916,537	1,562,932	166,814	186,791	9,241	473,469	1,661,802	1,507,003
5 New Brunswick	2,431,150	2,057,573	1,862,936	112,922	81,715	5,612	530,444	2,094,652	1,766,311
6 Prince Edward Island	2,555,814	2,400,589	2,223,847	94,559	82,183	14,480	514,053	2,370,488	2,012,725
Grand Total 2017	11,022,774	9,822,366	8,778,319	596,648	447,399	54,242	2,336,547	9,147,764	8,367,207
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
Increase									
Decrease	1,288,838	315,127	129,626	36,084	149,417	27,652	226,814	1,065,653	110,279

**2. SYNOD OF QUEBEC & EASTERN ONTARIO - DETAILS BY PRESBYTERIES  
STATISTICAL AND FINANCIAL RETURNS FOR THE YEAR ENDED DECEMBER 31st 2017**

	MIN ROLL	CONGREGATIONS		ELD	CH	HOU	BP	COMM ROLL			ATD	ADH	M
		CONG	POINTS					AD	RE	MB			
7 Quebec	6	7	7	32	19	183	8	19	9	190	165	65	2
8 Montreal	46	34	33	248	705	2,133	55	169	134	2,633	1,746	1,198	12
9 Seaway-Glengarry	25	25	13	205	312	1,516	31	68	241	2,014	871	734	4
10 Ottawa	47	20	19	255	632	2,253	37	104	140	2,500	1,592	1,817	2
11 Lanark & Renfrew	22	19	15	122	133	1,028	22	22	219	1,269	658	576	3
Grand Total 2017	146	105	87	862	1,801	7,113	153	382	743	8,606	5,032	4,390	23
Grand Total 2016	140	106	88	897	2,019	7,883	161	255	592	9,039	5,363	4,871	23
Increase	6							127	151				
Decrease		1	1	35	218	770	8			433	331	481	

**2 . SYNOD OF QUEBEC & EASTERN ONTARIO - DETAILS BY PRESBYTERIES  
STATISTICAL AND FINANCIAL RETURNS FOR THE YEAR ENDED DECEMBER 31st 2017**

	TOT REV	FROM CONG	CONG PURP	PRES- SHARE	OTH BEN	WMS/ AMS	STPD	NORM EXP	\$ BASE
7 Quebec	640,780	475,402	449,264	15,856	10,282	-	145,074	378,450	449,264
8 Montreal	6,193,712	4,945,460	4,468,313	307,529	169,618	4,839	635,118	4,775,233	4,476,913
9 Seaway-Glengarry	2,706,009	2,185,951	1,998,371	96,507	91,073	10,177	630,894	2,185,905	1,968,360
10 Ottawa	6,802,770	4,498,895	3,848,111	297,089	353,695	2,120	742,771	4,308,382	3,663,935
11 Lanark & Renfrew	2,030,404	1,646,676	1,483,634	93,400	69,642	6,683	327,294	1,358,161	1,477,334
Grand Total 2017	18,373,675	13,752,384	12,247,693	810,381	694,310	23,819	2,481,151	13,006,131	12,035,806
Grand Total 2016	14,942,072	12,716,783	11,336,186	677,636	672,961	38,570	2,355,344	12,757,574	11,076,535
Increase	3,431,603	1,035,601	911,507	102,745	21,349		125,807	248,557	959,271
Decrease						14,751			

**3 . SYNOD OF CENTRAL, NORTHEASTERN ONTARIO AND BERMUDA - DETAILS BY PRESBYTERIES  
STATISTICAL AND FINANCIAL RETURNS FOR THE YEAR ENDED DECEMBER 31st 2017**

	MIN ROLL	CONGREGATIONS		ELD	CH	HOU	BP	COMM ROLL			ATD	ADH	M
		CONG	POINTS					AD	RE	MB			
12 Kingston	26	16	14	110	114	902	14	32	95	977	633	369	4
13 Lindsay-Peterborough	35	27	20	210	234	1,702	21	42	172	2,055	1,135	988	6
14 Pickering	53	25	24	269	589	2,818	52	85	233	2,982	2,299	2,564	6
15 East Toronto	69	21	19	252	516	2,376	44	73	166	2,617	1,676	1,170	4
16 West Toronto	35	22	22	187	665	1,818	67	95	68	2,060	1,722	865	1
17 Brampton	59	34	31	313	703	3,052	61	200	391	4,348	2,202	2,086	10
18 Oak Ridges	40	22	22	205	642	2,164	49	111	149	2,575	2,032	1,467	12
19 Barrie	52	35	29	265	617	3,110	31	122	206	3,597	2,274	2,270	4
20 Temiskaming	2	4	4	13	20	90	-	1	7	79	62	74	1
21 Algoma & North Bay	9	9	6	77	95	607	6	6	56	627	399	369	1
22 Waterloo-Wellington	53	30	26	415	964	4,302	84	139	235	5,702	2,695	2,828	10
23 Eastern Han-Ca	62	16	16	65	1,170	2,600	131	414	395	4,337	4,346	2,727	1
Grand Total 2017	495	261	233	2,381	6,329	25,541	560	1,320	2,173	31,956	21,475	17,777	60
Grand Total 2016	505	263	234	2,491	6,601	26,633	561	1,408	2,225	33,012	22,486	18,441	63
Increase													
Decrease	10	2	1	110	272	1,092	1	88	52	1,056	1,011	664	3

**3 . SYNOD OF CENTRAL, NORTHEASTERN ONTARIO AND BERMUDA - DETAILS BY PRESBYTERIES  
STATISTICAL AND FINANCIAL RETURNS FOR THE YEAR ENDED DECEMBER 31st 2017**

	TOT REV	FROM CONG	CONG PURP	PRES- SHARE	OTH BEN	WMS/ AMS	STPD	NORM EXP	\$ BASE
12 Kingston	2,470,866	1,759,948	1,620,224	90,128	49,596	36,292	448,389	1,869,537	1,618,475
13 Lindsay-Peterborough	3,544,064	3,097,425	2,816,303	136,075	145,047	25,948	693,354	3,232,058	2,466,382
14 Pickering	7,031,191	6,179,985	5,468,449	318,375	393,141	5,544	1,129,600	5,734,348	5,306,017
15 East Toronto	11,505,891	9,473,913	7,946,273	351,359	1,176,281	2,086	914,623	8,821,825	7,933,999
16 West Toronto	4,905,815	4,429,111	4,189,780	163,233	76,098	11,310	725,413	4,302,716	3,846,393
17 Brampton	6,917,798	5,915,047	5,440,486	316,128	158,433	11,724	1,131,159	5,410,276	5,377,608
18 Oak Ridges	7,881,992	4,658,116	4,173,698	220,186	311,102	4,825	822,091	4,571,049	3,782,391
19 Barrie	5,501,873	5,135,435	4,581,494	279,746	274,195	13,190	1,019,614	4,675,955	4,311,913
20 Temiskaming	153,371	153,371	142,366	7,420	3,585	0	78,578	177,239	142,366
21 Algoma & North Bay	1,043,695	1,009,320	900,252	63,821	45,247	3,219	194,671	949,274	899,999
22 Waterloo-Wellington	8,164,351	7,578,556	6,841,956	381,120	57,234	13,111	1,127,602	7,159,838	5,944,764
23 Eastern Han-Ca	7,804,413	6,461,393	5,757,522	110,536	593,335	0	458,454	7,008,156	4,475,698
Grand Total 2017	66,925,320	55,851,620	49,878,803	2,438,127	3,283,294	127,249	8,743,548	53,912,271	46,106,005
Grand Total 2016	62,111,199	55,170,611	48,324,034	2,549,746	4,296,831	117,143	9,073,026	51,729,585	45,567,574
Increase	4,814,121	681,009	1,554,769			10,106		2,182,686	538,431
Decrease				111,619	1,013,537		329,478		

