



MODERATOR OF THE 2018 GENERAL ASSEMBLY
The Rev. Daniel W. Cho, B.A., M.Div., BCPC, NCPM

May 2019

Dear Participant of the 2019 General Assembly:

Greetings as you prepare to attend the 2019 General Assembly in Waterloo, Ontario in a few weeks.

The General Assembly Design Team continues to work on new elements for the General Assembly. The theme, Receive the Holy Spirit is chosen from the Pentecost account in John's gospel inviting us to discover God empowering us to be Christ's church. Our worship each day will lift up this theme as we hear God's word and offer our gifts of music and prayer.

This Book of Reports contains general information, reports of the committees and appendices for the Assembly. It is in electronic version containing bookmarks for easy navigation and can be found at presbyterian.ca/ga2019. It is also available for sale as printed material. The Book of Reports is divided into the following sections:

General Information Concerning the Assembly: consists of information about things you will need for your preparation for the Assembly along with commissioners list, agenda and daily schedules.

Report Synopsis: contains each committee's purpose, report summary and recommendations with concise preambles.

Reports to the General Assembly: are the complete reports of the committees of the General Assembly. The reports provide details on the various activities and foci of the committees, along with comprehensive preambles to the recommendations.

Appendices: includes background information concerning the General Assembly such as terms of reference and financial statements.

Supplementary Material: are new reports and any revisions to the Assembly documents. A new version of the pdf with the revisions will be posted on the website just prior to the Assembly that will include any new or revised material. A printed set will be circulated at the time of registration at Wilfrid Laurier University for those who purchased the book.

Presbyteries are to make arrangements for commissioners to be oriented to their roles so please contact your presbytery clerk for further information about this.

Remember to check the General Assembly's website (presbyterian.ca/ga2019) for updates and last minute changes.

If you have any questions about the Assembly, please contact us at 416-441-1111 or 1-800-619-7301 or by e-mail.

On behalf of the Assembly Office staff, we look forward to seeing you at the beginning of June.

Yours sincerely,

Stephen Kendall
Principal Clerk
skendall@presbyterian.ca

Terrie-Lee Hamilton
Senior Administrator
thamilton@presbyterian.ca

Clerks of Assembly: The Rev. Stephen Kendall and The Rev. Donald Muir

2019 GENERAL ASSEMBLY – BOOK OF REPORTS

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Supplementary Material

New reports and any revisions to the Assembly documents will be in the final version of the pdf with that will be posted on the website just prior to the Assembly. A printed set will be circulated at the time of registration at Wilfrid Laurier University for those who purchased the printed edition of the Book of Reports.

**DAILY SCHEDULE
FOR THE
2019 GENERAL ASSEMBLY**

NOTE: The opening worship with the celebration of communion will be at St. Andrew's Presbyterian Church, Kitchener. Other General Assembly events will be in locations listed below at Wilfrid Laurier University.

Saturday, June 1, 2019

1:00 pm – 9:00 pm	Registration	Main Lounge, King Residence
6:00 pm – 7:00 pm	Dinner	Veritas

Sunday, June 2, 2019

7:30 am – 8:30 am	Breakfast	Dining Hall
	Worship and Lunch with local congregations	
1:30 pm – 5:30 pm	Registration	Main Lounge, King Residence
5:30 pm – 6:45 pm	Dinner	Dining Hall
6:30 pm – 7:00 pm	Transportation to St. Andrew's	Science Building
7:30 pm – 9:30 pm	Worship with Celebration of Communion and 1st Sederunt	St. Andrew's Church
10:00 pm – 11:00pm	Registration	Main Lounge, King Residence

Monday, June 3, 2019

6:45 am – 8:15 am	Breakfast	Dining Hall
6:45 am – 8:00 am	First-time Commissioners and YAR Breakfast	Senate and Board Chambers
8:30 am – 12:00 pm	Worship and 2nd Sederunt	Gym, Athletic Complex
12:15 pm – 1:30 pm	Lunch	Dining Hall
2:00 pm – 5:00 pm	3rd Sederunt	Gym, Athletic Complex
5:00 pm	Free Evening	

Tuesday, June 4, 2019

6:45 am – 8:15 am	Breakfast	Dining Hall
8:30 am – 12:00 pm	Worship and 4th Sederunt	Gym, Athletic Complex
12:15 pm – 1:30 pm	Lunch	Dining Hall
2:00 pm – 5:00 pm	5th Sederunt	Gym, Athletic Complex
5:30 pm – 7:00 pm	Dinner	Dining Hall
7:00 pm – 9:30 pm	6th Sederunt	Gym, Athletic Complex

Wednesday, June 5, 2019

6:45 am – 8:15 am	Breakfast	Dining Hall
8:30 am – 12:00 pm	Worship and 7th Sederunt	Gym, Athletic Complex
12:15 pm – 1:30 pm	Lunch	Dining Hall
2:00 pm – 5:00 pm	8th Sederunt	Gym, Athletic Complex
5:00 pm – 6:00 pm	Cutting Edge of Mission Reception	Veritas
5:30 pm – 7:00 pm	Dinner	Dining Hall
7:00 pm – 8:30 pm	9th Sederunt	Gym, Athletic Complex

Thursday, June 6, 2019

6:45 am – 8:15 am	Breakfast	Dining Hall
8:30 am – 12:00 pm	Worship and 10th Sederunt	Gym, Athletic Complex
11:30 pm – 1:00 pm	Lunch (boxed lunches)	Gym, Athletic Complex

General Assembly 2019

June 2-6

TIME	SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY
7:00 AM		1st timer/YAR breakfast			
8:30 AM		Worship	Worship	Worship	Worship
9:00 AM		Sederunt 2	Sederunt 4	Sederunt 7	Sederunt 10
9:30 AM		Athletic Complex	Special Committee		
10:00 AM			Former Moderators		
10:30 AM					
11:00 AM					
11:30 AM		Prayer at 11:50am	Prayer at 11:50am	Prayer at 11:50am	
12:00 PM		Lunch break	Lunch break	Lunch break	Worship at close
12:30 PM					Box lunches
1:00 PM					
1:30 PM	Registration				Departure
2:00 PM	Main floor lounge	Sederunt 3	Sederunt 5	Sederunt 8	
2:30 PM	King Residence				
3:00 PM		Break	Break	Break	
3:30 PM					
4:00 PM					
4:30 PM		Worship at 4:50pm	Worship at 4:50pm	Worship at 4:50pm	
5:00 PM		Evening off	Cutting edge recept	Dinner break	
5:30 PM	Dinner	Various events	Dinner break		
6:00 PM					
6:30 PM	Busses start 6:15pm				
7:00 PM			Sederunt 6	Sederunt 9	
7:30 PM	Opening worship			(maybe shortened)	
8:00 PM	St. Andrew's Church				
8:30 PM				Worship @ close	
9:00 PM					
9:30 PM	Sederunt 1		Worship @ close		
10:00 PM	Registration				
10:30 PM					
11:00 PM					

**2019 GENERAL ASSEMBLY
PROVISIONAL AGENDA**

SUNDAY JUNE 2

Sederunt 1 7:30 pm

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Worship with the Celebration of Communion	
Acknowledgment of the traditional territory on which we are meeting	
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- Life and Mission Agency – Education and Reception Committee (Introduction)	
- Committee to Nominate Standing Committees (Introduction)	284
 Presentation of Records	
- 2018 General Assembly, Synods and the Assembly Council	
 Adjournment at approximately 9:30 pm	

Each sederunt will begin with worship and the constitution of the Assembly, and, where necessary, a report from the Committee on Business and the Committee on Roll and Leave to Withdraw.

Announcements and the presentation of minutes (as available) shall normally be made at the end of the sederunt.

MONDAY JUNE 3

Sederunt 2 8:30 am – 12:00 noon

Sederunt 3 2:00 pm – 5:00 pm

Service for Commissioners
Commissioner Orientation

Reports

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- Life and Mission Agency Committee	172
- Ecumenical and Interfaith Relations Committee	135
- 75 Anniversary Canadian Council of Churches Mr. Peter Noteboom, General Secretary	
- Committee on Bills and Overtures	110

Stated Hours

2:30 pm Marking the 25th anniversary of the Confession of
The Presbyterian Church in Canada to God and to Indigenous Peoples
4:40 pm Moderator of the 2018 General Assembly, the Rev. Daniel Cho

TUESDAY JUNE 4

- Sederunt 4** 8:30 am – 12:00 noon
Sederunt 5 2:00 pm – 5:00 pm
Sederunt 6 7:00 pm to 9:30 pm or completion of business

Reports

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- Trustee Board	232
- Committee on History	141
- Assembly Council	81

Stated Hours

- 9:30 am Special Committee of Former Moderators
2:15 pm Interfaith Guest, person to be confirmed

WEDNESDAY JUNE 5

- Sederunt 7** 8:30 am – 12:00 noon
Sederunt 8 2:00 am – 5:00 pm
Sederunt 9 7:00 pm to 9:30 pm or completion of business – (May be cancelled if not needed)

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Stated Hours

- 2:30 pm The Rev. Jonghyun Kim, Moderator, Korean Christian Church in Japan (bio p. 27)
 The Rev. Byungho Kim, General Secretary (bio p. 27)
 Mr. David McIntosh, co-director, Centre for Minority Issues and Mission (bio p. 27)
 4:00 pm Dr. Sheila Watt-Cloutier, Cutting Edge of Mission (bio p. 28)

THURSDAY JUNE 6

Sederunt 10 8:30 am – 12:00 noon or when business complete

Reports

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- Student Representatives
- Young Adult Representatives
- Committee to Examine Records
- Commission re Matters Left Uncared for
- Courtesies and Loyal Addresses

Adoption of Minutes

Completion of Business

Adjournment at approximately noon, or when business complete

Stated Hours

9:15 am Mr. Kerry Rice, Presbyterian Church (USA)

27

Other committees of Assembly reporting when they are ready or needed

- Special Committees of 2019 General Assembly
- Moderator nominates special committees
- Committee on Terms of Reference
- Committee to Confer with the Moderator

ROLL OF ASSEMBLY

Ministers	Elders
I. SYNOD OF THE ATLANTIC PROVINCES	
1. Presbytery of Cape Breton (Nova Scotia) Marion Barclay MacKay, Sydney Mines R. Ritchie Robinson, North Sydney	Carole Lovell, Florence David W. Sneddon, Westmount
2. Presbytery of Newfoundland (Newfoundland and Labrador) Ian Wishart, St. John's	Lynne Allan, Grand Falls-Windsor
3. Presbytery of Pictou (Nova Scotia) Charles McPherson, Stellarton	Bonnie McGrath, Melrose
4. Presbytery of Halifax-Lunenburg (Nova Scotia) Cynthia J. Chenard, Dartmouth Michael Koslowski, Halifax	Marilyn A. Clyke, Truro Lewis A. Wood, Hammonds Plains
5. Presbytery of New Brunswick (New Brunswick) Charles S. Cook, Riverview J. Martin Kreplin, Moncton Jeffrey M. Murray, Sackville	David M. Homer, Riverview Ian MacMinn, South Tetagouche Brian J. Neilson, Sackville
6. Presbytery of Prince Edward Island (Prince Edward Island) Thomas J. Kay, Canoe Cove Douglas Rollwage, Charlottetown	John I.F. Barrett, Charlottetown H. Scott MacDonald, Charlottetown David A. Robinson, Charlottetown
II. SYNOD OF QUEBEC & EASTERN ONTARIO	
7. Presbytery of Quebec (Quebec) Barbara J. Fotheringham, Thetford Mines	Gina Farnell, Quebec
8. Presbytery of Montreal (Quebec) Joel Coppieters, Côte-St-Luc Roland De Vries, Montréal Douglas F. Robinson, Lachute Daniel J. (Dan) Shute, Montréal	Theophilus Anyam, St-Laurent David Christiani, Brossard Sarah Dupont, Montreal Trevor A. Holmes, Mirabel
9. Presbytery of Seaway-Glengarry (Ontario) Marianne G. Emig Carr, Brockville Samer Kandalajt, Kemptville	Keppel N. Bharath, Cornwall Garnet Cole Thompson, Morewood
10. Presbytery of Ottawa (Ontario) Denise P. Allen-Macartney, Ottawa Douglas Kendall, Stittsville Philip Kim, Manotick James E. Pot, Ottawa	Jacques J. Dalton, Ottawa Elise Holloway, Ottawa Owen C. Mahaffy, Ottawa Robert E. Robertson, Ottawa
11. Presbytery of Lanark & Renfrew (Ontario) Barry P. Carr, Toledo Douglas McQuaig, Perth	Douglas R. Powell, Arnprior
III. SYNOD OF CENTRAL, NORTHEASTERN ONTARIO & BERMUDA	
12. Presbytery of Kingston (Ontario) Luke Vanderkamp, Trenton Elaine S. Wilson, Kingston	Irene Camp, Picton Andy Van Bodegom, Trenton

- 13. Presbytery of Lindsay-Peterborough (Ontario)**
Kathryn J. Firth, Manilla
Cheryl L. Horne, Colborne
Robert Quick, Lindsay
Robert P. Lenters, Cobourg
James D. Smith, Cobourg
- 14. Presbytery of Pickering (Ontario)**
Harry J. Bradley, Toronto
Joseph Choi, Scarborough
Monica McClure, Scarborough
Jacques V.R.T. Nel, Scarborough
Grant Vissers, Leaskdale
Edward M. Beattie, Scarborough
Margaret Horrigan, Markham
Ian D. MacCready, Oshawa
Calum MacRitchie, Whitby
Elizabeth Shariff, Pickering
- 15. Presbytery of East Toronto (Ontario)**
Emily K. Bisset, Toronto
Seaton Brachmayer, Toronto
Daniel W. Cho, Toronto
D. Laurence DeWolfe, Toronto
Donald G.A. Muir, Toronto
Maureen E. Walter, Toronto
Alexandra Johnston, Toronto
Lily Lee, Thornhill
Norman MacInnes, Toronto
William (Bill) G. O'Farrell, Markham
Phyllis Spence, Toronto
Susan E. Thomson, Toronto
- 16. Presbytery of West Toronto (Ontario)**
Paulette M. Brown, Toronto
D. Sean Howard, Toronto
Kyu-In Kevin Lee, Woodbridge
John-Peter C. Smit, Toronto
Tori A. Smit, Toronto
Regina Amarteifio, Toronto
Ardith L. Bridge, Toronto
Lou-Anne E. Carr, Toronto
Ruth Anne E. MacLennan, Toronto
Jacqueline J. Redmon, Toronto
- 17. Presbytery of Brampton (Ontario)**
Jacquelyn Foxall, Oakville
Patrick F. Gushue, Oakville
Barbara L. Molengraaf, Bramalea
Todd Nelson, Acton
Catherine M. Brown, Georgetown
Lois Leutri, Brampton
Lesley F. Risinger, Brampton
Laura-Lee Robertson, Guelph
- 18. Presbytery of Oak Ridges (Ontario)**
Jonathan Dennis, Tottenham
Kirk D. MacLeod, Keswick
Robert Royal, Maple
Nagi Said, Markham
Maureen Eberly, Caledon
Barb Hilts, Schomberg
John A. Hopkins, Newmarket
Paul Stanbury, Kleinburg
- 19. Presbytery of Barrie (Ontario)**
Tobey N. Boyer, Alliston
Christopher Carter, Parry Sound
P. Jeremy Sanderson, Nottawa
Cathy L. Clark, Barrie
Alexander P. Ellis, Innisfil
Roger D.J. Lippert, Orillia
Juanita Wooten-Radko, Midland
- 20. Presbytery of Temiskaming (Ontario)**
Byung Yun James Ko, Kapuskasing
Colleen L. Walker, Englehart
- 21. Presbytery of Algoma & North Bay (Ontario)**
Charlene E. Wilson, Sault Ste. Marie
Dick Oudekerk, North Bay
- 22. Presbytery of Waterloo-Wellington (Ontario)**
Linda J. Ashfield, Waterloo
John C. Borthwick, Guelph
W. Scott McAndless, Cambridge
Alex MacLeod, Guelph
Jane E. Swatridge, Guelph
William S. Cassels, Cambridge
George A. Forsyth, Guelph
Gib McIlwrath, Kitchener
Vern Platt, Cambridge
Ross Rowat, Guelph

23. Presbytery of Eastern Han-Ca

Peter Han, Thornhill
Jonathan Hong, Richmond Hill
Jinsook Khang, Concord
Eun Sung Moon, Toronto

Richard Lee, Mississauga
Young Jin Lee, North York

IV. SYNOD OF SOUTHWESTERN ONTARIO

24. Presbytery of Hamilton (Ontario)

Monica Bereczki-Farkas, Cambridge
Janice Doyle, Caledonia
Emma J. Duncan, Burlington
Richard B. Warne, Jarvis

Fivel Flavour, Hamilton
Diane R. Jones, Burlington
David Milmine, Hamilton

25. Presbytery of Niagara (Ontario)

Adam A. Bartha, Port Colborne
Wally W.H. Hong, Niagara Falls
Douglas Schonberg, Niagara Falls

Marilyn Clarke, Thorold
Barbara V.H. Ness, Niagara Falls
Nicolette C. Szczechura, Thorold

26. Presbytery of Paris (Ontario)

Dean A. Adlam, Brantford
Allan D. Brouwer, Ingersoll
David Sherbino, Paris

Murray R. Park, Tillsonburg
Jill D. Rickwood, Brantford

27. Presbytery of London (Ontario)

Michelle Butterfield-Kocis, Strathroy
James W. Clark, London
Andrew Fullerton, London

Maureen Bruff, London
Ronald A. Lackey, Wallacetown
Ruth Ann McVicar, Watford

28. Presbytery of Essex-Kent (Ontario)

Andrew M. Cornell, Dresden
Scott McAllister, Windsor

Renee Geluk, Chatham
Ian H. Panton, Kingsville

29. Presbytery of Lambton-West Middlesex (Ontario)

Pieter van Harten, London

Amber Frisa, Strathroy

30. Presbytery of Huron-Perth (Ontario)

Gwen Ament, St. Marys
Catherine Calkin, St. Pauls
Ernie A. Naylor, Monkton

R. Graeme Martin, Stratford
Robert J. McTavish, Stratford
George Sjaarda, Listowel

31. Presbytery of Grey-Bruce-Maitland (Ontario)

David Chang, Tiverton
Megan Penfold, Walkerton
Bonnie J. Sutherland, Hanover

Don B. Leatham, Walkerton
Eleanor J. Thompson, Kincardine

V. SYNOD OF MANITOBA & NORTHWESTERN ONTARIO

32. Presbytery of Superior (Ontario)

Susan Mattinson, Thunder Bay

Will Newton, Thunder Bay

33. Presbytery of Winnipeg (Manitoba and Ontario)

Matthew D. Brough, Winnipeg
Barbara A. Piloow, Winnipeg

Brian J. Harper, Winnipeg
David G. Myers, Winnipeg

34. Presbytery of Brandon (Manitoba)

Laura V. Hargrove, Brandon

James Douglas, Brandon

VI. SYNOD OF SASKATCHEWAN

- 35. Presbytery of Assiniboia** (Saskatchewan)
Amanda Currie, Regina Barry A. Holtslander, Regina
- 36. Presbytery of Northern Saskatchewan** (Saskatchewan)
Roberto A.F. DeSandoli, Saskatoon Gerri A. Madill, Saskatoon

VII. SYNOD OF ALBERTA & THE NORTHWEST

- 37. Presbytery of Peace River** (Alberta and British Columbia)
George S. Malcolm, Grande Prairie Edna M. Tunke, Dixonville
- 38. Presbytery of Edmonton-Lakeland** (Alberta)
Henry (Harry) J. Currie, Edmonton Barbara Acton, Edmonton
Rodger D. McEachern, Edmonton Christine M. Litvinchuk, Sherwood Park
Gabriel J. Snyman, Fort McMurray Barbara R. Steeves, Edmonton
- 39. Presbytery of Central Alberta** (Alberta)
Joo An (Joanne) Lee, Innisfail Anna Olive, Sylvan Lake
- 40. Presbytery of Calgary-Macleod** (Alberta)
Dewald Delpport, Calgary Audrey H. Cole, Calgary
Grant T. Gunnink, Calgary Toomas Paasuke, Canmore
Jared M. Miller, Calgary Karen L.S. Robbins, Lethbridge
M. Dianne Ollerenshaw, Calgary Robert Tarr, Calgary

VIII. SYNOD OF BRITISH COLUMBIA

- 41. Presbytery of Kootenay** (British Columbia)
Meridyth A. Robertson, Trail Martin J.E. Ross, Cranbrook
- 42. Presbytery of Kamloops** (British Columbia)
Steven A. Filyk, Kamloops Klaas Broersma, Kamloops
William D. Osei, Prince George
- 43. Presbytery of Westminster** (British Columbia)
Martin Baxter, North Vancouver Garland Chow, Vancouver
Mary M. Fontaine, Richmond Arthur Lin, Burnaby
Geoffrey B. Jay, Surrey Ronald D. Miller, Maple Ridge
Bernard N. Skelding, Coquitlam Rod W. Thomson, Abbotsford
Willem H. van de Wall, Chilliwack
- 44. Presbytery of Vancouver Island** (British Columbia)
Christopher Clarke, Duncan Roy Napier, Victoria
Jennifer L. Geddes, Comox Tjeed (Jerry) Verwey, Victoria
- 45. Presbytery of Western Han-Ca**
Joshua Jonghwa Kim, Calgary Byung Kyu Lee, Abbotsford
Jasper J. Lim, Edmonton Younguk Shin, Edmonton
Cheol Soon Park, Burnaby
Jungryul Yang, Calgary

YOUNG ADULT REPRESENTATIVES

Presbytery	Young Adult Representative
4 Halifax & Lunenburg	Brittany Power, Halifax
14 Pickering	Ama O. Mambe, Oshawa
15 East Toronto	Victoria Graff, Toronto
17 Brampton	Omar Zachary Baboolal, Mississauga
22 Waterloo-Wellington	Crystal Tufford, Waterloo
23 Eastern Han-Ca	Priscilla Joung, Toronto
27 London	Jacqueline Nathaniel, London
31 Grey-Bruce-Maitland	Bryan Kenwell, Meaford
34 Brandon	Danielle Currie, Brandon
38 Edmonton-Lakeland	Julia-Don Edwards, Edmonton
40 Calgary-Macleod	Kelly M. Christopher, Saskatoon
44 Vancouver Island	Bronwyn M. McCormick, Nanaimo

STUDENT REPRESENTATIVES

Angelica Atkins, Prince Albert	Knox College
Jinsil Park, Montreal	Presbyterian College
Mike Aldred, Burlington	Vancouver School of Theology

ASSEMBLY PREPARATION INFORMATION

Welcome to the General Assembly. Commissioners, young adults, students and other participants will gather as part of our church family to worship, pray, discern and learn together. This information will help you with practical details as you prepare to attend.

The General Assembly begins Sunday, June 2, 2019 at 7:30 pm at St. Andrew's Church in Kitchener, and concludes on Thursday, June 6 around noon. As of Monday, June 3 the Assembly will meet in the gym of the Athletic Complex of Wilfrid Laurier University in Waterloo.

The General Assembly acknowledges that Wilfrid Laurier University and its campuses are located on the Haldimand tract, traditional territory of the Neutral, Anishnaabe and Haudenosaunee peoples. This land is part of the Dish with One Spoon Treaty between the Haudenosaunee and the Anishnaabe peoples and symbolizes the agreement to share and protect our resources and not to engage in conflict. Today, this gathering place is home to many First Nations, Métis and Indigenous peoples from across Turtle Island. Acknowledging them reminds us of our important connection to this land where we live, learn and work. We recognize, honour and respect these nations as the traditional stewards of the lands and water on which Wilfrid Laurier University is now present.

TRAVEL ARRANGEMENTS

Arriving by Plane

Participants arriving by plane at Pearson International Airport in Toronto, John C. Munro Airport in Hamilton or Region of Waterloo International Airport in Kitchener and have indicated on their registration form that they require ground transportation will be taken by Airways Transit to King Residence on Saturday, June 1 or Sunday, June 2.

If you make other arrangements for ground transport, advise the Assembly Office before May 15. You will be responsible for finding and paying for your transportation to the university if you purchased your own air or bus or train ticket and did not inform the Assembly Office prior to May 15 of your travel particulars.

Ground Transportation from Airports

Airways Transit serves Pearson International Airport in Toronto, John C. Munro Airport in Hamilton and Region of Waterloo International Airport in Kitchener. Their 24-hour phone number is 519-866-2121.

Pearson International Airport, Toronto

Terminal 1 (Air Canada): After exiting the security doors turn right and proceed to the escalator near POST E. Take the escalator down to the Ground Transportation Level. The Out of Town Van Services Desk is on your left at the bottom of the escalator.

Terminal 3 (West Jet): Out of Town Van Services Desk is located inside the terminal on the Arrivals Level between doors C and D.

John C. Munro Airport, Hamilton

After obtaining luggage proceed to the seating area located beside the car rental desks. Your Airways Transit driver will come into this area and call your name.

Region of Waterloo International Airport, Kitchener

Your Airways driver will meet you curb side at the Terminal main exit. Airways vans are white with the company name in red and black. The driver will have paperwork with your name.

Arriving By Bus or Train

Participants arriving at the bus or train station in Waterloo are to take a taxi to the King Residence. You may claim this expense. Here are two taxi companies for your reference: Waterloo Taxi 519-888-7777 or City Cab Taxi 519-747-7777.

Contact Numbers for Last Minute Changes

If you have last minute changes to your travel plans or you are having difficulties on arrival at the airport or bus or train station, contact the Assembly staff at:

Prior to Friday, May 31 at 12:00 noon: 416-441-1111 or 1-800-619-7301 or hcho@presbyterian.ca
Saturday, June 1 or Sunday, June 2: 905-324-2199

If you have problems reaching the Assembly staff at the university, contact the King Residence front desk and ask them to get a message to Hannah Cho or Kathryn Muir:

519-884-0710, ext 3958 (available between 8:00 am and 11:00 pm)

Driving to King Residence, Wilfrid Laurier University

Highway 401 west to Waterloo:

Take exit No. 278 – Highway 8 west (toward Kitchener/Waterloo). Take Highway 7 east exit towards Guelph/Waterloo. Follow Highway 7 east, which becomes Highway 85 north. Take the University Ave. West exit (the second University Ave. exit). Continue along University Ave. Turn south (left) on King St. North. King Residence is on the (east side) just after the pedestrian stop light.

Highway 401 east to Waterloo:

Take exit 278B – Highway 8 west on to King St. East towards Kitchener. Head right onto Highway 8 west towards Kitchener. Take Highway 7 east exit towards Guelph/Waterloo. Follow Highway 7 east, which becomes Highway 85 north. Take the University Ave. West exit (the second University Ave. exit). Continue along University Ave. Turn south (left) on King St. North. King Residence is on the (east side) just after the pedestrian stop light.

The Wilfrid Laurier University interactive campus map can be found at presbyterian.ca/campus-map.

FINANCIAL MATTERS

Commissioners, Young Adult and Student Representatives

Travel: The Assembly is responsible for the cost of return travel from home to the Assembly at the rates stipulated in the travel regulations that were sent in your registration package.

Travelling by vehicle, the reimbursement is:

- one commissioner/YAR in a vehicle \$ 0.22 per km return
- two commissioners/YARs in a vehicle \$ 0.28 per km return
- three or more commissioners/YARs in a vehicle \$ 0.34 per km return

Accommodation: The Assembly covers the accommodation cost at the university for 4 nights starting Sunday, June 2 through to the morning of Thursday, June 6. It will also cover the cost for those commissioners, YARs and student representatives requiring accommodation at the university on Saturday, June 1 and/or Thursday, June 6 due to flight schedules, as outlined in the travel regulations in the pre-registration material.

Food: The Assembly does not pay for the cost of food. The full food package (breakfast, lunch, dinner and breaks) for those staying in the university is \$237.50. The partial food package for commuters (lunch, dinner and breaks) is \$186.50. Presbyteries will cover the costs of the meal package for commissioners and YARs.

Resource People

Resource people, staff, student representatives and special guests of the Assembly have their costs covered by their respective committee/college.

Other Participants

All other participants (spouses or visitors) are responsible for their travel, accommodation and meals/breaks costs.

Accommodation for these participants is \$190 (Sunday night to Thursday morning). An extra charge of \$47.50 per night will be added for those who need accommodation on other nights (plus \$22.75 for Saturday dinner and \$12.75 for Sunday breakfast).

The meal costs for other participants is \$237.50 for the full meal package or \$186.50 for the commuter package.

If you had informed the General Assembly Office that you would be accompanied by a spouse or friend and that person is no longer able to come, you must cancel this reservation no later than May 15, otherwise you will be responsible for paying the full cost of accommodation and meals.

You will receive an invoice at the registration onsite for any extra costs, such as for spouses or visitors.

LAST MINUTE CHANGE – YOU ARE NOT ABLE TO ATTEND

Sometimes a commissioner is unable to attend. Contact your presbytery clerk who is to inform the Assembly Office **immediately** if you cannot attend. Make sure you forward any material you received from the Assembly Office to the person named in your place.

ASSEMBLY AT WILFRID LAURIER UNIVERSITY

ASSEMBLY OFFICE

Terrie-Lee Hamilton is responsible for the Assembly Office and will be assisted by Kathryn Muir and Hannah Cho.

On Saturday and Sunday during registration hours, at least one of them will be in registration area (Main Floor Lounge of King Residence) and will assist you.

The Assembly Office will be in the Dance Studio of the Athletic Complex from Monday until the close of Assembly. It will open at 8:30 am and will close 15 minutes after the last sederunt of the day. Hannah Cho or Kathryn Muir will be in the office whenever Assembly is in session and during the meal breaks to assist you.

If a committee requires office assistance or a place to meet, contact Terrie-Lee Hamilton.

PHONE NUMBERS

Assembly Office (Saturday, June 1 to Thursday, June 6)	905-324-2199
King Residence	519-884-0710, ext 3958
Wilfrid Laurier University (emergency only)	519-885-3333

REGISTRATION

Registration will be in the Main Floor Lounge of the King Residence:

Saturday	1:00 pm to 9:00 pm
Sunday	1:30 pm to 5:30 pm

Arriving Outside Registration Hours

Anyone arriving outside the registration hours **must** make arrangements with Terrie-Lee Hamilton (thamilton@presbyterian.ca) prior to May 15.

Items at Registration

When you register you will be given a number of items, such as:

- **Supplementary reports:** new reports or revised pages for the Book of Reports. The electronic pdf version will be updated and posted on the website to include the Supplementary section.
- **Voting card** (yellow) for commissioners.
- **Consensus-Building Process cards** (blue and orange) for commissioners
- **Expense form** (commissioners, young adult and student representatives) to be completed and returned to the Assembly Office no later than **Monday 5:30 pm**. Reimbursement cheques for travel expenses will be mailed following the Assembly.

- **Name badge** that you must wear at all times:

<u>Commissioners</u>	blue badges; only those wearing this colour are permitted to vote
<u>Young Adult Representatives</u>	yellow badges
<u>Student Representatives</u>	orange badges
<u>Resource Persons</u>	cherry badges; for conveners and staff of General Assembly agencies, boards and committees
<u>Guests of the Assembly</u>	green badges
<u>Spouses</u>	grey badges
<u>Visitors</u>	beige badges

Yellow Dots: First Time Commissioners will have a yellow dot on their name tag. If you are a first time commissioner and there is not a dot on your name tag, see Hannah Cho at registration or the Assembly Office.

- **First Time Commissioners and Young Adult/Student Representatives Breakfast** (Monday in the Senate and Board Chambers) ticket.

ACCOMMODATION

Participants will be housed in the King and Bricker Residences. You will get your room assignment at registration. The accommodation is single bed room with a shared washroom between two rooms. Bed linens, a towel and a facecloth are provided (you may, however, wish to pack an extra towel!).

Accommodation starts Sunday night, except for those who arrive on Saturday due to travel distance. Young Adult Representatives (YARs) will be accommodated beginning Saturday, June 1.

It is possible to accommodate other participants on Saturday night, provided prior arrangements are made with the Assembly Office no later than May 15 (Terrie-Lee Hamilton, 416-441-1111, thamilton@presbyterian.ca). The costs are outlined above in the Financial Matters section.

The check-out time is the conclusion of the General Assembly. Room keys are to be returned to the front desk of King Residence. The cost of **\$100 for missing or unreturned keys will be charged to the participant.**

MEALS

Meals will be in the dining hall of Wilfrid Laurier University. Participants accommodated at the university must purchase the full meal package (breakfast, lunch, dinner and refreshments) starting with dinner on Sunday, June 2 and concluding with lunch on Thursday, June 6.

Meals for early arrivals will begin with Saturday dinner. Note there will not dinner offered at the university on Monday.

Your meal card will be distributed at registration.

PARKING

Parking passes for the week of General Assembly and specific parking instructions will be provided at registration. Remember to obey parking signs and regulations.

FIRST TIME COMMISSIONER AND YAR BREAKFAST – MONDAY

The First Time Commissioner and YAR Breakfast will be on Monday, June 3, at 6:45 am in the Senate and Board Chambers of the dining hall building. General Assembly Deputy Clerk, the Rev. Don Muir, and General Assembly Office Senior Administrator, Ms. Terrie-Lee Hamilton, will outline key features of the General Assembly and answer questions.

Contact Hannah Cho by Monday, May 13 if you wish to attend. (hcho@presbyterian.ca or 1-800-619-7301 or 416-441-1111 ext. 224).

OTHER INFORMATION

Wireless Internet access is offered throughout the university. Information will be provided at registration.

Emergencies: A message can be taken at the Assembly Office in case of an emergency and passed on to you.

Dress: Respectful casual dress is customary at the Assembly. Your co-operation in this matter will be appreciated.

Allergies: Many people are sensitive or allergic to perfumes, aftershave, scented lotions and other toiletries. Please refrain from using such products.

Volunteers will be at a table located by the Assembly Hall who can assist you.

Displays: Many General Assembly agencies will have displays located in the Assembly Hall.

Blanket Exercise will take place on Sunday afternoon from 2:00 pm – 4:00 pm at the university (the location will be announced). Contact Carragh Erhardt (cerhardt@presbyterian.ca) if you wish to participate.

Cutting Edge of Mission Reception will be held in Veritas on Wednesday following the afternoon sederunt. Further information can be found at page 31. You can read about the award recipient Dr. Sheila Watt-Cloutier in the International Ministries report, p. 212.

Monday Free Evening: A listing of restaurants and will be available at registration. You may wish to attend the Knitting Pilgrim performance and exhibit by Kirk Dunn, who has created stitched glass tapestries that explore Judaism, Christianity and Islam, at Knox Church, Waterloo.

ASSEMBLY BUSINESS

The General Assembly begins Sunday, June 2, 2019 at 7:30 pm at St. Andrew's Church in Kitchener, with worship including the celebration of communion. The Rev. Daniel Cho, Moderator of the 2018 General Assembly, will preach at the worship service. The Moderator of the 2019 General Assembly will be elected and installed at the first sederunt, which will take place immediately following the worship service.

The Assembly will then meet in the gym of the Athletic Complex of Wilfrid Laurier University on Monday starting at 8:30 am with worship and the second sederunt.

REPORTS TO ASSEMBLY

The reports to the General Assembly are the most important part of the documentation you have for this Assembly. Be sure to bring the reports with you to the Assembly. These should be studied before coming to the Assembly and notes made about questions or comments you may want to raise.

Included are the reports to this Assembly from agencies, boards and committees of the General Assembly as well as overtures from synods, presbyteries and sessions.

Reports Format

The report format is divided into the following sections:

Synopsis of committee reports and recommendations consisting of the purpose of the reporting body, a brief summary of the report and a list of all the recommendations to be considered, each with a concise preamble.

Complete reports of the standing committees and overtures submitted to this Assembly.

Appendices that contain any background information to the reports and information relating to how General Assembly functions. The table of contents lists the appendices.

Supplementary reports and recommendations. These late arriving reports are placed at the end to preserve the page numbering in the previous sections.

Supplementary Material

The pdf version of the Books of Reports will be revised with the supplementary material at the end of the document and it will be available at presbyterian.ca/ga2019 just prior to the General Assembly. An announcement will be posted on the church's website and an email sent to participants when it is available. Note that any electronic notes you make on your initial pdf version of reports will not carry over to the final version.

Those who purchased the printed format will receive at registration printed copies of reports not included in the original mailing, i.e. supplementary reports and revised pages. Insert these reports in your printed material, by the page number. If underneath the page number the word "REVISED" appears, discard the original page that it is replacing.

PARTICIPATING IN THE COURT

Commissioners rise when the moderator enters the court.

Orientation for all commissioners and participants will be on Monday morning during the second sederunt.

If you wish to make a motion, or speak to a recommendation, go to a microphone and wait until the Moderator recognizes you and invites you to speak. Give your name and presbytery.

Remember there are about 240 commissioners. It is important that many commissioners participate rather than a few speaking on most issues.

More information about participating can be found in "Practice and Procedure at General Assembly" starting on page XXX in the Appendix.

Seating in Assembly Hall for sederunts

Commissioners, ecumenical and interfaith guests, young adult representatives and student representatives will sit at round tables towards the front and centre of the Assembly Hall. Resource people, guests and visitors are to sit in the designated area of theatre seating (and some rectangular tables in this section).

Be in your place at least **5 minutes** before the time to begin.

COMMITTEES OF ASSEMBLY

As a commissioner, you may be appointed to committees that meet during the Assembly. A letter, via email, will be sent to inform those commissioners serving in this capacity. The Committee on Business report will list the membership of these committees. Check the list to see if there are changes.

WORSHIP DURING THE ASSEMBLY

"Receive the Holy Spirit" from the Pentecost story in John's Gospel shapes the worship throughout this Assembly. Each morning the Assembly will gather for worship that will include scriptures, prayer, preaching and song. At the conclusion of each sederunt, the Assembly will participate in different forms of worship. Rich Richards and a group of musicians will lead us in song. Kathy Fraser has prepared the liturgies for worship. The preachers for the morning worship are Victor Kim, Mary Fontaine, Adele Halliday and Nick Athanasiadis.

The Rev. Dr. Nick Athanasiadis was born in Athens, Greece, and raised within the Protestant tradition. He immigrated to Montreal, Quebec with his family as a young boy. His passion has been to interpret the rich theological tradition of the church as it relates to contemporary issues: including death and dying, the relationship between the love of God and the reality of human suffering, as well as highlighting the unique contribution of Christian faith in dialogue with the great faith traditions and secularism. Presently, Nick is discovering ministry with a team called to worship and witness in and with the community of Grace Church, Calgary.

The Rev. Victor Kim is the minister at Richmond Church, where he has served for the past three and a half years. Prior to that he served in a congregation in Calgary for twenty-two and a half years. He is the Clerk of the Presbytery of Westminster. While a graduate of Knox College, he has been continually drawn to the light (and the warmth and the beauty) of western Canada. Victor is a member of the Board of Governors for the

Vancouver School of Theology. Born in Korea and married to a spouse whose first language is Korean, he has lived most of his life in Canada and continues to navigate the complexity of the diversity and unity that exists in all of us as individuals and as members of the body of Christ.

The Rev. Mary Fontaine is Cree from Mistawasis Nehiyawak in Saskatchewan. She is the founding Director of Hummingbird Ministries, a healing and reconciliation ministry on the west coast of British Columbia. She graduated from the M.Div. program at the Vancouver School of Theology in 2003 and has a B.A. in Native Studies from the University of Alberta in Edmonton. She has a daughter who is married and has also helped raise two nieces and a nephew. She has two grandchildren and many other grandchildren she's adopted in her heart. This includes the Indigenous children who participate in the healing circles and performing arts programs at Hummingbird Ministries.