**4 . SYNOD OF SOUTHWESTERN ONTARIO - DETAILS BY PRESBYTERIES  
STATISTICAL AND FINANCIAL RETURNS FOR THE YEAR ENDED DECEMBER 31st 2017**

	MIN ROLL	CONGREGATIONS		ELD	CH	HOU	BP	COMM ROLL			ATD	ADH	M
		CONG	POINTS					AD	RE	MB			
24 Hamilton	55	34	32	341	619	3,111	34	125	325	3,635	2,017	1,503	13
25 Niagara	46	19	18	164	224	1,594	20	49	157	1,805	1,066	645	6
26 Paris	28	14	14	136	391	1,658	21	37	80	1,842	1,262	1,395	2
27 London	48	25	20	236	487	2,442	28	95	136	2,641	1,683	1,580	5
28 Essex-Kent	19	13	12	108	413	2,337	22	52	132	1,844	1,512	2,179	-
29 Lambton-West Middlesex	20	18	15	138	211	1,260	19	27	72	1,436	901	967	3
30 Huron-Perth	30	20	15	187	380	1,913	27	48	132	2,961	993	867	8
31 Grey-Bruce-Maitland	38	36	24	214	357	2,145	41	36	141	2,696	1,298	1,418	12
Grand Total 2017	284	179	150	1,524	3,082	16,460	212	469	1,175	18,860	10,732	10,554	49
Grand Total 2016	288	181	152	1,702	3,194	17,320	240	630	1,204	20,371	11,488	11,597	49
Increase													
Decrease	4	2	2	178	112	860	28	161	29	1,511	756	1,043	

**4 . SYNOD OF SOUTHWESTERN ONTARIO - DETAILS BY PRESBYTERIES  
STATISTICAL AND FINANCIAL RETURNS FOR THE YEAR ENDED DECEMBER 31st 2017**

	TOT REV	FROM CONG	CONG PURP	PRES- SHARE	OTH BEN	WMS/ AMS	STPD	NORM EXP	\$ BASE
24 Hamilton	6,057,392	5,562,418	5,004,058	361,516	196,844	24,590	1,013,822	5,428,791	4,997,140
25 Niagara	2,611,780	2,535,866	2,252,314	166,383	117,169	4,533	646,711	2,229,058	2,193,522
26 Paris	3,087,535	2,660,149	2,318,605	122,758	218,786	8,961	373,433	2,641,007	2,246,779
27 London	3,982,331	3,286,877	2,980,812	207,139	98,926	26,365	750,458	3,198,529	2,844,126
28 Essex-Kent	3,430,990	3,310,551	3,087,166	72,473	144,570	4,170	418,545	3,146,510	3,054,754
29 Lambton-West Middlesex	2,247,399	2,016,660	1,810,138	136,562	69,960	13,446	542,254	1,916,065	1,804,338
30 Huron-Perth	2,707,139	2,476,559	2,187,298	147,825	141,436	58,263	479,942	2,427,284	2,145,522
31 Grey-Bruce-Maitland	3,145,637	2,901,828	2,587,165	177,857	136,806	26,317	610,294	2,760,624	2,573,926
Grand Total 2017	27,270,203	24,750,908	22,227,556	1,392,513	1,124,497	166,645	4,835,459	23,747,868	21,860,107
Grand Total 2016	30,587,468	25,627,933	22,591,145	1,499,236	1,536,553	152,378	4,881,420	24,128,955	22,184,603
Increase						14,267			
Decrease	3,317,265	877,025	363,589	106,723	412,056		45,961	381,087	324,496

**5 . SYNOD OF MANITOBA & NORTH WESTERN ONTARIO - DETAILS BY PRESBYTERIES  
STATISTICAL AND FINANCIAL RETURNS FOR THE YEAR ENDED DECEMBER 31st 2017**

	MIN ROLL			CONGREGATIONS				COMM ROLL						
	CONG	POINTS	ELD	CH	HOU	BP	AD	RE	MB	ATD	ADH	M		
32 Superior	4	5	5	64	73	621	9	10	34	644	246	623	2	
33 Winnipeg	24	15	15	94	246	852	27	19	78	1,033	704	837	2	
34 Brandon	8	9	9	59	46	438	4	8	29	519	241	222	3	
Grand Total 2017	36	29	29	217	365	1,911	40	37	141	2,196	1,191	1,682	7	
Grand Total 2016	35	29	29	231	340	1,934	31	74	90	2,251	1,267	1,725	5	
Increase	1				25		9		51				2	
Decrease				14		23		37		55	76	43		

	TOT REV	FROM CONG	CONG PURP	PRES- SHARE	OTH BEN	WMS/ AMS	STPD	NORM EXP	\$ BASE
32 Superior	769,324	609,691	523,663	54,997	31,031	1,215	134,038	774,928	513,048
33 Winnipeg	1,829,693	1,651,149	1,465,037	72,429	64,655	1,575	482,812	1,616,161	1,435,627
34 Brandon	724,449	691,441	637,908	25,379	28,154	498	232,629	666,559	632,908
Grand Total 2017	3,323,466	2,952,281	2,626,608	152,805	123,840	3,288	849,479	3,057,648	2,581,583
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
Increase	209,220					653	14,450	214,109	
Decrease		28,238	42,109	7,905	27,252				73,010

**6 . SYNOD OF SASKATCHEWAN - DETAILS BY PRESBYTERIES  
STATISTICAL AND FINANCIAL RETURNS FOR THE YEAR ENDED DECEMBER 31st 2017**

	MIN	CONGREGATIONS		ELD	CH	HOU	BP	COMM ROLL			ATD	ADH	M
	ROLL	CONG	POINTS					AD	RE	MB			
35 Assiniboia	10	11	10	80	123	525	7	49	74	599	350	452	1
36 Northern Saskatchewan	13	7	7	23	59	194	1	-	2	222	118	139	1
Grand Total 2017	23	18	17	103	182	719	8	49	76	821	468	591	2
Grand Total 2016	24	19	17	138	224	998	14	24	84	1,068	612	833	4
Increase								25					
Decrease	1	1		35	42	279	6		8	247	144	242	2

	TOT	FROM	CONG	PRES-	OTH	WMS/	STPD	NORM	\$
	REV	CONG	PURP	SHARE	BEN	AMS			
35 Assiniboia	1,049,638	982,296	913,282	35,396	33,618	-	238,629	842,607	909,719
36 Northern Saskatchewan	319,731	267,587	216,424	22,142	29,021	2,709	28,669	243,389	216,306
Grand Total 2017	1,369,369	1,249,883	1,129,706	57,538	62,639	2,709	267,298	1,085,996	1,126,025
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
Increase									
Decrease	700,999	283,022	228,671	20,282	34,069	102	97,932	685,002	232,254