The Rev. Kathy Fraser was born and raised in Toronto. She is a graduate of Ewart College (1975), the University of Toronto (1976), and Knox College (2000). After ministering for 13 years at North Caradoc St. Andrew's (near Strathroy) and Knox, Kotoka (west of London), she is now the ministering among the good people at Knox, Kincardine, on the shores of Lake Huron. Over the years, Kathy has served on various committees and boards of The Presbyterian Church in Canada at the presbytery, synod and national levels, as well as authoring curriculum for children and youth, and study material for adults. Kathy and her husband Andy, a retired school teacher, and their 2-year-old yellow lab, Piper, are enjoying all that Kincardine has to offer – beautiful summer sunsets, high winds all year long, closed highways in the winter, and pipe band (bagpipe and drum) parades every Saturday evenings in the summer. Kathy and Andy's family includes Tim and Tanya, in London, and Alex, Beth, Aiden (5) and Evelyn (2), in Ottawa. Kathy enjoys playing bridge, colouring mandalas, solving Sudoku puzzles, riding on the back of Andy's Goldwing, singing and reading.

Ms. Adele Halliday a lifelong Presbyterian, is a session member at St. Andrew's Presbyterian, Humber Heights in Toronto. An experienced educator, she has written curriculum resources for several national churches and ecumenical bodies including Seasons of the Spirit. She has also been a keynote speaker and preached at a variety of conferences across Canada and the USA. Globally, Adele once worked with the Presbyterian Church of East Africa; she is currently a member of the World Council of Churches' Reference Group on the Pilgrimage of Justice and Peace. Adele holds a Master of Education and a Master of Theological Studies. She works at the national office of The United Church of Canada as the Team Leader for Discipleship & Witness. She is married to George, and they have an almost-three-year-old daughter and a newborn baby.

Mr. Rich Richards, a multi-instrumentalist from the Presbyterian Church (USA) will lead us in music inviting us to praise with familiar and new music. He is one of the two associate directors for music at White Memorial Presbyterian Church in Raleigh, North Carolina. He has offered music leadership for the Montreat Conference Centre, Canada Youth Presbyterian Church in Canada and the Institute for Youth Ministry at Princeton Theological Seminary. Rich is versed in classical, jazz and blues music with skills in arranging and composing. Rich is married to the Rev. Grier Booker Richards, who is Associate Pastor for Discipleship at White Memorial Presbyterian Church. They have one child, Olsen. Rich is an oarsman and also enjoys cooking, cycling, swimming, architecture and yoga.

DRAFT MINUTES

Draft minutes of sederunts for review by commissioners will be posted on the website as time allows. Printed copies are available on request in the Assembly Office.

EVALUATION

Participants are invited to complete an evaluation of this Assembly. Copies of the evaluation forms will be available at the Assembly or participants may fill the online form that will be found at presbyterian.ca/ga2019.

FOLLOWING ASSEMBLY

Commissioners are expected to report to their presbytery at its first meeting after the Assembly. It is suggested that commissioners from each presbytery meet to decide on which items each individual will report. Also, why not offer to speak to some congregations in your presbytery about the highlights of the Assembly?

OFFICERS OF THE 2018 GENERAL ASSEMBLY

Moderator of the 2018 Assembly The Rev. Daniel Cho
 Principal Clerk The Rev. Stephen Kendall
 Deputy Clerk The Rev. Donald G.A. Muir

**CONVENERS AND STAFF OF ASSEMBLY AGENCIES
 2018 GENERAL ASSEMBLY**

Advise with the Moderator, Committee to: Convener The Rev. Dr. Richard Fee
 Assembly Council: Convener Ms. Sandra Cameron Evans
 Principal Clerk of the General Assembly The Rev. Stephen Kendall
 Associate Secretary, Assembly Office and Deputy Clerk The Rev. Donald G.A. Muir
 Atlantic Mission Society: President Ms. Linda MacKinnon
 Business Committee: Convener The Rev. Mark R. McLennan
 Church Doctrine: Convener The Rev. Wally Hong
 Ecumenical and Interfaith Relations, Committee on: Convener The Rev. Matthew Sams
 History, Committee on: Convener The Rev. Geoffrey Ross
 International Affairs, Committee on: Convener The Rev. Dale Henry
 Life and Mission Agency: Convener The Rev. Dr. Thomas Billard
 General Secretary The Rev. Ian A. Ross-McDonald
 Canadian Ministries, Associate Secretary Ms. Jennifer De Combe
 Communications, Associate Secretary Ms. Barb Summers
 International Ministries, Associate Secretary The Rev. Dr. Glynis R. Williams
 Justice Ministries, Associate Secretary vacant
 Ministry and Church Vocations, Acting Associate Secretary The Rev. Susan Shaffer
 Presbyterian World Service and Development, Associate Secretary Mr. Guy Smaghe
 Stewardship and Planned Giving, Associate Secretary Ms. Karen Plater
 Maclean Estate Committee: Convener Mr. David Phillips
 Managing Director, Crieff Hills Community The Rev. Kristine O’ Brien
 Nominate, Committee to: Convener The Rev. Jonathan Dennis
 Pension and Benefits Board: Convener The Rev. J. Cameron Bigelow
 Director Ms. Nicole Jeffrey
 Presbyterian Church Building Corporation: Convener Mr. Neil Coutts
 General Manager Mr. William Collier
 Support Service: Chief Financial Officer Mr. Oliver Ng
 Theological Colleges:
 Knox College Board of Governors:
 Convener Dr. Peter McKinnon
 Principal The Rev. Dr. John Vissers
 Presbyterian College Board of Governors:
 Convener Mr. Jay Hewett
 Principal The Rev. Dr. Dale S. Woods
 St. Andrew’s Hall Board, Vancouver:
 Convener Mr. Rod Thompson
 Dean The Rev. Dr. Robert S. Paul
 Vancouver School of Theology: Acting Principal The Rev. Dr. Richard R. Topping
 Trustee Board: Convener Mr. Tim Herron
 Women’s Missionary Society: President (Past) Ms. Janet Brewer
 Executive Director The Rev. Sarah Y.M. Kim

CONSENSUS-BUILDING DECISION-MAKING

BACKGROUND

Consensus-building decision-making is a process that provides commissioners with the opportunity to participate fully in decision making by a variety of ways. Instead of only voting yes or no to a motion, the Assembly works together for consensus. The theological basis for consensus-building decision-making is grounded in the principle that we gather to make decisions as a community of faith, prayerfully seeking to discern the will of God together. Consensus-building decision-making is increasingly being used in church gatherings.

PROCESS

Instead of voting for or against a recommendation, orange and blue cards are used to signal to the Moderator and to each other the level of consensus that is building as the Assembly works toward a decision. When a recommendation is made, and throughout the discussion, the Moderator will invite commissioners to show an orange or blue card.

Holding up an orange card means you are in favour (warm to the idea) of what you are hearing and ready to move on. Holding up a blue card indicates that you wish say something about the recommendation: ask a question, express affirmation or concern, suggest a change or that you are not in favour of what you are hearing (cool to the idea).



Warm to what you are hearing
Agree
Ready to move on



Cool to what you are hearing
Wish to say something (question, comment, change)
Not ready to move on

The Moderator will regularly invite a show of cards during the discussion to measure how the consensus is building. This is a way for everyone to express their thoughts without necessarily voicing them at a microphone. The process emphasizes respectful listening to all points of view and strives for genuine dialogue. Young adult representatives and student representatives can participate fully in this model.

When there are no more blue cards shown, or the remaining holders of blue cards are satisfied they have been heard and are prepared to move forward with the decision, the Moderator declares that consensus has been reached. That declaration shall constitute a decision on the recommendation.

Definition of consensus:

When all agree (unanimity) or most agree and the others accept that their views have been heard and, while not agreeing, do not object to the outcome.

Once consensus is declared, those not agreeing may, at the invitation of the Moderator, indicate their dissent in person at the Committee on Business table by the end of the sederunt. Reasons for dissent may be given to the Committee on Business committee by the end of the General Assembly. Dissent forms will be made available by this committee.

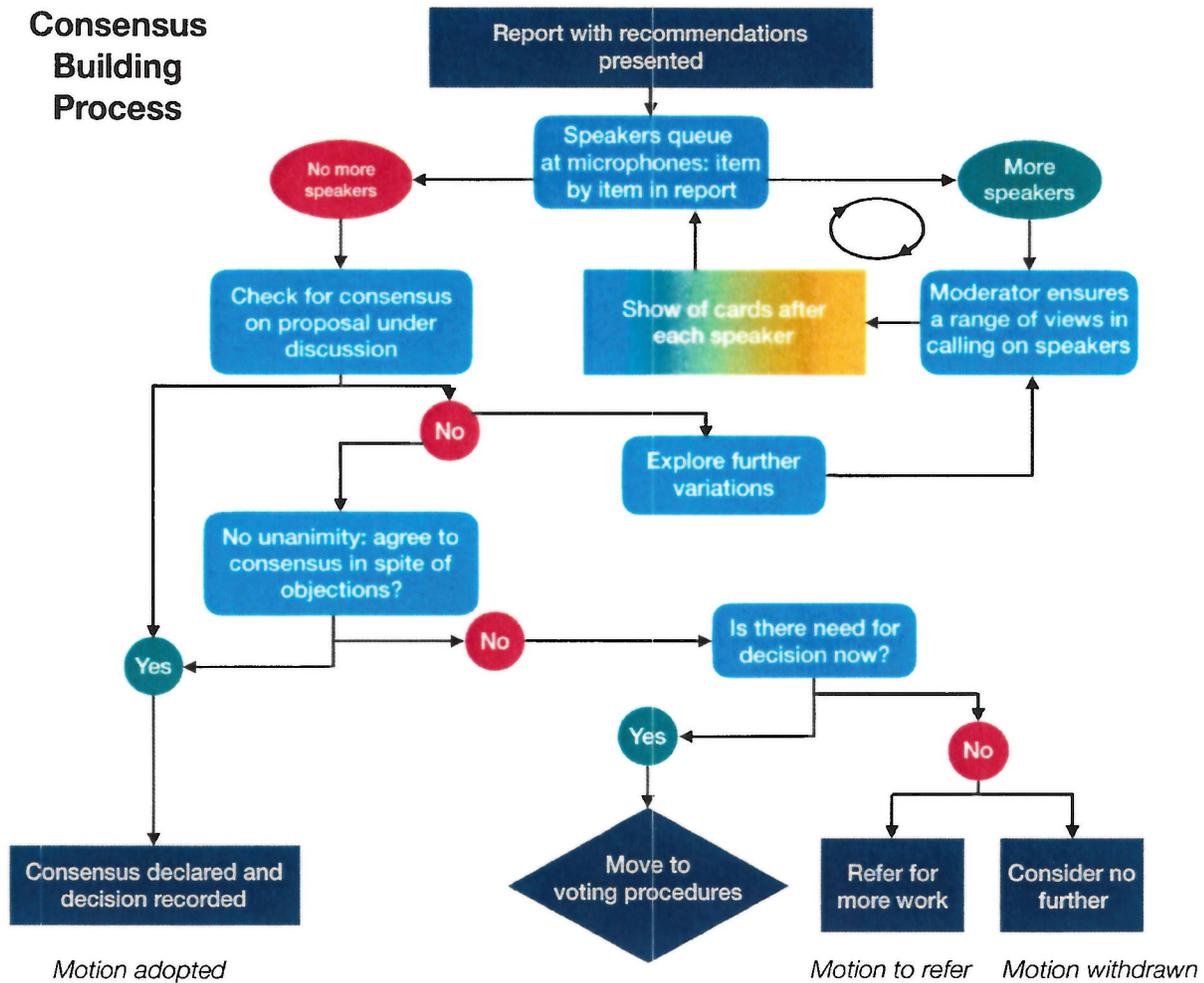
If consensus is not attainable, the Assembly may:

- a) agree to refer the matter back to a committee or to a small group for further work;
- b) agree to step away from the matter for a period of time, or indefinitely;
- c) agree to move to a vote by yellow voting cards (by majority decision).

A colour-coded flowchart of the process is found on p. 25.

The General Assembly, on the recommendation of the Committee on Business, will use this procedure on Monday for a number of reports, including the Life and Mission Agency Committee report. Regular procedures will be used for the report of the Special Committee of Former Moderators. The Assembly itself will decide if it wishes to use consensus-building procedures for more reports on Tuesday and Wednesday.

Consensus Building Process



A SERVICE FOR COMMISSIONERS TO THE GENERAL ASSEMBLY

The commissioners to the General Assembly will stand before the Moderator who will say:

Christ continues his ministry
in and through the church.
All Christians are called
to participate in the ministry of Christ.
As his body on earth
we all have gifts to use
in the church and in the world
to the glory of Christ, our King and Head

Living Faith 7.2.1

As the commissioners to this General Assembly, you have been sent by your presbyteries to build up the body of Christ as you seek to discern the mind of Christ for the church today.

As you prepare to take on the responsibility of this commission;

Do you accept this task willingly, as a calling from God?

We do.

Do you commit yourself with enthusiasm and dedication to the fulfillment of this calling?

We do.

Do you acknowledge your dependence on God's strength and guidance?

We do.

Do you claim your vocation as servants of Christ who is the living Word?

We do.

Will you rely upon the wisdom and inspiration of the Holy Spirit?

We will.

Will you seek to maintain the unity of the Spirit in the bond of peace?

We will.

May God bless and strengthen us together as we seek to do as we have promised.

Let us pray:

O Lord, our God,
how great is your name in all the earth!

In your gracious mercy,
you have come to us and redeemed us through your Son, Jesus Christ our Lord.

By your Spirit,
you have baptized us into one holy, catholic, and apostolic church to be sisters and brothers in Christ.

Help us, gracious God,
to love one another,
to forgive one another,
to serve one another,
and to listen to one another
with openness and respect,
so that in all we say and do,
we may have the same mind that was in Christ Jesus,
and proclaim him to the world,
to your glory.

As we seek your face,
give us
wisdom in discernment
courage of spirit,
integrity of purpose,
clarity of speech,
kindness in our interactions,
and openness to your grace.

We pray in the name of our Lord Jesus Christ,
to whom with you and the Holy Spirit,
belongs all honour and glory,
now and forever. Amen.

ECUMENICAL AND INTERFAITH GUESTS

THE REV. ROBINSON NELSON CHRISTIAN

The Rev. Robinson Nelson Christian is a pastor of the Gujarat Diocese of the Church of North India (CNI), since 1995. He has a Master of Theology and is currently working on a Doctor of Theology at Union Biblical Seminary in Pune, India. He also teaches at the Gujarat United School of Theology in Ahmedabad, India. To deepen his understanding of postcolonial preaching which is his thesis topic, the Rev. Christian will be in Toronto during May and June, researching at Knox College and engaging with Canadian Presbyterian scholars in the field of Homiletics. The Church of North India has 1.5 million members, representing 0.1% of the Indian population. The CNI is a long-standing partner of The Presbyterian Church in Canada.

THE REV. BYUNGHO KIM

The Rev. Byungho Kim is the General Secretary of the Korean Christian Church in Japan (KCCJ), a position he has held since 2013. Born in Busan, South Korea, he is a graduate of Presbyterian University and Theological Seminary (PUTS) in 1982. After serving three years with a church in a leprosy community, he was ordained into the Presbyterian Church of Korea (PCK) in 1985. Byungho Kim was sent by PCK as a missionary to KCCJ in 1989 where he served as a minister. He is currently on the Board of Counsellors of the Centre for Minority Issues and Mission (CMIM), a ministry that is supported by The Presbyterian Church in Canada. He is the Director of the Council of Overseas Korean Churches for Education and Ministry.

THE REV. JONGHYUN KIM

The Rev. Jonghyun Kim is the Moderator of the 54th General Assembly of the Korean Christian Church in Japan (KCCJ), a longstanding partner of The Presbyterian Church in Canada. The Rev. Jonghyun Kim graduated from Hanshin University Graduate School of Theology with a Th.M. in Systematic Theology. After serving 13 years as an ordained minister with the Presbyterian Church in the Republic of Korea (PROK), he was sent by PROK as a missionary to KCCJ. In Japan, he was involved in a church-planting ministry with KCCJ Naniwa Church. For over 22 years he ministered to the homeless community of Osaka. Jonghyun Kim is the past President of Osaka Christian Council and the past Moderator of KCCJ Kansai Presbytery.

MR. DAVID MCINTOSH

Mr. David McIntosh is the co-director of the Centre for Minority Issues and Mission (CMIM) in Tokyo, Japan. His appointment is supported by The Presbyterian Church in Canada and the United Church of Canada. The Centre opened in April 2017 and is a Christian response to increased racist activity in Japan since 2012. This ecumenical initiative is led by The Presbyterian Church in Canada mission partner, the Korean Christian Church in Japan (KCCJ), in collaboration with Japanese and international church partners and Christian organizations. David is the son of Presbyterian missionaries, the Rev. Dr. John (Jack) and Clarabeth McIntosh, who served for 40 years with the KCCJ (1961–2001).

MR. PETER NOTEBOOM

Peter has been with The Canadian Council of Churches since 1999, beginning as Associate Secretary, Justice and Peace, where he provided staff support and accompanied the members of the Council in their work in justice and peace as well as biotechnology and the life sciences. In 2011, he became the Deputy General Secretary with additional responsibilities in finance, administration and organizational restructuring. He now serves as the General Secretary of The Canadian Council of Churches with responsibilities similar to a Chief Executive Officer.

A believer in a better world, Peter's life work has been to build peace, one step, one relationship, at a time. As a program leader, community organizer and learning facilitator, he knows how important it is for people to participate, join in the process of change and make decisions together.

Active in his home church, the Christian Reformed Church in North America, Peter has volunteered in leadership roles on the boards of several church and non-governmental organizations.

He has a post-graduate diploma on Dialogue and Negotiation from Simon Fraser University, has done post-graduate studies on Christian Political Theory at the Institute for Christian Studies, has a Master of Arts degree in European Studies from the Catholic University of Leuven and a Bachelor of Arts degree in philosophy and business administration from Dordt College, Iowa.

Peter is married to learning facilitator and community leader, Jeanette Romkema and admires the passion, commitment and spirit of his two grown children Reuben and Jude.

MR. KERRY RICE

Mr. Kerry Rice, a ruling elder and long-time employee of the Presbyterian Church (USA), has served in the Office of the General Assembly since September of 2007 – in the areas of General Assembly Meeting Service and Ordered Ministry and Certification in Mid Council Ministries. He is married to teaching elder Cindy Cushman, a member of Ohio Valley Presbytery. Together they have five (almost) adult children. Kerry is a member of Henryville Presbyterian Church in Henryville, Indiana.

Kerry Rice has served the Office of the General Assembly as Deputy Stated Clerk since June of 2017. Among other duties, the Deputy Stated Clerk is responsible for strategic planning, for coordination of meetings of the Committee on the Office of the General Assembly (COGA), for leadership team meetings, and for providing leadership and administrative oversight for all programs and services of the OGA.

DR. SHEILA WATT-CLOUTIER

Sheila Watt-Cloutier was born and raised traditionally in an Inuit community in Nunavik, Quebec. At age ten she was sent to schools in southern Canada and Churchill, Manitoba; later she studied counselling, education and human development through McGill University. Dr. Watt-Cloutier was President of the Inuit Circumpolar Council (ICC) Canada for two terms (1995 to 2001) and elected the ICC's International Chair in 2002. Representing the 155,000 Inuit of Canada, Greenland, Alaska and Russia, she was instrumental in the global negotiations leading to the 2001 Stockholm Convention that banned the generation and use of persistent organic pollutants (POPs) contaminating the Arctic food web. In 2005 she filed a legal petition through the Inter-American Commission on Human Rights, alleging the violation of Inuit human rights by practices contributing to climate change. This was the first international human rights legal action ever advanced on the basis of climate change.

A 2007 Nobel Peace Prize nominee, Dr. Watt-Cloutier is the recipient of many awards including Aboriginal Achievement Award (2004), the Norwegian Sophie Award (2005), the International Environmental Leadership Award (2006), the Mahbub ul Haq UN Human Development Award (2007), and the 2015 Swedish Right Livelihood Award (considered the alternate Nobel Prize). She is an Officer of the Order of Canada and has received twenty honorary doctorates. She is the author of the 2015 book *The Right To Be Cold: One Woman's Story of Protecting Her Culture, The Arctic and The Whole Planet*.

Sheila Watt-Cloutier was witnessing the impacts of climate change on human life, culture, economy and the environment in Arctic communities long before the rest of the world began debating them. She has made connections with actions – and inactions – in other parts of the world and identified how climate change threatens Inuit human rights. Her unique life experiences have given her a prophetic perspective and opportunities to offer global leadership. Communicating clearly, passionately and with hope, she persistently challenges the world to see beyond boundaries of nations and cultures and disciplines, and to make decisions in the best interests of all creation.



Orientation Breakfast

for First-Time Commissioners and Young Adult Representatives

Monday, June 3, 2019
Senate and Board Chambers

Agenda

- | | |
|-----------|---|
| 6:45 a.m. | Breakfast is served |
| 7:00–8:00 | Orientation Q&A
The Moderator
The Rev. Don Muir, Clerk of Assembly
Terrie-Lee Hamilton, Assembly Office Senior Administrator |
| 8:30 | Gather for worship and second sederunt |

This is an optional event. Regular breakfast will be served elsewhere.

To attend, contact **Hannah**, General Assembly Office, by **Friday, May 17**:
416-441-1111 or 1-800-619-7301 ext. 224, or email hcho@presbyterian.ca
Please list any dietary restrictions.

There is no additional cost for this event. Orientation Breakfast passes will be issued during Assembly registration. Due to limited seating, please bring the pass for admission.

We hope to see you there!



The Presbyterian Church in Canada

EVENTS HAPPENING AROUND GENERAL ASSEMBLY

What is the Gospel at Street Level – Saturday, June 1, 9:00 am – 12:00 noon at Knox Church, Waterloo

What is the gospel at street level, where the rubber hits the sidewalk or the dirt road? The speakers at Street Level will encourage participants to reflect on: What is the gospel? What is our context? What is the gospel in our context? Street Level is being hosted by Christine O'Reilly and Peter Bush. Cost is free of charge. For more details contact Peter Bush at peterwwpres@mymts.net or 204-837-5706.

Affirm 2 – Saturday, June 1, 1:30 – 4:30 pm at Knox Church, Waterloo

Knox Waterloo is excited to offer Affirm 2 Empowering Inclusive Congregations. The afternoon will include worship and music, a key note speaker and four separate workshops where you will have the opportunity to participate, dialogue and ask questions. Come and reconnect with friends and meet new friends in a safe and welcoming space. Join us as we proclaim that God's love includes everyone. All are welcome. More details and updated information will be posted at knoxwaterloo.ca.

Blanket Exercise – Sunday, June 2 at 2:00 – 4:00 pm at Wilfrid Laurier University

Justice Ministries is holding the KAIROS Blanket Exercise. The Blanket Exercise is a participatory history lesson – developed in collaboration with Indigenous Elders, knowledge keepers and educators – that fosters truth, understanding, respect and reconciliation among Indigenous and non-Indigenous peoples. Contact Carragh Erhardt, Justice Ministries Program Assistant, for more information or if you are interested in participating at cerhardt@presbyterian.ca; 1-800-619-7301 ext. 278.

The Knitting Pilgrim – Monday, June 3, 7:30 pm Knox Church, Waterloo

The Knitting Pilgrim is a one act interdisciplinary performance using theatre, image projection and the remarkable Stitched Glass tapestries which explore the commonalities and conflicts of Judaism, Christianity and Islam. The hour long play, performed by Kirk Dunn recounts his fifteen year artistic and spiritual journey of hand knitting the ambitious project and his hope to contribute to the vital conversation about xenophobia, interfaith strife and fear of the other. There will be a Q&A with the actor/artist/knitter and a reception afterwards. More information will be at knox@knoxwaterloo.ca.

Cutting Edge of Mission Reception – date and location to be announced

The 2019 Cutting Edge of Mission award recipient is Dr. Sheila Watt-Cloutier. Dr. Watt-Cloutier is an Officer of the Order of Canada and is the author of *The Right to Be Cold: One Woman's Story of Protecting her Culture, the Arctic, and the Whole Planet*. Bringing the voice of the Inuit people of the north, the Arctic, to the south, she will speak about the connection to living with ice, their life source, to food, culture, wisdom, and survival. A reception will be held at Veritas on the university campus following Dr. Watt-Cloutier's presentation. For further information, contact Lily Ko at 1-800-619-7301 ext. 254 or lko@presbyterian.ca.

Free Evening – Monday, June 3

This free evening is for all Assembly participants. A listing of local events and restaurants will be available at the Assembly.

ACCOMMODATION AND MEALS

If you wish to attend any of the Saturday events, accommodation will be available at your expense on Friday and/or Saturday depending upon the travel/accommodation regulations for your area. Saturday dinner and Sunday breakfast will also be offered at your expense. Indicate on your registration form if you require extra nights of accommodation and meals.

Sheila Watt-Cloutier

The Cutting Edge of Mission Award Recipient



Inuit and climate change human rights advocate,
Kuujuaq, Nunavik, Quebec

Address and Award Presentation

at the 2019 General Assembly of The Presbyterian Church in Canada

Wednesday, June 5, 2019

in the afternoon (8th Sederunt)

in the Gym, Athletic Complex, Wilfrid Laurier University,
Waterloo, Ontario

Afternoon Reception

Time: 5:00 p.m.

Location: Veritas Café

Cost: Free with cash bar

Donate to the Memorial Fund.

Envelopes will be available at the reception. The Fund supports the annual Award “recognizing the cutting edge of mission”, exchanges between The Presbyterian Church in Canada and international partner churches, and educational events related to emerging issues in mission.



The Presbyterian Church in Canada

For more information, call 1-800-619-7301 ext. 255

On the
Cutting
Edge of
Mission

COMMITTEE TO ADVISE WITH THE MODERATOR

PURPOSE

The Committee to Advise with the Moderator provides advice and support for the Moderator of the General Assembly during their moderatorial year. The committee meets with the Moderator to assist in establishing the itinerary, listen to reports about travels and activities and to offer support and encouragement. This committee does not develop policy.

Members of presbyteries are eligible to cast a ballot for the Moderator-Elect. This committee counts the ballots and presents a recommendation for the Moderator of the General Assembly at the opening sederunt.

REPORT SUMMARY

The Moderator of the General Assembly annually travels throughout the church in Canada and has one international trip organized by International Ministries. The report highlights the various connections that the Moderator, the Rev. Daniel Cho, made as he visited many congregations, met many different people in small group gatherings, participated in special events and meetings – just to name a few. Esther, his wife, was able to accompany him to nearly all the events this year. Together they traveled with two young people to visit the Synods of Livingstonia and Blantyre of the Church of Central Africa Presbyterian. The Moderator also welcomed ecumenical visitors to the national office.

RECOMMENDATIONS

Consent Recommendations

There are no consent recommendations.

Moderator of the 2018 General Assembly (p. 80)

The recommendations below express the thanks and appreciation of the General Assembly to the Rev. Daniel Cho for fulfilling the responsibilities of the moderatorial office this past year; to the congregation of St. Mark's, Toronto; to the many groups and congregations that welcomed the Chos; and to his family – Esther and their children.

Recommendation No. 1

That the appreciation and gratitude of the Assembly be extended to the Rev. Daniel Cho for his leadership as Moderator of the 144th General Assembly.

Recommendation No. 2

That the gratitude of the Assembly be expressed to the congregation of St. Mark's Church, Toronto, Ontario, as they supported and prayed for their minister, the Rev. Daniel Cho during his moderatorial year.

Recommendation No. 3

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. Daniel Cho.

Recommendation No. 4

That the thanks of the Assembly be extended to the Rev. Daniel Cho's family, his wife, Esther, and their children, for their encouragement and prayerful support throughout this year.

Nomination for Moderator of the 145th General Assembly (p. 80)

The following nomination for the Moderator is presented to the General Assembly during the first sederunt on Sunday evening. This year, the Rev. Amanda Currie will be nominated.

Nomination for Moderator of the 145th General Assembly

In accordance with the procedure determined by the General Assembly, the Committee to Advise with the Moderator nominates the Rev. Amanda Currie as Moderator of the 145th General Assembly.

ASSEMBLY COUNCIL

PURPOSE

The Assembly Council is a servant of the church. In its role as both a coordinating body and a prophetic one, the Assembly Council is responsible for ensuring that the work of the church is carried out efficiently and effectively within the policies established by the General Assembly.

The Assembly Council coordinates the work of the national agencies of the church, having direct links with national staff and responsibility for the policies of the national office. It has final responsibility for financial matters under the authority of the General Assembly and recommends policy direction for the church to the Assembly. It is called upon to present a vision for the mission of a church. It is also to affirm the work of the agencies of the church as they carry out a prophetic role for our denomination.

REPORT SUMMARY

This report is introduced with a report by the convener, Sandra Cameron Evans, on the work of the Assembly Council through the past year. Much of the work of the Assembly Council continues to be based on the strategic plan adopted in 2016 and, as requested by the 2016 Assembly, a progress report on the strategic plan is presented this year. Highlights of the work of each of the Assembly Council committees are given (Archives and Records, Benevolence, Church Architecture, Executive, Management Team and the Human Resources Committee). As is the case each year, this report also looks back at the financial results for The Presbyterian Church in Canada and looks forward to how we will carry on our mission through the 2020 budget. Assembly Council continues to be grateful to congregations as they continue to generously support Presbyterians Sharing.

Several matters were referred to the Assembly Council by past Assemblies. Responses for consideration can be found related to supporting Indigenous ministries, access to clergy housing deductions for lay missionaries, a fair stipend for summer students, pulpit supply amount, the role of the Trustee Board in holding or receiving property at the request of congregations, and a revised policy for professorial stipends.

An update of our ongoing commitment to the Residential Schools Settlement Agreement and our ecumenical work with Indigenous partner organizations and the Government of Canada is given.

RECOMMENDATIONS

Consent Recommendations

That Recommendation Nos, 1, 2, 3, 4, 9, 16, 19 and 21 (identified by ►) be adopted by consent.

Strategic Plan (p. 82–83)

When the 2016 General Assembly approved the strategic plan, it asked that a progress report be given after three years. A survey was conducted and Assembly Council has discussed the results and continues to encourage its use.

► Recommendation No. 1

That congregations, presbyteries colleges and committees of the church be commended for the ways they have engaged with the strategic plan, be encouraged to continue with its use.

Microfilming/Digitizing Important Church Records (p. 84–85)

The Archives staff continue to encourage congregations to microfilm and/or digitize their session minutes and church registers. While microfilming is still a reliable vehicle for long term preservation of copies of documents, digitization is increasingly available.

► Recommendation No. 2

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 digitized if desired by contacting the Archives.

Financial Results for 2018 (p. 88–93)

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. Each spring the Assembly Council reviews in detail, approves the audited financial statements and then presents them for information to the General Assembly.

Total revenue for 2018 was \$7.0 million, down by \$200,000 when compared to 2017. Individual givings to Presbyterians Sharing increased by \$4,000 over the previous year.

Total expenditures for 2018 were \$8.4 million which was \$352,900 lower than budgeted. The difference between revenue and expenditures is balanced through the careful and sustainable use of financial reserves held by the church.

The Pension Fund statements are also reviewed by the Assembly Council and the results were found to be well presented.

► **Recommendation No. 3**

That the audited financial statements of The Presbyterian Church in Canada for the fiscal year ended December 31, 2018 be received for information.

► **Recommendation No. 4**

That the audited financial statements of The Presbyterian Church in Canada – Pension Fund for the fiscal year ended December 31, 2018 be received for information.

Recommendation No. 5

That the 2020 budget, as found on p. 108 be approved.

Recommendation No. 6

That the 2021 to 2023 forecast be received for information.

Sunday Pulpit Supply Rate (p. 93)

The pulpit supply rate has not been changed since 2009 and upon review by both the Finance Committee and the Assembly Council, the following recommendation was approved for consideration by the Assembly.

Recommendation No. 7

That the Sunday pulpit supply rate be changed from \$150 to \$175 plus accommodation and meals as required with travel reimbursed at the rate of \$0.45 per kilometer), effective January 1, 2020, with earlier adoption encouraged, and that this amount be increased by \$5 per year afterwards.

Overture No. 8, 2017 re housing allowance benefit for non-ordained church (p. 94–95)

Permission was sought and received from the 2018 General Assembly for the Human Resources Committee of Assembly Council to do more research in preparing a response to this overture. Following consultation with Ministry and Church Vocations, Canadian Ministries, and the Canada Revenue Agency, the following recommendation follows the report. The response focusses on how presbytery-appointed lay missionaries may qualify for the clergy residence deduction and how the Canadian Ministry grant structure supports various ministries.

Recommendation No. 8

That the prayer of Overture No. 8, 2017 re housing allowance benefit for non-ordained church workers be answered by the above report.

Overture No. 9, 2018 re granting vote for young adult representatives (p. 95–96)

Initial work has taken place on this overture and is described in the report. More time is requested to properly complete a response to the overture.

► Recommendation No. 9

That the Assembly Council be granted permission to respond to Overture No. 9, 2018 re granting vote for young adult representatives to the 2020 General Assembly.

Overture No. 10, 2018 re funding for the Indigenous Ministries Fund (p. 96–97)

This overture requests that a funding stream from the proceeds of dissolved congregations be put in place for the Indigenous Ministries Fund. In responding to this request, Assembly Council is proposing an alternative whereby additional funds from the annual operating budget be directed to the same ministries. Since 2019 is the 25th anniversary of the 1994 Confession to God and to Indigenous peoples, contributions to this fund are also encouraged.

Recommendation No. 10

That individuals, congregations and presbyteries be encouraged to give to the Indigenous Ministries Fund, particularly during the 25th anniversary of the church's 1994 Confessional Statement in 2019.

Recommendation No. 11

That the annual operating budget of The Presbyterian Church in Canada in 2020 and subsequent years, be increased by \$200,000, with such funds to be allocated to non-staff program costs incurred by the ministries related to the National Indigenous Ministries Council.

Recommendation No. 12

That the above be the response to Overture No. 10, 2018 re funding for the Indigenous Ministries Fund.

Overture No. 14, 2018 re relocating the national office within the Presbytery of Hamilton (p. 97–98)

A suggestion from the Presbytery of Hamilton to consider relocating the national office to within their bounds was received through this overture. Members of Assembly Council met by conference call with members of the presbytery to discuss the possibility, and a report is presented describing the findings and also the fact that another option is being considered ecumenically.

Recommendation No. 13

That the prayer of Overture No. 14, 2018 re relocating the national office within the Presbytery of Hamilton be answered in terms of the above report.

Overture No. 16 and 19, 2018 re congregational dollar base calculation on statistical reports (p. 98)

These two overtures relate to the deductions for mission purposes that are included on the statistical reports for the purpose of calculating the dollar base. The dollar base figure for a congregation is used in arriving at both the legally required pension fund contributions and the Presbyterians Sharing allocation. An ad hoc committee reviewed the statistical forms and the requests and prepared a response that amends and clarifies the form.

Recommendation No. 14

That the prayer of Overture Nos. 16 and 19, 2018 be answered in terms of the above response.

Overture No. 3, 2019 re to consider First Nations Ministries as a form of church extension (p. 98–99)

The response to this overture affirms that, like other new ministry initiatives within the church, First Nations ministries already have access to the grants in question.

Recommendation No. 15

That the prayer of Overture No. 3, 2019 re to consider First Nations Ministries as a form of church extension be granted through affirming continued access to Supporting Ministries Grants by Indigenous ministries and other new ministry initiatives.

Overture No. 5, 2019 re Committee to Nominate terms of reference (p. 99)

Since further work, in consultation with the Committee to Nominate Standing Committees of the General Assembly is needed, a request to respond to this overture to next year's Assembly is presented.

► **Recommendation No. 16**

That permission be granted to respond to Overture No. 5, 2019 re Committee to Nominate terms of reference to the 2020 General Assembly.

Overture No. 6, 2019 re Authorizing the Trustee Board to hold and dispose of surplus congregational property (p. 99–100)

Overture No. 6, 2019 notes that there are some circumstances in which the mission of a congregation may be enhanced by divesting itself of its building. While this may be a rare circumstance, the Trustee Board and Assembly Council are prepared to consider receiving such property on a case by case basis.

Recommendation No. 17

That the prayer of Overture No. 6, 2019 be granted by encouraging the Commission on Assets of Dissolved and Amalgamated Congregations, on a case by case basis, to facilitate holding and disposing of property for any congregation of The Presbyterian Church in Canada at its request and with the approval of the congregation and its presbytery.

Recommendation No. 18

That the above be the response to Petition No. 2, 2017 re congregations retaining buildings independent of future General Assembly decisions.

Clerks of Assembly Recommendation No. 1, 2018 re congregations considering leaving the denomination (p. 101)

This recommendation refers to a report prepared by the Clerks of Assembly in consultation with a number of other standing committees, that was referred by the 2018 General Assembly to the Assembly Council. Assembly Council wishes to respect the work of the Special Committee of Former Moderator and the action the 2019 General Assembly takes on that work before bringing a report on this referral. Assembly Council has established a small working group that can begin consideration after this Assembly.

► **Recommendation No. 19**

That permission be granted to report to the 2020 General Assembly on the referral of Clerks of Assembly Recommendation No. 1, 2018 regarding congregations considering leaving the denomination.

Policy re Professorial Stipends (p. 102)

In consultation with the three colleges, Assembly Council, through its management team, prepared a revised policy on professorial stipends that, subject to a minimum level, grants responsibility to set professorial stipends to the respective college boards.

Recommendation No. 20

That the above policy re professorial stipends be approved.

Life and Mission Agency terms of reference (p. 102–03)

A request to Assembly Council from the Life and Mission Agency to amend its terms of reference so that two rather than three members of Assembly Council was received and supported.

► **Recommendation No. 21**

That the terms of reference of the Life and Mission Agency Committee be amended to stipulate that its membership include two members of Assembly Council.

ATLANTIC MISSION SOCIETY**PURPOSE**

The Atlantic Mission Society (AMS) purpose is to provide support through prayer, study and service for mission endeavours of The Presbyterian Church in Canada. Its motto is “The World for Church”. Membership is based in auxiliaries within local congregations with each auxiliary represented on the presbyterial executive. Since 1987, men have been welcomed into membership. The society holds an annual meeting each September to which every auxiliary may send a voting delegate. All AMS members are invited to attend as non-voting participants. Thirteen officers and the presidents of the eight presbyterials comprise the executive which meets spring and fall and in conjunction with the annual meeting. Discovery Days, a weekend event, is held every two years. *The Presbyterian Message* is produced nine times a year, providing devotional and study materials, along with society news. Promoting and encouraging children and youth ministry is important to the AMS.

REPORT SUMMARY

The membership of the Atlantic Mission Society is made up of 68 auxiliaries, 553 members and 161 associate members. We have seen a decline in membership over the past year and we also recognize that our members are aging. An initiative for the coming year is to engage children and youth in our churches mission activities. We continue to support overseas mission projects as well as many projects here at home.

In the past year \$40,000 was donated to The Presbyterian Church in Canada, three bursaries were awarded to students studying for the ministry and we support a synod camp and two presbytery camps within our region. With a decline in membership there is also a decline in giving but we are blessed by the continued support to mission by our members.

We continue to publish *The Presbyterian Message* nine times a year, keeping us connected with each other and the wider church.

During our annual meeting, we celebrated the work done by missionaries of the past and were encouraged by the work of the mission partners of today. We look forward with faith that God will lead the Atlantic Mission Society where he would have us go. As we open our hearts and minds to his calling, may we make a difference in the name of Jesus Christ.

RECOMMENDATIONS

There are no recommendations.

COMMITTEE ON BILLS AND OVERTURES**PURPOSE**

The Committee on Bills and Overtures is made up of commissioners who are clerks of synod and presbytery, and the Clerks of Assembly. Book of Forms section 308 describes the responsibilities of this committee. Briefly, it receives documents transmitted to the Assembly, such as unrefereed overtures, petitions and appeals and prepares recommendations proposing how the Assembly might handle them.

SUMMARY

This year the committee received and considered eight unrefereed overtures. The committee recommends that seven of them be referred to church bodies for their consideration and that Overture No. 12 be answered by the Assembly's decision on a report, expected to be considered by the Assembly this year, that deals with similar overtures.

RECOMMENDATIONS**Consent Recommendations**

That Recommendation Nos. 1 to 8 (identified by ►) be adopted by consent.

Right to dissent (p. 110)

Overture No. 8, 2019 (p. 340) addresses the right of a member of a court to dissent from decisions made by that court. Since this is primarily a polity matter, the committee makes the following recommendation.

► Recommendation No. 1

That the prayer of Overture No. 8, 2019 re right to dissent be referred to the Clerks of Assembly.

Ordination to and funding for non-traditional ministries (p. 110)

Overture No. 9, 2019 (p. 340–41) raises questions about ordination and compensation for non-traditional ministries. Through its various agencies, the Life and Mission Agency deals with matters related to ordination as well as traditional and non-traditional ministries. In 2006, the Life and Mission Agency was authorized to establish a joint task group with the Committee on Church Doctrine to articulate a theology on the ordination to ministry of Word and Sacraments. The resultant statement was adopted by the 2008 General Assembly. With this background in mind, the committee makes this recommendation.

► Recommendation No. 2

That Overture No. 9, 2019 re ordination to and funding for non-traditional ministries be referred to Life and Mission Agency in consultation with the Committee on Church Doctrine.

Network of student charges and/or placement (p. 110)

Overture No. 10, 2019 (p. 341) expresses the hope that the Life and Mission Agency and the church's theological colleges take steps to enable the creation of a network of voluntary student charges or placements. The Life and Mission Agency supports student ministry while the colleges provide theological training. Therefore, the following recommendation is made.

► Recommendation No. 3

That Overture No. 10, 2019 re network of student charges or placements be referred to the Life and Mission Agency to consult with the theological colleges.

Preamble to ordination and induction of ministers (p. 110–11)

Overture No. 11, 2019 (p. 341) asks that the preamble read at the ordination and induction of ministers be revised. In 2017, Overture No. 30, 2017 asked for a revision of the nearly identical preamble for the ordination of elders.

Overture No. 30, 2017 was referred to the Committee on Church Doctrine to consult with the Life and Mission Agency. The matter is still before the Committee on Church Doctrine. The committee recommends that Overture No. 11, 2019 be referred to the same bodies.

► **Recommendation No. 4**

That Overture No. 11, 2019 re preamble to ordination and induction of ministers be referred to the Committee on Church Doctrine in consultation with the Life and Mission Agency.

Calculating dollar base re mission activities (p. 111)

Overture No. 12, 2019 (p. 342) raises questions related to the funding of Presbyterians Sharing and support for other missions. The prayer of the overture is virtually the same as those of Overture Nos. 16 and 19, 2018 that were referred to Assembly Council in consultation with the Life and Mission Agency. A response to Overture Nos. 16 and 19, 2018 (see Assembly Council, p. 98) is expected at this Assembly, therefore the following recommendation is made.

► **Recommendation No. 5**

That Overture No. 12, 2019 re calculating dollar base re mission activities be answered by the Assembly's decision regarding Overture Nos. 16 and 19, 2018.

Ministers of other denominations in ecumenical shared ministries on the constituent roll (p. 111)

Overture No. 13, 2018 (p. 342) explores governance issues related to ecumenical shared ministry. The Clerks of Assembly advise on polity and the Life and Mission Agency helps facilitate ecumenical shared ministries. Therefore, committee recommends the following.

► **Recommendation No. 6**

That Overture No. 13, 2019 re ministers of other denominations in ecumenical shared ministries on the constituent roll be referred to the Clerks of Assembly in consultation with the Life and Mission Agency.

Pension contribution from ecumenical shared ministry congregations (p. 111)

Overture No. 14, 2019 (p. 342–43) has to do with pension contributions by congregations in ecumenical shared ministries. The Pension and Benefits Board is the primary body responsible for pension issues while the Life and Mission Agency helps facilitate ecumenical shared ministries. Therefore, the following recommendation is proposed.

► **Recommendation No. 7**

That Overture No. 14, 2019 re pension contribution from ecumenical shared ministry congregations be referred to Pension and Benefits Board in consultation with the Life and Mission Agency.

Review Committee on Education and Reception guidelines (p. 111)

Overture No. 15, 2019 (p. 343) seeks a revision of the guidelines employed by the Committee on Education and Reception. Education and Reception is supported by the Life and Mission Agency's Ministry and Church Vocations. Therefore, the committee recommends the following.

► **Recommendation No. 8**

That Overture No. 15, 2019 re review Committee on Education and Reception guidelines be referred to the Life and Mission Agency.

COMMITTEE ON BUSINESS

PURPOSE

The Committee on Business is appointed for each General Assembly. Working with the Clerks of Assembly and the General Assembly Office, the committee arranges for the receipt of overtures, petitions and appeals, the preparation of the Assembly reports and agenda documentation and recommends the members for the committees of a specific Assembly. At the Assembly, it monitors the flow of business and ensures that all items are completed before the Assembly concludes.

REPORT SUMMARY

The report of the Business Committee includes recommendations that relate to the functioning of the General Assembly such as the agenda, committee membership and participating in the Assembly. The agenda has been established so that each committee will present its entire report before moving onto the next report. There will be orders of the day at specific times. This year, the committee is recommending that a consensus-building decision-making process be used on Monday, including the Life and Mission Agency Committee report. The Assembly itself could choose to extend this beyond Monday. An orientation on the process will be held on Monday morning at the Assembly. Included in the report are references to the Nominations report (p. 291), the Special Commission re Appeal No. 1, 2018. (p. 302–08)

RECOMMENDATIONS

Consent Recommendations

That Recommendation Nos. 1 to 13 (identified by ►) be adopted by consent.

Attendance, Agenda and Schedule (p. 112)

The following recommendations deal with the attendance of commissioners and young adult and student representatives, the agenda and the meetings times.

► Recommendation No. 1

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

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 am to approximately 12:00 noon, Monday from 2:00 pm to approximately 5:00 pm, Tuesday from 8:30 am to approximately 12:00 noon, Tuesday from 2:00 pm to approximately 5:00 pm, Tuesday from 7:00 to approximately 9:30 pm, Wednesday from 8:30 am to approximately 12:00 noon, Wednesday from 2:00 pm to approximately 5:00 pm, Wednesday from 7:00 to approximately 9:30 pm, Thursday from 8:30 am until the completion of business of the Assembly.

► Recommendation No. 3

That the agenda for Sunday and Monday be approved as printed (p. 6–10).

► Recommendation No. 4

That the consensus-building decision-making process be used for the Monday sederunts including the Life and Mission Agency Committee report.

► Recommendation No. 5

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**

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

Committees of this Assembly (p. 113)

Below is the list of committees and the membership proposed for this General Assembly.

► **Recommendation No. 7**

That the committees of Assembly be constituted as follows:

Committee on Bills and Overtures

Convener: the Rev. Jeffrey M. Murray

Clerks of Assembly: the Rev. Stephen Kendall, the Rev. Donald G.A. Muir

Commissioners who are clerks of presbytery or synod: the Rev. Barbara J. Fotheringham, the Rev. Dr. John-Peter C. Smit, Ms. Colleen L. Walker, the Rev. Barbara A. Pilozow, the Rev. Henry (Harry) J. Currie, the Rev. Victor S.J. Kim

Committee on Business

Convener: the Rev. Mark R. McLennan

Members: Mr. John I.F. Barrett, Ms. Marilyn Clarke, the Rev. George S. Malcolm, the Rev. Susan Mattinson

Committee to Confer with the Moderator

Convener: the Rev. Daniel W. Cho

A Clerk of the General Assembly

Members: the Rev. Dr. Emily K. Bisset, the Rev. Matthew D. Brough, the Rev. Barbara J. Fotheringham, the Rev. Laura Hargrove

Committee on Courtesies and Loyal Addresses

Convener: the Rev. R. Ritchie Robinson

Members: Ms. Lily Lee, the Rev. Barbara L. Molengraaf, Mr. Younguk Shin

Committee to Examine the Records

Convener: the Rev. Dewald Delpont,

Members: Mr. Murray R. Park, Ms. Lesley Risinger, the Rev. Robert T. Royal

Committee on Remits

Convener: Ms. Gina Farnell

Members: the Rev. Steven Filyk, the Rev. Jennifer Geddes, Mr. Young Jin Lee

Committee on Roll and Leave to Withdraw

Convener: the Rev. Meridyth A. Robertson

Members: Mr. Fivel Flavour, the Rev. J. Martin R. Kreplin, Ms. Phyllis Spence

Committee on Terms of Reference

Convener: the Rev. Douglas Schonberg

Members: the Rev. Dr. Cynthia J. Chenard, the Rev. Dr. Andrew Fullerton, Mr. David W. Sneddon

Leave to Sit (p. 113)

Sometimes standing committees and committees of this Assembly need to meet during a sederunt. This recommendation seeks that permission.

► **Recommendation No. 8**

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.

Participation in the General Assembly (p. 114)

The following two recommendations concern the participation of conveners and staff; and young adult and student representatives during the Assembly sederunts.

► **Recommendation No. 9**

That conveners and staff members of committees and agencies be given permission to speak during their reports.

► **Recommendation No. 10**

That the young adult representatives and student representatives be permitted to participate in the consensus-building decision-making process and the debates of this General Assembly and be granted an advisory vote in the terms above.

Circulation of Materials at General Assembly (p. 114)

Any committee wishing to circulate material at the General Assembly must request permission through the Business Committee. Committees and boards of the church may keep material in the display area.

► **Recommendation No. 11**

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

Nominations for Moderator of General Assembly and Positions (p. 115)

The report noting the submission of nominations by presbyteries for the Moderator of the General Assembly or any position for which presbyteries are asked to provide nominations is normally received for information. This report will be presented through the Business Committee. The Nominations report contains the submissions for the Moderator of the General Assembly, Associate Secretary for Justice Ministries and Associate Secretary for Ministry and Church Vocations (see p. 291)

► **Recommendation No. 12**

That the report of Nominations be received for information.

Special Commission re Appeal No. 1, 2018 (p. 115)

The report of the Special Commission re Appeal No. 1, 2018, which was appointed by the 2018 General Assembly reach a decision on an appeal from the Session of Mimico Church against a decision of the Presbytery of West Toronto, is included in the reports to this General Assembly. (p. 302–08)

► **Recommendation No. 13**

That the Special Commission re Appeal No. 1, 2018 report be received for information.

Notices of Motion (p. 115)

The Business Committee presents notices of motion for any recommendations in the various standing committees report that request a change to documents such as terms of reference, the constitution of the Pension Fund, and by-laws of the colleges. This year there are two notices of motion presented.

I give notice that, at a future sederunt, I will move or cause to be moved that the terms of reference concerning membership for the Life and Mission Agency Committee be reconsidered (Assembly Council Rec. No. 21, p. 103).

I give notice that, at a future sederunt, I will move or cause to be moved that the terms of reference concerning membership for the Committee on Church Doctrine be reconsidered (Church Doctrine Rec. Nos. 5 and 6, p. 129).

COMMITTEE ON CHURCH DOCTRINE

PURPOSE

The Committee on Church Doctrine considers and reports on all matters of faith and order which the General Assembly refers to it or issues that are important for the church to consider in its life and witness. The committee makes recommendations regarding our confessional position to the General Assembly for the furtherance of the church's continuing faithful witness.

REPORT SUMMARY

At the last General Assembly, all committees were asked to cease working on all matters related to sexuality. The Committee on Church Doctrine has shifted its focus to finishing "Living in God's Mission Today" and responses to those overtures unrelated to the above subject.

"Living in God's Mission Today" has incorporated feedback the committee received from the church. After carefully listening to all members as to how to represent the views expressed by the wider church, we are able to present to the 2019 General Assembly this document as a statement of mission embodying broad perspectives within The Presbyterian Church in Canada. To help those engaged in mission, the latter half develops theological principles with guideposts in point form.

Overture No. 8, 2018 on the recreational use of marijuana and Overture No. 30, 2017 are being studied.

One other issue that occupied the committee was membership categories and ways to improve the committee's work. On this subject, the committee is presenting two crucial recommendations by asking the General Assembly to reduce the number of members being appointed from 18 to 15, including ex-officio members from the colleges and to phase out the corresponding members category altogether.

RECOMMENDATIONS

Consent Recommendations

That Recommendation Nos. 3 and 4 (identified by the ►) be adopted by consent.

Living in God's Mission Today (p. 116–27)

"Living in God's Mission Today" has been revised to reflect comments the committee received.

Recommendation No. 1

That "Living in God's Mission Today" be affirmed as a faithful statement on mission.

Recommendation No. 2

That "Living in God's Mission Today" be commended to the agencies, presbyteries and congregations to be used for up-building and understanding as they embark on and participate in God's mission.

Overture No. 8, 2018 (p. 127–28)

The overture asks for the church's stance on the recreational use of marijuana.

► Recommendation No. 3

That permission be granted to report on Overture No. 8, 2017 re recreational use of marijuana to the General Assembly in 2020.

Overture No. 30, 2017 (p. 128)

This overture asks the church to rewrite the preamble of ordination vows for elders in easily understood ways, similar to the preamble and reflecting today's use of the English language.

► **Recommendation No. 4**

That permission be granted to respond to Overture No. 30, 2017 re preamble to ordination and induction of ruling elders to the 2020 General Assembly after consulting with the Life and Mission Agency Committee.

Membership Composition (p. 128–29)

The Committee on Church Doctrine has functioned with 15 members, six corresponding members appointed by the General Assembly and three additional ex-officio members from each college. Six corresponding members may contribute remotely or attend meetings in person but do not have voting privileges and are not supported financially for their expenses. In discussions, the committee has come to a conclusion that to be most effective, the total number of members ought to be reduced for practical as well as financial reasons.

Recommendation No 5

That the number of members of the Committee on Church Doctrine be reduced to the total of 15 including college representatives from the Presbyterian College, Knox College and St. Andrew's Hall.

Recommendation No. 6

That the corresponding members category of the Committee on Church Doctrine be phased out by attrition.

CLERKS OF ASSEMBLY

PURPOSE

The Clerks of the Assembly are appointed to serve and strengthen the courts of The Presbyterian Church in Canada through the preservation and promotion of the denomination's polity. Before each Assembly, the Clerks assist with the collection and distribution of reports to be considered by the Assembly. During the Assembly, they record minutes and advise the Moderator on procedure. After the Assembly, the Clerks complete the Acts and Proceedings and inform the lower courts of matters referred to them by the General Assembly. Throughout the year, they monitor responses from presbyteries to referrals, act as consultants to Assembly commissions and committees and respond to queries from individuals and the courts of the church.

REPORT SUMMARY

The Clerks of Assembly report deals primarily with matters of church governance. The Clerks will place two recommendations before this Assembly. The first asks that amendments to Book of Forms 108–108.3, regarding term of service for elders, be sent to presbyteries under the Barrier Act. The second is a response to an overture regarding elders no longer able to carry out the responsibilities of that office. The report also draws attention to a new “question and answer” video resource designed to help commissioners prepare for the General Assembly.

RECOMMENDATIONS

Consent Recommendation

There are no consent recommendations.

Length of Term Service for Elders (p. 131–32)

It is the prayer of Overture No. 9, 2017 that Book of Forms 108–108.3, which deals with term service for elders, be revised so sessions could be permitted to establish terms of alternative lengths. Following two years of instructive consultation with the church at large, the Clerks propose legislation that would maintain the current term service standard as the norm (six-year term, one-third of the session elected every two years) while providing sessions with the option of choosing alternative terms. If Recommendation No. 1 is adopted, presbyteries will be asked to approve, or disapprove, the legislation as seen within the body of the recommendation below. This is part of the Barrier Act Process. The proposed amendments to the current legislation are marked.

Recommendation No. 1

That Book of Forms 108–108.3 regarding term service for eldership be amended as follows and remitted to presbyteries under the Barrier Act.

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)

Retiring Elders with Infirmities (p. 132–33)

Overture No. 4, 2019 seeks permission to remove elders from the roll of session who are unable to fulfill session responsibilities due to infirmity without their express consent of those elders. The overture maintains that having elders on the roll who are not actively fulfilling the work of elders due to declining physical or mental health, may “hamper the forward movement of the session in terms of a full complement of active elders”. Having elders who are not able to serve but are still on the session roll does not prohibit the election of additional elders. There is no need to make room for a “full complement” of elders by removing the physically and mentally unwell. Book of Forms 107 makes it clear that there is no limit regarding the number of elders who can be elected by the congregation to serve the congregation. Furthermore, to remove an elder from the roll without the elder’s consent is contrary to the fair and transparent nature of the church’s polity. Extending pastoral care to elders, especially those who experience decreased ability to serve and finding ways to involve them in the pastoral care and leadership of the congregation, even in a limited way, should be guiding principles.

Recommendation No. 2

That the prayer of Overture No. 4, 2019 re retiring of elders with infirmities be not granted.

ECUMENICAL AND INTERFAITH RELATIONS COMMITTEE

PURPOSE

The Presbyterian Church in Canada highly values the importance of our ecumenical work and partnerships. Ecumenism happens in many different contexts from local ecumenical gatherings to large international organizations. Many Canadian Presbyterians dedicate a significant amount of time and energy to the work of ecumenical bodies in local, national and international settings. In recent years, Presbyterians have been engaged with learning about other faith traditions and becoming more involved with local interfaith activities.

The Ecumenical and Interfaith Committee facilitates national and international relationships of the denomination. It provides information on and coordination for ecumenical matters; maintains and strengthens relationships with ecumenical councils; committees and consultations; and articulates the church's ecumenical vision. It is also involved nationally in various interfaith conversations.

REPORT SUMMARY

The report outlines the work of the Ecumenical and Interfaith Relations Committee that includes the ongoing facilitation of relationships between The Presbyterian Church in Canada and various national and international ecumenical councils and interfaith groups. The ministry and connections within these various councils and dialogues are visible expressions of unity in Christ. This year the committee studied the paper, *On the Question of Unity and Diversity*, and shares its reflections in this report. The committee, through the report and the recommendations below, encourages Presbyterians to participate in opportunities for ecumenical and interfaith sharing, prayer, dialogue and cooperation.

An ecumenical highlight in the coming year will be the celebration of the 75th anniversary of the Canadian Council of Churches. The Presbyterian Church in Canada is one of the founding members.

RECOMMENDATIONS

Consent Recommendations

Recommendations Nos. 1, 2, 3, 4 and 6 (identified by the ►) be adopted by consent.

On the Question of Unity and Diversity (p. 135–36)

The committee studied and responded to the Committee on Church Doctrine's paper, *On the Question of Unity and Diversity*. The committee believes that diversity is a component of unity and not an opposite of unity and that our unity in Christ with all our sisters and brothers throughout the church is lived primarily for the sake of the world beyond the church, not within it. Speaking from the rich experience of The Presbyterian Church in Canada's participation in ecumenical and interfaith bodies within Canada and globally, we see many signs of hope expressed in diversity within unity. The preamble to the following recommendation notes our involvement in longstanding ecumenical services and programs such as the Week of Prayer for Christian Unity. It also highlights aspects of unity from "Communion: on Being the Church", a document which was prepared by a commission of the Lutheran World Federation and the World Communion of Reformed Churches.

► **Recommendation No. 1**

That congregations be encouraged to explore their own stories, both old and new, of diversity within unity in the congregation and within the local community.

Encouraging Ecumenical and Interfaith Involvement (p. 136–37)

The committee over the past few years has encouraged the church, locally and nationally, to find ways to be involved in various ecumenical and interfaith endeavours. Two annual programs, the Interfaith Harmony Week and the Week of Prayer for Christian Unity, provide opportunities for learning, fellowship and worship. There are various educational resources such as the World Council of Churches' "Freedom of Religion or Belief: a guide to biblical insights" that can be used by a congregation or a presbytery to explore biblical insights and practical steps that can be used locally. The Canadian Council of Churches and KAIROS also develop resources and programs.

► **Recommendation No. 2**

That congregations consider the World Council of Churches study “Freedom of Religion or Belief: a guide to biblical insights” as part of a larger effort to build ecumenical and interfaith connections within their local communities.

► **Recommendation No. 3**

That congregations be encouraged to participate in or initiate events and services related to Interfaith Harmony Week and to share photos and stories with the Ecumenical and Interfaith Relations Committee.

► **Recommendation No. 4**

That congregations be encouraged to participate in and initiate events and services related to the Week of Prayer for Christian Unity and to share photos and stories of these events at weekofprayer.ca and with the Ecumenical and Interfaith Relations Committee.

75th Anniversary of the Canadian Council of Churches (p. 138)

This year marks the 75th anniversary of the Canadian Council of Churches. Events will be planned to help our churches take a deeper look at what it means to be a Christian in Canada today, such as what role our churches can have in building a just society, guarding human dignity and being good neighbours. Mark October 26 in your calendar, when a cross-country web-based event will take place to help engage these questions. More information can be found at councilofchurches.ca.

Recommendation No. 5

That congregations and presbyteries be encouraged to plan events with other local churches on October 26, 2019, to celebrate 75 years of working together in Christian faith.

Indigenous Spirituality Resources (p. 140)

An important way to move along the path of healing and reconciliation between Indigenous and non-Indigenous peoples is to hear each other’s stories and histories and learn of our spiritualities. The committee prepared an introductory list of resources that was published in the fall 2018 edition of *Presbyterian Connection*. The committee encourages congregations to learn more about Canadian Indigenous spirituality through attending public events and engaging with local organizations and groups. Consider inviting a guest speaker either as part of a healing and reconciliation event or as part of an interfaith series.

► **Recommendation No. 6**

That congregations be encouraged to continue to learn more about Canadian Indigenous spirituality.

HISTORY, COMMITTEE ON

PURPOSE

The Committee on History believes in the importance of preserving Presbyterian history right across the country and therefore it works to engender an interest in and awareness of our denomination's history. It encourages congregations to care for their records by offering advice and promoting the preservation services such as microfilming records. Our history is alive in the buildings in which we worship, in the beauty of our stained glass windows, in our books, records and other artefacts. Preserving them is another way in which we Presbyterians can be good stewards, standing behind our faith and ready to pass all of these things on to the generations who will follow us.

REPORT SUMMARY

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 and is fortunate to have members from across Canada who provide a balanced and insightful regional perspective. The committee discussed our part in The Presbyterian Church in Canada's strategic plan and documented it in the 2017 Act and Proceedings (p. 292).

One of our projects is the oral and visual history project, an ongoing interviewing project of our church leaders. It ensures that views and experiences of individuals can be shared with future generations. The Archives has equipment that individuals can borrow if they wish to assist with interviews.

Thank you to the Rev. Peter Bush as editor for Presbyterian History, which is printed twice yearly. This publication comes in the PCPak or is available at presbyterian.ca/newsletters.

The Canadian Society of Presbyterian History holds its annual meeting on the last Saturday of September at Knox College, where scholarly papers are presented relating to the history of our church. See cspk.ca/papers.html.

For the past 140 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.

RECOMMENDATIONS

Consent Recommendation

That Recommendation Nos. 1, 2, 3, 4 and 5 (identified by the ►) be adopted by consent.

Heritage Sunday (p. 141)

Many congregations have designated a "Heritage Sunday" to celebrate the vibrant and dynamic faith legacy that is ours within The Presbyterian Church in Canada.

► Recommendation No. 1

That congregations be encouraged to celebrate Heritage Sunday on February 16, 2020, or on another Sunday, as a means of celebrating the unique faith journey and heritage we enjoy as Presbyterians.

History Prizes (p. 142)

The annual history prizes fall within these categories: congregational, academic and memoirs. Each one of these categories is represented this year.

► Recommendation No. 2

That the 2019 winners of the history book prizes be recognized:

- Congregational History – Scotch Settlers Dwelling There Alone, A History of the Presbyterian Churches at Metis, Quebec 1844–1884, by J.S.S. Armour and Anson R. McKim;
- Memoir – China Mishkid, My Life as a Missionary Kid in China (1938–1955), by A. Donald MacLeod;
- Academic – Leaving Christianity, Changing Allegiances in Canada since 1945, by Brian Clarke and Stuart Macdonald.

Church Records Management (p. 142)

The Archives provides assistance and resources for the management of congregational records.

► **Recommendation No. 3**

That congregations understand the importance of well-kept congregational records and the management of such records and be encouraged to follow the advice and guidance of The Presbyterian Church in Canada Archives.

National Museum (p. 143)

The financial support for the National Presbyterian Museum comes from visitor donations and the modest interest from the Rev. Dr. John Johnston Memorial Fund.

► **Recommendation No. 4**

That congregations be encouraged to contribute to the National Presbyterian Museum on a yearly basis.

Retired Servants (p. 143)

The Committee on History encourages the church to celebrate the ministry of those who have served the church and therefore asks, the Assembly to acknowledge those who have retired.

► **Recommendation No. 5**

That with thanks to God and in celebration of the clergy and church workers who have retired in 2018, the 2019 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.

INTERNATIONAL AFFAIRS COMMITTEE**PURPOSE**

The International Affairs Committee is mandated to draw the church's attention to international issues, particularly situations where there is poverty, conflict, persecution, systemic discrimination against a group of people or environmental degradation, that are barriers to the flourishing of God's beloved creation.

REPORT SUMMARY

The report of the International Affairs Committee raises awareness about pressing issues of international concern, while looking for ways to reduce conflict, inequality and ecological harm and put forward recommendations to improve the health and wellbeing of people and the environment. Several sections of this report highlight situations of prejudice, persecution or genocide (updates on the Rohingya Crisis; Anglophone Crisis in Cameroon; Religious Persecution); others examine the effects of pollution on humans and the environment (Report on World Environment Day and Plastics; Update on Government of Canada Climate Change Initiatives). The ill treatment of children and migrant workers forms the foci of another two sections (Report on Palestinian Children in the Israeli Military Court System; Migrant Workers in Canada), while international issues pertaining to governance, the status of arms trades treaties and international peacekeeping efforts (Taiwan; Update on the Arms Treaty; Canadian Peacekeeping) are the themes of later sections. Further sections seek to identify ways that Canadian policy or groups can engage positively with international issues (Update on Canadian Official Development Assistance; Update on church dialogue with Goldcorp). Sections with recommendations are discussed in greater detail below.

RECOMMENDATIONS**Consent Recommendations**

That Recommendation Nos. 2, 3, 8, 9, 10, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24 and 25 (identified by the ►) be adopted by consent.

The Rohingya Crisis (p. 147–48)

The Rohingya people are minority ethnic Muslims in a country that is overwhelmingly Buddhist. They have lived for centuries in the western coastal region of Myanmar, adjacent to the neighbouring state of Bangladesh. The Myanmar government has persecuted the Rohingya for decades, expelling them from the area and stripping them of citizenship. A recent increase in violence committed against the Rohingya by Myanmar military forces, including systematic and widespread burning of Rohingya villages as well as torturing, raping and killing, amounts to genocide under UN Conventions. Because of this latest campaign of violence, more than 670,000 Rohingya have fled to Bangladesh for refuge but Bangladesh is ill-equipped to provide sufficient assistance and there are fears of future attempts at forced repatriation.

Recommendation No. 1

That the Moderator write to the Prime Minister of Canada to:

1. commend the Government of Canada for placing sanctions on seven Myanmar military officials, for its pledge of \$300,000,00 in aid for Rohingya refugees and for becoming the first country in the world to declare the actions of the Myanmar military against the Rohingya as an act of genocide;
2. ask the Government of Canada to consider increasing the amount of aid for Rohingya refugees to the full \$600 million recommended by Special Envoy Bob Rae in his final report;
3. ask the Government of Canada to consider invoking Article VIII of the UN Convention on the Prevention and Punishment of Genocide against the government of Myanmar; and,
4. ask the Government of Canada to work closely with the UN to provide the necessities of life for the Rohingya refugees and for the Bangladeshi people most affected by their presence.

► Recommendation No. 2

That the Moderator write to the Government of Bangladesh expressing gratitude, support and prayers and thanking them for sharing their resources with Rohingya refugees.

► Recommendation No. 3

That congregations and their members be encouraged to support generously the efforts of PWS&D to minister to the ongoing needs of Rohingya refugees.

Palestinian Children in the Israeli Military Court System (p. 148–51)

Since 1967, Israel has operated two separate legal systems in the same territory. In the occupied West Bank, Israeli settlers are subject to the civilian and criminal legal system whereas Palestinians live under military law. Israeli children do not come into contact with the military courts, yet Palestinian Christian and Muslim children continue to be tried, remanded, convicted and sentenced in military courts. Among other issues, many of these children are not given access to legal advice or to their parents as they are moved through the military court system. The practice of trying children in military courts is in contravention of the UN Convention on the Rights of the Child, to which Israel is a signatory.

Recommendation No. 4

That the campaign No Way to Treat a Child be endorsed.

Recommendation No. 5

That the Moderator write to the Minister of Foreign Affairs, requesting that Canada condemn mistreatment of Palestinian children brought into the Israeli military court system and that Canada challenge the government of Israel to fulfill its promises as a signatory to the United Nations Convention on the Rights of the Child.

Recommendation No. 6

That the Moderator write to the Government of Canada requesting that it appoint a special envoy to promote, monitor and report on the human rights situation of Palestinian children living in the occupied Palestinian territory: specifically undertaking an evaluative analysis of Israeli military law and practice as they affect Palestinian children in the West Bank by reference to the standards of the Fourth Geneva Convention, the Convention on the Rights of the Child and other applicable international law.

Recommendation No. 7

That the Moderator write to the Government of Canada requesting that Global Affairs Canada officials in Ramallah and Tel Aviv develop links with Defense for Children International–Palestine and attend military court sessions involving children.

Anglophone Crisis in Cameroon (p. 151–53)

In the west African country of Cameroon, Anglophone Cameroonians have long maintained that their language and culture are marginalized by the Francophone government. Anglophone Cameroonians want English language protection for judicial, educational and local government systems, as was constitutionally guaranteed to them when the former French and English speaking colonies unified to form one nation. When Anglophones took to the streets in 2016 and 2017 to demand these constitutionally guaranteed protections, the government arrested thousands of peaceful protesters, imprisoning many for months without charge or trial. There are reports that hundreds of Anglophone Cameroonians have been killed, in addition to reports of the burning of homes and violence against women and children. The violence has fueled support for armed separatists who have retaliated with attacks on government militia with the result of casualties on both sides, while many Anglophone civilians are forced to flee to neighbouring Nigeria.

► Recommendation No. 8

That the Moderator write to the World Communion of Reformed Churches, commending their actions regarding the situation in Cameroon and offering support from The Presbyterian Church in Canada.

► Recommendation No. 9

That congregations be encouraged to support their brothers and sisters in the Presbyterian Church in Cameroon with prayer for a peaceful way forward so that all may live and learn and work in their language of choice.

► Recommendation No. 10

That the Moderator write to the Canadian Government expressing dismay over the human rights abuses related to language in Cameroon; and that Canada express concern for the situation to the Cameroonian

Government, urging it to bring all parties together to engage in meaningful dialogue to seek a peaceful solution.

World Environment Day and Plastics (p. 153–55)

Plastics are a serious environmental concern affecting human health and the ecosystem. Their non-biodegradable nature, the materials and processes used in their production and the difficulty of reusing or properly disposing of them all pose significant environmental challenges. A growing body of scientific evidence detailing the harmful consequences of plastics emphasizes the need for action to reduce our use of plastics and to keep them out of our oceans and other waterways.

Recommendation No. 11

That congregations be encouraged to reduce their use of plastics, share the creative ways they have already reduced their use of plastics and promote congregational awareness about reducing the impact of climate change and plastics in oceans.

Recommendation No. 12

That Presbyterians be encouraged to raise the issue of plastic recycling and reduction with their municipal governments.

Government of Canada Climate Change Initiatives (p. 155–56)

Increasingly, climate change is a pressing challenge for Canada. Canadian municipalities as geographically distant from each other, such as Vancouver and Halifax, have considered or passed statements declaring a climate change emergency. In January 2019, the federal government implemented its approach to pricing carbon pollution as outlined in its 2016 Pan-Canadian Framework on Clean Growth and Climate Change. In December 2018, Canada also participated in the UN Framework Convention on Climate Change, committing to several initiatives, such as the Carbon Pricing Leadership Coalition, the Powering Past Coal Alliance and the Local Communities and Indigenous Peoples Platform.

Recommendation No. 13

That the Moderator thank the Prime Minister for the Government of Canada's continued efforts to engage Canadians in meaningful action on climate change and encouraging immediate action to reduce the Canadian contribution to carbon emissions.

Religious Persecution (p. 156–58)

Ensuring the religious freedom of any one person requires protecting the religious freedom of all people. The persecution of people based on their religious beliefs or practices continues to be widespread across the globe. As recently as 2016, 83 countries (42 per cent of the 198 surveyed) were identified as having high or very high restrictions and/or hostilities regarding religion – an increase from 80 countries in 2015 and 58 countries in 2007. More attention and action are needed to ensure that all people are able to practice their religion free of persecution.

► Recommendation No. 14

That presbyteries be encouraged to pray at each presbytery meeting in 2019–2020 for persecuted Christians and other persecuted religious groups around the world.

► Recommendation No. 15

That Presbyterians be encouraged to write to their Members of Parliament indicating their commitment to the protection of religious freedom in Canada and around the world and asking that religious freedom be among the rights Canada supports and encourages in conversations with other nations.

► Recommendation No. 16

That the Moderator write to the Prime Minister and the Minister of Foreign Affairs indicating The Presbyterian Church in Canada's commitment to the protection of religious freedom in Canada and around the world and asking that religious freedom be among the rights Canada supports and encourages in conversations with other nations.

Canadian Official Development Assistance (p. 158–59)

The idea of international targets for providing aid to developing countries arose after the Second World War. In 1969, the Pearson Commission proposed that by 1975 donors dedicate a 0.7 per cent target of gross national product, later replaced with the term gross national income, to official development assistance. Canadian official development assistance has been declining since 2011 and currently stands at only 0.26 per cent. There is presently no clear plan to reach the 0.7 per cent target. Additionally, some of the amendments in Canada's budget, Bill C-86, which received its first reading on October 29, 2018, include those that change the legal definition of official development assistance as well as the reporting requirements to parliament. If these amendments are passed it may be difficult to track international foreign aid funds.

► Recommendation No. 17

That the Moderator write to the Prime Minister and the Minister of International Development requesting the government to increase its official development assistance to 0.35 per cent of gross national income (GNI) by 2020 in order to move forward in meeting the long-established, intentionally-agreed upon target of 0.7 per cent of GNI as part of the implementation framework for the 2030 Agenda for Sustainable Development.

► Recommendation No. 18

That the Moderator write to the Minister of International Development requesting that changes not be made to the definition of the official development assistance in the Official Development Assistance Accountability Act and that the government continue to meet its current reporting requirements to the Parliament on aid spending.

► Recommendation No. 19

That Presbyterians be encouraged to participate in the "I Care" Campaign by signing and sending cards to the Government of Canada, showing that they care about and request increased levels of official development assistance.

Canadian Peacekeeping (p. 159–60)

Mali is among the ten poorest countries in the world. It is currently experiencing significant ethnic tensions as well as conflict between many groups. On March 19, 2018, the Government of Canada announced it would deploy an air task force for one year to join the Multidimensional Integrated Stabilization Mission in Mali, also known as MINUSMA. MINUSMA was established by the UN Security Council on April 25, 2013, with the mandate to support political processes in Mali, carry out security-related tasks and to support the transitional authorities of Mali in the stabilization of the country and implementation of a transitional roadmap. The MINUSMA mission currently involves over 15,000 UN personnel from 59 countries and has suffered 177 casualties since 2013, making it one of the most dangerous UN peacekeeping missions.

► Recommendation No 20

That the Moderator write to the Ministers of Foreign Affairs and National Defence thanking the Government of Canada for its commitment to participate in the Mali peacekeeping mission and acknowledging the risks to Canadian peacekeepers.

► Recommendation No. 21

That congregations be encouraged to pray for the safety and wellbeing of all peacekeepers including those serving in Mali and the people they protect.

The Arms Trade Treaty (p. 160–62)

The Arms Trade Treaty is a multilateral treaty intended to regulate international trade in conventional weapons to ensure 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 a country must be consistent with the treaty before a state can ratify it and so in April 2017, the Government of Canada tabled Bill C-47 that is intended to harmonize Canada's laws with the treaty. The legislation that was tabled, however, included a significant loophole around arms sales to the United States, whose laws are not consistent with the treaty. Given that Canada's arms trade value to the United States exceeds all other Canadian arms exports, this issue remains a major gap in the Act.

► Recommendation No. 22

That the Moderator write to the Ministers of Foreign Affairs and National Defence to communicate the church's concerns about the weakness in the Act related to Bill C-47 to amend the Export and Import Permits Act and the Criminal Code, (amendments permitting the accession to the Arms Trade Treaty and other amendments) and encourage the Government of Canada to include policies regarding arms exports to the United States that are consistent with the Arms Trade Treaty.

► Recommendation No. 23

That the Moderator write to the Minister of Foreign Affairs asking that the Government of Canada make public its report on the investigation into allegations of Saudi's use of Canadian-made vehicles against civilians in eastern Saudi Arabia.

Taiwan (p. 162–63)

Sixteen identified Indigenous groups are the original inhabitants of Taiwan but a number of migrations and colonization efforts have impacted the island over the last several hundred years. Following the end of World War II, Japan returned Taiwan to China as a province, without consultation with the people of Taiwan. With the May 2016 election of Tsai Ing-wen of the Democratic Progressive Party, Taiwan has returned to a more independent stance, seeking to have Taiwan recognized as a sovereign nation. Over the last nearly 150 years a close connection has been formed between The Presbyterian Church in Canada and The Presbyterian Church in Taiwan (PCT) and the PCT supports the continuing development of a flourishing sovereign democracy on the island and is eager for Taiwan and Taiwanese entities to be recognized as equal partners in international organizations. Out of that relationship our church notes with concern statements made by China's President Xi Jinping on January 1, 2019 regarding the unification of Taiwan with China under a "one country, two systems" framework.

► Recommendation No. 24

That the Moderator write to the Presbyterian Church in Taiwan expressing prayerful support for its country and its people that they will continue to live and serve one another in a peaceful democracy.

Migrant Workers in Canada (p. 163–65)

As recently as 2014, there were 567,077 migrant workers in Canada; 12 per cent of Canada's agricultural workforce are migrant farm workers. Given the temporary status of their employment, as well as the practice of closed work permits (where the permit is legally bound to one particular employer) migrant workers are more vulnerable to exploitation and abuse. In theory, migrant workers have similar rights as other Canadian employees but they may not access them out of fear of losing their job and employment status. Lack of information, lack of knowledge of support services, isolation and language barriers all hinder migrant workers from accessing their rights. Additionally, obtaining permanent residence status is a significant challenge for migrant workers who wish to stay in Canada. Improvements to the Temporary Foreign Workers Program that regulate migrant workers are necessary to help them avoid a precarious existence and the experience of human rights abuses.

► Recommendation No. 25

That the Moderator write to the Minister of Citizenship and Immigration encouraging the Government of Canada to:

1. provide fairer treatment for workers under the Temporary Foreign Workers Program,
2. ensure consistency in the quality of the treatment of migrant workers within all provinces and territories,
3. develop pathways to permanent residence for migrant workers, and
4. re-consider signing and ratifying the UN Convention on the Rights of Migrant Workers.

LIFE AND MISSION AGENCY COMMITTEE

PURPOSE

The church has mandated that the Life and Mission Agency strive, under the power of the Holy Spirit, to help enable the church to serve the world as a sign of the reign of God, to be faithful to the mission statement of the church and to affirm the vision and desire of The Presbyterian Church in Canada to be a church integrating discipleship, evangelism, social action and justice. The agency is to respond flexibly, creatively and effectively to the needs of congregations and the courts of the church as they respond to the call of Jesus Christ in mission. The church asks the agency to give priority to doing what must be done at the national level and facilitating tasks that can be done more appropriately at another level of the church or ecumenically.

The Life and Mission Agency fulfils this mandate by providing resources to the congregations and courts of the church as we work together to envision and create new and innovative models for ministries, responding to humanitarian needs and life-giving long-term development projects, communicating the good news of the gospel, working alongside Indigenous people, gathering youth from around the world and encouraging them to follow the way of Christ in whatever path they are called, studying issues of faith and justice, offering guidance for people and courts discerning vocations for ordained ministry, sharing gifts and resources and connecting with partners from across the world in order to encounter the diversity and the challenges of the followers of Christ's way.