**7 . SYNOD OF ALBERTA & THE NORTHWEST - DETAILS BY PRESBYTERIES  
STATISTICAL AND FINANCIAL RETURNS FOR THE YEAR ENDED DECEMBER 31st 2017**

	MIN	CONGREGATIONS		ELD	CH	HOU	BP	COMM ROLL			ATD	ADH	M
	ROLL	CONG	POINTS					AD	RE	MB			
37 Peace River	2	5	5	20	40	228	4	2	5	162	162	110	2
38 Edmonton-Lakeland	27	13	12	110	210	836	12	23	65	860	646	528	2
39 Central Alberta	10	9	9	54	106	575	8	8	19	497	365	520	1
40 Calgary-Macleod	37	14	13	160	745	2,236	37	76	174	2,405	1,444	1,759	5
Grand Total 2017	76	41	39	344	1,101	3,875	61	109	263	3,924	2,617	2,917	10
Grand Total 2016	75	42	40	389	1,076	4,026	77	228	205	4,092	2,685	3,292	13
Increase	1				25				58				
Decrease		1	1	45		151	16	119		168	68	375	3

	TOT	FROM	CONG	PRES-	OTH	WMS/	STPD	NORM	\$
	REV	CONG	PURP	SHARE	BEN	AMS			
37 Peace River	406,013	386,988	329,696	27,021	30,271	1,369	104,504	348,801	329,696
38 Edmonton-Lakeland	2,080,688	1,726,327	1,558,156	81,912	83,600	-	412,784	1,643,350	1,553,992
39 Central Alberta	890,926	885,017	773,169	63,460	48,388	-	244,054	792,586	773,169
40 Calgary-Macleod	5,141,595	4,612,485	4,209,951	266,894	135,640	58,844	600,212	4,320,438	4,027,584
Grand Total 2017	8,519,222	7,610,817	6,870,972	439,287	297,899	60,213	1,361,554	7,105,175	6,684,441
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
Increase	311,260	356,332	471,653			9,622	45,796	118,753	480,101
Decrease				53,377	64,603				

**8 . SYNOD OF BRITISH COLUMBIA - DETAILS BY PRESBYTERIES**  
**STATISTICAL AND FINANCIAL RETURNS FOR THE YEAR ENDED DECEMBER 31st 2017**

	MIN	CONGREGATIONS		ELD	CH	HOU	BP	COMM ROLL			ATD	ADH	M
	ROLL	CONG	POINTS					AD	RE	MB			
41 Kootenay	7	5	5	28	54	226	2	18	14	194	229	205	2
42 Kamloops	22	9	9	63	120	646	4	21	84	559	516	565	-
43 Westminster	75	27	27	224	493	2,282	37	94	123	2,488	2,132	1,596	6
44 Vancouver Island	35	11	11	114	104	1,130	15	27	117	1,070	767	549	1
45 Western Han-Ca	34	13	13	41	683	1,046	70	224	124	1,530	1,842	1,936	2
Grand Total 2017	173	65	65	470	1,454	5,330	128	384	462	5,841	5,486	4,851	11
Grand Total 2016	177	65	65	497	1,683	5,658	149	430	549	6,476	6,240	5,093	11
Increase													
Decrease	4			27	229	328	21	46	87	635	754	242	

	TOT	FROM	CONG	PRES-	OTH	WMS/	STPD	NORM	\$
	REV	CONG	PURP	SHARE	BEN	AMS		EXP	BASE
41 Kootenay	750,900	642,695	505,973	44,166	92,556	-	137,036	537,755	490,268
42 Kamloops	1,494,761	1,157,757	1,043,131	61,059	53,567	6,570	256,050	1,258,648	1,039,654
43 Westminster	6,104,881	5,645,669	5,003,955	304,399	337,315	4,792	1,030,577	4,981,388	4,785,425
44 Vancouver Island	2,848,118	2,089,692	1,837,357	121,764	106,765	-	479,759	1,840,931	1,780,831
45 Western Han-Ca	3,047,473	2,893,823	2,612,353	39,100	242,370	-	343,339	2,698,672	2,501,963
Grand Total 2017	14,246,133	12,429,636	11,002,769	570,488	832,573	11,362	2,246,761	11,317,394	10,598,141
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
Increase			178,095						170,393
Decrease	13,180	53,990		25,819	230,072	603	53,096	482,601	

**GENERAL SUMMARY BY SYNODS**  
**STATISTICAL AND FINANCIAL RETURNS FOR THE YEAR ENDED DECEMBER 31st 2017**

	MIN	CONGREGATIONS			ELD	CH	HOU	BP	COMM ROLL			ATD	ADH	M
	ROLL	CONG	POINTS	AD					RE	MB				
1 Atlantic Provinces	121	140	86		951	1,467	8,244	120	155	525	10,323	5,433	5,715	41
2 Quebec & Eastern Ontario	146	105	87		862	1,801	7,113	153	382	743	8,606	5,032	4,390	23
3 Central, Northeastern Ontario and Bermuda	495	261	233		2,381	6,329	25,541	560	1,320	2,173	31,956	21,475	17,777	60
4 Southwestern Ontario	284	179	150		1,524	3,082	16,460	212	469	1,175	18,860	10,732	10,554	49
5 Manitoba & North Western Ontario	36	29	29		217	365	1,911	40	37	141	2,196	1,191	1,682	7
6 Saskatchewan	23	18	17		103	182	719	8	49	76	821	468	591	2
7 Alberta & The Northwest	76	41	39		344	1,101	3,875	61	109	263	3,924	2,617	2,917	10
8 British Columbia	173	65	65		470	1,454	5,330	128	384	462	5,841	5,486	4,851	11
Grand Total 2017	1,354	838	706		6,852	15,781	69,193	1,282	2,905	5,558	82,527	52,434	48,477	203
Grand Total 2016	1,366	842	709		7,431	16,806	73,539	1,384	3,210	5,392	87,943	56,176	51,886	219
Increase										166				
Decrease	12	4	3		579	1,025	4,346	102	305		5,416	3,742	3,409	16

	TOT	FROM	CONG	PRES-	OTH	WMS/	STPD	NORM	\$
	REV	CONG	PURP	SHARE	BEN	AMS		EXP	BASE
1 Atlantic Provinces	11,022,774	9,822,366	8,778,319	596,648	447,399	54,242	2,336,547	9,147,764	8,367,207
2 Quebec & Eastern Ontario	18,373,675	13,752,384	12,247,693	810,381	694,310	23,819	2,481,151	13,006,131	12,035,806
3 Central, Northeastern Ontario and Bermuda	66,925,320	55,851,620	49,878,803	2,438,127	3,283,294	127,249	8,743,548	53,912,271	46,106,005
4 Southwestern Ontario	27,270,203	24,750,908	22,227,556	1,392,513	1,124,497	166,645	4,835,459	23,747,868	21,860,107
5 Manitoba & North Western Ontario	3,323,466	2,952,281	2,626,608	152,805	123,840	3,288	849,479	3,057,648	2,581,583
6 Saskatchewan	1,369,369	1,249,883	1,129,706	57,538	62,639	2,709	267,298	1,085,996	1,126,025
7 Alberta & The Northwest	8,519,222	7,610,817	6,870,972	439,287	297,899	60,213	1,361,554	7,105,175	6,684,441
8 British Columbia	14,246,133	12,429,636	11,002,769	570,488	832,573	11,362	2,246,761	11,317,394	10,598,141
Grand Total 2017	151,050,162	128,419,895	114,762,426	6,457,787	6,866,451	449,527	23,121,797	122,380,247	109,359,315
Grand Total 2016	147,604,240	127,904,355	112,410,397	6,716,851	8,776,108	457,987	23,689,025	122,230,485	107,951,158
Increase	3,445,922	515,540	2,352,029					149,762	1,408,157
Decrease				259,064	1,909,657	8,460	567,228		

**ALPHABETICAL LIST OF CONGREGATIONS BY CITY OR TOWN**

**N.B.** Where pastoral charges have more than one congregation or preaching point, the other congregations or preaching points are also arranged alphabetically with the name of the pastoral charge inserted.

<b>No.</b>	<b>Presbytery</b>	<b>No.</b>	<b>Presbytery</b>
1	Cape Breton	24	Hamilton
2	Newfoundland	25	Niagara
3	Pictou	26	Paris
4	Halifax & Lunenburg	27	London
5	New Brunswick	28	Essex-Kent
6	Prince Edward Island	29	Lambton-West Middlesex
7	Quebec	30	Huron-Perth
8	Montreal	31	Grey-Bruce-Maitland
9	Seaway-Glengarry	32	Superior
10	Ottawa	33	Winnipeg
11	Lanark & Renfrew	34	Brandon
12	Kingston	35	Assiniboia
13	Lindsay-Peterborough	36	Northern Saskatchewan
14	Pickering	37	Peace River
15	East Toronto	38	Edmonton-Lakeland
16	West Toronto	39	Central Alberta
17	Brampton	40	Calgary-Macleod
18	Oak Ridges	41	Kootenay
19	Barrie	42	Kamloops
20	Temiskaming	43	Westminster
21	Algoma & North Bay	44	Vancouver Island
22	Waterloo-Wellington	45	Western Han-Ca
23	Eastern Han-Ca		

<b>Congregation</b>	<b>Presbytery</b>	<b>Congregation</b>	<b>Presbytery</b>
<b>A</b>		Angus, Zion .....	19
Abbotsford:		Appin .....	27
Calvin .....	43	Melbourne, Guthrie	
Korean .....	45	Arnprior, St. Andrew's .....	11
Acton (ON), Knox .....	17	Arthur, St. Andrew's .....	22
Acton (NB) (see Harvey Station) .....	5	Gordonville, St. Andrew's	
Agincourt, Knox (Toronto) .....	14	Ashburn, Burns .....	14
Ajax:		Ashfield .....	31
St. Andrew's .....	14	Ripley, Knox	
St. Timothy's .....	14	Athelstan .....	8
Alberton, ON, Ancaster .....	24	Atwood .....	30
Alberton, PEI, Westpoint .....	6	Aurora, St. Andrew's .....	18
Alliston, Knox .....	19	Avonmore St. Andrew's .....	9
Mansfield, St. Andrew's		Finch, St. Luke's-Knox	
Alma, St. Andrew's (see Elora) .....	22	Gravel Hill, St. James-St. Andrew's	
Almonte, Community .....	11	Avonton .....	30
Alvinston, Guthrie .....	29	Motherwell-Avonbank	
Napier, St. Andrew's		<b>B</b>	
Amherst Island, St. Paul's .....	12	Baddeck, Knox .....	1
Amherstburg, St. Andrew's .....	28	St. Ann's, Ephriam Scott	
Amherstview, Trinity .....	12	Baden, Livingston .....	22
Ancaster:		Ballyduff .....	13
Alberton .....	24	Banff, St. Paul's .....	40
Carluke, St. Paul's .....	24	Barney's River-Marshy Hope .....	3
Binbrook, Knox		Barnesville (see Hampton) .....	5
St. Andrew's .....	24		

Congregation	Presbytery
Barrie:	
Essa Road .....	19
St. Andrew's .....	19
Westminster .....	19
Bartibog Bridge, St. Matthew's (see Tabusintac, St. John's) .....	5
Bass River, St. Mark's .....	5
Beersville, St. James	
Clairville, St. Andrew's	
West Branch, Zion	
Bassano, Knox .....	40
Gem	
Bathurst, St. Luke's (see Northern New Brunswick Regional Ministry) .....	5
Baxter, Living Faith Community .....	1
Bayfield, Knox .....	30
Beaconsfield, Briarwood .....	8
Beauharnois, St. Edward's .....	8
Beaverton, Beacan .....	13
Gamebridge, Knox	
Beechwood, St. Andrew's .....	29
Beersville, St. James (see Bass River) .....	5
Beeton, St. Andrew's .....	18
Belfast, St. John's .....	6
Wood Islands	
Bellafield, Knox .....	34
Belleville:	
St. Andrew's .....	12
St. Columba .....	12
Belmore, Knox .....	31
Bermuda, Hamilton, St. Andrew's .....	16
Big Bras d'Or, St. James (see Boularderie) ...	1
Binbrook, Knox (see Carluke) .....	24
Black River Bridge, St. Paul's (see Miramichi, Chatham) .....	5
Blue Mountain, Knox .....	3
East River St. Mary's, Zion	
Garden of Eden, Blair	
Bobcaygeon, Knox .....	13
Bolsover, St. Andrew's .....	13
Woodville Community	
Bolton, Caven .....	18
Bookton (see Norwich) .....	26
Boston .....	17
Omagh	
Boularderie Pastoral Charge .....	1
Big Bras d'Or, St. James	
Ross Ferry, Knox	
Bowmanville, St. Andrew's .....	13
Bracebridge, Knox .....	19
Bradford, St. John's .....	18
Bradner .....	43
Bramalea, St. Paul's .....	17
Brampton: .....	17
Bramalea North .....	17
Heart Lake .....	17
St. Andrew's .....	17
Brandon:	
First .....	34
St. Andrew's .....	34
Brantford:	
Alexandra .....	26
Central .....	26
Greenbrier .....	26
Korean .....	23

Congregation	Presbytery
Briercrest, Knox (see Moose Jaw) .....	35
Bristol Memorial (see Fort Coulonge) .....	11
Brockville, First .....	9
Brookfield Pastoral Charge .....	6
Brookfield	
Glasgow Road	
Hunter River	
Brussels, Melville .....	30
Molesworth, St. Andrew's	
Burgoyne (see Port Elgin) .....	31
Burk's Falls, St. Andrew's .....	21
Magnetawan, Knox	
Sundridge, Knox	
Burlington:	
Brant Hills .....	24
Burlington East .....	24
Knox .....	24
St. Paul's .....	24
Burnaby:	
Brentwood .....	43
Burnaby Yulbahng .....	45
Gordon .....	43
Taiwanese .....	43
Bumbrae, St. Andrew's .....	13