The general mandate for the Life and Mission Agency can be found in the terms of reference for standing committees on p. 449. The mandates for each of the departments are:

- Canadian Ministries, p. 450
- Communications, p. 451
- International Ministries, p. 451
- Justice Ministries, p. 451
- Ministry and Church Vocations, p. 452
- Presbyterian World Service and Development, p. 452
- Stewardship and Planned Giving, p. 452

LIFE AND MISSION AGENCY PROGRAM COORDINATION

REPORT SUMMARY

Program coordination serves the Life and Mission Agency Committee and staff primarily by coordinating policy development, human resources, financial management and programmatic efforts. 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 Canada Youth and the Leading with Care policy.

This section of the Life and Mission Agency Report is divided into the following sections:

- Section 1 – Canada Youth (p. 173–74)
- Section 2 – Empowering Resources (p. 175)
 - Leading with Care (p. 175)
 - Overture No. 4, 2018 re ruling elders and police checks (p. 175–77)
 - Overture No. 20, 2018 re endorsing Joint Statement Physical Discipline of Children and Youth (p. 177–86)
 - Overture No. 15, 2018 re workplace harassment (p. 186–93)
- Section 3 – Overture No. 1, 2019 re legal advice re religious freedom and marriage (p. 190–92)
- Section 4 – Overture No. 30, 2017 re preamble to ordination and induction of ruling elders (p. 192)
- Section 5 – Strategic Planning (p. 192)
- Section 6 – Human Resources (p. 192)

RECOMMENDATIONS

Consent Recommendations

That Recommendation Nos. 1, 7, 8, 9, 15, 16, 17, 18, 19, 22, 23, 24, 25, 26 (identified by the ►) and Nos. 27, 28, 29, 30, 31, 32 and 33 (p. 492–93) be adopted by consent.

Leading with Care re police checks (p. 175–77)

In 2018 the General Assembly received an overture with a request to eliminate the requirement to renew police record checks for elders every five years. The response notes among other things, that to grant the overture would depart from the principle that the responsibilities of the ministry position are the sole criteria that determine whether a police records check is required. The request also appears to assume that all elders must have an initial police records check, which is not the case. Also, we consulted other denominations, law enforcement bodies, insurance agencies and school boards that indicated that requiring a police records check at least every five years is standard and that some denominations suggest or require that the checks be renewed more frequently.

► Recommendation No. 1

That the prayer of Overture No. 4, 2018 re ruling elders and police checks be not granted.

The Joint Statement on Physical Punishment of Children and Youth (p. 177–86)

In 2018 the General Assembly received an overture requesting the church to endorse the joint statement. The response (p. 177) reviews the findings of the study that led to the creation of the joint statement as well as some of the theological and legal matters surrounding the question. Granting the request would also support Call to Action No. 6 from the Truth and Reconciliation Commission to repeal Section 43 of the Criminal Code of Canada.

Recommendation No. 2

That the Joint Statement on Physical Punishment of Children and Youth be endorsed.

Recommendation No. 3

That the Joint Statement on Physical Punishment of Children and Youth be circulated to congregations, worshiping communities, missions, camps, presbyteries, synods and colleges.

Recommendation No. 4

That congregations, worshiping communities, missions, camps, presbyteries, synods and colleges take steps to increase awareness in their communities about the impact of violence, including physical punishment, in homes, families, institutions and communities and to encourage healthy, effective and non-violent approaches to discipline in raising children and youth.

Recommendation No. 5

That in line with the Calls to Action No. 6 of the Truth and Reconciliation Commission and the church's endorsement of the Joint Statement on Physical Punishment of Children and Youth, the Moderator write to the Prime Minister and Minister of Justice advocating for the full protection of children, including the repeal of Section 43 of the Criminal Code of Canada.

Recommendation No. 6

That the prayer of Overture No. 20, 2018 re endorsing the Joint Statement on Physical Punishment of Children and Youth be answered in terms of this report.

Harassment in the Church (p. 186–90)

In 2018, the General Assembly received an overture asking that the church do some work on workplace harassment in the church. There is a brief introduction followed by a proposed policy for the church to study and report by February 2020.

► **Recommendation No. 8**

That the Life and Mission Agency prepare questions and study material to accompany the circulation of the proposed policy and procedures for addressing harassment in the church to facilitate study of the material and to further help develop best practices for preventing and responding to incidents of harassment in the church.

Legal Opinion about Marriage (p. 190–92)

In 2019 the General Assembly received an overture requesting that a new legal opinion about marriage sought. There is a preliminary response but the Life and Mission Agency is requesting permission to report to the next General Assembly.

► **Recommendation No. 9**

That permission be granted to respond to Overture No. 1, 2019 re legal advice re religious freedom and marriage to the General Assembly in 2020.

CANADIAN MINISTRIES

REPORT SUMMARY

Canadian Ministries collaborates with and assists congregations and courts of the church to support faithful ministry. Through Canadian Ministries the church is equipped with online, printed and financial resources as well as 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.

Section 1 – Equipping Opportunities (p. 193–94)

This section reviews the services and accompaniment offered through Canadian Ministries in the areas of evangelism, renewal, Christian education and new church development. Highlights this year include the success of the congregational renewal programs, a growing Evangelism Network and the launch of Cyclical PCC – a church-planting support initiative.

Section 2 – Resources (p. 195–96)

This section reviews resources designed to help congregations and ministries strengthen their practices in the areas of worship, Christian education, evangelism and community life. New resources this year include webinars on renewal and alternative models of ministry and Follow Up Friday Facebook posts that highlight the work of grant-receiving ministries.

Section 3 – Grants and Funds (p. 196–199)

This section lists the 2018 grant recipients. Reports from grant recipients are published in the final form of the Acts and Proceedings.

Section 4 – Administration (p. 199–200)

This section lists appointments made by the Life and Mission Agency, properties and/or buildings and formalized Ecumenical Shared Ministries.

Section 5 – Advisory Committees (p. 200)

This section describes the Canadian Ministries Advisory Committee and the National Native Ministries Ministry Council.

RECOMMENDATIONS

There are no recommendations.

COMMUNICATIONS

REPORT SUMMARY

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 denominational office of The Presbyterian Church in Canada 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.

Some highlights from the report include details about the growth of the Presbyterian Connection newspaper, the presbyterian.ca website and how it is a valuable tool that provides access to key resources and information; the website chat feature that allows individuals to ask questions and receive immediate responses; changes to The Presbyterian Church in Canada's resource distribution system to improve the level of service provided; the PCCWeb free web hosting service for congregations and groups of The Presbyterian Church in Canada and the popular leadership webinars.

RECOMMENDATIONS

There are no recommendations.

INTERNATIONAL MINISTRIES

REPORT SUMMARY

Following the example and inspiration of Jesus Christ and seeking the guidance of the Holy Spirit, International Ministries joins together with our global partners to participate in God's mission in the world. The Presbyterian Church in Canada seeks to listen to and walk with partner churches and agencies around the globe, on a shared journey of faith.

The most visible sign of partnership is the "living links", the appointment of Canadian Presbyterians to a variety of short or longer-term assignments. We actively recruit, prepare and support mission staff appointed by the Life and Mission Agency for service with our partners. Secondly, understanding that developing leaders is as important for our global partners as it is in Canada, we support leadership development through theological education and other training. Finally, we support our partner churches by helping to fund programs and special projects. International Ministries opens a door into this world, the world that God created and loves.

The report of the work of International Ministries is divided into the following sections:

- Section 1 – Appointments
- Section 2 – Ecumenical partnerships and relationship building
- Section 3 – Grants for capacity building
- Section 4 – Advisory Committee

RECOMMENDATIONS

There are no recommendations

JUSTICE MINISTRIES

REPORT SUMMARY

Justice Ministries' report is divided into 11 sections:

- Resources
- Healing and Reconciliation
- Anti-Racism
- Poverty Reduction in Canada
- Ecology and Creation Care

- Corporate Social Responsibility
- The Opioid Crisis
- Overture Regarding Security Certificates
- Overtures Regarding Same-Sex Marriage
- Ecumenical Partnerships
- Advisory Committees

This year's Justice Ministries report includes a reflection on the occasion of the 25th anniversary of the 1994 Confession to God and Indigenous people. The report also details the past actions and continuing legacy of colonial concepts, such as the Doctrine of Discovery and *terra nullius*. It discusses the way the church has been complicit in systems of harm that were founded on such concepts and in response to one of the Truth and Reconciliation Commission of Canada's Calls to Action, recommends repudiating these concepts. It has a section highlighting concern over the use of security certificates, a classified immigration proceeding that can be used to remove foreign nationals or permanent residents from Canada without letting them know why. But it also has areas of hope. It shows new work that is being done to address racism and to end poverty in Canada. It details actions congregations are taking to work for reconciliation with Indigenous people, learn more about justice and care for the environment. Lastly, it explores important work being done by our ecumenical partners.

RECOMMENDATIONS

Repudiating the Doctrine of Discovery (p. 214–23)

Call to Action No. 46, ii of the Truth and Reconciliation Commission, calls the parties of the Indian Residential Schools Settlement Agreement (which includes The Presbyterian Church in Canada) to a “repudiation [rejection] of concepts used to justify European sovereignty over Indigenous lands and peoples, such as the Doctrine of Discovery and *terra nullius*, and the reformation of laws, governance structures and policies within their respective institutions that continue to rely on such concepts.” The Doctrine of Discovery and *terra nullius* were developed in the middle ages through a series of decrees issued by the medieval church. These decrees contained concepts used in the centuries following to legitimize European monarchs' colonial efforts to subjugate non-Christians and seize their property. In response to Call to Action No. 46, ii, The Presbyterian Church in Canada began to examine where its policies have been shaped by concepts such as the Doctrine of Discovery and *terra nullius*, to better understand and repudiate them.

Recommendation No. 10

That The Presbyterian Church in Canada repudiate concepts used to justify European sovereignty over Indigenous lands and peoples, such as the Doctrine of Discovery and *terra nullius*.

This recommendation recognizes and affirms language in the UN Declaration on the Rights of Indigenous Peoples as it relates to repudiating concepts used to justify European sovereignty over Indigenous lands and peoples. This language is particularly important because the Truth and Reconciliation Commission's has named the UN Declaration as the framework for reconciliation.

Recommendation No. 11

That The Presbyterian Church in Canada affirms that all doctrines, policies and practices based on or advocating for superiority of peoples or individuals on the basis of national origin or racial, religious, ethnic or cultural differences are racist, scientifically false, legally invalid, morally condemnable and socially unjust.

Recommendation No. 12

That The Presbyterian Church in Canada seek to engage in relationships with Indigenous peoples that reflect the principles of the UN Declaration on the Rights of Indigenous Peoples as the basis for right relationships.

Recommendation No. 13

That Justice Ministries produce a resource that reflects on the history and ongoing legacy of the Doctrine of Discovery and *terra nullius*, including suggested actions that courts of the church may take to repudiate the Doctrine of Discovery and *terra nullius*.

Recommendation No. 14

That members and courts be encouraged to study the Doctrine of Discovery and *terra nullius* in order to understand the contemporary ramifications of concepts used to justify European sovereignty over Indigenous lands and peoples in Canada, including how this is reflected in The Presbyterian Church in Canada's mission and ministry with Indigenous people.

Overture No. 11, 2018 re support for Truth and Reconciliation Commission Call to Action 57 (p. 224–25)

Overture No. 11, 2018 was submitted by the Presbytery of Calgary-Macleod and referred to the Life and Mission Agency. The overture focused on Call to Action No. 57, which centers on educating public servants on the history and experiences of Indigenous people, on the United Nations Declaration on the Rights of Indigenous People and also “requiring skills-based training in intercultural competency, conflict resolution, human rights and anti-racism”. The overture asked the General Assembly to write the federal, provincial and territorial governments and the Canadian Federation of Municipalities to voice support for the implementation of Call to Action 57, to ask for an explanation of the process developed or to be developed by the Government and whether the Canadian Federation of Municipalities will be working with municipalities.

► Recommendation No. 15

That the prayer of Overture No. 11, 2018 re support for Truth and Reconciliation Commission Call to Action 57 be granted.

► Recommendation No. 16

That members of congregations, sessions and presbyteries be encouraged to write to or meet with their municipally elected officials to inquire how they are responding to Call to Action No. 57.

Poverty Reduction in Canada (p. 227–28)

In August 2018, the Government of Canada released the nation's first poverty reduction strategy, Opportunity for All. It sets specific overall targets for poverty reduction and establishes for the first time, an Official Poverty Line, a measure of what constitutes poverty. Using a baseline year of 2015, it sets targets of a 20% reduction by 2020 and a 50% reduction by 2030. Using numbers from Canada's population in 2015, meeting the 50% reduction by 2030 would translate to 2.1 million people no longer living in poverty in Canada. Since the strategy is new, implementation efforts will have to be monitored to determine its effectiveness.

► Recommendation No. 17

That members of the church be invited to track the government's progress on poverty reduction and meet with or write to their Member of Parliament to express support for the implementation of Opportunity for All.

Overture Regarding Security Certificates (p. 230–31)

In 2012, The Presbytery of Montreal overtured the General Assembly to write a letter of prayerful concern to the Prime Minister and state concern about the Security Certificate process. At the time it was felt this process, which was believed to suspend the rule of law, unjustly discriminates between citizens of Canada and non-citizens and violated Canada's international treaty obligations. A letter was believed to have been sent to (then current) Prime Minister Harper but no response was ever received and a review of files has led Justice Ministries to question whether the original letter from 2012 was sent. In the interest of ensuring the overture is fully responded to, Justice Ministries released an updated report and sent an updated letter to the present Prime Minister, Justin Trudeau.

► Recommendation No. 18

That the prayer of Overture No. 7, 2012 re federal government “security certificate” process be answered in terms of the above report.

MINISTRY AND CHURCH VOCATIONS**REPORT SUMMARY**

Ministry and Church Vocations helps the church discern, prepare and support ministerial leaders. This year's report presents responses to three overtures assigned by the General Assembly.

RECOMMENDATIONS

Ministry and Mental Health (p. 240)

Overture No. 17, 2018 focuses on the church's need for guidance in responding to those affected by mental disorders. To augment existing resources (Leading with Care Policy, 2005; Guidelines for Dealing with Mental Health Issues, 2011), the overture requests study to produce: a clear position statement, guidelines for references in employment search and selection processes and guidelines for use in the candidacy process. The report requests more time to complete this work.

► **Recommendation No. 19**

That permission be granted to respond to Overture No. 17, 2018 re ministry and mental health to the General Assembly in 2020.

Mandating Interim Ministry during Pulpit Vacancy (p. 242–43)

Overture 2, 2019 draws attention to the inclination of some congregations, after their minister leaves, to rush to call a new minister, giving in to a sense of urgency. To prevent this dynamic, which at times results in a “bad fit” between the congregation and the minister who is called, the overture seeks new policy requiring all congregations to have a period of interim ministry: the presbytery appointment for up to two years of a minister to guide the congregation in achieving readiness to call its next minister. The report counters that presbyteries are in the best position to decide the needs of their congregations and expresses doubt that the requested mandatory policy would be accepted with a willing spirit. The report recommends that the prayer of the overture not be granted.

Recommendation No. 20

That the prayer of Overture No. 2, 2019 re mandatory interim ministry during vacancy be not granted.

Requirements for Ordination to Chaplaincy (p. 243–45)

Overture No. 7, 2018 focuses on the church's criteria for ordination to the ministry of Word and Sacraments. It seeks changes to the regulations for presbytery membership that, it asserts, hinder ordination for institutional chaplains. The overture identifies in particular the requirement for all ministers on the constituent (active) roll of the presbytery to serve a minimum of half-time and for employment contracts of institutional chaplains to extend for at least one year (Book of Forms 176.1 and 176.1.7). The overture states correctly that presbyteries are not permitted to ordain candidates employed in casual part-time chaplaincy positions that fall short of these standards.

The report points out that some chaplains have found employment that meets the requirements for presbytery membership: 12 chaplains currently serve in hospitals, continuing care homes and prisons and two were ordained in the last three years. The report agrees with the overture that the rules for presbytery membership for chaplains are central to the concerns it raises. However, the report contends that revision to the rules for presbytery membership would best be undertaken by studying the entire set of regulations for presbytery membership as a whole – not piecemeal revision of one category alone – and only at such time as the church requests a comprehensive review. The report recommends that the prayer of the overture be answered in these terms.

Recommendation No. 21

That the prayer of Overture No. 7, 2019 re requirements for ordination to chaplaincy be answered in terms of this report.

PRESBYTERIAN WORLD SERVICE AND DEVELOPMENT

REPORT SUMMARY

Presbyterian World Service & Development (PWS&D) is the agency of the church mandated to carry out sustainable development, disaster response and support to refugees. Inspired by God's promise of abundant life, PWS&D envisions a sustainable, compassionate and just world.

In 2018, PWS&D contributed to \$5.6 million worth of development and relief programs where most needed around the world – \$3.6 million in development and \$2.0 million in emergency relief programming.

This was done thanks to the generosity of Presbyterians who contributed \$2.3 million in donations to PWS&D (including \$271,028 to our account at Canadian Foodgrains Bank) and \$323,036 in legacy funds and gifts of securities to PWS&D's Loaves and Fishes Fund. We are grateful for the multiplication of our resources made possible with the support of the Government of Canada directly as well as through Canadian Foodgrains Bank and with ecumenical partners such as KAIROS.

In 2018, PWS&D partners led projects valued at \$1,179,302 through Canadian Foodgrains Bank (CFGB). This was done with the generous support of the Government of Canada, the United Church of Canada, World Renew and Mennonite Central Committee (MCC). PWS&D also contributed \$313,383 to projects led by other CFGB members which were multiplied for a total value of \$1,360,790. This included support for those affected by long-term conflict in Syria and ongoing food needs in several Africa countries. PWS&D is grateful to the 18 growing projects in Alberta, Manitoba, Ontario and Prince Edward Island that have helped make our work at CFGB possible through the growing and sale of crops.

PWS&D supports churches and presbyteries seeking to sponsor refugees – to provide a community, a safe home and a new start. PWS&D's refugee sponsorship work provided accompaniment to 105 congregations and five presbyteries involved in sponsoring 245 refugees during 2018.

At year-end, over 152 sponsorships (covering 376 people) were active under The Presbyterian Church in Canada's sponsorship agreement with the federal government. PWS&D remains grateful to the congregations, presbyteries and groups who developed applications, awaited arrival and assisted with the first year of resettlement in Canada.

RECOMMENDATIONS

Celebrate Refugee Sponsorship (p. 261–65)

► **Recommendation 22**

That, on the 40th anniversary of the first refugee sponsorship agreement between the Government of Canada and The Presbyterian Church in Canada, appreciation be expressed to congregations and presbyteries across Canada that have offered new lives to refugees through the private sponsorship of refugees program.

PWS&D Champions Network (p. 265)

In 2018, PWS&D launched its Champions network. PWS&D Champions are volunteers who are passionate about the work of PWS&D, stay informed about PWS&D's projects and partners promote the work of PWS&D within their church, school or community and encourage others to get involved. PWS&D Champions are equipped with resources and information to help build relationships and raise support for PWS&D.

► **Recommendation 23**

That every congregation be encouraged to name a PWS&D champion who will join the Champions' Network by signing up at WeRespond.ca/be-a-champion.

Loaves & Fishes Fund (p. 270)

PWS&D has a special fund to receive legacy gifts and gifts of securities. The fund is invested and grows but is also used in support of PWS&D's work in development, relief and refugee support. Every year, one seventh of the Loaves and Fishes fund is transferred to PWS&D's operational budget in support of its mission. The fund is increasingly a popular option for legacy gifts and other large gifts to PWS&D. In 2018, PWS&D received \$323,036 in bequests and legacy gifts. One-seventh of the Loaves & Fishes fund, \$416,821, was transferred into PWS&D's operating budget in support of its programs and operations.

► **Recommendation No. 24**

That individuals in The Presbyterian Church in Canada be encouraged to include PWS&D in their legacy fund planning – funds are invested in the Loaves and Fishes fund and used over seven years for the work of PWS&D.

Support of Canadian Foodgrains Bank (p. 271–72)

In 2018, 18 growing projects from across Canada supported PWS&D's account at Canadian Foodgrains Bank. Through growing projects, groups of farmers and farm supporters plant, tend and harvest a crop, sell it on the Canadian market and donate the proceeds to support project responding to world hunger. Volunteer time, donated land and in-kind support from local suppliers allow the donations resulting from the harvest to be maximized.

► Recommendation No. 25

That the work and commitment of individuals and congregations involved in ending world hunger through growing projects be acknowledged with appreciation, which help PWS&D fund projects through Canadian Foodgrains Bank.

STEWARDSHIP AND PLANNED GIVING**REPORT SUMMARY**

This report outlines how the Stewardship & Planned Giving department has helped people use God's gifts – time, skills, resources – to do God's mission and ministry at local, national and international levels.

It highlights a wide variety of coaching and mentoring opportunities that helped equip the church's visionary leaders – within congregations, presbyteries, specialized ministries, committees and departments across the denomination – in their ongoing stewardship ministry. Opportunities included webinars, the Stewards by Design conference, consultations, workshops and seminars. Empowering resources to support congregations were developed, including new legacy resources and an electronic workbook to help congregations create planned gift policies. Mission trips helped Presbyterians in Canada embrace a missional culture that nurtured ministry initiatives at local, national and international levels.

The department encouraged participation in the denomination's common ministry by encouraging gifts to Presbyterians Sharing and other national ministries. Congregations provide key foundational support for Presbyterians Sharing through the allocations recommended by General Assembly (10% of a congregation's dollar base) and a detailed report of these gifts in 2018, including a pie chart showing the impact of those gifts, is included. Resources produced to promote Presbyterians Sharing are highlighted, including bulletin inserts produced in French and Korean.

The department facilitated legacy gifts – publicly traded securities, bequests, gift annuities and life insurance – to all areas of The Presbyterian Church in Canada's ministry, including congregations. Details are included on the types and magnitude of giving.

RECOMMENDATION**Presbyterians Sharing Appreciation** (p. 279–80, 282)

Presbyterians Sharing supports the dreams and vision approved by General Assembly by funding its mission and ministry. This report recommends that General Assembly thank those who faithfully supported Presbyterians Sharing in 2018.

► Recommendation No. 26

That appreciation be expressed to the congregations and individuals who faithfully supported Presbyterians Sharing in 2018.

MACLEAN ESTATE COMMITTEE**PURPOSE**

Crieff Hills Retreat and Conference Centre is managed by the Maclean Estate Committee. The committee is responsible for the overall focus of the 250 acre property. There are a variety of buildings and many outdoor areas that welcome individuals, groups and congregations to gather for meetings, programs and retreats. The property and programs are cared for by the staff under the direction of the Managing Director and following the policies established by the Maclean Estate Committee.

REPORT SUMMARY

This past September Crieff Hills experienced a change in leadership with the retirement of Lawrence Pentelow, after almost 16 years of service. As of September 1, 2018, Kristine O'Brien became the Managing Director of Crieff Hills.

As we welcomed Kristine, we looked more thoroughly at the need for accessibility. Many areas on the property need to be upgraded to make Crieff a place to come for everyone. The environment is very important at Crieff. Once again, we were a recipient of a grant from the TD Friends of the Environment that helped to establish new areas in our quest to be an environmentally friendly facility. This grant, ongoing land protection initiatives and upkeep of our buildings enhance the atmosphere for people to come and walk our trails, learn, reflect and relax.

Over the course of the year, many diverse programs took place that reached out to the community. These programs could be on topics of technology, faith, church administration or music, and of course, food was available in Maclean Hall for participants. People are the key component of life at Crieff. This includes program participants, staff and volunteers. We are very grateful to all who come to our beautiful facility. If you have not been, or want to visit us again, we would love to have you.

RECOMMENDATIONS

There are no recommendations.

NOMINATE, COMMITTEE TO NOMINATE STANDING COMMITTEES**PURPOSE**

The Committee to Nominates Standing Committees receives nominations from sessions, presbyteries, synods and other standing committees in order to recommend a slate of names for membership on each standing committee of the General Assembly.

REPORT SUMMARY

The Committee to Nominate Standing Committees again presents a recommendation for the membership of the standing committees of the General Assembly, which is its primary function. It received nominations from sessions, presbyteries, synods and standing committees. The committee also approached individuals to allow their names. There is one minor revision regarding the date of meeting that the committee is recommending.

RECOMMENDATIONS**Consent Recommendations**

There are no consent recommendations.

Nominations to Standing Committees of the General Assembly – 2019 (p. 284–90)

The list of the standing committees membership is presented to the General Assembly for its consideration and approval. New member are listed in bold and those who are eligible for reappointment are in bold and identified with two asterisks.

Recommendation No. 1

That the above be the membership of the standing committees of the 2019 General Assembly.

Appreciation (p. 290)

Each year the standing committees have members whose terms end with the General Assembly and the recommendation below expresses appreciation for their service on the various committees.

Recommendation No. 2

That thanks be expressed to those members of a standing committee whose service concludes with this General Assembly.

PENSION AND BENEFITS BOARD

PURPOSE

The Pension and Benefits Board administers the pension plan of the church and the group benefits plan for the servants of the church. In its administration of the pension plan, the board recommends changes to the constitution, changes to contribution rates, monitors the solvency of the pension fund, files documents with the pension regulatory authorities and receives and files actuarial reports as required. The staff of the Pension and Benefits office provides support to the board and is responsible for the administration of the pension and benefits plans. The staff also assists members of the church with inquiries relating to the pension plan and other benefits including health, dental, long-term disability and life insurance.

REPORT SUMMARY

The Pension and Benefits report includes information regarding the financial status of the pension plan; updates regarding the changes to funding rules from the Ontario Ministry of Finance for Single Employer Defined Benefit Pension Plans, the Asset Liability Management Study, congregational assessments in arrears, a group benefits and on the EAP; and a communications update.

In response to the Ontario government's new regulations for Single Employer Defined Benefit Pension Plans, the Pension and Benefits Board filed a formal actuarial valuation as at March 31, 2018. A summary of the results is included in the Pension and Benefits Board report found on page 293.

The Pension and Benefits Board is participating in an Asset Liability Management (ALM) study, together with members of the Trustee Board. It is anticipated that the study will be completed by the spring of 2020.

There are several congregations that are in arrears regarding their pension payments. The convener of the Pension and Benefits Board has written a letter to Assembly Council outlining the full breadth of the situation, timeline and actions taken to date to collect these funds. The board will continue to monitor and address this critical issue.

The Pension and Benefits Board conducted a benchmarking review of The Presbyterian Church in Canada's Group Benefits Plan in the fall of 2018. The results of the review indicated that the church's Group Benefits Plan is at or above average in comparison to other Canadian employers who provide employee group benefit coverage.

The Pension and Benefits Board will be conducting a marketplace review of our Group Benefits Plan in 2019 as part of due diligence and in a continued effort to look for cost containment strategies to manage annual premiums. This review is expected to be completed by the end of the summer 2019.

In the fall of 2018, the Pension and Benefits office assumed administration of the Employee Assistance Program (EAP) from the Life and Mission Agency, which involved a change in providers. In the initial months of the program, there have been consistent utilization of the services available.

The Pension and Benefits Board remains committed to accurate and timely communication with active members, retirees and congregational treasurers, using both print and digital means to disseminate information.

RECOMMENDATIONS

Consent Recommendation

That Recommendation No. 1 (identified by ►) be adopted by consent.

Changes in Pension Plan Membership Status (p. 292–93)

Each year, the Pension and Benefits Board administers changes in pension status for plan members who apply to receive their pension. The board also administers changes in pension status when plan members decease. A complete list of pension plan members with changes in pension status is listed in the full report.

► Recommendation No. 1

That the action of the Pension and Benefits Board in the administration of pension benefits be sustained.

PRESBYTERIAN CHURCH BUILDING CORPORATION**PURPOSE**

In 1968, the General Assembly created the Presbyterian Church Building Corporation as a separate registered corporate charity, currently governed by the Not-For-Profit (NFP) Act. Its exclusive purpose is to assist congregations and associated entities of The Presbyterian Church in Canada in the performance of their charitable activities by providing guarantees for loans for church building projects. In addition, it also assists with housing for retired servants of the church. There are 21 directors of the corporation from all synods and the General Manager carries out the daily functions of the corporation.

REPORT SUMMARY

The Presbyterian Building Corporation has served the church for over 50 years. During this time it has fulfilled its mission of Christian charitable activities by providing assistance to a total of 240 church building and renovation projects for an aggregate of over \$54,600,000 in approved loans. In 2018, two loans were approved and three congregations retired their loans. The corporation currently supports 13 congregations and the Synod of Southwestern Ontario on behalf of Camp Kintail with approved loans of over \$5,287,555 and assists with housing for ten retired servants of the church.

The corporation continues to meet with congregations to assist with decisions on improvements/repairs to buildings, visit congregations across Canada and have numerous telephone conversations to discuss potential projects, and to find ways that financing can be structured to provide funding needed to complete them.

The General Manager of the corporation manages and administers the business and affairs of the corporation and also serves as coordinator, Lending Services for The Presbyterian Church in Canada. During this year, seven loans were approved under the Lending Fund.

RECOMMENDATIONS**Consent Recommendations**

There is no consent recommendation.

Retirement of William B. Collier (p. 298)

The Board of Directors, at its annual meeting on April 5, 2019, received and accepted with deep regret, the retirement of Mr. William B. Collier from the position of General Manager. In his tenure, Bill has endeared himself to Directors and indeed to the whole church for his open, friendly and helpful manner. The directors have instructed the Board Executive to take the necessary steps to begin the process of finding a replacement. Bill has graciously agreed to retire from his position on a date mutually agreeable to him and the directors but no later than the date of the next annual meeting of the corporation.

Recommendation No. 1

That the minute of appreciation for Mr. William B. Collier be adopted.

REMITTS UNDER THE BARRIER ACT

PURPOSE

Remits are pieces of proposed legislation sent under the Barrier Act to presbyteries from the General Assembly to indicate their approval or disapproval to the next General Assembly. The Assembly appoints the Committee on Remits to study the replies from presbyteries concerning remits and recommends the action to be taken by this Assembly on each remit.

The responses to the remits from presbyters are contained in the Book of Reports.

REPORT SUMMARY

This year there are three remits to consider. The report contains the text of the remits along the responses from all 45 presbyteries.

Remit A, 2018 re Book of Forms 176.1.10 – equalizing ministers (p. 299)

That new Book of Forms 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 252 – deposition of ministers (p. 299)

That Book of Forms 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 365–75 – censure (p. 299–301)

The full text of these sections of the Book of Forms is in the report.

RECOMMENDATIONS

The recommendations will be prepared at the Assembly by the Committee re Remits.

SPECIAL COMMISSION RE APPEAL NO. 1, 2018

PURPOSE

The General Assembly may appoint a special commission when the Assembly is unable to deal with a matter during the regular course of its business. For example, the Assembly could appoint a commission to handle an appeal or other judicial process where individuals not present at the General Assembly must be cited to appear. Each commission is subject to its terms of reference as adopted by the Assembly. In general, the terms of reference will describe the authority by which the commission is appointed, its membership, the work to be accomplished and when it's work is expected to be completed.

REPORT SUMMARY

The Special Commission re Appeal No. 1, 2018 was appointed by the 2018 General Assembly to consider an appeal from the session of Mimico Presbyterian Church (appellant) against a decision of the Presbytery of West Toronto (respondent). A hearing took place on October 30, 2018. On November 21, 2018, the commission outlined its findings, offered pastoral comments rendered its decision.

RECOMMENDATIONS

There are no recommendations.

The Business Committee report on p. 115 contains a recommendation to receive the Special Commission report for information.

SPECIAL COMMITTEE RE LISTENING (LGBTQI PEOPLE)

PURPOSE

The General Assembly in 2018 established the Special Committee re Listening (LGBTQI People) upon the recommendation arising from the work of the Committee on Church Doctrine and the Life and Mission Agency Committee in preparing to respond to the overtures regarding sexuality.

The special committee, over the next few years, is to create a safe and respectful environment in which confidentiality is assured in order to encourage LGBTQI people to tell their stories of harm done to them and to share their stories of God's grace experienced by them. Each year the committee is to report to the General Assembly with a final report being presented by 2020.

REPORT SUMMARY

This is the second report of the Special Committee re LGBTQI Listening also known as Rainbow Communion. A final report will be presented in 2020. This report outlines the background and mandate of the Special Committee including changes to the mandate approved by the General Assembly in 2018 as well as changes in membership. The work of the committee over the previous year has included several meetings and presentations to various bodies within the church but the focus has been on hearing people's stories of harm done and grace experienced even in the midst of challenge by LGBTQI people and others in the face of homophobia, transphobia, heterosexism and hypocrisy in the church. Most of these stories have been heard in face to face listening sessions but also by video, telephone and in written form.

Several themes have begun to emerge identified as: gratitude, the importance and pain of church community and trauma and barriers to healing. Many people have been encouraged by the Moderator's Letter of Repentance as a starting point but what has become clear is that many LGBTQI people and others have often been bereft of appropriate pastoral care in the face of harm done to them. Although the Special Committee will continue to identify themes and develop recommendations to bring to the General Assembly in 2020 for concrete actions addressing homophobia, hypocrisy, heterosexism and transphobia in the church, it is clear that steps need to be taken now to address the harm that has been done and continues to be done in the church.

The report contains a list of definitions of terminology and vocabulary related to gender identity, sexual orientation/attraction and related topics that are found and the terms of reference and from stories shared. These include: LGBTQI: Lesbian, Gay, Bisexual, Transgender, Queer/Questioning, Intersex, Homophobia, Transphobia, Heterosexism, Hypocrisy, Ally, Asexual, Attraction, Biological Sex, Biphobia, Cisgender, Closeted, Coming out, Conversion or reparative therapy, Gender, Gender binary, Gender identity, Homosexual, Intersectionality, Lifestyle, Out, Preferred Gender Pronouns, Sexual orientation, Straight and Two Spirit. It is hoped that these definitions will assist the church to hear stories and to consider recommendations.

RECOMMENDATIONS

Consent Recommendations

There are no consent recommendations.

Next Steps (p. 312)

As people have found the courage to tell their stories it has become clear that the need for rebuilding broken communities and relationships and to respond pastorally to those who have been harmed cannot wait for another year. It is evident that steps need to be taken now to create more welcoming and respectful spaces within congregations and other parts of the church so that all are able to tell their stories without fear and everyone can begin to walk in a more honest and pastoral way with one another. For many people the listening process has provided a first step to being able to tell their story and to begin a new relationship with others in the Church.

Recommendation No. 1

That congregations, sessions, presbyteries, synods and other bodies of the church be urged to give public expression to the Moderator's Letter of Repentance and to seek ways to live out that repentance for harm done and that continues to be done, to LGBTQI people and others as a result of homophobia, hypocrisy, transphobia and heterosexism in The Presbyterian Church in Canada including developing discussion spaces with leadership drawn from a diversity of people.

Recommendation No. 2

That the Life and Mission Agency develop and gather resources to strengthen our ability to provide appropriate support to congregations, sessions, presbyteries, synods and other bodies of the church in developing models of pastoral care that recognize the gifts of all and encourage mutual support and care for those who have been harmed by homophobia, transphobia, heterosexism and hypocrisy.

In 2003 The Presbyterian Church in Canada affirmed that homosexual orientation is not a sin (A&P 2003, p. 526–47, 26, 34, 37–41, 43–45) and that studies have not revealed any scriptural, scientific or pastoral basis or justification for programs to change a person's sexual orientation (A&P 2003, p. 526–547, 26, 34, 37–41, 43–45). Of grave concern to the special committee is that some LGBTQI people have been deeply traumatized by attempts to change their orientation through so-called conversion or reparative therapy and that these programs are still being recommended and are seen by some to be a helpful pastoral response to LGBTQI people in the church.

Recommendation No. 3

That The Presbyterian Church in Canada reaffirm its statements that homosexual orientation is not a sin and that studies have not revealed any scriptural, scientific or pastoral basis or justification for programs to change a person's sexual orientation and therefore acknowledge that any form of conversion or reparative therapy is not a helpful or appropriate pastoral response to those who identify as LGBTQI.

THE BOARD OF GOVERNORS THE PRESBYTERIAN COLLEGE, MONTREAL

PURPOSE

The Board of Governors is the legislative body of The Presbyterian College responsible for the government, management and control of the business, affairs, property and revenues of the college in all matters, save and except in respect of those matters which may from time to time be expressly assigned or reserved to the General Assembly by statute of the National Assembly of Quebec or by the General Assembly.

REPORT SUMMARY

The report of The Presbyterian College, Montreal, summarizes the main activities of the college during 2018. While recruitment remains an issue for most theological colleges, we are glad to report that our student body continues to grow. One of the goals of the board was to establish a global place of learning. We now have students from around the world studying at the college. There is much more work to do in this area but we are grateful that the enrolment numbers are up. A detailed plan in terms of recruitment for 2018 and 2019 has been developed. Results are monitored and adjustments made along the way.

A second highlight is the plan to offer a Master of Theological Studies in practical theology. This program will be done in association with the Theological Institute for Francophones, which receives its B.Th. from Laval University. The program will be eighty percent in French and twenty percent in English and will allow The Presbyterian College to engage more fully in the work of the church within the Francophone population of Quebec.

The Leadership Centre continues to work in two key areas: the faith and work initiative and the congregational vitality certificate program. Both of these programs are relatively new. We look forward to developing them further in the next two years and to continue work on adding new online courses, with the goal of adding three new courses in the areas of worship, congregational leadership and mission.

In 2018, the college budgeted for a deficit of \$69,000, down from \$93,000 in 2017. Due to greater stewardship of the building, prudent management of our resources and the generosity we received through our capital campaign, we will have a surplus of close to \$50,000 for 2018.

There are 29 students enrolled in the college in various programs for the 2018–2019 academic year. Two students are expected to graduate with the Master of Divinity: Clara Marazano and Enjei Achah. Jinsil Park will receive the Special General Assembly Certificate. Prudence Sirri Neba will receive the Master of Sacred Theology from McGill University. The college will be conferring the degree Doctor of Divinity (honoris causa) on the Rev. Susan Shaffer for her considerable contribution to the denomination and theological education.

RECOMMENDATIONS

Consent Recommendations

There are no consent recommendations.

The Rev. Dr. Dale Woods – Reappointment as Principal (p. 320)

The Rev. Dr. Dale Woods was appointed Principal of the Presbyterian College in June 2014 for a five-year term. His term will be completed as of June 2019. The Board of Governors undertook an extensive review of Dr. Woods' work and based on that review, recommends to the General Assembly that Dr. Woods be re-appointed as the Principal of The Presbyterian College. As with the reappointments of other Principals at The Presbyterian College, the reappointment would be without term.

Recommendation No. 1

That that the Rev. Dr. Dale Woods be reappointed as Principal at The Presbyterian College, Montreal, without term.

GOVERNING BOARD OF KNOX COLLEGE**PURPOSE**

Knox College is one of three theological schools owned and operated by The Presbyterian Church in Canada. It is a member of the Toronto School of Theology and affiliated with the University of Toronto. Knox College exists to serve congregations and presbyteries by educating Presbyterians for ordained and lay ministries. The college is governed by a board appointed annually by the General Assembly. As per the General Assembly approved by-laws, the board governs, manages, controls or supervises the government, management and control of the business, affairs, property and revenues of the college. The board does fiduciary, generative and strategic work. The principal reports to and is accountable to the board. The board establishes, within the fundamental articulation of the college as determined by the General Assembly, the mission, goals and strategic directions of the college and ensures the implementation and evaluation thereof.

REPORT SUMMARY

Knox College is celebrating its 175th anniversary in 2019. Founded as a college of the Free Church in 1844, Knox College was chartered to grant degrees by the Government of Ontario in 1858 and since 1885 it has been federated with the University of Toronto. Today, Knox College continues 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. Knox College does this through its teaching, mentoring, researching and global partnerships.