**C**

Caintown, St. Paul's .....	9
Caledonia, Claude .....	24
Calgary:	
Calvin, Hungarian .....	40
Centennial .....	40
Claude .....	17
Grace .....	40
Knox .....	40
Korean .....	45
St. Andrew's .....	40
St. Giles .....	40
Valleyview Community .....	40
Varsity Acres .....	40
Westminster .....	40
Cambridge:	
Central .....	22
Knox's Galt .....	22
Knox Preston .....	22
St. Andrew's Hespeler .....	22
Westside .....	22
Campbell River, Trinity .....	44
Campbellford, St. Andrew's .....	13
Norwood, St. Andrew's	
Warkworth, St. Andrew's	
Campbellton, Knox (see Northern New Brunswick Regional Ministry) .....	5
Campbellville, St. David's .....	17
Canoe Cove (see Central Parish) .....	6
Carberry, Knox-Zion .....	34
Cardigan, St. Andrew's (see Montague) .....	6
Cariboo Region, Cariboo .....	42
Carp, Trinity .....	10
Carluka, St. Paul's .....	24
Binbrook, Knox	
Catalone, St. James (see Louisburg-Catalone Charge) .....	1
Central Grey-Bruce Cooperative Ministry ...	31
Chatsworth, St. Andrew's	
Chesley, Geneva	

Congregation	Presbytery
Central Grey-Bruce (cont'd)	
Dornoch, Latona	
Southampton, St. Andrew's	
Central Parish Pastoral Charge .....	6
Canoe Cove	
Clyde River, Burnside	
Centre Road, Knox .....	29
Charlotte County Pastoral Charge .....	5
St. Andrew's, Greenock	
St. Stephen, St. Stephen's	
St. George, The Kirk	
Charlotte County Pastoral Charge (cont'd):	
Pennfield, The Kirk	
Charlottetown:	
St. James .....	6
St. Mark's .....	6
Marshfield, St. Columba's	
Zion .....	6
Chateauguay, Maplewood .....	8
Chatham:	
First .....	28
St. James .....	28
Chatsworth, St. Andrew's (see Grey-Bruce	
Cooperative Ministry) .....	31
Chauvin, Westminster .....	38
Chesley, Geneva (see Central Grey-Bruce	
Cooperative Ministry) .....	31
Chesterville, St. Andrew's .....	9
Morewood	
Winchester, St. Paul's	
Chetwynd, Shared Ministry .....	37
Chilliwack, Cooke's .....	43
Chinese	
Markham .....	18
Mississauga .....	17
Montreal .....	8
Toronto .....	15
Vancouver .....	43
Victoria .....	44
Clairville, St. Andrew's (see Bass River) .....	5
Clyde River, Burnside (see Central Parish) .....	6
Cobden, St. Andrew's .....	11
Cobourg, St. Andrew's .....	13
Colborne, Old St. Andrew's .....	13
Coldwater, St. Andrew's .....	19
Collingwood, First .....	19
Comox, Comox Valley .....	44
Conn, Knox (see Mount Forest) .....	22
Coquitlam .....	43
Cornwall, St. John's .....	9
Corunna, St. Andrew's .....	29
Côte des Neiges (Montreal) .....	8
Cranbrook (BC), Knox .....	41
Cranbrook (ON), Knox .....	30
Creemore, St. Andrew's Maple Cross .....	19
Cresswell, St. John's .....	13
Creston, St. Stephen's .....	41
Crieff, Knox .....	22
Crinan, Argyle .....	27
Largie, Duff's	
Cromarty .....	30
Seaforth, First	

Congregation	Presbytery
<b>D</b>	
Dalhousie, St. John's (see Northern New	
Brunswick Regional Ministry) .....	5
Dartmouth:	
Iona .....	4
St. Andrew's .....	4
Dawson Creek, St. James .....	37
Dean, Sharon .....	4
Derby, Ferguson (see Ferguson, Grace	
and St. James Pastoral Charge) .....	5
Deseronto, Church of the Redeemer .....	12
Dixonville, Strang .....	37
Doon (Kitchener) .....	22
Dorchester .....	27
South Nissouri	
Dornoch, Latona (see Central Grey-Bruce	
Cooperative Ministry) .....	31
Dover, New St. Andrew's .....	28
Valetta	
Dresden, St. Andrew's .....	28
Dromore, Amos .....	31
Holstein, Knox	
Normanby, Knox	
Dublin Shore, Knox (see New Dublin-	
Conquerall) .....	4
Duncan, St. Andrew's .....	44
Dundas, Knox .....	24
Dundalk, Erskine .....	31
Swinton Park, St. Andrew's	
Dunedin, Knox .....	19
Dunnville, Knox .....	25
Dunvegan, Kenyon .....	9
Kirk Hill, St. Columba	
Durham (ON) .....	31
Durham (NS) (see West River) .....	3
Dutton, Knox-St. Andrew's .....	27
Duvernay, St. John's (Laval) .....	8
<b>E</b>	
East Oro, Essen (see Uptergrove) .....	19
East River Pastoral Charge .....	3
St. Paul's	
Springville	
Sunnybrae, Calvin	
East River St. Mary's, Zion	
(see Blue Mountain) .....	3
Eckville, St. Paul's .....	39
Eden Mills (see Rockwood) .....	22
Edmonton:	
Antioch .....	45
Callingwood Road .....	38
Calvin Hungarian .....	38
Dayspring .....	38
First .....	38
Korean .....	45
Mill Woods .....	38
St. Andrew's .....	38
Westmount .....	38
Braeside, St. Albert	

Congregation	Presbytery
Elmira, Gale .....	22
Elmsdale, St. Matthew's .....	4
Hardwood Lands	
Elmvale .....	19
Flos, Knox	
Elora, Knox .....	22
Alma, St. Andrew's	
Elphin (see McDonald's Corner) .....	11
Embro, Knox .....	26
Englehart, St. Paul's .....	20
Erin, Burns .....	17
Ospringle, Knox	
Exeter, Caven (see Mitchell) .....	30

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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

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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, St. Paul's (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

Congregation	Presbytery
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
Guelph:	
Knox .....	22
Kortright .....	22
St. Andrew's .....	22
Westminster-St. Paul's .....	22

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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's .....	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 (see St. James and St. John's Regional Ministry) .....	5
Hardwood Lands (see Elmsdale) .....	4
Harrington, Knox .....	26
Harrison, Knox-Calvin .....	22
Hartsville .....	6
Harvey Station, Knox .....	5
Acton (NB)	
Havelock, Knox .....	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	

Congregation	Presbytery
Howick, Georgetown .....	8
Hungarian:	
First (Toronto) .....	16
First (Windsor) .....	28
First (Vancouver) .....	43
Calvin (Calgary) .....	40
Calvin (Edmonton) .....	38
Calvin (Ottawa) .....	10
Hungarian (Montreal) .....	8
Hungarian Mission Preaching Point (Kitchener) .....	22
John Calvin (Hamilton) .....	24
Hunter River	
(see Brookfield Pastoral Charge) .....	6
Huntingdon, St. Andrew's .....	8
Huntsville, St. Andrew's .....	19

**I**

Ingersoll, St. Paul's .....	26
Ingleside, St. Matthew's (see Morrisburg) ...	9
Innerkip .....	26
Innisfail, St. Andrew's .....	39
Inverness, St. Andrew's .....	7
Iroquois, Riverview .....	9
Ivy .....	19

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Jarratt, Willis, (see Uptergrove) .....	26
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

Congregation	Presbytery
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
Edmonton .....	45
Edmonton, Antioch .....	45
King City, Hanwool .....	23
Kitchener-Waterloo .....	23
London, Christian .....	23
Mississauga:	
We .....	23
Westside .....	23
Montreal, Seo Kwang .....	23
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 .....	
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
Largie, Duff (see Crinan) .....	27
Laval (Duvernay), St. John's .....	8
Leamington, Knox .....	28

Congregation	Presbytery
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
London:	
Almanarah .....	27
Chalmers .....	27
Elmwood Avenue .....	27
Korean .....	23
New St. James .....	27
Oakridge .....	27
St. George's .....	27
St. Lawrence .....	27
Trinity Community .....	27
Westmount .....	27
Lost River .....	8
Lot 14 (see Richmond Bay) .....	6
Louisbourg-Catalone Pastoral Charge .....	1
Catalone, St. James	
Louisbourg, Zion	
Lower Sackville, First Sackville .....	4
Lucknow .....	31
South Kinloss	
Lunenburg, St. Andrew's .....	4
Rose Bay, St. Andrew's	
<b>M</b>	
MacLennan's Mountain, St. John's .....	3
McClure's Mills, St. Paul's .....	4
McDonalds Corners, Knox .....	11
Elphin	
Snow Road	
Madoc, St. Peter's .....	12
Magnetawan, Knox (see Burk's Falls) .....	21
Maisonneuve (Montreal) .....	8
Malagawatch, Fulton (see River Denys) .....	1
Malton, St. Mark's .....	17
Manotick, Knox .....	10
Mansfield (see Alliston) .....	19
Maple, St. Andrew's .....	18
Maple Ridge, Haney .....	43
Marion Bridge, St. Columba (see Mira Pastoral Charge) .....	1
Markdale Cooke's .....	31
Feversham	
Markham:	
Celebration .....	18
Chapel Place .....	18
Chinese .....	18
St. Andrew's .....	18
Marshfield (see Charlottetown, St. Mark's) ...	6
Martintown, St. Andrew's (see Lancaster) .....	9
Maxville, St. Andrew's .....	9
Moose Creek, Knox	

Congregation	Presbytery
McClure's Mills, St. Paul's .....	4
Meaford, Knox .....	31
Medicine Hat, St. John's .....	40
Melbourne:	
Guthrie (see Appin) .....	27
St. Andrew's (Quebec) .....	7
Melfort, St. James .....	36
Melita .....	34
Merigomish, St. Paul's (see Westville) .....	3
Middle River, Farquharson .....	1
Lake Ainslie	
Midland, Knox .....	19
Millerton, Grace (see Ferguson, Grace and St. James Pastoral Charge) .....	5
Mille Isles .....	8
Milton:	
Boston .....	17
Omagh	
Knox .....	17
Milverton, Burns .....	30
Monkton, Knox	
Mira Pastoral Charge .....	1
Marion Bridge, St. Columba	
Mira Ferry, Union	
Miramichi (Chatham), Calvin .....	5
Black River Bridge, St. Paul's	
Kouchibouquac, Knox	
Miramichi, St. James (see Grace, Ferguson and St. James Pastoral Charge) .....	5
Mississauga:	
Almanarah .....	17
Chinese .....	17
Clarkson Road .....	17
Dixie .....	17
Erindale .....	17
Glenbrook .....	17
St. Andrew's (Port Credit) .....	17
St. Andrew's (Streetsville) .....	17
We .....	23
Westside .....	23
White Oak .....	17
Mission, St. Paul's .....	43
Mistawasis .....	36
Mitchell, Knox .....	30
Exeter, Caven	
Molesworth, St. Andrew's (see Brussels) ....	30
Moncton, St. Andrew's .....	5
Monkton, Knox (see Milverton) .....	30
Montague:	
St. Andrew's .....	6
Cardigan, St. Andrew's	
Wellspring .....	6
Montreal:	
Arabic .....	8
Chinese .....	8
Côte des Neiges .....	8
Eglise St. Luc .....	8
Ghanaian .....	8
Hungarian .....	8
Kensington .....	8
La Communauté chrétienne Siloé Canada .....	8
Livingstone .....	8
Maisonneuve .....	8
Snowdon .....	8
St. Andrew and St. Paul .....	8

Congregation	Presbytery
Montreal (cont'd)	
Seo Kwang .....	23
Taiwanese Robert Campbell .....	8
Westminster (Pierrefonds) .....	8
Montreal West .....	8
Moore Knox .....	29
Mooretown, St. Andrew's .....	29
Moose Creek, Knox (see Maxville) .....	9
Moose Jaw, St. Mark's .....	35
Briercrest, Knox	
Moosomin, St. Andrew's .....	35
Morewood (see Chesterville) .....	9
Morrisburg, Knox .....	9
Ingleside, St. Matthew's	
Mosa, Burns .....	27
Moser River, St. Giles .....	3
Motherwell, Avonbank (see Avonton) .....	30
Mountain, Knox (see Kemptville) .....	9
Mount Forest, St. Andrew's .....	22
Conn, Knox	
Mount Pleasant .....	26
Mount Royal, Town of .....	8
<b>N</b>	
Nanaimo:	
Korean .....	45
St. Andrew's .....	44
Napier, St. Andrew's (see Alvinston) .....	29
Nassagaweya .....	17
Neepawa, Knox .....	34
New Carlisle, Knox (see Northern New Brunswick Regional Ministry) .....	5
New Dublin-Conquerall .....	4
Dublin Shore, Knox	
West Dublin, St. Matthew's	
New Glasgow:	
First .....	3
St. Andrew's .....	3
New Jersey, Zion (see Tabusintac) .....	5
New Liskeard, St. Andrew's .....	20
New London, St. John's (see Kensington) ...	6
New Minas, Kings .....	4
New Westminster:	
First .....	43
Knox .....	43
St. Aidan's .....	43
Newmarket, St. Andrew's .....	18
Niagara Falls:	
Chippawa .....	25
Drummond Hill .....	25
Korean .....	23
Stamford .....	25
Niagara-on-the-Lake, St. Andrew's .....	25
Ninga .....	34
Nine Mile Creek .....	6
Nobleton, St. Paul's .....	18
Noel Road, St. James .....	4
Normanby, Knox (see Dromore) .....	31
North Bay, Calvin .....	21
North Battleford, St. Andrew's .....	36
North Caradoc-St. Andrew's .....	27
Komoka, Knox	
North Easthope, Knox .....	30
North Pelham, First .....	25
Rockway	

Congregation	Presbytery
North River and North Shore, St. Andrew's ...	1
North Saanich, Saanich Peninsula .....	44
North Sydney, St. Giles .....	1
North Tryon .....	6
North Vancouver, St. Andrew's & St. Stephen's .....	43
North Yarmouth, St. James .....	27
Northern New Brunswick Regional Ministry	5
Bathurst, St. Luke	
Campbellton, Knox	
Dalhousie, St. John's	
New Carlisle, Knox	
Norval .....	17
Norwich, Knox .....	26
Bookton	
Norwood, St. Andrew's (see Campbellford) .....	13
Nottawa, Emmanuel .....	19