Currently there are 118 students enrolled in regular academic degree and certificate programs at Knox College, 69 in basic degrees and 49 in graduate degrees. At the May 2019 convocation, 24 people received degrees, diplomas and certificates. Both the new 2-year Master of Pastoral Studies (Certificate in Spiritual Care and Psychotherapy) and the new Ph.D. in Theological Studies continue to grow significantly.

The board is currently engaged in the development of a strategic plan to shape the future direction of the college.

RECOMMENDATIONS

There are no recommendations.

THE BOARD OF ST. ANDREW'S HALL**PURPOSE**

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.

REPORT SUMMARY

St. Andrew's Hall continues to fulfill its mission of educating and forming quality leaders for The Presbyterian Church in Canada in partnership with the Vancouver School of Theology, where Presbyterians constitute one-third of the regular faculty. Twenty-four Presbyterian students registered for studies at the Vancouver School of Theology in the fall of 2018, an increase over the previous year.

St. Andrew's Hall ministry of hospitality and witness is offered in the residential facility for students studying at one of the theological colleges and the University of British Columbia. The Hall provides weekly worship services, Bible studies, and special events for foster community among the residents. It offers space for other groups to meet such as a Korean language worship gathering and an Alcoholics Anonymous group.

St. Andrew's Hall focuses especially on missional theology and leadership, offering a variety of programs for students and the wider church through the Centre for Missional Leadership. Ministries of witness and outreach are conducted on campus in relation to university students.

RECOMMENDATIONS

There are no recommendations.

VANCOUVER SCHOOL OF THEOLOGY**PURPOSE**

The Board of Governors of the Vancouver School of Theology consists of Chancellor, Principal and not fewer than 12 appointed members. Anglican and United Churches, participating denominations, may appoint up to 4 board members; Presbyterians, associated denominations, may appoint up to 2 members. The board appoints any additional members to insure sufficient numbers, requisite skills and diversity. The board is the active link between the organization and the ownership. The board will create, review and monitor the implementation of policies that, at the broadest level, address each category of organizational decision. The board produces assurance of the Principal's performance through regular, rigorous monitoring according to an established schedule. The board governs with an emphasis on outward vision, encouragement of diversity, strategic leadership, clear distinction between board and management, an orientation toward the future and proactivity.

REPORT SUMMARY

Vancouver School of Theology is called to educate and form thoughtful, engaged and generous Christian leaders. Four members of our ecumenical faculty are Presbyterians – the Rev. Dr. Richard Topping, Principal of VST, the Rev. Dr. Bob Paul, Dean of St Andrew's Hall, the Rev. Dr. Pat Dutcher-Walls, Dean of Vancouver School of Theology and the Rev. Dr. Ross Lockhart, Director of Denominational Formation. A 2018 book launch saw six professors celebrating the release of 11 books. Faculty won grants of over \$150,000 for important research around mission and congregational vitality in 2018–2019. The Board of Vancouver School of Theology includes the Dean of St Andrew's Hall and the Chair of the Board of St Andrew's Hall as well as the Rev. Victor Kim, member at large. A new partnership with St. Mark's College at the University of British Columbia makes possible both an undergraduate degree and a direct entry to an M.Div. program with advanced standing through Vancouver School of Theology. Vancouver School of Theology has achieved a balanced budget for the fourth year in a row. A reserve for capital purchases and building maintenance is in place. We have exceeded our targets for fund-raising and received a number of substantial grants. Vancouver School of Theology experienced the largest pool of applicants and acceptances in 18 years. For 2018–2019 course registrations increased over 20%. Vancouver School of Theology is engaged in successful recruitment around the Pacific Rim. Twenty-nine students graduated from Vancouver School of Theology programs in 2019. Among the honorary doctorate recipients is Mr. Trevor Ferguson, a Presbyterian. Prof. Stanley Hauerwas was the 2019 convocation speaker. He conducted a worship entitled – “How to Provide Pastoral Care without Undermining the Gospel”.

RECOMMENDATIONS

There are no recommendations.

TRUSTEE BOARD

PURPOSE

The Trustee Board, under authority of the Parliament of Canada and the legislatures of all 10 provinces, the Trustee Board has responsibility to administer the Acts of the Federal Government in each of 10 provinces and manage the assets and sign contracts for the church. It acquires and manages properties, enters into contracts, oversees investment of funds, issues annuities, establishes pension plans and executes documents.

REPORT SUMMARY

The Investment Advisory Committee (IAC) assists the Trustee Board by receiving fund manager reports, meeting with fund managers and making recommendations to the board.

Returns for the past 4 and 7 years rolling have been positive. The actual returns for each portfolio were: Pension Plan 6.7% and 8.7%; Consolidated Portfolio 4.7% and 7.1%.

We want to thank Ms. Diane Cameron and the Rev. Dr. Bob Smith (previous convener of Assembly Council) for their contributions and service to the Trustee Board.

RECOMMENDATIONS

There are no recommendations.

WOMEN'S MISSIONARY SOCIETY**PURPOSE**

The Women's Missionary Society is a society of Presbyterians whose main objective is to support the mission of the church. Its statement reads,

The WMS is a community of Christians whose purpose, in response to the love of God in Jesus Christ, is to encourage one another and all the people of the church to be involved in local and world mission through prayer, study, service and fellowship.

The membership covers the country from Quebec to British Columbia; they are divided into seven regions. Its structure runs parallel to The Presbyterian Church in Canada; Council is parallel to the General Assembly.

The WMS functions autonomously within The Presbyterian Church in Canada but it reports to the General Assembly and is under its jurisdiction.

REPORT SUMMARY

This past year, the main highlight was our continued relationship with the women of our partner churches globally. This was especially appreciated at the Tumekutana African Women's Conference in Johannesburg, South Africa. It was an inspiring, educational and meaningful time! There were church women leaders from 22 African countries, six from the Presbyterian Church (USA), three from the Church of Scotland and five from the Women's Missionary Society (The Presbyterian Church in Canada). This event happens once every three years. Each event is a wonderful opportunity to build bonds and share experiences with church women globally.

The first Regional Gathering of Presbyterian women is planned to take place in March 29–30, 2019, at the Sheraton Guildford Hotel in Surrey, British Columbia. The keynote speaker is Dr. Mary Jo Leddy, founder of Romero House in Toronto and author of many books. About 120 women will come together for an uplifting time of learning, sharing and worshipping!

The Women's Missionary Society 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 church women from African countries 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 Women's Missionary Society felt strongly about walking in solidarity with our African sisters and therefore decided to give a grant of \$10,000 (CAD) for each conference.

The Women's Missionary Society continues to give grants to various organizations and projects. In 2018, the WMS gave approximately \$140,000 in grants, including \$70,000 to Presbyterians Sharing. For the full financial report, please check the Women's Missionary Society biennial report or contact the WMS office.

RECOMMENDATIONS

There are no recommendations.

COMMITTEE TO ADVISE WITH THE MODERATOR

To the Venerable, the 145th General Assembly:

The Rev. Daniel Cho, upon his installation as Moderator of the 2018 General Assembly, expressed heartfelt thanks to the church and that he was both honoured and humbled to be called to this office. Throughout this past year, he continued to articulate these expressions as he had the privilege to represent the General Assembly both within the denomination and with the wider church and community.

This moderatorial year saw Daniel Cho participating in events ranging from small ‘meet and greet’ gatherings to general congregational events and worship services to the international trip. He was able to visit a number of presbyteries including the two coastal ones of the Presbytery of Cape Breton and Presbytery of Vancouver Island. Whenever and wherever possible, young adults were involved with the worship service. This was part of his desire to highlight a connectional experience in the church: “bridging with young people, bridging with one another and bridging forward with Christian hope and joy for the future.”

Connection with young people was a common thread throughout his itinerary. He met several times with the young adult representatives (YAR) at the Assembly to talk with them about their experiences. Later in the year, it was always a highlight to see a YAR in their home congregation. Canada Youth 2018 (CY) invited Daniel Cho to be one of the preachers and during his time at CY, he again was able to connect with the youth and to see bridges being built among young people and between the generations. Two young people, Priscilla Joung and Lauren Fulton, were part of the Moderator’s international visit to Malawi. On this Committee to Advise with the Moderator, Daniel included two young members to serve, Victoria Graff and Joanna Lee. When Daniel shared stories of his visits across the country, he recalled conversations with young adults and being blessed by their leadership in worship and special events. Everywhere Daniel visited from coast to coast and even internationally, there were young people who he had previously met present to enthusiastically greet him and reconnect. This special connection with the youth of the church was a defining characteristic and highlight of his year.

The Synods of Livingstonia and Blantyre of the Church of Central Africa Presbyterian welcomed Daniel and Esther Cho to Malawi. They saw the church’s involvement in development and health programs, met students and faculty at Zomba Theological College and experienced joyous and the celebratory worship of Malawian congregations. A fuller description of this trip is in the International Ministries report. As Daniel spoke about this trip and shared pictures, he conveyed the warm hospitality and gracious welcome that they received from the people of Malawi. They certainly lived up to Malawi’s reputation as being the “warm heart of Africa”.

Connecting with congregations across the church typically encompass most of the moderator’s itinerary and this year was no exception. The Moderator accepted invitations to preach in congregations in Nova Scotia, Ontario, Alberta and British Columbia. There were extra events arranged around these invitations for him to speak and/or just to visit with people within small settings. All these opportunities provided the connections that Daniel desired for Presbyterians as they gathered together and enabled him to meet people in their local areas where they live out their ministry and mission.

There were other and various occasions of connections for the Moderator. Daniel connected as he welcomed international guests to our church, attended retreats, participated in committee meetings and visited mission projects and a campus ministry. In these settings and through individual conversations, Daniel often engaged pastorally with people. These were times where bridges of hope, comfort, compassion and encouragement were experienced. He has deeply appreciated the new friendships that have formed and the privilege of sharing in the celebrations of ministry; he has been touched by people’s personal stories of faith and hope as well as struggles and inspired by the faithfulness and dedication of so many to live the gospel witness today. All these experiences inspired Daniel and filled him with the joyful presence of God.

The Committee to Advise wishes to acknowledge the support of St. Mark’s Church in Toronto where Daniel was installed as their new minister one month before becoming the Moderator of the 2018 General Assembly. In this first year, the congregation shared their new minister with our denomination. They wished him well and offered him their prayer support while he fulfilled his role as Moderator.

Esther Cho accompanied Daniel to nearly all the events throughout this year. We are thankful that she was able to share this time travelling with him to meet many people and to see the variety of ministries within the church.

As this moderatorial year concludes, the Committee to Advise notes that Daniel Cho carried out his duties as Moderator with compassion in a time when we face many challenges and opportunities as a church, as congregations and as people of faith. He offered encouragement to build bridges with each other, celebrated projects that build bridges of hope and rejoiced that together we build bridges of Christian hope and joy.

Recommendation No. 1 Adopted/Defeated/Amended

That the appreciation and gratitude of the Assembly be extended to the Rev. Daniel Cho for his leadership as Moderator of the 2018 General Assembly.

Recommendation No. 2 Adopted/Defeated/Amended

That the gratitude of the Assembly be expressed to the congregation of St. Mark's Church, Toronto, Ontario, as they supported and prayed for their minister, the Rev. Daniel Cho during his moderatorial year.

Recommendation No. 3 Adopted/Defeated/Amended

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. Daniel Cho.

Recommendation No. 4 Adopted/Defeated/Amended

That the thanks of the Assembly be extended to the Rev. Daniel Cho's family, his wife, Esther, and their children for their encouragement and prayerful support throughout this 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 145th General Assembly

In accordance with the procedure determined by the General Assembly, the Committee to Advise with the Moderator nominates the Rev. Amanda Currie as Moderator of the 145th General Assembly.

Rick Fee
Convener

Terrie-Lee Hamilton
Secretary

ASSEMBLY COUNCIL

To the Venerable, the 145th General Assembly:

The Assembly Council has a role to be both a coordinating body and a prophetic one, reporting to and being responsible to the General Assembly. The General Assembly sets policy and the Assembly Council oversees the implementation of that policy. As such, between meetings of the Assembly, we watch over the work of the various agencies and committees and deal with overtures, petitions and other matters assigned to us by the Assembly. Our membership reflects, as much as possible, the diversity within The Presbyterian Church in Canada. Under the guidance of the Spirit, this variety of experiences and voices works together on the vision and mission of the church.

Much time, discussion and prayer is given by the Council to the financial matters of the church. Thanks are extended to the congregations and individuals across the country whose generous support of Presbyterians Sharing sustains the work of the church. However, the budget is only balanced through transfers from financial reserves. These reserves have accumulated over the years and while the ongoing stewardship of these funds is critical, their use to maintain the ministries of the church is equally important. The church's pension plan continues its improved position relative to previous years with new funding rules having removed much of the solvency funding pressure. In all our financial affairs, the Council is grateful to Oliver Ng, CFO, his staff and the Finance Committee for their careful oversight.

In 2016, the General Assembly adopted the Strategic Plan intending it to be a guide for the national church to work together in the areas of Visionary Leadership, Empowering Resources and Relational Connections. The Council has used the strategic plan to direct our work, structure our order of business and guide our thoughts at meetings. We have asked two people to be 'listening presences' at meetings, sharing their observances of how we use and reflect the plan.

The agencies of the church have been using the plan extensively in their planning and self-evaluation with the Life and Mission Agency applying it to all aspects of its work to equip and guide the church. Another means of connecting the strategic plan to the work of the church is shown by presentation of the budget in a narrative outline using the areas identified above.

The Assembly Council was asked to review the plan for three years and bring recommendations, if appropriate, to General Assembly. Recently, committees, presbyteries and congregations were surveyed on its use and that input will be part of future considerations. We will be continuing to monitor its use across the country and considering possible changes. The church is encouraged to continue to use the strategic plan in determining its programming and ministry.

For the last three meetings, the Assembly Council has used the consensus-building decision-making process for all of our meetings. While we are still learning and improving, it has provided us with a better sense of members' positions on a topic and allowed more questions to be asked that often help us move towards a better outcome. It is encouraging that the Life and Mission Agency Committee has offered to have their entire report at General Assembly be handled by this process.

The Assembly Council reported to the 2016 General Assembly our decision to establish the General Assembly Design Team to assist the General Assembly Office and us plan effective and efficient General Assemblies. In response to past commissioner feedback, an extra day is scheduled for 2019 to allow for adequate breaks; this will be evaluated for future General Assemblies. Days will be framed with worship, starting with an evening service on Sunday at St. Andrew's, Kitchener. In the future, the team will implement a rotation of membership and develop a manual of its work.

The Council continues to be informed of work in the area of healing and reconciliation within the church. We appreciate the work of the Justice Ministries' staff to provide resources to congregations across the country for their work with Indigenous people. We are also grateful to Stephen Kendall, Principal Clerk of the General Assembly, as he oversees the progress of fulfilling our obligations to the Indian Residential School Settlement Agreement.

Following our March 2019 meeting, some Council members, staff and members of the Healing and Reconciliation Advisory Committee visited the Woodland Cultural Centre, at the invitation of Chief Ava Hill of the Six Nations of the Grand Council. It was an excellent opportunity to learn more about the history of the area and the personal impacts of its residential school.

Other work of the Assembly Council includes reviewing our policies on a regular basis to ensure they are current and relevant. In November, we approved amendments to a range of policies, including Financial Appeals and the Moderator Stipend and Role.

The report and recommendations of the Special Committee of Former Moderators established at the 2018 General Assembly will be presented this year. The Assembly Council has included the committee in our prayers as it works to discern the leading of the Spirit and provide guidance and direction for the church going forward.

Thank you to all the members of the Council for their faith-filled and diligent service. Knowing of their commitments to family, church and community, their time and service is truly appreciated. As well, the work of the Assembly Council depends on the expertise of the entire national office team and is only possible because of the wisdom and efforts of the Assembly Office staff. Thank you for your continued support.

Sandra Cameron Evans
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 at the beginning of the reports in the Book of Reports and on the website in various downloadable formats.

The strategic plan continues to be a focus of the work of the Council. At each meeting, table groups reflect on how the various items of business before the Council resonate with the plan and how the plan might influence the work. At the end of each meeting, a strategic plan debrief is led by two members of Council who have been 'listeners and reflectors' on how the Council is striving to be faithful to the plan in its work.

The Assembly Council is particularly grateful to the Life and Mission Agency for the way they have prioritized their work with the use of the strategic plan.

With this Assembly, the strategic plan has been in use for three years. In 2016, the Assembly asked that at this point a report be made to the Assembly on how it has been used (A&P 2016, p. 220). To facilitate this report, a survey of committees, presbyteries and congregations was conducted. The relatively small number of responses (41) means it is difficult to provide a full assessment: 27 sessions, 2 committees and 12 individuals responded. Nevertheless, the Assembly Council was assisted by the responses they received as they engaged in their own discussion about the plan.

A number of suggestions and tentative conclusions were drawn from the survey results and the discussions at the Assembly Council.

Some congregations found the plan, and especially the vision and mission statements, useful in helping them to develop their own statement.

Most respondents commented that the strategic plan was better suited for the denomination's use rather than for congregational use. Some noted that the plan was a good summary of what the church is about.

The Life and Mission Agency Committee noted that the strategic plan:

- focuses on equipping and missional risk taking
- provides tool to accomplish the goals and objectives
- is clean and comprehensive
- help us to think more missionally

The Life and Mission Agency also noted that it has provided for most of the things listed in the plan as it works to accomplish and use the plan.

The plan has helped some congregations to review and evaluate their programs and what they do as a congregation. It provided a focus for a couple of congregations to keep a vision in focus and to be involved in mission.

A number of respondents indicated that they have not used the strategic plan in any way in their congregation.

The Strategic Plan was never intended to be a clear blueprint for action in a particular direction. Rather, it celebrates the richness of the church's diverse ministry and invites deeper engagement at all levels of the church with those areas that can bring fruit and new life and encouragement. It was also intended to be a living document. Some of the survey feedback suggested that a shorter version of the strategic plan could be more manageable in some situations. This will be explored by the Council.

The Assembly Council agreed to continue working with the Strategic Plan with a view to possible amendments to the plan and noting that it has been helpful to some congregations and presbyteries in their ministry and that it has been useful in guiding national programing.

Recommendation No. 1 Adopted/Defeated/Amended

That congregations, presbyteries colleges and committees of the church be commended for the ways they have engaged with the strategic plan and be encouraged to continue with its use.

ASSEMBLY COUNCIL EXECUTIVE

The Executive of the Assembly Council meets between the meetings of the Council to assist in setting agendas and to deal with matters referred to it by the Assembly Council, or that emerge between meetings. This year, the Executive appointed and monitored a number of working groups to respond to overtures and referrals to the Assembly Council. The Executive invited the Rev. Dr. Esther Acolatse, Professor of Pastoral Theology and Intercultural Studies at Knox College to present a Bible study at the March Assembly Council meeting. The Council was inspired, challenged and engaged in her presentation on 'Leadership in the Church' based on studies of Mark 4:35-41 and Luke 17:1-10.

The Pension and Benefits Board brought to the attention of the Assembly Council the fact that a number of congregations are significantly in arrears on pension payments. The Assembly Council agreed to work, through its Executive, alongside the board to seek to address and resolve the situation.

ARCHIVES AND RECORDS COMMITTEE

The regular role of the Archives involves: cataloguing of multi-media records including digital format, creating finding aid inventories for records collections, assisting church/general public researchers, preservation management of records collections, records management for the national offices and providing advice to church courts, completing involved research requests (historical and contemporary) and invoicing, creating educational resources regarding managing church records, updating the Archives website, managing the national office Records Centre.

Committee Membership

The current membership includes: the Rev. Dr. Teresa Charlton (convener, Virden, British Columbia), the Rev. Geoff Ross (convener, Committee on History, Brampton, Ontario), Ms. Elizabeth Millar (Sackville, New Brunswick), the Rev. Jeanie Lee (Neepawa, Manitoba), Ms. Marilyn Repchuck (Brantford, Ontario), Ms. Kim Arnold (Archivist), Mr. Bob Anger (Assistant Archivist).

Assistant Archivist 20th Anniversary

Bob Anger celebrated 20 years of dedicated service to the Archives on November 9, 2018. This is a significant milestone. He has greatly contributed to the life and work of the Archives on behalf of the church and the general research public.

Volunteers

The Archives is grateful for the ongoing and faithful service of two volunteers: Ms. Donna Murphy and the Rev. Dr. Bob Anderson. Ms. Murphy has been cataloguing additional material for the PWS&D collection and Dr. Anderson continues his indexing work with the Knox College Monthly periodical each Thursday morning. Both of these projects contribute to improved access for staff and researchers for these sets of historical materials. On September 27, close colleagues formally thanked Dr. Anderson with a special lunch for his eight years of service in the Archives and for his overall support of church heritage.

Young Canada Works Grant (YCW)

In the summer of 2018, we again received federal government funding through the Canadian Council of Archives (Department of Heritage) granting program entitled: “Young Canada Works in Heritage Organizations” to subsidize an archives student. Victoria McAuley (graduate student in archival studies) was hired for this project. She added photos and a historical narrative for each school to the existing residential schools exhibit (see presbyterianarchives.ca).

Records Management

The records management program for the church falls under the Archives umbrella. Records are thoroughly appraised by the staff (in consultation with the respective departments) for their long-term value, looking at their potential legal, financial, historical and general informational worth. Records that do possess significant informational value are transferred for permanent preservation.

Presbytery Records Management Resource

The Archives staff is working towards the completion of a new resource that will provide records management guidance to presbytery clerks. It will contain basic tips on good records management and a records schedule chart listing the types of records that clerks will manage during their tenure and the corresponding length of time each record type should be kept. The Archives staff is consulting with some presbytery clerks along the way to make the resource as helpful as possible.

Microfilming

The Archives continues to promote the advantages of microfilming congregational records. They also arrange for the scanning of records in addition to microfilming. For congregations that cannot afford to have their records microfilmed the Archives provides information that outlines the “best practices” for doing in-house scanning. The bottom line is that it is advisable to have a second (preservation) copy made of important church records. The staff are connecting with those historical congregations that have never had their records microfilmed, to promote this program.

Recommendation No. 2 Adopted/Defeated/Amended

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 digitized if desired, by contacting the Archives.

Doctrine of Discovery Presentation – Doctrine of Discovery Research

The Truth and Reconciliation Commission's 96 Calls to Action, include No. 49 that calls on the churches to repudiate concepts used to justify European sovereignty over Indigenous lands and peoples, such as the Doctrine of Discovery and *terra nullius*. Justice Ministries has been tasked with this work for our church. They asked the Archives staff to go through the A&Ps and the WMS annual reports to find any examples/quotations where the church:

- consciously presumed the superiority of European culture (language, traditions, religion, etc.) over Indigenous culture;
- consciously described Indigenous people and culture as inferior;
- expressed the views that assimilation into "European" or "Western" culture is the only way to be "Christ-like"; and
- believed that the success of mission was understood by the degree to which Indigenous people were "civilized".

The Assistant Archivist took on the task, resulting in a 59 page report to Justice Ministries in April 2018. He later presented the findings to national office staff and to the Life and Mission Agency Committee.

Indian Day School Research

The Federal Government announced in December 2018 that an agreement in principle had been reached with former students of Indian Day Schools. Following this announcement, the Principal Clerk asked the staff to research the Presbyterian Church's involvement in operating day schools and put together a fact sheet listing information such as the number of schools, how long they were in operation, etc. The Presbyterian Church in Canada was involved in 19 different day schools. At the time of Church Union in 1925 there were six in operation; all went into the United Church. In c.1927, however, work at Mistawasis was restarted and the church and government opened a day school, which was supported by the Women's Missionary Society. The WMS involvement in the school seems to have been discontinued around 1949.

Oral History Project

The staff is pleased to partner with the Committee on History encouraging the creation of additional oral histories as a means of preserving the diverse church stories that are part of our denomination's history. There is an oral history resource available for those keen to take this on at presbyterianarchives.ca. Archives staff can provide background biographical information on the various candidates (interviewees) to help facilitate the interview itself.

Archives Website

(presbyterianarchives.ca)

Currently we are looking at ways to protect the photos in the web exhibits from potential unauthorized use for commercial purposes, such as access/fees for reproduction and applying plug-ins so that a discreet watermark reflecting our statement re access/fees would appear whenever someone clicks on an image. It is important to provide an excellent quality visual product so viewers can read and enjoy our exhibits for their educational value freely and without any disruption.

Archives Anniversary at Wynford Drive

The staff held a celebration on April 27, 2018 to mark the 20th anniversary of The Presbyterian Church in Canada Archives' new facility dedication service at 50 Wynford Drive. Previously, the Archives had been located at Knox College (1973–1995) and in a re-purposed sewing factory building on Soho Street (1995–1998). Our present facility offers a modern and well-equipped space dedicated to supporting the work of records and archives management for the church-at-large.

Step into Your Archives

The next issue of the archives newsletter will be produced in spring 2019 and feature some of the interesting stories sitting amidst the pages and photos held by the archives. One of our aims is to draw folks to the rich history and

personal stories featured in the church's archives. Select past issues of the newsletter are available on the archives website for easy viewing.

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 \$6,363,319. In 2018, there was a 3.5% decrease in the value of the funds, given a particularly weak final quarter of the year in the markets. From the income of these funds, approximately 18 persons received monthly support in 2018 totaling about \$94,100. In addition to these gifts, and at the request of the Pension and Benefits Board, benevolent funds are supporting nine retired missionaries and two widows of retirees with a pension supplement totaling approximately \$60,000. Other emergency grants were made on a confidential basis to five persons totaling some \$10,500.

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. This year, the proceeds of this fund were distributed to the Indigenous Ministries Fund and Anamiewigummig (Kenora Fellowship Centre).

Bursary Funds

There are 31 bursary funds with a total capital of \$2,345,779. This is 3.4% lower than the total available capital from the previous year for the same reason as the decline in the benevolence funds. Approximately \$80,000 of income from these funds was awarded to some 26 candidates for the ministry of Word and Sacraments of The Presbyterian Church in Canada. For the 2019–2020 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 three doctoral candidates from the Cameron Doctoral Bursary Fund.

The committee invites your prayers, concerns and gifts for needy servants of the church. A number of congregations and individuals make gifts to these funds each year. Many letters of deep gratitude are received from recipients each year saying how much it has meant not only to receive much needed financial support but also to know that the church is caring and concerned for their needs. The gifts disbursed from the various funds approximate the income available and so any additional donations to the funds will be well used.

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 Presbyterian 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, 2018 and December 31, 2018, 29 ministers received gifts with additional gifts distributed for the support of 58 children. In addition, 14 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. Due to the generosity of donors, it was possible to give a Christmas gift in 2018.

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

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

CHURCH ARCHITECTURE COMMITTEE

The Church Architecture Committee serves 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 drawings submitted. Once satisfied, the committee sends its approval to the pastoral charge as well as to the relevant 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 summaries illustrate the kind of projects submitted to the committee in the past year.

- Knox Church, Manotick, Ontario and St. Andrew's, Norwood, Ontario, submitted drawings for additions designed to improve accessibility.
- Westside Church, Cambridge, Ontario, submitted drawings for an addition that would improve the narthex, common use areas and accessibility.
- First Hungarian Church in Toronto purchased an existing building and submitted drawings for renovations that would provide for worship space, classrooms along with rooms for meetings and administration.

Congregations in the process of constructing new buildings or renovating existing ones are encouraged to submit drawings to the committee.

COMMISSION ON ASSETS OF DISSOLVED AND AMALGAMATED CONGREGATIONS

The Commission on Assets of Dissolved and Amalgamated Congregations, consisting of the secretary of the Assembly Council, the convener of the Trustee Board and the Chief Financial Officer, acts on behalf of the Assembly Council and the Trustee Board in dealing with matters of property held by the national church.

Presbyteries are reminded that in the case of amalgamations of congregations, guidelines regarding the disposition of assets are found at section 200.11 in the Book of Forms. In the case of the dissolution (closure) of a congregation, the assets vest with the Trustee Board and effective June 7, 2017, the current 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 Indigenous Ministry Fund, up to a maximum of \$400,000;
- 40% to presbytery for approved mission initiatives.

A resource to assist congregations and presbyteries considering or dealing with an amalgamation or the dissolution of congregations is available through the General Assembly Office and Support Services.

FINANCE COMMITTEE

In 2018, congregations and individuals gave over \$6.4 million to support the work of The Presbyterian Church in Canada. In addition, over \$739,000 was left in bequests to support various ministries. The Assembly Council is grateful to God for all of the generous contributions from Presbyterians across the country. Their generosity enables the denomination to carry on its mission and ministry throughout Canada and around the world.

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. The Assembly Council is charged under its mandate to examine and approve the financial statements and then present them for information to the General Assembly.

The year 2018 saw significant pullback of the stock markets in the fourth quarter, resulting in a negative return on investments for the year. However, on the bright side, the markets recouped almost all the losses in the first few weeks of 2019. Based on the Bank of Canada's Monetary Policy Report dated January 9, 2019, the bank is expecting the Canadian economy to grow at a modest 1.7% in 2019.

HIGHLIGHTS FROM STATEMENT OF FINANCIAL POSITION**Cash – \$3.7 million (2017 – \$7.9 million)**

We earn prime, less 1.8% interest on our cash balances. An additional \$3.8 million was held in the broker account awaiting investment opportunity.

Loans – \$2.0 million (2017 – \$1.9 million)

During the year, seven new loans were issued with a total value of \$541,000, while six loans were paid off. There are currently 43 loans outstanding. The Lending Fund loans are effectively interest free to congregations if paid off within 12 years.

Investments – \$91.7 million (2017 – \$92.0 million)

The Consolidated Portfolio (CP) had a total gross return of negative 0.5% in 2018, surpassing its benchmark of negative 2.3% by 1.8%. There are now 113 participants including congregations, presbyteries and colleges that have invested their funds in the CP with a total market value of \$99 million.

Gift Annuities – \$2.1 million (2017 – \$2.4 million)

We now have 125 individual annuity contracts with Presbyterians across Canada. In 2018, there were five new annuity contracts with a value of \$72,000. Eight annuitants passed away and left a total gift remainder of \$159,820.

Fund Balances – \$96.8 million (2017 – \$101.7 million)

There are three funds that make up the balance: the Operating Fund (\$0.5 million), the Restricted Fund (\$53.2 million) and the Endowment Fund (\$43.1 million). Total distribution from the Restricted Fund was \$9.1 million, which is \$2.7 million lower than 2017.

Bequests

There was \$739,636 received in the year, of which \$387,379 was undesignated bequests. The Burch estate gave \$186,000 to support the pension plan.

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

The total revenue for 2018 was \$7.0 million, down by \$0.2 million when compared to 2017. The primary factor for this shortfall was a drop in Presbyterians Sharing of \$0.2 million. Individual givings to Presbyterians Sharing increased by \$4,000 over the previous year. Investment income was \$33,000 lower than last year which was offset by higher rental income.

Expenditures

The total expenditures for 2018 were \$8.4 million, which was \$352,900 lower than budgeted.

PRESBYTERIANS SHARING

In 2018, a total of \$6,344,330 was given to Presbyterians Sharing by 836 congregations and a total of \$139,503 was given to Presbyterians Sharing by individuals to support the church’s mission and ministry in Canada and around the world. Of the 836 congregations that donated, 829 congregations were active and seven were inactive. In 2017, 852 congregations gave \$6,595,982 to Presbyterians Sharing. Of those congregations, 846 were active and six were inactive. These figures include individuals who asked for their gifts to count toward their congregation’s allocation. 61% of congregations gave the same or more than in 2017, however, there was an overall 3.9% decline in gifts.

Of 829 active congregations in 2018:

- 265 congregations (32%) gave MORE, for a gain of \$328,718
- 237 congregations (29%) gave the SAME
- 301 congregations (36%) gave LESS, for a loss of \$497,763

Note: 26 congregations (3%) gave nothing in 2017 and 2018. We have not included these numbers above in the 29% those who gave the same. In addition, seven congregations that went inactive in 2018 gave \$7,755. In 2017, six inactive congregations 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 \$1,432,251 was transferred into the Operating Fund in 2018.

	\$
From Restricted Fund	1,282,251
From Presbyterians Sharing Legacy Fund	150,000
	1,432,251

FINANCIAL STATEMENTS 2018

The Assembly Council, on the recommendation of the Audit Committee, has approved the financial statements for The Presbyterian Church in Canada (see. p. 351) and the Pension Fund (see p. 370) and presents them to the General Assembly for information.

Recommendation No. 3 Adopted/Defeated/Amended

That the audited financial statements of The Presbyterian Church in Canada for the fiscal year ended December 31, 2018 be received for information.

Recommendation No. 4 Adopted/Defeated/Amended

That the audited financial statements of The Presbyterian Church in Canada – Pension Fund for the fiscal year ended December 31, 2018 be received for information.

2020 BUDGET

Donations to Presbyterians Sharing from congregations and individuals provide the majority of the operating budget of The Presbyterian Church in Canada. Presbyterians Sharing provides an opportunity for congregations to participate in the mission and ministry of our church in many different ways across the country and around the world. The Stewardship department provides materials to congregations describing and interpreting this mission.

For many years, the difference between revenue and expenditures in the operating budget has been balanced through the use of various funds that the church has been blessed with and that have accumulated over the years. While this may seem short-sighted, the large reserves available to the church’s ministry should not be allowed to grow and grow without having contributed to the mission of the church.

The funds of the church, in aggregate, have grown from \$68 million to \$97 million since 2000. Most of this growth is due to investments in the marketplace, managed by the Trustee Board. While some of these are externally restricted (e.g., by the terms of estates), many are available for the use of the church’s ministry by decision of the Assembly Council or the Life and Mission Agency. Some of these funds, whether internally or externally restricted, have been assigned uses similar to areas of the operating budget (e.g., international mission work). Those funds have been used to supplement or even substitute operating budget spending.

As some of the funds individually are quite large, they generate considerable income on an ongoing basis and are therefore sustainable sources of revenue for the operating budget. The Dissolved Congregations Fund is an example of this. It currently stands at \$8.7 million. Over the past five years it has earned an average of \$281,416 per year.

A Presbyterians Sharing Legacy Fund is also available to assist with the operating budget. This fund receives undesignated bequests. Part of the attraction for giving to the fund is that the money is used for the mission of the church according to a schedule set by the Assembly Council.

Another example of a fund that has benefited the operating budget is the National Development Fund, which until 2014, had sat dormant since the 1980s. In 2014, the Assembly Council agreed to use the fund over ten years, which allowed for \$332,800 per year in transfers.

In the past three years, \$1.4 million has been approved for transfer from various funds into the operating budget, representing around 17% of the total operating budget. This amount is sustainable for many years to come (until 2027 at least). This does not take into account revenue from the proceeds of dissolved congregations, which is currently allocated back to presbyteries, (temporarily) to the Indigenous Ministries Fund and to assist with the Pension Solvency Fund. These funds could extend the sustainability even further.

With Presbyterians Sharing revenue declining on an annual basis, the funds described above have been able to:

- provide a source of revenue to offset the decline in revenue
- prevent drastic reductions in the programs of the church we do together denominationally
- fund new ministries outside of the operating budget
- make up for reductions in budget lines.

In 2020, the revenue estimate for Presbyterians Sharing has dropped by \$200,000. The Women’s Missionary Society has come to the point where they can only contribute half of what they used to contribute and the Atlantic Mission Society has reduced their budget contribution by \$10,000. In order to not increase transfers significantly, the budgeted expenditures will need to be reduced by 3.1% or \$270,000. Grants to colleges will reduce in proportion to the decrease in Presbyterians Sharing (they are set at 10% of Presbyterians Sharing revenue for 2018). All salaries will absorb a cost of living adjustment in the salary line of 2.0% or around \$76,000.

Given increases to some of the fixed costs in the budget (e.g., maintenance of the national office building, an additional day for the General Assembly, special committees and cost of living allowance increases), the area that is able to sustain a reduction in the expenditure budget is the Life and Mission Agency. The Life and Mission Agency has been underspent in some areas and can sustain cuts without hampering programs significantly. Moreover, because of funds like those described above, the Life and Mission Agency will be able to ensure that those areas that are of priority in the mission of the church (established by the General Assembly and implemented by the Life and Mission Agency) can continue to be funded.

Budgets are always prepared with an understanding that there can be any number of variances. Our budgets are such that these variances can be responded to appropriately, both through interim reductions and the reliance on funds available at the discretion of the Assembly Council and other committees. In case there is a large drop in Presbyterians Sharing, the management suggests to transfer the necessary amount from the Dissolved Congregations Fund to meet the operating budget for 2020. Depending on the amount of reduction, further budget trimming may be necessary for future years.

	2018	2019	2020
	\$	\$	\$
Receipts	Actual	Budget	Budget
Presbyterians Sharing	6,330,075	6,500,000	6,300,000
Individual Presbyterians Sharing	139,503	150,000	150,000
Income from Investments	228,468	330,000	310,000
Income from Estates	10,351	10,000	10,000
WMS Contributions	70,000	75,000	35,000
AMS Contributions	36,645	50,000	40,000
Income from Other Sources	116,479	31,000	81,000
Bequest Revenue	36,577	100,000	50,000
Total receipts	6,968,098	7,246,000	6,976,000

Expenditures

General Assembly Office	985,213	1,014,000	1,014,000
Life and Mission Agency	5,267,972	5,589,500	5,386,493
Support Services	1,467,149	1,442,500	1,442,500
Colleges	700,000	700,000	633,007
Total expenditures	8,420,334	8,746,000	8,476,000

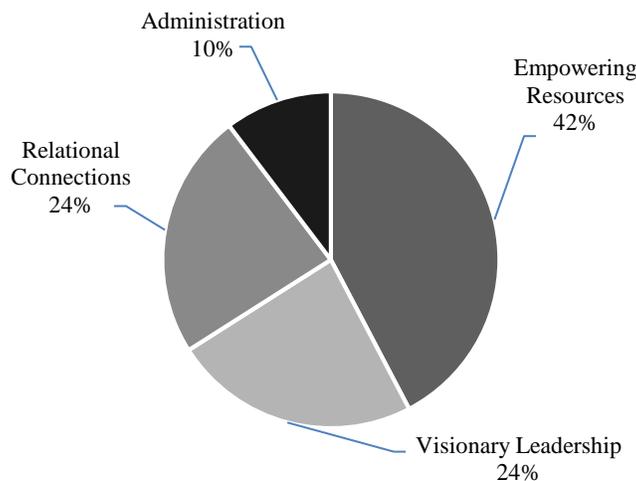
In light of the drop in Presbyterians Sharing funding in recent years, and in order to provide the colleges greater clarity and a clear ongoing commitment to funding, the Management Team discussed with the college principals and board conveners in October 2018 and confirmed that grants to colleges would be set at 10% of the most recently completed year (2018) of Presbyterians Sharing revenue from congregations. The grant for 2020 will therefore be \$633,007.

Interfund Transfers	2018	2019	2020
Breakdown of Transfers Restricted to Operating	Actual	Budget	Budget
	\$	\$	\$
Transfer from Restricted Fund	1,282,251	1,200,000	1,300,000
Transfer from Presbyterians Sharing Legacy Fund	150,000	300,000	200,000
	1,432,251	1,500,000	1,500,000

Recommendation No. 5 Adopted/Defeated/Amended
 That the 2020 budget, as found on p. 108, be approved.

2020 BUDGET AND STRATEGIC PLAN

The budget is described below according to the strategic plan.



Empowering Resources

\$3,559,920 – 42% of total budget

- Grants are creating new and supporting innovative ministries and encouraging congregational renewal.
- Support is provided for regional initiatives across Canada.
- Conferences, webinars, resources, coaching and mentoring help congregations engage in evangelism, outreach and discipleship and empower them for Christian education, worship, evangelism, stewardship, communications, youth ministry and justice work.
- Coaching and mentoring networks are being established and supported.
- Website hosting is provided for over 323 congregations, camps and specialized ministries. Advice is given on social media, digital giving, building, governance, management and leadership.
- Resources are created to help congregations explore social media, digital giving, best use of buildings, governance, management and leadership.
- Technology is being used to facilitate meetings, committee meetings, collaboration, sharing of resources, networking, coaching and mentoring.
- Archives are maintained, historical documents are reviewed and research is supported.

Visionary Leadership

\$2,034,240 – 24% of total budget

- Events like Canada Youth, Stewards by Design, the worship conference and Transform conference are put on by the national church to help congregations envision new ministries and set strategic directions.
- Grants are provided to help congregational leaders participate in continuing education events put on by ecumenical partners and educational institutions on stewardship, justice and Christian education.
- Three theological colleges – Knox College in Toronto, Presbyterian College in Montreal and Vancouver School of Theology and St. Andrew's Hall – equip ministers and lay leaders to serve our congregations.
- Together we discern, prepare and support leaders – lay, youth and young adults and clergy – for faithful and vibrant ministry.
- Guidance conference and support are provided to presbyteries as they help candidates discern their call to ministry.
- Grassroots consultation and research help identify tools for effective ministry.
- Decisions, directions and priorities are set at the General Assembly. Statements are made on matters of doctrine, worship, discipleship, governance and justice.
- A vision for national work is set and the Presbyterians Sharing budget is passed, capturing the hopes and dreams of the gathered congregations.
- Consultations and individualized advice is provided to Presbyteries and congregations to help them in governance and management issues.
- Regional workshops and events are supported to help Presbyteries and congregations vision futures with impact.

Relational Connections

\$2,034,240 – 24% of total budget

- Grants provide national support for specialized ministries identified by Presbyteries focusing on inner city, rural, refugee and Indigenous issues.
- The ministers, directors and representatives of our eight Indigenous ministries meet for mutual support, education, renewal and sharing.
- Mission staff, short term volunteers and program grants support and accompany partners on leadership development, Bible translation, Christian education, theological education and evangelism.
- Mission trips allow congregations and young people to engage directly in mission in a different context and inspire them to try new things at home.
- Collaborating with ecumenical and interfaith partners, we advocate governments, corporations, communities and individuals for environmental care, peace and human rights.
- Educational resources, organized campaigns and grants accompany low-income neighbours as they seek dignity and basic needs.
- Grants, educational resources and advocacy campaigns help us walk with Indigenous people on a journey toward healing and reconciliation.
- Relief and development work is supported through Presbyterian World Service & Development, over and above gifts to Presbyterians Sharing.

Administration

\$847,600 – 10% of total budget

- Overall financial and administrative support is provided for national office and committees.
- About \$100 million in funds is administered on behalf of congregations, theological colleges and special funds which support the ministry of the church. This includes congregational support, innovative ministries, benevolence and much more.
- The Presbyterian Church in Canada's consolidated fund enhances congregational sustainability by providing professional and economical management of long-term funds for over 112 congregations.
- Administrative and financial support is provided to Presbyterian World Service & Development, Women's Missionary Society and the Presbyterian Church Building Corporation to help keep their financial and administrative costs low.

THREE YEAR FORECAST 2021–2023

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.

	2021	2022	2023
	\$	\$	\$
Presbyterians Sharing	6,200,000	6,100,000	6,000,000
Budget – Individual Presbyterian Sharing	150,000	150,000	150,000
Income from Investments	300,000	300,000	300,000
Income from Estates	10,000	10,000	10,000
WMS Contributions	35,000	35,000	35,000
AMS Contributions	40,000	40,000	40,000
Income from Other Sources	80,000	85,000	90,000
Bequest Revenue	50,000	50,000	50,000
Total Receipts	6,865,000	6,770,000	6,675,000
Total All Expenditures	8,365,000	8,270,000	8,175,000
Net expenditures in excess of receipts	(1,500,000)	(1,500,000)	(1,500,000)
Opening balance Operating Fund	497,268	497,268	497,268
Transfer from Restricted Fund	1,500,000	1,500,000	1,500,000
Closing balance Operating Fund	497,268	497,268	497,268
Breakdown of Transfers Restricted to Operating			
Transfer from Restricted Fund	1,300,000	1,300,000	1,300,000
Transfer from Presbyterians Sharing Legacy Fund	200,000	200,000	200,000
	1,500,000	1,500,000	1,500,000

Recommendation No. 6 Adopted/Defeated/Amended
 That the 2021 to 2023 forecast be received for information.

PULPIT SUPPLY

The current pulpit supply rate of \$150 (plus accommodation and meals as required with travel reimbursed at the rate of \$0.45 per kilometer) has been in place since 2009. Based on the average rate of inflation for the past ten years, the rate should be \$175 in 2019. Due to the fact that congregations have already completed their budgets for 2019, we should make the change for January 2020 but encourage the adoption earlier, if possible.

Recommendation No. 7 Adopted/Defeated/Amended
 That the Sunday pulpit supply rate be changed from \$150 to \$175, plus accommodation and meals as required, with travel reimbursed at the rate of \$0.45 per kilometer, effective January 1, 2020, with earlier adoption encouraged, and that this amount be increased by \$5 per year afterwards.

UNDESIGNATED BEQUESTS SUPPORT FOR THE PENSION SOLVENCY FUND

Until December 31, 2018, undesignated bequests were distributed as: the first 50% to the Pension Solvency Fund, next \$500,000 to the Presbyterians Sharing Legacy Fund and any remaining funds divided as: 10% to the theological colleges and the remainder to be allocated by the Assembly Council.

Based on the on-going needs of the pension plan, the Pension and Benefits Board sent a letter on November 6, 2018, to the Assembly Council requesting that the Assembly Council be asked to continue allotting 50% of the monies realized from the proceeds of undesignated bequests to the Pension Solvency Fund until enough funds are received to bring the pension plan to 100% solvency.

The Assembly Council referred the issue to the Finance Committee. The Finance Committee met on February 20, 2019 and discussed the issue. Concerns were raised that if undesignated bequests are used to support the pension plan, donors may not be willing to support this cause in their bequests.

In the June 2016 General Assembly meeting, a recommendation was passed to allocate 50% of the proceeds of dissolved congregations to the Pension Solvency Fund up to a maximum of \$2 million. The Finance Committee suggested that when the \$2 million is reached, options can be explored to extend the funding from dissolved congregations.

The Assembly Council agreed to extend the December 31, 2018 date by one year under the following terms:

25% of the monies from undesignated bequests be allotted to the Pension Solvency Fund to a maximum of 90% of the FSCO (Financial Services Commission of Ontario) calculation for the windup solvency, starting from January 1, 2019 until December 31, 2019.

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.

The Management Team is often asked to consult with or prepare drafts for committees working on various policies. This year, they have been working closely with the Human Resources Committee on revisions to the Human Resources Handbook for the national office.

OVERTURES AND OTHER REFERRALS TO ASSEMBLY COUNCIL

The following overtures, petition and other matters referred from the General Assembly were considered by the Assembly Council during the past year.

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

Re: Housing allowance benefit for non-ordained church workers

Overture No. 8, 2017, from the Presbytery of Winnipeg, points to a difference between those who serve in ministry who can claim the Canada Revenue Agency (CRA) clergy housing deduction benefit and those who cannot and asks that this difference be addressed.

Supporting Ministry Grants provided through Canadian Ministries are designed to cover a portion of the total cost of the overall ministry and not necessarily the full amount to stipend and benefits of incumbents at grant receiving ministries. Ministries receiving grants are expected to contribute a percentage of the expenses related to stipend and benefits. Only in very rare circumstances where a ministry's funding streams are extremely limited does Canadian Ministries provide grants that cover all costs related to stipend and benefits. Canadian Ministries administers its grants in the above described manner to ensure the greatest benefits to the widest possible number of ministries.

Boards and sessions are the bodies tasked with establishing stipend and benefits for employees and for paying their employees fairly. If boards and sessions feel their employees are being paid unfairly, they have the responsibility of increasing the stipend and benefits they offer.

As noted in the overture, the advice of Support Services has in the past advised that churches should only fill out Canada Revenue Agency (CRA) form T1223 (Clergy Residence Deduction), where appropriate, for ministers of Word and Sacraments and diaconal ministers. The Human Resources Committee and staff have consulted with other denominations and with CRA staff regarding the possibility of lay missionaries receiving this benefit.

The CRA T1223 form, interpretive bulletin IT-141R and consultation with CRA staff have helped us to reconsider who within The Presbyterian Church in Canada may be eligible for the Clergy Residence Deduction. A Clergy Residence Deduction is an individual claim and so it is the right of CRA to determine, based on the T1223 form and any audit they wish to make, if any specific claim can be sustained. This report can only give our best advice on the matter and will always be subject to CRA determinations.

The framers of the overture rightly point out that there are lay people who fulfil many aspects of ministry in a congregation (apart from sacraments and moderating session meetings) and may be the person responsible for the care of a congregation.

In order to qualify for the Clergy Residence deduction, CRA requires that an employee satisfy two tests: The status test and the function test.

- The status test is met if an employee is a member of the clergy, a regular minister or a member of a religious order.

- The function test is met if an employee is in charge of or ministering to a diocese, parish or congregation or engaged exclusively in full-time administrative service by appointment of a religious order or religious denomination.

In 2008, the General Assembly (A&P 2008, p. 335–45) approved standards for lay missionaries of our church that define lay missionary and lay out the responsibilities both of lay missionaries and of appointing presbyteries. Portions of the 2008 report are included for reference, (see full report in A&P 2008, p. 340–45). These include a process of assessment and appointment by the presbytery. Such individuals may be considered ‘regular ministers’ by CRA definition provided religious functions such as the conduct of religious services and some rituals and pastoral responsibilities are carried out under ‘legitimate’ appointment of some permanence. A presbytery appointment could qualify for this and thereby satisfy the ‘status test’ for a lay missionary.

The ‘function test’ for a lay minister is likely met through serving in a congregation in many of the ways a minister of Word and Sacrament does (pastoral care, religious services, administration and leadership). The T1223 form includes space for a description of the job description that assists the CRA in making this determination.

In cases where a lay person is serving in full time leadership of a mission, provided they are appointed to this work in the category of lay missionary, they also would likely qualify for the Clergy Residence Deduction. Again, they will be required to meet both the status and function tests of CRA.

When presbyteries are setting and reviewing stipends paid to those who are not ministers of Word and Sacraments nor diaconal ministers, it is important to remember stipend and allowance levels given in the Acts and Proceedings are legislated minimum figures. Presbyteries, boards and congregations are encouraged to respond with generosity to the needs of their ministers, whether lay or ordained, and should take into account the complete financial situation in setting stipend levels in each case. This may include consideration of eligibility for the Clergy Residence Deduction.

It is important to note that, if approved, the above report and recommendations will form guidance and advice to presbyteries and not be church law. We believe our policies are consistent with CRA regulations under the conditions described in the report but wish to emphasize that CRA will in each case make the final determination of a Clergy Residence Deduction claim.

Presbyteries may consider certifying an employee request by a lay missionary for the Clergy Residence Deduction under the following circumstances:

- Appointed by the presbytery to serve a congregation as a lay missionary.
- Appointed by the Life and Mission Agency or the presbytery to serve a mission of The Presbyterian Church in Canada, provided the individual meets the criteria for and is appointed as a lay missionary.

Recommendation No. 8 Adopted/Defeated/Amended

That the prayer of Overture No. 8, 2017 re housing allowance benefit for non-ordained church workers be answered by the above report.

OVERTURE NO. 9, 2018 (A&P 2018, p. 492)

Re: Granting vote for young adult representatives

Young people active in The Presbyterian Church in Canada have officially attended General Assembly in some capacity since 1969. Initially, young adults were invited simply to observe the Assembly. Over time, the role of young adults has evolved and expanded and today they are no longer simply observers but representatives with considerable, but limited, prerogatives.

Currently, YARs are members of The Presbyterian Church in Canada between 16 and 25 years of age who attend the General Assembly. On a rotational basis, each year 23 presbyteries are eligible to name a YAR. Since 1997, YARs have been invited to “sit and correspond” at the Assembly which means they can speak to issues, seek to persuade the court of their perspectives and suggest amendments to motions that commissioners might consider making. Since 2010, YARs have had the option to inform the Moderator that they wish to demonstrate for the commissioners how they have discerned a question using an “advisory vote”. Advisory votes precede the votes taken by commissioners and inform the commissioners where the youth in the Assembly stand on issues. Advisory votes are not binding on the commissioners and the final responsibility for any decision remains with the commissioners who are drawn from the teaching and ruling elders of the church.

Overture No. 9, 2018 asks that the General Assembly give the young adult representatives at General Assembly a full vote or to do otherwise as the General Assembly, in its wisdom, deems best. A working group comprised of representatives from the Assembly Council and the Clerks of the Assembly, as well as the Life and Mission Agency, has been created to research and write a response to Overture No. 9, 2018.

The Working Group affirms the importance of the YAR program and the valuable contribution YARs make to the worship, fellowship and discernment of General Assembly. The overture rightly points out that wisdom is not a gift exclusively found among older adults and the working group further notes with gratitude that there is no age requirements restricting or precluding any member of a congregation from being nominated or ordained as an elder. It is important that the voices of younger adults are heard at all levels of the church and perhaps most especially within sessions and congregations where decisions about the local witness are made and the gospel lived out most immediately in pastoral care, service and worship.

The working group has met and discussed aspects of the overture and values the opportunity to explore the matters raised in Overture No. 9, 2018. In order to consult YARs and church courts fully and to properly weigh the implications of a change to our current practices, especially in light of the evolving use of consent decision-making by the Assembly, the working group seeks more time to do its work and permission to report to a future Assembly.

Recommendation No. 9 Adopted/Defeated/Amended

That the Assembly Council be granted permission to respond to Overture No. 9, 2018 re granting vote for young adult representatives to the 2020 General Assembly.

OVERTURE NO. 10, 2018 (A&P 2018, p. 493)

Re: Funding for the Native Ministries Fund

The prayer of Overture No. 10, 2018 re funding for the Indigenous Ministries Fund was referred to the Assembly Council in consultation with the Life and Mission Agency (Justice Ministries and Canadian Ministries). The overture seeks additional funding for the ministries of National Indigenous Ministries Council.

In the church's 1994 Confessional Statement, we solemnly declared that "With God's guidance our church will seek opportunities to walk with Aboriginal peoples to find healing and wholeness together as God's people." There are presently eight ministries within The Presbyterian Church in Canada that exercise faithful and important ministry primarily with Indigenous peoples and communities. Together they comprise the National Indigenous Ministry Council.

Those ministries are: Anamiewigummig (Kenora Fellowship Centre), Kenora, Ontario; Winnipeg Inner City Mission and Place of Hope, Winnipeg, Manitoba; Saskatoon Native Circle Ministry, Saskatoon, Saskatchewan; Mistawasis Memorial Church, Mistawasis, Saskatchewan; Edmonton Urban Ministry, Edmonton, Alberta; Hummingbird Ministry, Vancouver, British Columbia; Cedar Tree Ministry, Vancouver Island, British Columbia; and Cariboo Region (Nazko), Nazko, British Columbia.

The 2017 General Assembly resolved to sustain the ongoing work of reconciliation by establishing a Mission Priority Fund dedicated to supporting native ministries, administered by the National Indigenous Ministries Council in consultation with the Canadian Ministries Grants Committee. Since the members, congregations and other institutions of The Presbyterian Church in Canada have benefited from the settlement of this land and the dispossession of Indigenous peoples, the Assembly determined that it was appropriate to return a portion of the proceeds of dissolved congregations to these ongoing ministries of healing administered by Indigenous people for purposes they will determine for themselves. At present, 10% of the proceeds of dissolved congregations are designated to the fund, up to \$400,000. The fund can also receive donations from individuals and congregations. \$200,000 in seed money has been designated to the fund.

Overture No. 10, 2018 reminds the church that the walk of reconciliation has no time limit and that the needs and opportunities of ministry with our Indigenous brothers and sisters will be perpetually before the church.

In order to emphasize that the work of reconciliation is both of central strategic importance to and a long-term commitment of the denomination, the Assembly Council recommends that the ongoing needs of such Indigenous ministries be incorporated into the budget of Life and Mission Agency rather than relying on unpredictable annual financial contributions resulting from dissolved congregations. The existing funding obligation to Indigenous

Ministries Fund to a maximum of \$400,000 from funds of dissolved congregations would remain in place. To date, approximately \$275,000 has been raised in that fund.

Recommendation No. 10 Adopted/Defeated/Amended

That individuals, congregations and presbyteries be encouraged to give to the Indigenous Ministries Fund, particularly during the 25th anniversary of the church's 1994 Confessional Statement in 2019.

Recommendation No. 11 Adopted/Defeated/Amended

That the annual operating budget of The Presbyterian Church in Canada in 2020 and subsequent years, be increased by \$200,000, with such funds to be allocated to non-staff program costs incurred by the ministries related to the National Indigenous Ministries Council.

Recommendation No. 12 Adopted/Defeated/Amended

That the above be the response to Overture No. 10, 2018 re funding for the Indigenous Ministries Fund.

Note: It was agreed that the proposed budget for 2020 will remain as is and if these recommendations are adopted, then an appropriate budgetary amendment could be made at the November 2019 meeting of the Council.

OVERTURE NO. 14, 2018 (A&P 2018, p. 485)

Re: Relocating the national office within the Presbytery of Hamilton

Overture No. 14, 2018 requests the General Assembly to appoint a committee, in consultation with the Presbytery of Hamilton, to consider the relocation of the national office to within the bounds of that presbytery. The overture was referred to the Assembly Council, which named a member of the Executive and the secretary to consult with representatives of the presbytery and the congregation that submitted the overture.

A very constructive conference call was held on January 22, 2019.

It was noted that while this session overture was submitted 'without comment' from the presbytery, the clerk advised that this was only because there was not time for the presbytery to fully consider the overture to determine whether or not to support it. Subsequent ad hoc conversations within the presbytery and discussions within their business committee gave the clerk confidence in saying that the presbytery is supportive of the overture.

In addition to the points raised in the overture, which are affirmed as valid by the Assembly Council, representatives pointed out that there is good office space available to lease or own in Hamilton, that the presbytery has a strong, stable base of 32 congregations that they believe would welcome the presence of the national office in their midst and Hamilton's colleges and university are all currently experiencing growth.

The Assembly Council has recognized that the church need not be tied to the current national office space and has agreed that the possibility of selling the current office be explored. If this were to take place, it would obviously entail a move of the office and the staff.

The Assembly Council has been exploring the possibility of a new tower complex that is being constructed by a developer working with a United Church of Canada congregation. The complex offers sufficient space to house the national staff of the United Church of Canada and, on a separate floor, the staff of The Presbyterian Church in Canada and possibly others. The location of the development is 300 Bloor Street West (just east of Spadina Avenue). A very favourable long-term lease rate is being offered at this location, the details of which can be released if a memorandum of understanding proceeds. This development has been moving slowly and over the next year, a memorandum of understanding could be signed that would provide a non-binding level of commitment to leasing that space when it is ready in six or seven years.

Any relocation of the national office would be challenging for staff. A move to a location convenient to subway and other transit would be much less disruptive for the current staff than a move outside of the Greater Toronto Area (GTA). No analysis has yet been done on what that would mean in terms of costs for staff relocation or severance but the experience of other churches that have considered it has been that it can be very high and lead to unwelcome staff turnover. The impact on staff will be considered before final decisions are made.

Nevertheless, the suggestions and enthusiasm demonstrated by representatives of the Presbytery of Hamilton is much appreciated and should be considered if the Assembly Council decides to consider a move of the national office beyond the GTA.

While it is premature to consider the decision of a move of such magnitude, the offer of the Presbytery of Hamilton to explore further a move to within their bounds is appreciated and will be held pending progress on the current option.

Recommendation No. 13 Adopted/Defeated/Amended

That the prayer of Overture No. 14, 2018 re relocating the national office within the Presbytery of Hamilton be answered in terms of the above report.

OVERTURE NO. 16, 2018 (A&P 2018, p. 496)

Re: Congregational dollar base calculation

OVERTURE NO. 19, 2018 (A&P 2018, p. 498–500)

Re: Statistical report re “missionary and benevolent purposes

Overture Nos 16 and 19, 2018 requested that the calculation for the dollar base in light of congregations funding missionary purposes be reviewed in light of recent changes to the statistical forms. The change to line 26b on the 2017 statistical report was not to define what mission (local, national and international) is but to more clearly identify what congregational mission efforts should be deducted from their regular income to determine a dollar base which can be used to determine Pension and Benefit and Presbyterians Sharing contributions.

In a post-Christendom world, everything a local congregation does, from holding service to community programs, could be defined as mission. So trying to define what is mission to include on line 26b is very difficult.

Deducting mission funds which congregations transfer to external groups doing mission on the congregation’s behalf (whether local, national or international) provides a clear and distinct definition of what can be included in line 26b. This is in line with the current deductions for transfers to the national office (Presbyterians Sharing, PWS&D and other funds). Funds raised for refugee sponsorship, which often aren’t transferred to the national office, are also included because The Presbyterian Church in Canada is a Sponsorship Agreement Holder with the federal government. The easiest way to determine the external groups was to report their official registered charity numbers. This change has nothing to do with Canadian Revenue Agency or limiting the definition of mission.

The Assembly Council wishes to remind congregations that when a congregation is helping facilitate a local mission in the community where they raise significant funds from the community for community programs (such as a food bank or out of the cold programs) where the congregation is acting as a lead agent, the income can be reported as other revenue on line 19. These are considered “in and out funds”. As the income isn’t included in the congregational income, the expenditures must not be deducted from the other congregational revenue.

Line 14 will be changed to read total amount received by congregation raised for church operations for use in the current year. Line 19 in the guide has a more detailed explanation to help determine what may go there.

Recommendation No. 14 Adopted/Defeated/Amended

That the prayer of Overture No. 16 and 19, 2018 be answered in terms of the above response.

OVERTURE NO. 3, 2019 (p. 337–38)

Re: To consider First Nations ministries as a form of church extension

The Assembly Council affirms the good work that is being done in starting new ministries in Indigenous communities, along with all other forms of new church growth and believe that all new ministries should have equal access to funds designated for starting new congregations.

All ministries considering applying for grants are encouraged to contact Canadian Ministries before applying to ensure that applications are being submitted to the appropriate granting streams.

Recommendation No. 15 Adopted/Defeated/Amended

That the prayer of Overture No. 3, 2019 re to consider First Nations Ministries as a form of church extension be granted through affirming continued access to Supporting Ministries Grants by Indigenous ministries and other new ministry initiatives.

OVERTURE NO. 5, 2019 (p. 338–39)**Re: Committee to Nominate terms of reference**

The Assembly Council agreed to refer this overture to its Executive to prepare a response in consultation with the Committee to Nominate Standing Committees. The latter committee was able to discuss the overture at its April 2019 meeting and has appointed representatives to continue the discussions with the Executive. The Executive anticipates having a response drafted by later this year in time for consideration by the 2020 General Assembly.

Recommendation No. 16 Adopted/Defeated/Amended

That permission be granted to respond to Overture No. 5, 2019 re Committee to Nominate terms of reference to the 2020 General Assembly.

OVERTURE NO. 6, 2019 (p. 339)**Re: Authorizing the Trustee Board to hold and dispose of surplus congregational property**

Overture No. 6, 2019 asks that the Trustee Board of The Presbyterian Church in Canada (Trustee Board) be authorized to hold and dispose of surplus congregational property.

This overture was referred at the request of the Presbytery of Winnipeg to both the Trustee Board and the Assembly Council. The Commission on Assets of Dissolved and Amalgamated Congregations, made up of the convener of the Trustee Board, the Principal Clerk and the Chief Financial Officer, serves both the Trustee Board and the Assembly Council and so the overture was referred first to that body, in advance of being considered by the Trustee Board and Assembly Council. Both bodies concur with this response.

This request is based on the premise that some congregations believe that ‘walking away’ from their property is the best way to be free to fulfil their mission calling. Consultation was held with the clerk of the Presbytery of Winnipeg and through her, with the individual who first raised this concern with the presbytery when it supported this overture. This helpful consultation revealed that while it may be a small number of cases in which this will happen, it has been expressed that dispensing with the time and energy that maintaining and even selling property can divert from the mission of the congregation is more important than the funds that might be realized at the end of that process.

While it is unlikely that a congregation in an urban setting, where the value of the property might be quite high, would want to give up their asset, a radical re-orienting of ministry may call for just that. In rural areas, selling property can sometimes be a lengthy process that may not yield a significant financial benefit.

The Trustee Board, through its commission, and the staff at the national office, are accustomed to receiving the property of dissolved congregations, realizing those assets and distributing the proceeds according to General Assembly and Assembly Council policies. It would be possible to extend this service to congregations while they are still active. Upon dissolution, the commission consults with the presbytery regarding a mission plan for the use of those assets that are available to the presbytery. A similar consultation could be held, on a case by case basis with respect to surplus property, to make sure there is no other use that may be part of local ministry.

The Trustee Board has no budget for covering the expenses of property and relies on charging those expenses against the proceeds of the sale of the property. In the case of a congregation that still exists, this would also need to be the case. Each request to transfer property from the active congregation to the Trustee Board would need to be evaluated to ensure that any costs could eventually be recovered. This service would require additional staff time that would also need to be part of an evaluation.

The Assembly Council is supportive of finding ways to assist congregations in their ministry. The strategic plan calls the church to “explore buildings as tools that set congregations and presbyteries free to pursue faithful ministry”. If not having a building is the best way for a congregation to be set free to pursue faithful ministry and this service would help with that, it is worth offering it, at least on a trial basis.

The Trustee Board is already competent to hold property for the purposes of The Presbyterian Church in Canada. Therefore, transferring property to The Trustee Board does not require any new legislation.

Recommendation No. 17 Adopted/Defeated/Amended

That the prayer of Overture No. 6, 2019 be granted by encouraging the Commission on Assets of Dissolved and Amalgamated Congregations, on a case by case basis, to facilitate holding and disposing of property for any congregation of The Presbyterian Church in Canada at its request and with the approval of the congregation and its presbytery.

CLERKS OF ASSEMBLY REC. NO. 2 RE PETITION NO. 2, 2017 (A&P 2018, p. 254, 36)**Re: Congregations retaining buildings independent of future decisions**

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.

When presented to the 2018 General Assembly (A&P 2018, p. 254), the response was referred to Assembly Council. The Assembly Council reviewed the response and concurred with it. Correspondence that had taken place with the minister and session of Knox, Thedford was also reviewed by the Executive. The Executive noted that the session would have preferred to have a role in consulting about the overture prior to it going to the General Assembly. This is acknowledged and appreciated. In the future, opportunities for closer consultation will be considered. Knox, Thedford has recently completed a building project and has demonstrated a strong commitment to The Presbyterian Church in Canada.

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 lists the property as theirs. This is not the case. 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 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. 18 Adopted/Defeated/Amended

That the above be the response to Petition No. 2, 2017 re congregations retaining buildings independent of future General Assembly decisions.

CLERKS OF ASSEMBLY. REC. NOS. 1 AND 2 (A&P 2018, p. 254, 36)**Re: Congregations considering leaving the denomination**

The 2018 Assembly referred the report of the Clerks of Assembly re congregations wishing to consider leaving the denomination to the Assembly Council. At the November meeting of Council, the Clerks gave a briefing on the report and. The Assembly Council, in anticipation of the report and recommendations of the Special Committee of Former Moderators at the 2019 General Assembly, wished to give space for that to take place before the church is asked to look at the subject again. Therefore the following recommendation is made:

Recommendation No. 19 Adopted/Defeated/Amended

That permission be granted to report to the 2020 General Assembly on the referral of Clerks of Assembly Recommendation No. 1, 2018 regarding congregations considering leaving the denomination.

Subsequently, at the March meeting, the Assembly Council struck a small task group to be ready to begin consideration of the referral after the 2019 General Assembly so that some work might be ready for discussion at the November 2019 meeting of Council.

OTHER ASSEMBLY COUNCIL MATTERS

RAINBOW COMMUNION

The Assembly Council was pleased to welcome Sue Senior and Bob Faris, co-conveners of the General Assembly Special Committee re Listening (Rainbow Communion) to provide an update on their work. They encouraged members of Council to be 'connectors', encouraging others to share their experiences of homophobia, transphobia, heterosexism and hypocrisy with the special committee in confidential listening spaces. Assembly Council has been ensuring that funding is available to carry out the work of the committee.

CONSENSUS-BUILDING DECISION-MAKING

The Assembly Council has been using a Consensus-Building Decision-Making process for all of its work over the past year and a half. Members have discovered that more people share in the conversation and that, while difficult matters still emerge, there is an increased effort to listen to other voices and work toward much more than a simple majority in coming to a decision.

The 2018 General Assembly experimented with this process for one sederunt. The General Assembly Design Team evaluated the feedback from commissioners and the vast majority thought the process has merit and should be expanded in the future particularly on more weighty matters than the Assembly had the opportunity with last year. Among the comments were those that indicated that it was helpful to be able to see visually the movement of the Assembly through the use of the Blue and Orange cards toward or away from stronger consensus. Even those who did not speak felt they had more input through the use of the cards. The Life and Mission Agency has offered that their entire report be handled by way of Consensus-Building Decision-Making and so on Monday, that and perhaps other reports will be considered in that way. The report of the Special Committee of Former Moderators will be considered by our usual procedures.

Orientation materials that were available last year have been refined and are found in the Book of Reports (p. 16). A facilitating motion will be presented by the Business Committee Sunday evening and an orientation session will be held for commissioners on Monday.

POLICY REVIEW

The Assembly Council has begun a rotation of reviewing various policies related to the work of the Assembly Council. It is anticipated that all relevant policies will be reviewed every three years. The following policies were reviewed and approved by Council in November.

- Cost of Living Allowance: Minimum Stipend Grid, Executive Staff and National Office Staff
- Financial Appeals
- Fixed Assets re Capitalization/Expense, Amortization and Review of Properties Held
- Moderator Stipend and Role
- Stipends / Salaries Executive Staff
- Stipends / Salaries Support Staff
- Signing Authority Bank
- Travel Allowance (Church Office)
- Travel Allowance for Multiple-Point Charges
- Undesignated Bequest Policy
- Dissolution or Amalgamation of Congregations
- Colleges, Permission to Seek Funding from the Church
- The Lending Fund
- Dollar Base for Congregations
- Indigenous Ministries Fund
- New and Renewing Ministry Fund

The Policy on Stipends / Salaries of Professorial staff has been reviewed and revised through the Theological Liaison Group (TELG) which is made up of the heads of colleges, the conveners of the Boards and the three General Secretaries. On their recommendation the following amended policy was approved by Assembly Council and since it was originally adopted by the General Assembly (A&P 2007, p. 209–13) it is now presented for approval by the Assembly:

Policy for Professorial Stipends

The mission of the theological colleges of The Presbyterian Church in Canada is to prepare women and men for various ministries, ordained, diaconal and lay, within our church in Canada and beyond. Theological education takes place within a university and ecumenical setting where excellence in teaching, research and respect for the diversity of the Christian traditions are core components of the mission. When students are immersed in such an environment, the result is a well-educated clergy and laity, academically literate, theologically aware and spiritually well formed, who have the requisite skills and a love for the practice of ministry. There is a direct relationship between the strength of our denomination’s leadership and the strength of our theological colleges.

One of the keys to the accomplishment of this mission is a competent and fairly compensated faculty.

Responsibility for Professorial Stipends

College boards shall be responsible for establishing compensation policies, including providing and reviewing stipends for professorial staff, subject to the minimum stipend schedule (below), which shall be adjusted each year by a Cost of Living Adjustment (COLA) established by Assembly Council.

Elements of Compensation

The compensation plan for academic staff includes stipends, employee benefits, pensions and other allowances and conditions of employment. The focus of the remainder of this policy is on stipends. The other elements of compensation (employee benefits, pension and other allowances such as housing allowances and conditions of employment) are those provided by The Presbyterian Church in Canada to its staff.

Academic Minimum Stipends 2019 (includes housing allowance)

Job Level	Annual Stipend
Assistant Professor	\$84,741
Associate Professor	\$96,436
Full Professor	\$113,177
Head of College	\$124,497

Clergy Tax Deduction for Housing

In situations where a tax deduction is allowed by Canada Revenue Agency for clergy housing and the employer provides a T1223 exemption form, a college board may take that amount into consideration by reducing the stipend paid by up to 15%.

Revisions to this policy shall be approved by the General Assembly, on recommendation of Assembly Council. College Boards may request such proposed changes through the Human Resources Committee of Assembly Council.

Recommendation No. 20 Adopted/Defeated/Amended

That the above policy re professorial stipends be approved.

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 be complete with the 2019 General Assembly. The Assembly Council is grateful to the Committee to Nominate Standing Committees for assisting in making this a smooth transition.

TERMS OF REFERENCE OF THE LIFE AND MISSION AGENCY

With the decreasing size of the Assembly Council, the practice in recent years has been to name two representatives to the Life and Mission Agency Committee, rather than the three stipulated in their terms of reference. This has served both bodies well and provided sufficient and helpful connection between the Council and the Agency committee. With the concurrence of the Life and Mission Agency, the following recommendation is presented in order to bring the terms of reference in line with this practice.

Recommendation No. 21 Adopted/Defeated/Amended

That the terms of reference of the Life and Mission Agency Committee be amended to stipulate that its membership include two members of Assembly Council.

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. Last year, the Assembly Council agreed that one day should be added to length of the General Assembly beginning in 2019. This is to be reviewed on an ongoing basis and will be evaluated at the March 2020 meeting in case adjustments should be made for 2020 Assembly.

MINIMUM STIPEND FOR 2020

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 2020 minimum stipend figures once available.

SIX NATIONS OF THE GRAND RIVER

After the 2018 General Assembly, the Principal Clerk sent the greetings of the Assembly to Chief Ava Hill of the Six Nations of the Grand Council and the acknowledgement of the church of the Six Nations territory, upon which the Assembly had met. A return letter of thanks included an invitation to visit the Woodland Cultural Centre, near Brantford, Ontario, to learn more about the Six Nations. The Woodland Cultural Centre consists of a museum and interpretive centre along with the former Mohawk Residential School, which is being renovated for educational tours.

Eighteen members of the Assembly Council including staff and members of the Healing and Reconciliation Advisory Committee visited the Centre after the March meeting of Council and were moved and inspired by the cultural interpreter and a survivor of the residential school, who spoke with us and guided us through the history of the people and the effects of the residential school. Staff from Justice Ministries is arranging for a representative from the Six Nations to be invited to General Assembly for the acknowledgement of the territory and perhaps for the acknowledgement of the 25th anniversary of Our Confession.

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 twelve years has passed since its implementation, the All-Party Table undertook a “lessons learned” exercise to endeavour to help any future similar agreements to be as positive as possible. Justice Ministries prepared a survey and analysis of the participation of our own members in the agreement in advance of the two-day exercise. The Principal Clerk was then joined by Vivian Kethchum of Winnipeg, Healing and Reconciliation program assistant Carragh Erhart and recently retired Associate Secretary of Justice Ministries Stephen Allen in Ottawa for the All-Party event.

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 when this will happen are taking place. On March 31, the National Administration Committee presented its final report to the courts.

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 Ian Ross-McDonald and Katharine Sisk or Carragh Erhardt. 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 is moving into a phase where it will focus on 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

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.

Last year 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). The Assembly Council 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. At that time the Assembly Council approved the position description and granted permission to circulate presbyteries for nominations. Six letters were received from congregations, presbyteries and missions, all concerned about the delay in moving forward with the position. These letters were received and considered by the Council and a response was sent to each of them. After the 2018 General Assembly, the Life and Mission Agency asked that the position description for Associate Secretary, Ministry and Church Vocations be approved and permission also granted to circulate presbyteries for nominations. This permission was granted through the Executive of Assembly Council.

INDIGENOUS MINISTRIES FUND

The Assembly Council established an Indigenous Ministries Fund in November 2018 with the following terms of reference, presented here for information:

Purpose

The purpose of the Indigenous Ministries Fund is to support programs run by Presbyterian Indigenous ministries recognized by the National Indigenous Ministries Council in the following areas:

- Healing and educational programs for Indigenous people about the history and impact of residential schools and colonialism.
- Programs that support healing and positive Indigenous identity.
- Programs that provide practical and spiritual support to Indigenous people.

Administration

The fund is administered by the National Indigenous Ministries Council of The Presbyterian Church in Canada. The right to grant or refuse requests will be at the discretion of the Council on the basis of the terms outlined in this policy.

Decisions for the distribution of the fund will be made at regular intervals by the National Indigenous Ministries Council.

Usually, grants will be made from investment income. However, if deemed necessary by the National Indigenous Ministries Council, grants drawn from capital may be granted.

Conditions of Disbursement

Grants are to be used to support programs led by Presbyterian Indigenous ministries recognized by the National Indigenous Ministries Council of The Presbyterian Church in Canada.

An extract of minutes from a session/board affirming the support of the sponsoring court is required to be eligible for consideration.

Funds can be applied towards staffing costs.

Expectations after Receiving a Grant

A report written in a format that can easily be shared within the denomination and photos submitted to the National Indigenous Ministry Council within two months of the program's completion.

NEW AND RENEWING MINISTRY FUND

In order to consolidate some funds and to bring greater clarity and flexibility for offering grants in the area of new and renewing ministries, the Assembly Council adopted the following terms of reference for what is now known as the New and Renewing Ministry Fund.

This fund is made up of:

- the New Congregational Development Capital Fund
- the Renewing Ministry Capital Fund
- with the addition of yearly income from the Bryan Fund for Church Extension*

* The precis of the Bryan Fund for Church Extension states that income from the fund can be used as the Life and Mission Agency directs to do one or more of the following:

- to give assistance to purchase church sites for new congregations.
- to give assistance to purchase manses for new congregations.
- to give assistance to purchase or build church buildings for new congregations.

Purpose of New and Renewing Ministry Funding

The purpose of the fund is to aid presbyteries to:

- establish new ministries.
- renew ministries by providing assistance in the following areas: exploratory ministry, missional engagement and renewal initiatives.

Purpose of Tiered Granting System

Tiered granting systems provide grant-receiving ministries funds to experiment in new directions without becoming overly financially committed at the beginning of a project. The system is designed to support ministries as they grow by providing increased funding based on demonstrated results. Please note that the amount available listed for seed, growth and yield grants represent the maximum level of funding available in each category. Grant levels will be determined based on need and availability of funds.

1. Establishing New Ministries

New ministries are defined as one of the following: congregations, new worshipping communities or parallel ministries.

Grants from Investment Income

1. Assist with the creation of new congregations through a tiered granting program contingent on demonstrated results.
 - Example: independent/standalone new congregation.
 - Amount available: seed grant (\$10,000); growth grant (\$20,000); yield grant (\$25,000). *
 - * Ministries must begin with a seed grant and continue towards a yield grant.
2. Assist with the creation of new worshipping communities through a tiered granting program contingent on demonstrated results.
 - Examples: café ministries, house churches, sports ministries, third-space ministries, etc.
 - Amount available: seed grant (\$10,000); growth grant (\$20,000); yield grant (\$30,000). *
 - * Ministries must begin with a seed grant and continue towards a yield grant.
3. Assist established congregations begin new parallel ministries through a tiered granting program.

Example: a ministry initiative reaching a new target population (newly arrived immigrants, young families, singles, etc.) or embracing creative new forms of ministry (dinner church, third space ministry, etc.) that is separate but supported by an existing congregation.

- Amount available: seed grant (\$10,000); growth grant (\$20,000); yield grant (\$30,000). *

* Ministries must begin with a seed grant and continue towards a yield grant.

Grants from Capital

1. Assist new congregations, new worshipping communities and parallel ministries to settle in long-term ministry locations.
 - Example: provide funds towards the purchase of a building, equipment, renovations or rental costs for a new congregation, new worshipping community or parallel ministry.
 - Amounts available: building (\$100,000), equipment (\$20,000), renovations (\$25,000) and rental costs (up to 50% of total rental costs for a period of two-years).
2. Assist funding denominational church-planting initiatives should funds from budget sources not be available.
 - Amounts available: Up to \$150,000 per year.

2. Renewing Ministries

Grants will be given in two categories of ministries:

1. Vibrant congregations seeking to realize their vision more fully.
2. Congregations seeking to significantly renew or to replant their ministry.