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Oakville:	
Hopedale .....	17
Knox .....	17
Knox Sixteen .....	17
Trafalgar .....	17
Olds, St. Andrew's .....	39
Omagh (see Boston) .....	17
Orangeville, Tweedsmuir Memorial .....	17
Orillia:	
St. Andrew's .....	19
St. Mark's .....	19
Orkney .....	39
Orleans, Grace .....	10
Oshawa:	
Knox .....	14
Hebron .....	23
St. Luke's .....	14
St. James	
St. Paul's .....	14
Ospridge, Knox (see Erin) .....	17
Ottawa:	
Barrhaven .....	10
Calvin Hungarian .....	10
Gloucester .....	10
Knox .....	10
Parkwood .....	10
St. Andrew's .....	10
St. David & St. Martin .....	10
St. Giles .....	10
St. Paul's .....	10
St. Stephen's .....	10
St. Timothy's .....	10
Trinity (Carp) .....	10
Westminster .....	10
Owen Sound, St. Andrew's .....	31
Oxford-Riverview Pastoral Charge .....	3
Oxford, St. James	
Riverview, St. Andrew's	

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Paisley, Westminster .....	31
Glammis, St. Paul's	
Palmerston, Knox .....	22
Paris .....	26

Congregation	Presbytery
Parry Sound, St. Andrew's .....	19
Parksville, St. Columba .....	44
Pembroke, First .....	11
Penetanguishene, First .....	19
Pennfield, The Kirk (see Charlotte County Pastoral Charge) .....	5
Penticton, St. Andrew's .....	42
Perth, St. Andrew's .....	11
Petawawa .....	11
Peterborough:	
St. Giles .....	13
South Monaghan, Centreville	
St. Paul's .....	13
St. Stephen's .....	13
Petrolia, St. Andrew's .....	29
Pickering, Amberlea .....	14
Pictou, St. Andrew's .....	12
Pictou:	
First .....	3
St. Andrew's .....	3
Pictou Landing, Bethel (see Little Harbour)	3
Pierrefonds, Westminster (Montreal) .....	8
Pinawa, Pinawa Christian Fellowship .....	33
Pincourt, Ile Perrot .....	8
Pittsburgh, St. John's (see Kingston) .....	12
Sandhill	
Point Edward .....	29
Pointe Claire, St. Columba by the Lake .....	8
Port Carling, Knox .....	19
Torrance, Zion	
Port Colborne, First .....	25
Port Coquitlam, Soojung .....	45
Port Credit, St. Andrew's (Mississauga) .....	17
Port Dover, Knox .....	24
Port Elgin, Tolmie Memorial (ON) .....	31
Burgoyne, Knox	
Port Hope, St. Paul's .....	13
Port Perry, St. John's .....	13
Port Stanley, St. John's .....	27
Portage la Prairie, First .....	34
Prescott, St. Andrew's .....	9
Spencerville, St. Andrew's-Knox	
Priceville, St. Andrew's .....	31
Prince George, St. Giles .....	42
Puslinch, Duff's .....	22

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Quebec City, St. Andrew's .....	7
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**R**

Ratho .....	26
Red Deer:	
Knox .....	39
West Park .....	39
Willow Valley .....	39
Regina:	
First .....	35
Norman Kennedy .....	35
Renfrew .....	11
Richmond (BC) .....	43
Richmond, St. Andrew's (ON) .....	10

Congregation	Presbytery
Richmond Bay Pastoral Charge .....	6
Freeland	
Lot 14	
Tyne Valley	
Victoria West	
Richmond Hill .....	18
Ridgetown, Mount Zion .....	28
Ripley, Knox (see Ashfield) .....	31
River Denys .....	1
Malagawatch, Fulton	
River John, St. George's .....	3
Toney River, St. David's	
Riverfield .....	8
St. Urbain, Beechridge	
Riverview:	
St. Andrew's (see Oxford-Riverview Charge, NS) .....	3
Bethel (NB) .....	5
Rockburn .....	8
Rockland, The Upper Room .....	10
Rocklin, Middle River (see Hopewell) .....	3
Rockway (see North Pelham) .....	25
Rockwood .....	22
Eden Mills	
Rocky Mountain House, Memorial .....	39
Rose Bay, St. Andrew's (see Lunenburg) ....	4
Roslin, St. Andrew's (see Tweed) .....	12
Ross Ferry, Knox (see Bourladerie) .....	1

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St. Albert, Braeside (see Westmount, Edmonton) .....	38
St. Andrew's East .....	8
St. Andrew's, Greenock (see Charlotte County Pastoral Charge) .....	5
St. Ann's, Ephraim Scott (see Baddeck) .....	1
St. Catharines:	
Knox .....	25
St. Giles .....	25
St. Catharines (cont'd)	
Scottlea .....	25
West St. Andrew's .....	25
St. Davids, First .....	25
St. George, The Kirk (see Charlotte County Pastoral Charge) .....	5
St. James and St. Paul's Regional Ministry... 5	
Hanwell, St. James	
Woodstock, St. Paul's	
St. John's:	
St. Andrew's .....	2
St. David's .....	2
St. Lambert, St. Andrew's .....	8
St. Marys .....	30
St. Paul's (see East River) .....	3
St. Stephen, St. Stephen's (see Charlotte County Pastoral Charge) .....	5
St. Thomas, Knox .....	27
St. Urbain, Beechridge (see Riverfield) .....	8
Sackville, St. Andrew's .....	5
Saint John:	
Saint Columba .....	5
Grace .....	5

Congregation	Presbytery
Salmon Arm, St. Andrew's .....	42
Saltspings, St. Luke's (see West River) .....	3
Sand Hill (see St. John's, Kingston) .....	12
Sandwich, St. Philip's .....	36
Sarnia:	
Laurel-Lea-St. Matthew's .....	29
Paterson Memorial .....	29
St. Andrew's .....	29
St. Giles .....	29
Saskatoon:	
Calvin Goforth .....	36
Saskatoon Native Circle Ministry .....	36
St. Andrew's .....	36
Sauble Beach, Huron Feathers .....	31
Sault Ste. Marie:	
St. Paul's .....	21
Victoria .....	
Westminster .....	21
Schomberg, Emmanuel .....	18
Scotsburn, Bethel .....	3
West Branch, Burns Memorial .....	
Scotstown, St. Paul's .....	7
Seaforth, First (see Cromarty) .....	30
Selkirk, Knox .....	33
Shakespeare .....	30
Sherbrooke, St. Andrew's .....	7
Sherwood Park .....	38
Shipman, Knox .....	36
Simcoe, St. Paul's .....	26
Slocan, St. Andrew's .....	41
Smiths Falls, Westminster .....	11
Smithville .....	25
Snow Road (see McDonald's Corners) .....	11
Sooke, Knox .....	44
South Kinloss (see Lucknow) .....	31
South Monaghan, Centreville (see Peterborough, St. Giles) .....	13
South Nissouri (see Dorchester) .....	27
Southampton, St. Andrew's (see Grey-Bruce Cooperative Ministry) .....	31
Spencerville, St. Andrew's-Knox (see Prescott) .....	9
Springville (see East River) .....	3
Stanley, St. Peter's .....	5
Stayner, Jubilee .....	19
Sunnidale Corners, Zion .....	
Stellarton, First .....	3
Stirling, St. Andrew's .....	12
Stittsville, St. Andrew's .....	10
Stokes Bay, Knox .....	31
Stoney Creek:	
Cheyne .....	24
Heritage Green .....	24
Stouffville, St. James .....	18
Stratford:	
Knox .....	30
St. Andrew's .....	30
Strathroy, St. Andrew's .....	29
Streetsville, St. Andrew's (Mississauga) .....	17
Stroud .....	19
Sudbury:	
Calvin .....	21
Knox .....	21
Summerside .....	6
Sunderland, Wick .....	13