Grants from Investment Income

1. Assist vibrant congregations realize their vision more fully through a tiered granting program contingent on demonstrated results.
 - Examples: expanding existing programs, experimenting with additional worship services, hiring staff to work with the community, developing programs in partnership with community agencies, etc.
 - Amount available: seed grant (\$10,000); growth grant (\$20,000); yield grant (\$30,000). *

* Ministries must begin with a seed grant and continue towards a yield grant.
2. Assist congregations significantly renew their ministry or replant their ministry through a tiered granting program contingent on demonstrated results.
 - Examples: significantly changing ministry configuration (cooperative/ cluster ministry), replanting existing ministry (when a congregation decides to let their current ministry die and seeks to find new life in an entirely different ministry focus).
 - Amount available: seed grant (\$10,000); growth grant (\$20,000); yield grant (\$30,000). *

* Ministries must begin with a seed grant and continue towards a yield grant.
3. Provide access to Canadian Ministries' Renewal Programs.
 - Examples: Taking part in the New Beginnings program or other renewal programs offered through Canadian Ministries.
 - Amount available: funds covering up to 90% of the total cost of running the program.

Grants from Capital

Provide capital assistance for growing ministry needs.

- Examples: ministries wanting to redesign existing spaces to accommodate new streams in ministry, funds towards the purchase or renovation of a church building to accommodate growing congregations, etc.
- Amount available: up to \$100,000.

Terms and Conditions for Use of Funds

Grants from Investment Income

Each year, Canadian Ministries will establish a budget for the granting program based on the actual investment income generated from the previous year including: interest income, dividends and capital gains. Applications will be reviewed in April and October each year. All applicants will identify clear ministry goals and benchmarks in consultation with their presbytery and Canadian Ministries prior to applying

Grants from Capital

Grants from capital will be open for application at any time during the year.

Congregations and ministries must submit applications after consultation with Canadian Ministries through their presbyteries.

Ministries receiving grants from capital should be aware of section 200.11.3 of the Book of Forms:

200.11.3 Any capital grants that a congregation whose assets are being sold has received from The Presbyterian Church in Canada, shall be returned to the capital funds for the continuing mission work of The Presbyterian Church in Canada.

Expectations for Grant-Receiving Ministries

1. Submit a yearly report detailing progress in the areas of identified goals and benchmarks.
2. Submit an annual Leading with Care report to their presbyteries.
3. Comply with Canada Revenue Agency standards.
4. Provide appropriate stipend and allowances to ministry leaders.
5. Inform Canadian Ministries of any changes that occur during the year (e.g., leadership, change in call or contract, retirement, programs, etc.).
6. Adhere to the terms and conditions of receiving a grant as outlined in The Book of Forms, the policies and procedures of the church and the conditions agreed upon by Canadian Ministries and the grant-receiving ministries.

PRESBYTERIAN RECORD

At the request of the Board of The Presbyterian Record, the Assembly Council agreed to maintain its corporate existence as an inactive subsidiary of The Presbyterian Church in Canada for a period of at least two years. Assembly Council also agreed to name the necessary minimum three board members, subject to the resignation of the current Board. The three general secretaries have been named as the board members and will serve for the purpose of maintaining the Presbyterian Record Inc. It is anticipated that this full transition will happen in 2019. In taking this step, the Assembly Council ensures that all intellectual property pertaining to the Record remains with The Presbyterian Church in Canada. The cost to the church for this action will be the statutory annual filing obligations and some staff time to prepare those filings.

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: John Barrett, Sandra Cameron Evans, Daniel Cho, Chris Clarke, Rob Griffiths, David Jennings, Gordon Kouwenberg, Neal Mathers, Mark McLennan, Robert Murray, John-Peter Smit and Wilma Welsh.

Sandra Cameron Evans
Convener

Stephen Kendall
Secretary

2020 BUDGET

	2018 Actual \$	2018 Budget \$	2019 Budget \$	2020 Budget \$
RECEIPTS				
Presbyterians Sharing	6,330,075	6,500,000	6,500,000	6,300,000
Budget – Individual Presbyterians Sharing	139,503	200,000	150,000	150,000
Income from Investments	228,468	380,000	330,000	310,000
Income from Estates	10,351	10,000	10,000	10,000
WMS Contributions	70,000	70,000	75,000	35,000
AMS Contributions	36,645	50,000	50,000	40,000
Income from Other Sources	116,479	31,000	31,000	81,000
Bequest Revenue	36,577	100,000	100,000	50,000
Total Receipts	6,968,098	7,341,000	7,246,000	6,976,000
EXPENDITURES				
General Assembly/Assembly Council				
General Assembly	281,233	300,000	295,000	295,000
Assembly Council/Committees	59,316	51,500	51,500	51,500
Assembly Council/Secretary's Office	632,152	646,500	651,500	651,500
Archives	12,512	16,000	16,000	16,000
Total General Assembly/Assembly Council	985,213	1,014,000	1,014,000	1,014,000
Life and Mission Agency				
Program Support	2,025,142	2,109,219	2,109,219	2,019,118
Ministry and Church Vocations	62,748	88,380	88,380	85,321
Stewardship and Planned Giving	123,764	140,758	140,758	135,891
Justice Ministries	69,665	74,600	74,600	72,031
Regional Resourcing	400,612	497,856	497,856	488,000
International Ministries	905,527	1,043,586	1,013,094	978,096
Communications	64,855	85,440	85,440	82,485
Canadian Ministries	1,615,659	1,626,912	1,580,153	1,525,551
Total Life & Mission Agency	5,267,972	5,666,751	5,589,500	5,386,493
Support Services				
Administration	932,940	942,500	906,600	906,600
Building Maintenance	298,605	280,000	294,100	294,100
Missionary Residence	(2,112)	10,000	18,000	18,000
Financial Services	144,586	135,000	164,500	164,500
Printing and Distribution	93,130	25,000	59,300	59,300
Sub-Total	1,467,149	1,392,500	1,442,500	1,442,500
Approved by GA – Colleges	700,000	700,000	700,000	633,007
Total Support Services	2,167,149	2,092,500	2,142,500	2,075,507
TOTAL EXPENDITURES	8,420,334	8,773,251	8,746,000	8,476,000
Excess (Deficiency) of Receipts and Expenditures	(1,452,236)	(1,432,251)	(1,500,000)	(1,500,000)
Opening Balance Operating Fund				
	517,253	517,253	497,268	497,268
Net Transfer from Restricted Fund	1,432,251	1,432,251	1,500,000	1,500,000
Closing Balance Operating Fund	497,268	517,253	497,268	497,268
Breakdown of Transfers from Restricted to Operating				
Transfer from Restricted Fund	1,282,251	1,282,251	1,200,000	1,300,000
Transfer from Presbyterians Sharing Legacy Fund	150,000	150,000	300,000	200,000
	1,432,251	1,432,251	1,500,000	1,500,000

ATLANTIC MISSION SOCIETY

To the Venerable, the 145th General Assembly:

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

Our 142nd Annual Meeting was held in St. Andrew's Church, Dartmouth, Nova Scotia, with President Linda MacKinnon presiding. Our hosts, the Halifax-Lunenburg Presbyterial, welcomed all participants for a time of worship and fellowship. The weekend was one of rejoicing in our past history and looking forward to the future with hopeful hearts, with God as our ever present helper.

The Saturday morning speaker was Barbara Cunningham, daughter of the late Sara (Cameron) Cunningham. Barbara shared stories of her mother's work as a missionary to British Guiana (Guyana since 1966) from 1945 to 1949, following teacher training and designation as a deaconess. Among the memorabilia on display was the small cardboard suitcase Sara took with her on her journey. Sara left behind her fiancé, Jim Cunningham, and it is through her letters to Jim and her family that we learn of her time as a missionary. The letters Sara wrote give us a beautiful picture of the hardships she endured and of the love she had for the people of Guiana. All her life, Sara held the people of Guyana in her heart. During Barbara's heartfelt presentation, we too felt a special connection. This chapter of our missionary history has been lovingly preserved by Sara and her family. We are thankful that they shared this history with us.

The Rev. Douglas Rollwage, Moderator of the 2016 General Assembly, spoke on Saturday afternoon about his trip to Korea in September 2016 to attend the 101st General Assembly of the Presbyterian Church in Korea. He told us that in 1800 there wasn't a single Protestant in Korea; now there are 15 million. The road from the arrival of the first missionaries until now has not been easy but the seeds planted by the early missionaries refused to die. During his visit, Douglas Rollwage was thanked time and again for the work of the early missionaries and for the Presbyterian Church for sending them. After sharing the history of the Presbyterian Church in Korea and some of their challenges today, he invited us to put love into practice through missions, reminding us that we are each called to "make a difference in the name of Jesus Christ".

The Rev. Dr. Glynis Williams brought information on the work of The Presbyterian Church in Canada that connects with over twenty countries. She gave an update on our international mission partners and the new ways we are sharing our work in an ever changing world. Through her enthusiasm for the work of International Ministries, she left us with hope and joy for the work being done by our national church.

Our Honorary President for 2018–2021 is Ann Taylor, an active member of the Atlantic Mission Society. Ann has served as president of both the Society and her local auxiliary. She has contributed studies and articles to *The Presbyterian Message*, represented the AMS on presbyterial, synod and national committees and served on the planning committee of two National Women's Gatherings.

The Atlantic Mission Society has seen a decline in membership over the past year and we also recognize that our members are aging. Membership currently consists of 68 auxiliaries, 553 members and 161 associate members. An initiative for the coming year is to engage children and youth in mission activities in our congregations. We will promote and support involvement in activities provided by the national church and synod to help children and youth in their faith journey.

With a decline in membership, there is also a decline in giving but we are blessed by the continued support to mission by our members. We donated \$40,000 to The Presbyterian Church in Canada and continue to support overseas mission projects, as well as, many projects here at home. Three bursaries of \$600 each were awarded last fall to students studying for the ministry. We support a synod camp and two presbytery summer camps in our region. Our special project for 2018–2020 is the Life Psychiatric Rehabilitation Centre in Nepal where Nick and Becky Bauman have been serving as mission partners.

As we continue to publish *The Presbyterian Message* nine times a year, we stay connected with each other and the wider church.

During our annual meeting, we celebrated the work done by the missionaries of the past and were encouraged by the work of the mission partners of today. We look forward with faith that God will lead the Atlantic Mission Society where he would have us go. As we open our hearts and minds to his calling, may we make a difference in the name of Jesus Christ.

Linda MacKinnon
President

COMMITTEE ON BILLS AND OVERTURES

To the Venerable, the 145th General Assembly:

The Committee on Bills and Overtures is made up of commissioners who are clerks of synod and presbytery and the Clerks of Assembly. This is one of the committees of this Assembly proposed by the Committee on Business during the first sederunt. As a way of expediting the committee's work so that its report can be included in the Book of Reports for the consideration of commissioners, it met by conference call prior to the Assembly.

Book of Forms 308 describes the responsibilities of this committee. Briefly, it receives documents transmitted to the Assembly, such as unREFERRED overtures, petitions and appeals and prepares recommendations proposing how the Assembly might handle them.

This year the committee received and considered eight unREFERRED overtures. The committee recommends that seven of them be referred to church bodies for their consideration and that Overture No. 12, 2019 be answered by the Assembly's decision on a report, expected to be considered by the Assembly this year, that deals with similar overtures.

The Committee on Bills and Overtures proposes the following recommendations:

Overture No. 8, 2019 (p. 340)

Re: Right to dissent

Overture No. 8, 2019 addresses the right of a member of a court to dissent from decisions made by that court. Since this is primarily a polity matter, the committee makes the following recommendation.

Recommendation No. 1 adopted/defeated/amended

That the prayer of Overture No. 8, 2019 re right to dissent be referred to the Clerks of Assembly.

Overture No. 9, 2019 (p. 340–41)

Re: Ordination to and funding for non-traditional ministries

Overture No. 9, 2019 raises questions about ordination and compensation for non-traditional ministries. Through its various agencies, the Life and Mission Agency deals with matters related to ordination as well as traditional and non-traditional ministries. In 2006, the Life and Mission Agency was authorized to establish a joint task group with the Committee on Church Doctrine to articulate a theology on the ordination to ministry of Word and Sacraments. The resultant statement was adopted by the 2008 General Assembly. With this background in mind, the committee makes this recommendation.

Recommendation No. 2 adopted/defeated/amended

That Overture No. 9, 2019 re ordination to and funding for non-traditional ministries be referred to Life and Mission Agency in consultation with the Committee on Church Doctrine.

Overture No. 10, 2019 (p. 341)

Re: Network of student charges and/or placement

Overture No. 10, 2019 expresses the hope that the Life and Mission Agency and the church's theological colleges take steps to enable the creation of a network of voluntary student charges or placements. The Life and Mission Agency supports student ministry while the colleges provide theological training. Therefore, the following recommendation is made.

Recommendation No. 3 adopted/defeated/amended

That Overture No. 10, 2019 re network of student charges or placements be referred to the Life and Mission Agency to consult with the theological colleges.

Overture No. 11, 2019 (p. 341)

Re: Preamble to ordination and induction of ministers

Overture No. 11, 2019 asks that the preamble read at the ordination and induction of ministers be revised. In 2017, Overture No. 30, 2017 asked for a revision of the nearly identical preamble for the ordination of elders. Overture No. 30, 2017 was referred to the Committee on Church Doctrine to consult with the Life and Mission Agency. The

matter is still before the Committee on Church Doctrine. The committee recommends that Overture No. 11, 2019 be referred to the same bodies.

Recommendation No. 4 adopted/defeated/amended

That Overture No. 11, 2019 re preamble to ordination and induction of ministers be referred to the Committee on Church Doctrine in consultation with the Life and Mission Agency.

Overture No. 12, 2019 (p. 342)

Re: Calculating dollar base re mission activities

Overture No. 12, 2019 raises questions related to the funding of Presbyterians Sharing and support for other missions. The prayer of the overture is virtually the same as those of Overture Nos. 16 and 19, 2018 that were referred to Assembly Council in consultation with the Life and Mission Agency. A response to Overture Nos. 16 and 19, 2018 (see Assembly Council, p. 98) is expected at this Assembly, therefore the following recommendation is made.

Recommendation No. 5 adopted/defeated/amended

That Overture No. 12, 2019 re calculating dollar base re mission activities be answered by the Assembly's decision regarding Overture Nos. 16 and 19, 2018.

Overture No. 13, 2018 (p. 342)

Re: Ministers of other denominations in ecumenical shared ministries on the constituent roll

Overture No. 13, 2018 explores governance issues related to ecumenical shared ministry. The Clerks of Assembly advise on polity and the Life and Mission Agency helps facilitate ecumenical shared ministries. Therefore, the committee recommends the following.

Recommendation No. 6 adopted/defeated/amended

That Overture No. 13, 2019 re ministers of other denominations in ecumenical shared ministries on the constituent roll be referred to the Clerks of Assembly in consultation with the Life and Mission Agency.

Overture No. 14, 2019 (p. 342–43)

Re: Pension contribution from ecumenical shared ministry congregations

Overture No. 14, 2019 has to do with pension contributions by congregations in ecumenical shared ministries. The Pension and Benefits Board is the primary body responsible for pension issues while the Life and Mission Agency helps facilitate ecumenical shared ministries. Therefore, the following recommendation is proposed.

Recommendation No. 7 adopted/defeated/amended

That Overture No. 14, 2019 re pension contribution from ecumenical shared ministry congregations be referred to Pension and Benefits Board in consultation with the Life and Mission Agency.

Overture No. 15, 2019 (p. 343)

Re: Review Committee on Education and Reception guidelines

Overture No. 15, 2019 seeks a revision of the guidelines employed by the Committee on Education and Reception. Education and Reception is supported by the Life and Mission Agency's Ministry and Church Vocations. Therefore, the committee recommends the following.

Recommendation No. 8 adopted/defeated/amended

That Overture No. 15, 2019 re review Committee on Education and Reception guidelines be referred to the Life and Mission Agency.

Jeffrey M. Murray
Convener

COMMITTEE ON BUSINESS

To the Venerable, the 145th General Assembly:

The Committee on Business presents the following report.

Recommendation No. 1 Adopted/Defeated/Amended

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/Defeated/Amended

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 am to approximately 12:00 noon, Monday from 2:00 pm to approximately 5:00 pm, Tuesday from 8:30 am to approximately 12:00 noon, Tuesday from 2:00 pm to approximately 5:00 pm, Tuesday from 7:00 to approximately 9:30 pm, Wednesday from 8:30 am to approximately 12:00 noon, Wednesday from 2:00 pm to approximately 5:00 pm, Wednesday from 7:00 to approximately 9:30 pm, Thursday from 8:30 am until the completion of business of the Assembly.

AGENDA

The agenda for this General Assembly is structured quite differently from other 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 or discussion of a 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, has used consensus-building decision-making for the past two years. Last year, the General Assembly used this process for reports on Monday evening. The feedback from both Assembly Council and the commissioners to Assembly was a hope that its trial use could be continued at the Assembly and expended somewhat, particularly with reports that could be seen to require more discussion than those used last year. The Life and Mission Agency Committee has offered that its report be used in this manner. In order to have consistency of process for a portion of the Assembly, Recommendation No. 4 below proposes that Monday's sederunts, including the Life and Mission Agency Committee report be handled by means of this process. There are orientation materials and a flowchart of this process in the Book of Reports (p. 25). An orientation on the process will be held on Monday morning at the Assembly. The Assembly itself could choose to extend this beyond Monday and the Life and Mission Agency Committee report.

Recommendation No. 3 Adopted/Defeated/Amended

That the agenda for Sunday and Monday be approved as printed (p. 6–10).

Recommendation No. 4 Adopted/Defeated/Amended

That the consensus-building decision-making process be used for the Monday sederunts including the Life and Mission Agency Committee report.

Recommendation No. 5 Adopted/Defeated/Amended

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/Defeated/Amended

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.

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 but 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. 7 Adopted/Defeated/Amended

That the committees of Assembly be constituted as follows:

Committee on Bills and Overtures

Convener: the Rev. Jeffrey M. Murray

Clerks of Assembly: the Rev. Stephen Kendall, the Rev. Donald G.A. Muir

Commissioners who are clerks of presbytery or synod: the Rev. Barbara J. Fotheringham, the Rev. Dr. John-Peter C. Smit, Ms. Colleen L. Walker, the Rev. Barbara A. Pilozow, the Rev. Henry (Harry) J. Currie, the Rev. Victor S.J. Kim

Committee on Business

Convener: the Rev. Mark R. McLennan

Members: Mr. John I.F. Barrett, Ms. Marilyn Clarke, the Rev. George S. Malcolm, the Rev. Susan Mattinson

Committee to Confer with the Moderator

Convener: the Rev. Daniel W. Cho

A Clerk of the General Assembly

Members: the Rev. Dr. Emily K. Bisset, the Rev. Matthew D. Brough, the Rev. Barbara J. Fotheringham, the Rev. Laura Hargrove

Committee on Courtesies and Loyal Addresses

Convener: the Rev. R. Ritchie Robinson

Members: Ms. Lily Lee, the Rev. Barbara L. Molengraaf, Mr. Younguk Shin

Committee to Examine the Records

Convener: the Rev. Dewald Delpont,

Members: Mr. Murray R. Park, Ms. Lesley Risinger, the Rev. Robert T. Royal

Committee on Remits

Convener: Ms. Gina Farnell

Members: the Rev. Steven Filyk, the Rev. Jennifer Geddes, Mr. Young Jin Lee

Committee on Roll and Leave to Withdraw

Convener: the Rev. Meridyth A. Robertson

Members: Mr. Fivel Flavour, the Rev. J. Martin R. Kreplin, Ms. Phyllis Spence

Committee on Terms of Reference

Convener: the Rev. Douglas Schonberg

Members: the Rev. Dr. Cynthia J. Chenard, the Rev. Dr. Andrew Fullerton, Mr. David W. Sneddon

LEAVE TO SIT

Recommendation No. 8 Adopted/Defeated/Amended

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. 9 Adopted/Defeated/Amended

That conveners and staff members of committees and agencies be given permission to speak during their reports.

YOUNG ADULT REPRESENTATIVES AND STUDENT REPRESENTATIVES

The 1997 General Assembly adopted a recommendation from the Clerks of Assembly requesting the Business Committee to ensure that a recommendation is presented to each successive General Assembly permitting young adult representatives and student representatives to participate in the debates of the Assembly but without vote. (A&P 1997, p. 261, 24, Rec. No. 6)

In 2009, the General Assembly adopted a recommendation to grant an advisory vote to young adult representatives and student representatives that permits them to vote on matters selected by them or suggested to them by the Moderator or the Assembly itself. (A&P 2010, p. 283, 362–63, 13; 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. 10 Adopted/Defeated/Amended

That the young adult representatives and student representatives be permitted to participate in the consensus-building decision-making process and the debates of this General Assembly and be granted an advisory vote in the terms above.

CIRCULATION OF MATERIALS AT GENERAL ASSEMBLY

Any committee wishing to circulate material at the General Assembly must request permission through the Business Committee. Committees and boards of the church may keep material in the display area.

Recommendation No. 11 Adopted/Defeated/Amended

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

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 Montreal re legal advice re religious freedom and marriage (referred to Life and Mission Agency Committee, p. 190–92)
- No. 2 from the Presbytery of Kamloops re mandatory interim ministry during vacancy (referred to Life and Mission Agency Committee (Ministry and Church Vocations), p. 242–43)
- No. 3 from the Presbytery of Vancouver Island re: consider First Nations ministries as a form of church extension (referred to Assembly Council in consultation with Life and Mission Agency Committee (Canadian Ministries and Justice Ministries), p. 98–99)
- No. 4 from the Presbytery of Algoma and North Bay re: retiring of elders with infirmities (referred to Clerks of Assembly, p. 132–133)
- No. 5 from the Presbytery of Algoma and North Bay re: committee to Nominate terms of reference (referred to Assembly Council, p. 99)

- No. 6 from the Presbytery of Winnipeg re: authorizing Trustee Board to hold and dispose of surplus congregational property (referred to Assembly Council and Trustee Board, p. 99–100)
- No. 7 from the – Presbytery of Oak Ridges re: requirements for ordination to chaplaincy (referred to Life and Mission Agency Committee (Ministry and Church Vocations), p. 243–45)

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 starting on p. 110–12. There are 8 unreferred overtures (Nos. 8 to 15) and the text of these overtures are on p. 340–43.

Names to be placed on the Constituent Roll

There is no request for a name to be placed on the constituent roll.

Overtures received after April 1st

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

At the time of preparing the Book of Reports, there are no appeals, petitions, references nor corrective cases 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 Nomination report this year contains the submissions for the Moderator of the General Assembly, Associate Secretary for Justice Ministries and Associate Secretary for Ministry and Church Vocations (see p. 291).

Recommendation No. 12 Adopted/Defeated/Amended

That the report of Nominations be received for information.

SPECIAL COMMISSION RE APPEAL NO. 1, 2018

The report of the Special Commission re Appeal No. 1, 2018, which was appointed by the 2018 General Assembly reach a decision on an appeal from the Session of Mimico Church against a decision of the Presbytery of West Toronto, is included in the reports to this General Assembly. (see p. 302–08)

Recommendation No. 13 Adopted/Defeated/Amended

That the Special Commission re Appeal No. 1, 2018 report be received for information.

NOTICES OF MOTION

I give notice that, at a future sederunt, I will move or cause to be moved that the terms of reference concerning membership for the Life and Mission Agency Committee be reconsidered (Assembly Council Rec. No. 21, p. 103).

I give notice that, at a future sederunt, I will move or cause to be moved that the terms of reference concerning membership for the Committee on Church Doctrine be reconsidered (Church Doctrine Rec. Nos. 5 and 6, p. 129).

Mark R. McLennan
Convener

COMMITTEE ON CHURCH DOCTRINE

To the Venerable, the 145th General Assembly:

The report of the Committee on Church Doctrine to the 2018 General Assembly reflected much of the difficulties in resolving opposing theological viewpoints embodied within The Presbyterian Church in Canada. In its two meetings since the last Assembly, the committee has returned to the task of assisting the church to focus on ways for The Presbyterian Church in Canada to unite and participate in God's mission today with the help of the Holy Spirit.

"Living in God's Mission Today" was presented to the 2015 General Assembly. The committee received many helpful comments and reported to the 2017 General Assembly, indicating that the revised report would be brought back to a future Assembly. The committee thanks all those who studied and sent their remarks to improve the document.

The committee has paid close attention to the feedback received from the church. Seven responses were received from presbyteries and nine from congregations. Most of the comments were supportive, while making constructive suggestions. One presbytery and one congregation offered a more fulsome critique. The committee discussed the feedback and listened carefully to one another. Beside smaller editorial changes and additions made based in the feedback, the committee also took to heart the critical comments of the presbyteries and congregations and made some substantive additions to the report to address those concerns which were also shared by some in the committee. We believe that this report now represents the broad perspective of The Presbyterian Church in Canada.

It became evident in our discussion that for this document to be used widely, a companion Bible study would be essential as a resource. The committee will undertake the task of developing a Bible study in the future and bring it to a future General Assembly.

Having struggled much to bring a document on this difficult issue of living God's mission in today's ever changing Canadian context, the committee hopes that the organizations within the agencies of the church, along with colleges, presbyteries and congregation will use and be informed by this resource.

LIVING IN GOD'S MISSION TODAY

Introduction

The last time the Committee on Church Doctrine commented on a Theology of Mission was in the Acts and Proceedings of the 1991 General Assembly, p. 245–47. That particular report, which was adopted by the Assembly, was in response to a much larger report brought by the Board of World Mission. Since 1991, our world has undergone many changes and we are finding ourselves in a fresh and challenging context for mission. In the midst of many other creative efforts within The Presbyterian Church in Canada to respond in new ways to our task of mission, the Committee on Church Doctrine offers the following report as a statement on our Theology of Mission.

In preparing this document, the Committee on Church Doctrine also listened to our ecumenical partners and engaged the latest document prepared for the World Council of Churches meeting in Busan, Korea. That document is titled "Together Towards Life: Mission and Evangelism in Changing Landscapes" and was written by a widely representative group of churches including Pentecostal and Evangelical churches who are not members of the WCC. Citations from this document reflect the deep and growing consensus around the whole global church on God's profound loving mission to creation and our place and role in it as the church.

Mission?

In our time and context in the West today, the word "mission" is used in many different contexts and for a number of different purposes. For example, businesses have mission statements that articulate their organizational philosophy as well as their marketing or sales ambitions. Governments have diplomatic missions in other countries that enable or facilitate relations between the two countries. Individuals will sometimes speak of their personal mission, thereby giving some sense of their particular identity and goals. And of course, congregations and other church bodies write mission statements in order to define and orient their local activities. Given this variety of uses of the word "mission" in the contemporary context, some theological work is required to achieve clarity about what the word should or might mean for the church today. As always in any theological work, it is appropriate to begin with a dose of humility, acknowledging that the church has often made mistakes and failed to adequately witness to God's love in relation to our neighbours. As Presbyterians in Canada we have been confronted with past failures and abuses in our mission to First Nations people. We are now deeply aware, through the process of confession and repentance, that we need to constantly examine ourselves in the light of God's call.

On the way to this end of a theology of mission, it will be helpful to provide a brief historical sketch of the ways the church has spoken on and understood “mission”. Through much of the 18th through 20th centuries, the church spoke about mission in terms of activities or programs pursued at some distance from the local congregation – mission was something done in other lands and in cultural contexts that differed from our own. In line with this, “missionaries” were people sent off to serve in these far-away places. Through the course of the 20th century, churches also began to associate this word with more local outreach activities. Thus, diaconal ministers, who taught and worked in new and alternative contexts within Canada, were often referred to as missionaries. Also, local churches started to speak of their activities in social care and justice as mission activities. As a result, when we use the words “mission” and “missionary” or speak of a “mission statement”, we refer to a wide variety of activities by which congregations and other church bodies reach beyond the boundaries of their own life.

Turning to the specifically linguistic or etymological aspect of the question, we note that the word mission comes from the Latin word *missio*, which is itself a translation of the Greek word *apostello*. *Apostello* is a word we will recognize for its New Testament provenance and meaning: “to send”. In this sense, we recognize that the word apostle simply means “missionary”. Turning also to the earliest creedal formulations of the church, we can further note that “apostolicity” is one of the marks of the church, as in the Nicene Creed where we read: “we believe in one holy, catholic and apostolic church”. All of which leads us to a preliminary thought, that perhaps the church is most truly the church when it fulfills its missionary or apostolic identity. Or to put it in simple English: The church is most truly the church – it is true to its apostolic and missionary identity – when it is engaged with the task of being sent. In fact, the best word we can use in English for mission is “sending” or “to be sent”.

Therefore, speaking both descriptively and prescriptively, the church is called and sent people – or a people who have been given a particular task. And faithfulness to this task implies dynamic engagement with the world around us. Since the beginning of the church’s history it has moved, crossed boundaries and extended into different cultural and linguistic contexts with the task of bringing the message of the gospel. It is this dynamic commitment, sacrifice and movement that Christians have associated with “mission”, with “apostolicity” and with the “sent-ness” of the church. This is clearly captured in the aptly titled Acts of the Apostles, which describes the actions of the earliest missionaries – of the ones sent by God into the world with the gospel.

The whole New Testament is a product of the sent-ness or mission of the church. What we mean by this is that the letters of Paul, other epistles and also the Gospels themselves, were written in response to the church engaging the world with the gospel. Paul, the missionary, wrote his letters to respond to the needs of new and burgeoning congregations outside of Palestine. The four Gospels came into being as ways to communicate the gospel story in different situations where the message of the risen Jesus had set down roots, which is one of the reasons that each gospel-writer tells the story slightly differently. Each made an attempt to express the gospel in ways appropriate to a particular time and context. We can say that in a very basic way, the New Testament is a record of the early mission of the church. It provides examples of how the Holy Spirit led the church to respond to new and different situations. Sometimes this is clearly spelled out, as we can read in the story of the first great Synod of the Church in Jerusalem where the church struggled with how to formulate and live its faith in the new and different Roman and Greek cultural contexts (Acts 15).

The word mission thus reminds us that the task of making the gospel known in our situation and context is a task that requires the wisdom and guidance of the Holy Spirit. It is the Holy Spirit that inspires and guides us to find new paths that are without obvious precedent.

During the global missionary expansion of the church in the 18th and 19th centuries, new challenges became apparent as missionaries had to discern ways to translate the Bible into different languages and to deal with cultural phenomena not previously encountered. We continue to face similar challenges in our fast-changing world. We have to find new words and even new deeds to show faithfulness to the gospel message as missionaries encountered new and unknown situations. We draw on the history of what Christians have done in the past (captured in the New Testament and mission history) and also participate in the task of discerning together, under the guidance of the Spirit, how to be faithful in ever new situations. The words “inculturations” and or “contextualisation” of the gospel came to be used to describe this process. Especially in Africa, Asia and South America, the understanding of mission within the minds of missionaries began evolving in ways that were more aware of these adaptations. Yet, in these centuries, mission was still one directional – from the North (Western Europe and North America) to the South (Africa, Asia and South America). Mission was thought of as impacting those in the South while the North remained the same as before in its Christian practice.

Today, since the gospel has spread around the whole planet, we also work with the idea of “inter-culturation” in which we learn how Christians from different cultures and experiences do things differently. Now, as we have become more aware of how things work in our situation, we can be mutually enriched and grow in our depth of insight into the meaning of the gospel. For example, we learn songs from other parts of the world, discover how other Christians have read the same Bible in different ways in their contexts and languages and learn how they see things we miss completely and vice versa. The learning and understanding of mission has become mutual as the Christians of North and South learn from each other.

During the 20th century, as Christians thought about their task to be sent into the world, they realized that there was a more fundamental truth in which the church’s mission was rooted. Namely, that God was on a mission, and that this mission began at the moment of God’s creation of the universe and continues with God’s saving actions in the world. This idea of “The Mission of God” or, in Latin, *Missio Dei*, became a subject of both consensus and much discussion in the Ecumenical and Evangelical movements of the 20th century. Most recently, in the World Council of Churches meeting in Busan, Korea the Council spoke this way of mission:

Mission begins in the heart of the Triune God and the love which binds together the Holy Trinity overflows to all humanity and creation. (WCC Together Towards Life [TTL], Busan, p. 4)

It is to this idea that we now turn.

The Great Mission of God

In 1932, the Reformed Theologian Karl Barth gave a lecture to the Brandenburg Missionary Conference in Berlin. German churches, particularly in the Rhine Valley, developed dynamic and very effective cross-cultural missionary efforts around the world. Barth was not always sympathetic to these movements since his experience of the rise of National Socialism in Germany created a concern that cultural needs, selfishness and arrogance could undermine the challenges and demands of the gospel. He felt that many in the mission movement were not critical enough of these developments in their own context. At that point, of course, Europe had gone through World War I in which people and nations who called themselves Christians killed each other in brutal ways. Many Christians realized there was something wrong with the basic assumption that European missionaries would travel to other places with the idea that their way and message were superior – particularly when their own behaviour and house were not in order.

Moreover, Barth was concerned that mission simply meant a focus on “saving souls” without looking at the gospel’s demand for justice and love, thus creating a watered-down gospel. Dietrich Bonhoeffer would later call this “cheap grace”. In his lecture, Barth challenged mission leaders not to be arrogant in presuming they were good people bringing the message to bad people, but rather to recognize that they too were sinners in need of ongoing repentance and of God’s grace. He also, by way of this argument, said that only God could be the true missionary. He was emphasizing that all our efforts as Christians are only possible and effective in as much as we recognize that all those actions arise out of God’s first “mission” (grace) to us.

This idea of God’s mission lay dormant for some time, until one of Barth’s friends, a mission leader named Karl Hartenstein, picked it up and insisted that we think seriously about the mission of God before, and as, we speak of any kind of mission for the church. This idea became an important point of discussion in 1952 at the International Missionary Council in Willingen, Germany. This idea of the “Mission of God” as the primary source and inspiration of the mission of congregations and churches has become one of the most important developments in our understanding of mission. Today, as we in The Presbyterian Church in Canada think about God’s great mission, there are several things of which we should take note.

First, we believe in God who is beyond our imagining, the very God who is sufficient in God-self – Father, Son and Spirit – dwelling in mutuality and love. Yet, this wonderful God chooses to embrace humans and creation within God’s love and delight. Therefore, we understand God as the One who chooses to pour this love and delight into a creation that is itself intended to become a friend and joy to God. It is as if God is so full of love that this love overflows into this thing we know as creation. The whole universe and all that we can imagine are part of the overflowing, loving action of God. One of the themes of the three major creation stories in the Bible is that God declares the goodness of creation and takes delight in the creation. On the very first sabbath, we learn in Genesis 2, God blesses and hallows time (the seventh day), which suggests the blessing and making holy of the whole creation. There is, here, a kind of cherishing and setting apart of creation on God’s part. Then also from Proverbs 8, another creation account alongside those in Genesis 1 and 2, we learn more explicitly that God delights in creation and in humankind. In this divine altruism, in God’s act of pouring out love in the creation, we witness the first and primary action of mission.

As the story of creation unfolds, humankind is given a mission or a task. This task includes the command to thrive and to practice creation care. In fact, the “dominion” task described in Genesis 1:27 is qualified by the serve and protect or tend and care task described in Genesis 2:15. Out of the overflowing love of God, creation comes into being, including human creatures. We, the human creatures, now have a love task of our own, to delight God and to do so by delighting in one another and caring for God’s creation. We can describe this mutual mission of God and humankind as the first and primary mission of all things. We learn in Genesis 1:27 that humankind, man and woman together as a community of love, are also created to reflect this loving and creating quality of God. We can think of this relationship as an expression of God’s intention for wholesome, caring, respecting and mutually delighting human relationships. This is described as the image of God that we carry. To live as those who delight God, and to tend and care for creation is our basic missional task. This is the task that we are sent into the world to do. This is how we live as ones who carry the image of God. Such conclusions as the above are also echoed in the recent World Council of Churches statement on Mission and Evangelism in the following way:

God did not send the Son for the salvation of humanity alone or give us a partial salvation. Rather the gospel is the good news for every part of creation and every aspect of our life and society. It is therefore vital to recognize God’s mission in a cosmic sense and to affirm all life, the whole oikoumene, as being interconnected in God’s web of life. As threats to the future of our planet are evident, what are their implications for our participation in God’s mission? (WCC M&E, Busan, p. 5)

Our God, in this way, is a missionary God (Living Faith 9.1.1). We in turn are a missionary people. As we learn in the narrative of Genesis however, while God’s overflowing love knows no bounds, humankind fails in its mission by striving to transcend our limitations and become like God. We call this sin. Disobedience is defined by the arrogant and sinful human attempt to cross the limitation God has set for us. It is important to understand this disobedience against the backdrop of God’s willingness to limit God-self in creating the universe. Before creation, God is complete in the mutual indwelling of Father, Son and Spirit, with no obligations to care or relate outside of this loving inter-subjectivity. Yet with creation God gains a kind of partner, and a partnership that places a voluntary self-giving limitation on God. God’s request for us to recognize our limitation thus reflects the self-limitation God placed on God-self. In the human failure to faithfully live out its first mission to delight God and to care for creation, God’s own mission continues with God’s grace extending and reaching towards all of us and the whole of creation in God’s acts of redemption. The Old Testament scholar and theologian, Walter Breuggemann neatly summarizes one of the key messages of the Book of Genesis thus:

When the facts warrant death, God demands life for his creatures.

This divine insistence on life represents a second aspect of God’s mission to and for creation that must be recognized. God insists on the redemption of creation and promises that despite the sinful rebellion, murder, and self-centeredness of humankind, God shall yet redeem creation.

This redemptive impulse of God, born out of God’s love for creation, is demonstrated over and over again in the Old Testament. The echo of this redemptive impulse is revealed in God’s staggering promise to Abraham that in him all families or nations of the earth will be blessed (Genesis 2:3). God’s redemptive care is captured in the giving of the law and the message of the prophets that calls for a transformation of the world from one of violence and exploitation to justice and love. For us as Christians this redemptive promise becomes decisive as we see God taking on human form in Jesus Christ. This sin-shattering act of God in Jesus Christ fulfills and affirms the deepest movement towards redemptive justice and love represented in the ancient biblical texts of the Hebrew people. This journey of God – a movement from beyond creation to becoming part of creation in Jesus Christ – is the decisive act and moment of God’s great mission for the redemption of creation. In this act the self-limitation of God takes on a scope that impacts every single thing in creation. In Jesus, God does not just engage in a mission to us – the Word became flesh and dwelt among us – but God takes on our image to demonstrate what it means to be carriers of the image of God. By doing this God shows us in Jesus Christ, through his humility, life, death and resurrection, what it is to be a creature that delights God and cares for God’s creation.

God in Jesus Christ is the great redeeming missionary. Based on the early Christian reflection on this redemptive mission, as given to us in the New Testament, we learn that this redemption is for the salvation of our lives, but also for the bringing together or reconciliation of all things. In Colossians 1:20, the author quotes an early Christian hymn which tells us that Christ did not only come to reconcile people – though that is certainly the central truth of the gospel – but that God came to reconcile or bring all things in creation together. This wide idea of God’s mission of redemption is also reflected in John 3:16 when we are told that God so loved the world (cosmos) that God gave God’s only son; also in 1 Corinthians 15:28, we learn that God will become all in all. The ultimate end of God’s mission is this bringing together of all things in a mutually delighting reconciled relationship with God. This is the good news that we bring!

The First Human Mission

Now that we have explored the two great movements of God's mission – God's act of creation plus God's redemptive love towards creation in Jesus Christ – we can take a further step to think about our mission as human beings.