Congregation	Presbytery
Sundridge, Knox (see Burk's Falls) .....	21
Sunnidale, Zion (see Stayner) .....	19
Sunny Corner, St. Stephen's .....	5
Warwick, St. Paul's .....	
Sunnybrae, Calvin (see East River) .....	3
Surrey:	
City Centre .....	43
Korean .....	45
Saem Mool .....	45
St. Andrew's, Newton .....	43
Sutherland's River (see Thorburn) .....	3
Sutton West, St. Andrew's .....	18
Swift Current, St. Andrew's .....	35
Swinton Park, St. Andrew's (see Dundalk) .....	31
Sydney, Bethel .....	1
Sydney Mines, St. Andrew's .....	1
Sylvan Lake, Memorial .....	39

**T**

Tabusintac, St. John's .....	5
Bartibog Bridge, St. Matthew's New Jersey, Zion .....	
Tara, Cornerstone .....	31
Tatamagouche, Sedgewick Memorial .....	3
Wallace, St. Matthew's .....	
Teeswater, Knox .....	31
Kinlough .....	
Thedford, Knox .....	29
Thompson, St. Andrew's .....	33
Thorburn, Union .....	3
Sutherland's River .....	
Thornbury, St. Paul's .....	31
Thornhill:	
Thornhill .....	18
Thornhill (cont'd)	
Vaughan Community .....	23
Thorold, St. Andrew's .....	25
Thunder Bay:	
Calvin .....	32
First .....	32
Lakeview .....	32
St. Andrew's .....	32
Tillsonburg, St. Andrew's .....	26
Tiverton, Knox .....	31
Tomstown .....	20
Toney River, St. David's (see River John) ...	3
Toronto:	
Armour Heights .....	15
Beaches .....	15
Bonar-Parkdale .....	16
Bridlewood .....	14
Calvin .....	15
Celebration .....	16
Clairlea Park .....	14
Faith Community (see Westview) .....	15
Fallingbrook .....	14
Fellowship .....	16
First Hungarian .....	16
Galilee .....	23
Ghanaian .....	16
Glenview .....	15
Grace (West Hill) .....	14
Graceview .....	16
Guildwood Community .....	14

Congregation	Presbytery	Congregation	Presbytery
Toronto (cont'd)		<b>U</b>	
Iona .....	15	Unionville .....	18
Knox (Agincourt) .....	14	Uptergrove, Knox .....	19
Knox .....	15	East Oro, Essen	
Korean:		Jarratt Willis	
Galilee .....	23	Uxbridge, St. Andrew's-Chalmers .....	14
Korean Myung Sung .....	23	<b>V</b>	
St. Timothy .....	23	Valcartier, St. Andrew's .....	7
Toronto .....	23	Valetta (see Dover) .....	28
Yae Dalm .....	23	Vancouver:	
Leaside .....	15	Central .....	43
Malvern .....	14	Chinese .....	43
Melville .....	14	Fairview .....	43
Mimico .....	16	First Hungarian .....	43
Morningside High Park .....	16	Galilee .....	45
Myung Sung .....	23	Irae .....	45
Nigerian .....	16	Kerrisdale .....	43
North Park .....	16	Korean .....	45
Portuguese Speaking .....	16	St. Andrew's and St. Stephen's (North	
Queen Street East .....	15	Vancouver) .....	43
Rexdale .....	16	St. Columba .....	43
Riverdale .....	15	Taiwanese .....	43
Westminster		West Point Grey .....	43
Rosedale .....	15	West Vancouver .....	43
Runnymede .....	16	Vankleek Hill, Knox .....	9
St. Andrew's (Humber Heights) .....	16	Hawkesbury, St. Paul's	
St. Andrew's (Islington) .....	16	Vankoughnet, St. David's .....	19
St. Andrew's (Scarborough) .....	14	Vaughan, St. Paul's .....	18
St. Andrew's .....	15	Vernon:	
St. David's .....	14	Osgoode (ON) (see Kars) .....	10
St. Giles, Kingsway .....	16	Knox (BC) .....	42
St. John's .....	15	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	<b>W</b>	
Trinity Mandarin .....	15	Walkerton, Knox .....	31
Trinity (York Mills) .....	15	Wallace, St. Matthew's (see Tatamagouche) ...	3
University .....	16	Wallaceburg, Knox .....	28
Vaughan Community (Thornhill) .....	23	Walpole, Chalmers (see Jarvis) .....	24
Westminster (Scarborough) .....	14	Wardsville, St. John's (see Glencoe) .....	27
Westminster (see Riverdale) .....	15	Warkworth, St. Andrew's (see	
Weston .....	16	Campbellford) .....	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		
Tweed, St. Andrew's .....	12		
Roslin, St. Andrew's .....	12		
Tyne Valley (see Richmond Bay) .....	6		

<b>Congregation</b>	<b>Presbytery</b>
West Branch, Burn's Memorial (see Scotsburn) .....	3
West Dublin, St. Matthew's (see New Dublin-Conquerall) .....	4
West Flamborough .....	24
West Point (Alberton), PEI .....	6
West River Pastoral Charge .....	3
Durham, West River Greenhill, Salem Saltsprings, St. Luke's .....	43
West Vancouver .....	11
Westport, Knox .....	3
Westville, St. Andrew's Merigomish, St. Paul's .....	35
Weyburn, Knox .....	14
Whitby, St. Andrew's .....	43
White Rock, St. John's .....	35
Whitewood, Knox .....	35
Whycomagh St. Andrew's (see Little Narrows) .....	1
Warton, St. Paul's .....	31
Winchester, St. Paul's (see Chesterville) .....	9
Windsor:	
First Hungarian .....	28
Paulin Memorial .....	28
St. John's (NS) .....	4
St. Matthew's (NF) .....	2
University Community .....	28

<b>Congregation</b>	<b>Presbytery</b>
Wingham, St. Andrew's .....	31
Winnipeg:	
Calvin .....	33
Filipino .....	33
First .....	33
Kildonan Community .....	33
Lighthouse .....	33
Place of Hope .....	33
Prairie .....	33
St. John's .....	33
Westwood .....	33
Winnipeg Somang .....	33
Winnipegosis, Knox .....	34
Woodbridge:	
Cornerstone Community (Kleinburg) ....	18
St. Paul's (Vaughan) .....	18
Wood Islands (see Belfast) .....	6
Woodstock:	
Knox (ON) .....	26
St. Paul's (NB) (see St. James and St. John's Regional Ministry) .....	5
Woodville (see Bolsover) .....	13

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Yorkton, Grace .....	35
Manitoba Korean .....	45

**ADDRESS LIST OF PROFESSIONAL CHURCH WORKERS**

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The following contains addresses as of July 2018 and changes that will occur shortly thereafter, and of which the Clerks have been notified.

**CODE: A = Appendix to Roll D = Diaconal Ministers  
DA = Diaconal Minister on Appendix to Roll**

**M = Overseas Missionary L = Lay Missionary**

**Ordained Ministers on the constituent roll have no designation by their name.**

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20	590	Temiskaming	42	634	Kamloops
21	590	Algoma & North Bay	43	635	Westminster
22	592	Waterloo-Wellington	44	639	Vancouver Island
			45	641	Western Han-Ca

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