It is clear that the first mission given to humankind, as expressed in the stories of Genesis 1 and 2, still stands. We are called and equipped and sent by God to be God's delight in our care towards one another and for creation. In Genesis 2:15 this task is described with two words often translated as "to tend and to care" for the garden. Alternative translations have also emphasized the ideas of to serve and to protect. We can take "the garden" here as representing the good created order God has made. God made this to delight and rest in it (Genesis 2:3). We see also in this first mission that humans are created to be in community. It is not good that we are alone. We are not created to be solitary individualists striking out on our own. We are created to be together, with others. The first hint of this comes in Genesis 1:27, which has a double character. First it tells us that God created humankind in God's image, then it qualifies this by saying "man and woman God created them". The language moves from singular to plural. In the same spirit Genesis 2 tells us that while the first human delights in the other creatures, they do not provide sufficient companionship to the human. Companionship occurs when a community of two is created in sameness, "bone of my bone, flesh of my flesh," as well as difference. This insight shows how fundamentally important it is for humans to live in community with fellow human beings who are both the same and different. In this text the main theme is the creation of human community that reflects the loving companionship of God. In the first instance this community is described in terms of the love and wonder between the created human beings – a love and wonder that also may come to expression in the great variety of human relationships before God. To be together in a missional task of delighting God by serving and protecting God's beloved creation, while we fellowship with God in love, is our first call as human beings. Perhaps that is what the Westminster Shorter Catechism means with its famous claim that our chief end is to glorify God and to enjoy God forever.

It is important for us as Christians to remember that in our communities and in all our actions, budget decisions and relationships, we are called to be such serving and protecting and delighting creatures before God. We are of the earth and of creation. In fact, the name Adam is a play on the Hebrew word *adama* which means mud or earth. We are of the earth, for the earth, delighting in and with God. This is our primary mission as humankind. The bringing together or reconciling of all things sung in the hymn of Colossians 1 includes this human mission. Not just Christians, but every human creature has this call. Part of redemption is to return to this call and to re-engage our primary mission. It is encouraging to see how these profound theological insights in mission are reflected in the latest ecumenical deliberations within the World Council of Churches in its statement:

The mission of God's Spirit encompasses us all in an ever-giving act of grace. We are therefore called to move beyond a narrowly human-centred approach and to embrace forms of mission which express our reconciled relationship with all created life. We hear the cry of the earth as we listen to the cries of the poor and we know that from its beginning the earth has cried out to God over humanity's injustice (Genesis 4:10). (WCC TTL, Busan, p. 9)

As we are in loving communion with God and one another, delighting God through our worship and through our actions to serve and protect creation, we return to our first redeeming mission on the earth. In profound hope we look forward to the time that God will be all in all!

The Human Mission of Redemption

We have mentioned that God has moved toward the creation in a second great missional movement, in Jesus Christ. We call the story of this mind-challenging, self-giving act "The Gospel" or simply "The Good News". To accept that the Divine Being, which made all things, is like this – so immensely loving and radically humble as to take human form and even submit to death at human hands – is truly shocking. It is worth noting, here, that there is a great contrast between the brash consumerism of the Christmas season and the profound message of the story of God coming in human form in Advent. This contrast is even more painful when we realize that Christmas consumerism in many cases represents the destruction and exploitation of creation, the very opposite of our first mission as human beings.

Nothing we can do compares to this supreme act of self-giving mission that God implements in Jesus Christ. In the event of the cross and the resurrection Christ reconciles humankind to God. Through the resurrection, God's loving grace flows to all of humankind. This gift has to be embraced, accepted and lived out by turning back to God – and we bear witness to the good news in our own embrace and acceptance of this loving grace. In thinking about the act of witness we also acknowledge the real possibility that God's grace may be rejected due to human sinfulness. Indeed,

in this possibility of sinful resistance there is a kind of warning – a warning we ourselves must heed and which we share with others, that there is separation from God. This separation is represented by the words sheol, gehenna, or hell in the Bible. These words are metaphors for darkness, suffering and alienation. Perhaps the most powerful idea of hell in the Bible is represented in the God-forsakenness of Jesus himself (Matthew 27:46 and Mark 15:34). Jesus himself experiences this alienation from God with us and for us, that we might share in life with God.

Whatever mission we engage in can only be a tiny particle in relation to the great reality of God coming to us in Jesus Christ to shatter the power of sin and hell. Yet, even in this great act of redemption God seeks to delight in us once again as human creatures by inviting us into the task of reconciling all things. In John's Gospel Jesus is recorded as giving the following, surprising mission charge to the disciples: "As the Father sent me so I send you" (John 20:21). Now it is true that in this scriptural passage two different Greek words for "sent" are used – Jesus is described with *apostello* (a strong word) while the sending of the disciples is described using *pempo* (a weaker word). Yet we should not make too much of this difference since in John 17:18 Jesus uses the same verb (*apostello*) for his own sending as well as that of the disciples. From this we can extrapolate that we as followers of Jesus have a part in God's redemptive mission to all people and creation. It may be a humble part as creatures of the earth, but it is a part in which God delights. In Matthew 28:19 the gospel writer reminds us that Jesus sends us to make disciples of all peoples.

Calling people to turn to God's reign in Christ (repentance), to embrace his reconciling work (faith), and to follow him as disciples is therefore central to our mission within the great loving mission of God. The redemption of the world, the healing of creation, and the bringing of justice to all depends on people who urgently love God and work for God's reign.

How then do we participate in this second redemptive mission of God? To uncover this, we could and should focus on some of the key texts of commissioning in the gospels, including the texts above from the Gospel of John. However, it is also appropriate to begin by trying to discern the larger picture of the gospel. Discerning this larger context and logic entails our exploration, as far as is humanly possible, of God's great intention for creation. When we think of our mission, we need to return without fail to God's loving mission as our guide. In asking what creation is for and about, we begin to discern what our place and task is within this creation. We have already seen that our first mission is to delight God in a fellowship of love as we thrive in serving and protecting creation. We have concluded that this is an important aspect of glorifying and enjoying God. However, what the shorter Westminster Catechism does not say is that God delights in us first – thus we are speaking here of mutual delight. As painful and as brutal as our present reality may be – given our state of rebellion against God (sin) – God seeks life for us and desires that humans, and everything in creation, should move toward loving, reconciled fellowship with God and one another. This is truly Good News!

The early Christians concluded that this reconciliation was accomplished and made possible through the death of Christ (often expressed in the phrase "through his blood") and his resurrection. Something powerful, cosmic and universal happened in the death and resurrection of Jesus (Living Faith 3.4.3). Somehow in these events in time, God entered into the damaged creation itself so that everything that is without God may be brought back into fellowship with God (salvation). This event in time determines the ultimate outcome of all things. Yet this event in time is also one that unfolds temporally – we are welcomed into that unfolding process and to have a place within it. In the most basic sense we participate in this reconciliation through the gift of faith, by which we re-enter our original mission to be God's delight. We bear witness to, and participate in, God's great redemptive mission in Jesus Christ – we become missionaries, or missional – through our mutual delight with God and creation and by inviting others to join with us in it. By the Holy Spirit we become who we were intended to be and do the things we were created to do – thereby also becoming witnesses in the wider world.

In the Acts 1:8 we learn that we are to be the witnesses of Christ locally, and to the utter ends of the earth. That book tries to show how early Christians engaged in this mission and made surprising, adaptive changes as they reached beyond their situations and cultures – according to their faith in the risen Jesus and for the greater mission of God. The Gospel of Matthew in turn tells us that our task is not just to be and to witness but also to take those drawn to fellowship with God and help them live back into their original mission. It uses the phrases "make disciples of all nations" and "teaching them to obey all", which are reminiscent of God's promise to Abraham that in him all nations will be blessed. Our task in this redemptive mission is therefore to participate in the blessing of other human beings.

As we find our life and joy and hope in Christ, we are to invite others into this reality by sharing the story of Jesus and by creatively establishing places and moments where the new life of Christ comes to expression.

Missioning Towards the End of all Things

When we live our mission, delight God, and live in loving fellowship with God and one another, we are on a journey towards a hopeful future. When this section-heading speaks of “the end” of all things, it is not thinking of end as the death or ultimate ceasing of all things – rather, “the end” refers to an ultimate purpose or goal. When Jesus commissions the disciples and sends them out, promise and hope are at the heart of the task. We are only going into the “world” and into creation because we are filled with hope and vision for a new and better future. The Bible is full of promise. From the earliest stories in Genesis, through the giving of the Law and the Prophets, to the story of Jesus himself, we are promised a new future. This promise echoes through the history of creation. God will do a new thing. This new thing is not just bringing back the ideal garden of the past, but a new and transformed reality where all things live with God in reconciled love. This future is often captured by the vision of the prophets – it is most graphically and metaphorically painted in the Book of Revelation when it speaks of the New Jerusalem and the new Heaven and the new Earth. To have a mission and to be on a mission and to be missional is about being grasped by the love and delight of God as we live for this new coming future, which is with us in part and is also coming towards us in full.

As Christians and as Presbyterians in Canada the heart of mission for us lies in this powerful and inspiring hope for the future that is a gift from God. Our action in mission is not so much an obligation as it is a joyful and thankful response to the loving mission of God. God creates our world and works toward and accomplishes its recreation by entering into the creation. We, in turn, grow in our relationship with God through loving fellowship and by witnessing to God’s love in working for justice and caring for creation. The Presbyterian mission theologian, Lesslie Newbigin described our role as the church as a foretaste of the promise to come. In a moving series of lectures, he also talks about the church’s mission as being a sign of the coming of God amidst the rubble of the world. When we speak here of the church as being a sign or foretaste we reflect the Gospel vision of mission as being salt and light in the world (Matthew 5:13–14; Mark 9:50; Luke 14:34). The big picture is that God’s mission to us in Jesus Christ is the ultimate great sign of God’s grace to us. Christ himself is the one true sacrament – a visible sign of God’s invisible grace – and we as the church are to be little signs, and tastes, of the goodness of God’s grace in the world. There is therefore a sense in which we can say our mission is to be a sacrament for the world. The world around us needs to be able to see and taste hope in us. This might sound abstract, but it has some very practical implications for us as Christians and as Presbyterians in Canada today. It is to the implications of this understanding of our mission that we now turn.

Discerning our Mission Today – The Whole Church Taking the Whole Gospel into the Whole World

Mission in the first place is Mission with a big capital “M”, which is God’s mission in creating all things and God’s redemptive mission of grace towards us clearly demonstrated in Jesus Christ. We in turn have our smaller missions as God’s people in the world. From the above we learn that our first mission is to fulfill God’s original intent for us. We are to be and return to be the people God created us to be. This means that we are to be people in reconciled and just community with one another and God. It means that we are to be people who serve and protect and respect the wonder of God’s creation. It means that we are to be God’s delight in our worship and praise of God in communion with God as we live out this mission in the world.

The implications of the first reconciliation or return to God – the thing we Christians call repentance – is that we cannot brook ongoing division, in-fighting and rejection of one another. Our task is to be constantly working towards reconciling with one another as we respect our mutual differences as creatures of God. At no time will we be perfectly together in community, but, at all times it behooves us to work towards reconciliation with one another in love. That is why getting along as the people of God is so important in most of the New Testament texts and the Pauline letters. Early Christians had trouble with getting along and so do we, yet, our primary mission as creatures is to do just that. It is a getting along not just in words but also in deeds of mutual justice as the Epistle of James points out so poignantly (James 2:15–16). To work at respecting and loving one another in community is not an optional extra for our congregations; it is part of our primary mission as creatures of God and image bearers of God. When we do this, the world around us will taste and see hope, we will be a sign of God’s coming grace – we will be witnesses. In Presbyterian congregations in Canada we have often failed at this task, unable to agree to disagree in love, unable to look different from a world of injustice, envy and hatred.

Together with living in community with one another comes the mission of serving and protecting, indeed celebrating God’s creation and creatures around us. Our choices as Christians matter. What we do with carbon emissions, what we do with litter, consumerism, global economic exploitation and what we do in relation to the ecology of God’s earth matters. This is not an optional extra or a fad; this is at the heart of what it is to believe in God the Creator of heaven and earth. Our attempts at dealing with this cannot simply be motivated by how much money we will save, but rather by how seriously we take the mission God gave us as creatures. Our mission is to be committed Christian creation

carers, serving and protecting God's creation. When we live like that, when we speak and work prophetically for changing cultural and political systems for the good of the earth, we will be a foretaste and sign of hope in the world – we will be witnesses.

Together we are God's church, we are called together not just to enjoy the wonder of God's love and grace, but also to carry such love and grace to the whole world. The church is in its very nature missionary. This is true for the global Christian church, it is to be true for The Presbyterian Church in Canada, and it is fundamentally true for every local Christian community – the congregation. As the Swiss Reformed theologian, Emil Brunner reminded us in his Gifford lectures offered in 1932, "where there is no mission there is no church". The challenge before us as Presbyterian Christians in Canada is to ask unceasingly about our missional task as community, to measure every effort and every session decision against this task, and to examine even our budgetary decisions in its light. We are to ask ourselves if we are salt and light in the world around us? We are to ask if we are visible signs of God's grace.

Mission is Evangelism (Living Faith 9.1.2)

As concluded above, we also have a place as signs and foretastes in the world of God's redemptive mission. Simply living as described above will witness to God's love and creative intent, but we also have the ministry of reconciliation as Paul puts it in 2 Corinthians 5. There we learn that we are to be proclaiming, telling and, dare we add, singing that God makes all people and all things God's friends through Jesus Christ. In fact, the text in Corinthians reminds us that God was in Christ reconciling the cosmos (world) unto God-self. To preach this message we need to be engaged in working at our being reconciled with one another and God's creation. Our mission is to be witnesses to this.

Its core is to invite our fellow human beings to move from unbelief to a deep trust in God through Jesus Christ our Lord.

Such a journey from unbelief to faith is not simply a journey of heart and mind, but also a journey of action in our following of Christ as disciples. This journey is individual for each person, but never individualistic. The journey towards faith and discipleship is inextricably linked to the witness of the people of God (the church) living together with justice, integrity and love. Our evangelical proclamation is not to be arrogant implying superiority, but rather a corporate witness of those who are beggars telling other beggars where to find food (Living Faith 9.2.1). We cannot change people and things around us. We cannot convert others or make them see the truth. That is God's work by the Spirit (John 16:8). We can, however, bear witness as a community of living witnesses – a people of love and a people of praise. This proclamation and this witness is called evangelism in our tradition. The World Council of Churches document on Mission and Evangelism puts this poignantly:

Evangelism is sharing one's faith and conviction with other people and inviting them to discipleship, whether or not they adhere to other religious traditions. Such sharing is to take place with both confidence and humility and as an expression of our professed love for our world. If we claim to love God and to love our fellow human beings but fail to share the good news with them urgently and consistently, we deceive ourselves as to the integrity of our love for either God or people. There is no greater gift we can offer to our fellow human beings than to share and or introduce them to the love, grace, and mercy of God in Christ. (WCC TTL, Busan p. 30)

Furthermore, we have to remember, together with our friends in the wider ecumenical church that,

Evangelism is mission activity which makes explicit and unambiguous the centrality of the incarnation, suffering, and resurrection of Jesus Christ without setting limits to the saving grace of God. (WCC TTL, Busan p.29)

The missional challenge before us as Presbyterians in Canada is to live like this in our communities and personal lives. We are to consider in how many ways we could more explicitly express this mission. For example, is our church supper only about raising money, or is it about celebrating God's love together and enjoying fellowship in community? Many of the things we already do express God's great mission including food banks, Out of the Cold programs, and other forms of outreach. We need to understand the connection between these things and what we believe about God's great mission and intent for creation. The issue of our mission is not so much instrumental as in "how many people can we get to join our church and contribute to the budget", as it is about how to live authentically as the people God created us to be? Are we a foretaste and a sign, a sacramental pointer in our community to the love and grace of God? Can we imagine everything we do and every budgetary decision we make as a congregation in the light of our understanding of God's mission?

Nevertheless, in doing so, we should never shirk from boldly, urgently and lovingly sharing our faith experience and inviting others to follow Christ in community (Matthew 28:16-20).

The Spirit of Mission

Emil Brunner, who is mentioned above, coined the now famous phrase, “the church exists by mission as a fire exists by burning.” We can observe in addition that the fire that animates the church in mission is the Spirit of God. As God, the Creator’s Spirit moved over the chaos to call creation into being, and as God breathed life into the first human creature, so all mission in the church exists only through the sustenance of and by the Spirit of God. The ecumenical consensus of Christian churches powerfully acknowledges this reality,

Life in the Holy Spirit is the essence of mission, the core of why we do what we do and how we live our lives. Spirituality gives the deepest meaning to our lives and motivates our actions. (WCC TTL, Busan, p. 4)

Authentic mission can only arise out of communities that live in a deep spiritual communion with God and with one another. This community is only made real by the Holy Spirit. Furthermore, this community is strengthened and sustained by listening to God’s Word, worshipping together and participating in the sacraments. Our action in mission that flows from this is creatively called “The liturgy after the Liturgy” by our friends in the Orthodox churches. They maintain with good reason that authentic mission grows out of people transformed by their participation in the worship and praise of God. We as Presbyterians have much to learn from them and others who excel in enhancing and animating the worship of God. For, it is where our congregations can live in a vibrant creative worship of God, that the Spirit of God can come and empower us to engage the overwhelming challenges of people alienated from God, through selfishness, evil, hunger, ecological destruction and suffering of the world. A missional spirituality is a spirituality soaked in prayer and in the worship and praise of God in our local congregations.

Our Mission in a Global and Multi-Faith Community

Given our reflection so far, we also have to reflect missionally beyond our own immediate context, on the reality of our global world. Today we live in a “global village” of interconnected relationships. Not only do we survive in the web of life of God’s biosphere, we also live in a web of cultures, religions, peoples and nations. Some of these en-webbed relationships are warped by the sinful reality of personal selfishness and global economic exploitation. Part of living out our creation-affirming mission that protects God’s created web of life, is to examine our own participation as congregations and individuals in economic practices that exploit and hurt God’s creation and our fellow human beings in other parts of the world. In response we need to work together for social and political change that will build just institutions in our local and global context. Today vibrant Christianity has also grown strongly in the poorer and marginalized countries of the world. We have much to learn by receiving wisdom and love from these fellow Christians around the world. As The Presbyterian Church in Canada, we share in partnership with many Christian communities around the world through service, presence, development work and advocacy for justice (Living Faith 8.4). Our congregations in Canada often include people from diverse communities around the world. Through these connections and partnerships, we live and learn together in mission. We have much to learn from one another about the impact of our own choices and behaviours on the lives and well-being of those who have joined us. Mission in this global context calls us to a true partnership of listening and serving with respect in love as we examine global structures of economic exploitation. Many of these sisters and brothers are carrying out God’s mission in ways that can inspire and challenge us. In this reality our missional witness is also to be open to receive the loving ministry of all and to repent of our own ways that mar and hurt others in the world.

Our local and global context also places us in the midst of people who follow other faiths than our own or no faith at all. Following our subordinate standard, Living Faith, we need to remind ourselves that relating to those of faiths different from ours requires deep respect for their human dignity as creatures of God and an openness to discern “truth and goodness in them”, which Living Faith describes as the work of God’s Spirit (Living Faith 9.2). As we do so we may also learn from them, co-operate for the good of God’s creation and discover God at work as the Spirit blows where it wishes. In love we bear witness as Christians in a Spirit of humility to the embrace, forgiveness and love we found in Christ. We do so, as cited from the WCC document above “without setting limits to the saving grace of God”. (WCC TTL, Busan, p. 29).

Theological Principles

The God of covenant and creation is made manifest by a mission of redemption and re-creation in our world – a mission that is embodied and fulfilled in Jesus Christ and realized through the moving of the Holy Spirit for the well-being of all of God's creation.

It is only on account of the triune God's loving mission to and in our world that human persons come to know God and enter into relationship with God. Those who love God also love the world God is redeeming and they are decisively located in that world.

The Holy Spirit, sent by the Father and Son, is alive in the world, sustaining all creation and bringing about the renewal and reconciliation of all things.

The Holy Spirit reconciles and renews individuals and communities, opening hearts and minds to the way of the risen Jesus Christ – a life of repentance, reconciliation, compassion, righteousness, justice and peace.

The Holy Spirit creates the church, drawing women, men and children together into the resurrection life of Christ, into the triune life of God, and into meaningful relationships with one another and with the wider human family. The Holy Spirit equips the church for service in the mission of God.

The Holy Spirit brings the church to life in a global context as the gospel of Jesus Christ is 'translated' into various languages and cultures. Through conversations within the global church we learn more fully what it means for the good news of God to be inculturated and we discover dimensions of the gospel we would never otherwise have encountered.

The church's worship, language, structures and activities must embody and be responsive to the fact that it exists at the point of intersection between the triune God of love and the world (people, communities, cultures) that is the object of God's re-creative work.

By the power of the Spirit, and in unity with Christ, the church is called to be a community that witnesses to the joyful and hopeful reign of Christ. The Spirit leads the church to celebrate and support manifestations of the reign of Christ where it discerns them in the world.

The Relationship between Church and Culture

The church is called to both appreciate culture as given by God and also to be a culture shaper – influencing culture in ways that enrich the shared life of humans in community.

The church endeavours to discern the ways in which it has become affected by negative dimensions of culture and betrayed the gracious rule of Christ in the world.

The church, through the moving of the Spirit is called to live in a vulnerability that is appropriate to its union with a crucified and risen Lord.

The church, through its life in the Spirit strives to become a community that manifests the truly human one, Jesus Christ. We are to be signs of God's reign within our cultural context.

The church is called to be open to learn from the wider culture. It seeks also to test, challenge, and, change the culture's assertions in the light of the gospel under the guidance of the Holy Spirit.

The church seeks to demonstrate hospitality to the surrounding culture, whether within the church's walls or outside those walls. The church must also be prepared to accept hospitality from the surrounding culture and community and recognize God at work beyond its boundaries.

The church must have courage to take public and political action guided by the Holy Spirit according to the life-giving reign of God that sets people free for full, meaningful and eternal life.

Congregations and Neighbourhoods

As signs of God's reign, congregations are to give evidence of welcome, openness, celebration, love and deep faith in Christ, and do so before the eyes of watching neighbours.

As those called to be in loving relationships with others, congregations are to become familiar with their neighbourhoods by living attentively, openly and prayerfully alongside the individuals, families, businesses and community organizations present there.

As those who love their neighbours, the people of congregations should make a habit of walking through their neighbourhood, praying for their neighbourhood, entering into conversation with those who live and work in the neighbourhood, and should become aware of the struggles, concerns and joys of its neighbours.

As those who humbly work with one another and God, congregations should seek to partner with others in the local community to create "threshold spaces" of engagement – spaces where the church is neither the host nor in a position of power, but where the church humbly gives and receives hospitality.

As those open to discover God's work in the world, congregations should work in careful partnership with organizations that manifest signs of the reign of Christ in their neighbourhood.

The Mission of the Church's Musical Worship

The church's musical worship is a gift from God that allows it to express the richness and depth of life in Christ – lament, hope, joy, service, justice, redemption, peace, reconciliation, resurrection and grace.

The church's musical worship (lyrics, rhythms and melodies) is to be a witness. Through it we can connect to the culture around us and speak in a language and rhythm familiar to our neighbours.

The church's musical worship provides congregations with a vehicle to be attentive to the context in which they live – this attentiveness could be expressed instrumentally, lyrically and musically.

The church's music should seek to link with the questions, aspirations, and pains that are particular to the wider cultural context.

The church as a worshipping community should share musically with the community around it – listening compassionately for themes and struggles that provide an opportunity to witness to the reign of Christ.

The church should be in touch with and share in the music of global Christianity – so that it can learn from and be shaped by the gospel's inculturation in other contexts.

Practices of Mission

In its life together in Christ, and in the moving of the Holy Spirit in its midst, the church is shaped by particular practices of mission.

Christian practices of mission must be rooted in the life shared in the risen Christ. Through its pursuit of spiritual practices, the church becomes a missional sign of the reign of Christ and is drawn into the triune life of God.

The church invites the wider community into its practices that they might discover Christ in community and through the ministry of the Spirit.

The core practices of the church are proclaiming the Good News of Christ (by which it witnesses to the Living Lord Jesus Christ), baptism (by which we are engrafted into Christ and receive our missional vocation) and the Lord's Supper (by which we live in the hospitality of Christ and are nourished for our missional vocation).

The church lives in the practice of humble repentance, continually turning and returning to follow Christ more fully.

The church lives in the practice of ongoing praise and worship of God both as individuals working in the world and as a community when we gather.

The church lives in a continual practice of intercession for the world around us and particularly in seeking justice for those who suffer and are most vulnerable in our community and around the earth.

The practice of service and hospitality is expressed as we prayerfully open and share ourselves, our lives, and our apartments/homes, and our resources with each other, seeking to embody the hospitality of God in Christ. As individuals, families, and congregations we must develop practices of hospitality, and let our spaces be hospitable spaces. In these ways we live in love.

Through the practice of dying with hope in Christ, Christians witness to the reign of God.

Through the practice of supporting and accompanying those who are suffering and dying, the church witnesses to the love of Christ.

Through the practice of prophetic dialogue, the church brings hope for a renewed, reconciled and just world by working for justice in our local and global institutions.

Through the practice of protecting and caring for creation and by refusing an exploitative approach to it through consumerism, we honour God.

By respecting human limitations and needs for sustenance and rest, we practice Sabbath keeping.

Under the inspiration and guidance of the Spirit, we may also discover many additional practices through which we, together, embody the resurrection life of Christ.

Leadership in the missional context means:

- teaching and proclaiming the gospel of God's love in Christ as this is set forth in scripture and as it has been lived and understood over time,
- inviting women, men, children, and families into spiritual practices that draw them deeply into the triune life of God: prayer, Sabbath keeping, hospitality, fasting, and reconciliation,
- prayerful discernment of ways the Holy Spirit is at work within the congregation and the wider community, manifesting the reign of Christ,
- exercising self-care as a Sabbath discipline and receiving care from others,
- exploring and identifying ways that a congregation's ethos or structure or self-understanding prevents it from faithfulness to its missional identity,
- helping the church to discern its embrace of cultural elements that represent a refusal of Christ's reign,
- inviting the people of God into ways of living, working, advocating and serving that manifest the reign of Christ in the world,
- helping God's people to interpret the culture around them and to discern its beauty and truthfulness, or acknowledge its unfaithfulness,
- exhibiting imagination and courage (risk-taking) as the church continues to move us from the nominal faith expressions of Christendom to the engaged embodied generosity and hospitality and integrity,
- demonstrating the possibilities of imaginative risk taking – trusting that Christ is Lord of the church – and that the Spirit is alive bringing the reign of Christ to the world in every new ways and in every context.
- Leadership is loving service of God's reign through relationships of integrity within the church and not about managing people or processes or structures or conflict – according to the 'managerial' controlling spirit of modern culture.

Recommendation No. 1 Adopted/Defeated/Amended

That "Living in God's Mission Today" be affirmed as a faithful statement on mission.

Recommendation No. 2 Adopted/Defeated/Amended

That "Living in God's Mission Today" be commended to the agencies, presbyteries and congregations to be used for their up-building and understanding as they embark on and participate in God's mission.

OVERTURE NO. 8, 2018 (A&P 2018, p. 491–92)

Re: Recreational use of marijuana

In response to Overture No. 8, 2018 on the church's stance on marijuana use, the committee has been engaged in a time of study and reflection to formulate an appropriate response. The committee asks leave of the Assembly to report

back in 2020 in order to prepare a report on the contemporary and theological significance of cannabis (marijuana) use. In the meantime, the committee directs the attention of the church to “The Use of Alcohol”, a report to the 1976 General Assembly. (A&P 1976, p. 395) Though written in a different time and situation, this report offers some guiding principles that can inform our actions in the present case.

Recommendation No. 3 Adopted/Defeated/Amended

That permission be granted to report on Overture No. 8, 2017 re recreational use of marijuana to the 2020 General Assembly.

OVERTURE NO. 30, 2017 (A&P 2017, p. 602)

Re: Preamble to ordination and induction of ruling elders

After working on substantial documents for the 2018 General Assembly, the committee is now able to return to Overture No. 30, 2017, which was to be worked on in consultation with the Life and Mission Agency. A subcommittee has been formed. The intention is to bring a recommendation to the 2020 General Assembly.

▶ **Recommendation No. 4 Adopted/Defeated/Amended**

That permission be granted to respond to Overture No. 30, 2017 re preamble to ordination and induction of ruling elders to the 2020 General Assembly after consulting with the Life and Mission Agency Committee.

MEMBERSHIP COMPOSITION

The Committee on Church Doctrine has always been composed of two categories of members in order to serve the wider church. Like other committees, members are appointed by the General Assembly each year serving up to two three-year terms. Fifteen members are appointed. To this membership number, each theological college appoints its representative. Altogether 18 individuals serve in this regular membership category in a given year. The General Assembly provides and covers various expenses including travel and lodging for these members. (The Moderator of the General Assembly is an ex-officio member and may attend any given meeting of the committee.)

The Committee to Nominate has striven to achieve fair representations always being mindful of lay-clergy ratio, gender parity and regional diversity as well as finding those who had expertise in specific areas such as Biblical Studies, Ethics, etc. Achieving full and fair representation was almost an impossible task each year. As a possible solution, the church in its wisdom created the “corresponding members” category to augment and add to the Committee on Church Doctrine. Initially corresponding members were consulted mostly through mail. Their contributions were brought to the committee through postal deliveries. Attending meetings in person in early years for corresponding members was often not an option since their expenses including travel and lodging were not provided. That is, corresponding members were not seen as fully active members of the Committee on Church Doctrine with voting powers. Their tasks were to contribute their expertise, knowledge and experiences when asked and to make comments on topics, without voting privileges. Since it was rare for the corresponding members to be present at the meetings, this arrangement was accepted as prudent and advantageous for the committee work. Currently six corresponding members are appointed.

Unlike the past, however, with rapid advancements in communication technology in the past two decades, it became possible for corresponding members to be present and participate in meetings via various conferencing technologies including video on real time. At the same time, some corresponding members made valiant efforts and attended meetings by paying their own expenses. These on-time and in-person contributions by corresponding members without votes helped in many ways to produce reports of substance but also brought about many unexpected challenges.

In thinking about these issues, the committee took time to study ways to produce necessary reports and recommendations to the General Assembly in timely manner. A subcommittee was given the task to explore optimal ways and means by which the committee may achieve its mandates. With the results of their exploration as well as subsequent discussions in its meeting, the committee came to the following conclusions;

- More than ever, the task of discerning God’s will requires members of the committee working together in face-to-face meetings especially when the committee faces a controversial and difficult issue. Gathering in Christ’s name unites and enable us to discern God’s will. The committee came to realize that often the best work is done when members are present in person at meetings sharing, debating and working together to be led by the Spirit. We have learned that grasping nuances in tones of voices, body language as well as facial

expressions of each member is essential in listening and understanding each other's view. The committee has decided that it will strive as much as possible to meet face-to-face.

- The use of conferencing technology will remain an option more as an exception rather than a rule whenever the whole committee convenes. Though these communication technologies are tools to connect us together, the committee found that on many occasions much was lost due to the limitations in the current technology, especially when some members were participating from remote locations where less than optimal technological condition was the norm.
- In areas requiring expertise, as it was the case in the past, the committee ought to seek those experts from the wider church in order to benefit from their knowledge and wisdom as part of subcommittee work. That is, these experts would be asked to serve (or to be co-opted) as subcommittee members. This practice will continue. Being co-opted as a subcommittee member, however, does not require a special category of membership.
- It is now possible that with the advancements in communication technology the work of subcommittees will be able to explore and include differing theological viewpoints as well as geographically influenced theological practices within the Church as needed.
- Working optimally as a group means that the committee needs to reconsider the number of members appointed by the General Assembly. It is the view of the committee that the number of active members ought to be reduced to 15 at the most. That means the committee needs to be reduced to 12 appointed members and three ex-officio members – one from each college.
- Currently in a meeting the number of those present can swell up to 20 including some corresponding members. The reduction of number of active members is a prudent decision in view of the financial constraints the church faces. Also, it allows the committee to be able to meet face-to-face more often in order to serve Christ and his Church and remain within the given budget.

In view of the above reasons, it is time for the committee to ask the General Assembly to slowly (by attrition) reduce the number of corresponding members and eventually eliminate the category altogether. It has served its purpose well and benefited the church immensely in the past. It is our hope that this category will be phased out by attrition – that is, when the terms of current corresponding members end, the General Assembly may choose not to reappoint new corresponding members.

Recommendation No 5 Adopted/Defeated/Amended

That the number of members of the Committee on Church Doctrine be reduced to the total of 15 including college representatives from Presbyterian College, Knox College and St. Andrew's Hall.

Recommendation No. 6 Adopted/Defeated/Amended

That the corresponding members category of the Committee on Church Doctrine be phased out by attrition.

PHYSICIAN ASSISTED SUICIDE

After receiving numerous feedbacks from the presbyteries and congregations, some parts of the document submitted to the 2017 General Assembly is being revised. On its completion it will be brought back to a future General Assembly.

PUBLICATIONS

The committee draws attention of the church to some of its work that is available in digital form. The hope is that these works may build up individuals and congregations. Most can be downloaded from The Presbyterian Church in Canada website. They are:

- A Catechism for Today, Wisely and Fairly for All: The Christian Gospel and Market Economy (A&P 1997, p. 235–54, 38)
- Confessing the Faith Today: The Nature and Function of Subordinate Standards (A&P 2003, p. 247–72, 25), and (A&P 2010, p. 220–65)
- One Covenant of Grace: A Contemporary Theology of Engagement with the Jewish People (A&P 2010, p. 291–355)
- Living Faith, Foi Vivante, 산 믿음 Living Faith–Korean version, (a study guide is also available)
- Doing Weddings Better (A&P 2009, p. 243–49, 26)
- A Study of Presbyterian Polity: Its Distinctives and Directions for the 21st Century (A&P 2016, p. 251–58)
- Understanding and Interpreting the Bible (A&P 2016, p. 265–78)

APPRECIATION TO RETIRING MEMBERS

We express our heartfelt thanks to those members who have faithfully served their term: the Rev. M. Helen Smith, the Rev. Dr. Cynthia Chenard, the Rev. Dr. Roland De Vries, the Rev. Paul Johnston and the Rev. Karla Wubbenhorst. We also thank the Rev. Jeff Murray whose term would have come to an end in 2019 but who resigned in 2018.

Wally Hong
Convener

Paul Johnston
Secretary

CLERKS OF ASSEMBLY

To the Venerable, the 145th General Assembly:

STRATEGIC PLAN IMPLEMENTATION

The Clerks of Assembly continue to serve within the scope of 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 and host the biennial Clerks' Consultation to support the effectiveness of the work of presbytery and synod clerks.

2018 GENERAL ASSEMBLY REFERRAL

CLERKS OF ASSEMBLY, REC. NO. 9, 2018 (A&P 2017 p. 586, 281,15; A&P 2018, p. 260–61, 63)

Re: Review length of term service for elders

In 2017, an overture asking the church to review the sections of the Book of Forms that deal with term service for elders (108–108.3) was referred to the Clerks of Assembly. This overture expresses the concern that congregations find it difficult to recruit new candidates when one-third of the session is re-elected or replaced every two years and encourages flexibility related to the length of the term of service. The overture, therefore, recommends that a term of less than six years, but not less than three years, be permitted.

The overture sparked a review of this eldership model. Before considering changes to the current legislation, the Clerks were granted permission by the 2017 Assembly to conduct a survey to receive comments from sessions about the value and challenges of term service and how this model might be amended. The Clerks received 185 replies. They came from sessions as well as from individual ministers and elders. To see a summary of this survey, go to presbyterian.ca/elders and open the Election, Ordination and Admission of Elders menu.

Survey responses made it clear there is a significant diversity of views regarding the length of service terms. 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 a couple of 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 frequently changing membership. Among respondents who currently employ the term-service model, 56% are satisfied with the status quo, 44% desire flexibility.

Presbyterians understand the election to eldership to be the call of God, through the congregation, to assist the minister with the leadership, pastoral care and oversight of the congregation. The governance of the denomination at every level relies on the faithful exercise of this spiritual office. The survey results indicate that sessions are weighing the profound significance of this divine call with the pragmatic realities of life in the church today. While most survey responses favour maintaining the status quo for term service eldership, there is a clear voice calling for more flexible terms.

After considering the survey results and believing this flexibility may encourage and strengthen some sessions, the Clerks of Assembly proposed legislation to the 2018 General Assembly and invited sessions and presbyteries to comment on it. The proposed legislation maintains the six-year term as the norm while providing the opportunity for a session, in consultation with the congregation and with the approval of presbytery, to select a term that suits the needs of its congregation. The amendments are underlined and struck-through in the proposed legislation included in the recommendation below.

The Clerks are grateful for all who provided comments on this proposed legislation. Responses were received from 28 sessions and 10 presbyteries.

Session Replies

Twenty sessions expressed support for the proposed legislation. One term-service session wrote, "We appreciate the flexibility provided for sessions to choose the length of term and frequency of elections for elders that works best for their congregation." Another commented, "We appreciate the recognition of the diverse nature of congregations

presented in this paper. The idea that congregations may adjust terms to suit the needs and character of the specific worshipping community is one with which we agree.”

Four sessions expressed support for maintaining the six-year term. One of these stated the conviction that the proposed amendments “...degrades the understanding of ordination as something life-long, which is tied to the execution of the work for which one is ordained.” Another stated, “We would suggest that a lack of appreciation of the calling is at the root of this issue and that reducing of the length of the term of service is addressing the wrong issue.”

Two sessions not employing term-service determined they were not able to comment due to lack of direct experience with that model of eldership. One session noted its decision to maintain its current six-year term of service. Another session took the opportunity to emphasize that in “small rural churches there is simply not enough personnel” to support the kind of “turnover” of term service. One more described how it organizes its session within a six-year framework.

Presbytery Replies

Nine of the ten presbyteries expressed support for the proposed legislation and commented on how it empowers sessions to make decisions that best serve the needs of their congregations. It is understood that any session wishing to change its current term of service would consult with the congregation and seek presbytery approval before implementing the change. The only presbytery that did not endorse the legislation indicated it wants to maintain a six-year term with half the session being elected every three years.

One respondent commented on what he took to be unclear wording or possibly unhelpful archaic terminology in the first sentence of section 108. The Clerks, therefore, propose a grammatical amendment to the first sentence by moving one comma and deleting the word “meet”.

The Clerks of Assembly offer the following recommendation to amend Book of Forms 108–108.3.

Recommendation No. 1 Adopted/Defeated/Amended

That Book of Forms sections 108–108.3 regarding term service for eldership be amended as follows and remitted to presbyteries under the Barrier Act:

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)

OVERTURE NO. 4, 2019 (p. 338)

Re: Retiring of elders with infirmities

Overture No. 4, 2019 recognizes elders who offer faithful service to the Lord through our church. It also observes that there are elders who, due to “physical and/or mental decline”, are no longer able to attend session meetings. Though unable to fulfil session responsibilities, the overture notes that some of these elders do not resign or retire from the office of elder. The overture maintains having elders on the roll who are not fulfilling the work of elders due to infirmity may “hamper the forward movement of the session in terms of a full complement of active elders” and suggests there is a need to remove these elders from the roll before the session can proceed to elect replacement elders. The overture asks the Assembly to grant sessions permission to “transfer an infirmed elder to retired status without the elders’ express consent” as a way of permitting sessions to proceed with electing replacement elders.

The Clerks of Assembly deeply appreciate the more than 6,500 elders who generously dedicate themselves to the Christian leadership of our congregations. Many of these elders have devoted decades of their lives to this service. It is always sad when a respected and effective elder can no longer participate in the governance of the church.

It is in order for an elder to seek permission to resign from the session for any number of good reasons. Nevertheless, it is well known that some elders feel duty-bound never to resign. In some instances, elders suddenly or gradually relinquish the role of elder for health reasons but do not offer resignation. This is a reality in congregational life.

The Clerks disagree with the overture's perceived need to "retire" an elder to allow the session to proceed with the election of a replacement elder. Having elders who are not able to serve but are still on the session roll does not prohibit the election of additional elders. There is no need to make room for a "full complement" of elders by removing the physically and mentally unwell. Book of Forms 107 makes it clear that there is no limit regarding the number of elders who can be elected by the congregation to serve the congregation. From time to time, the session assesses the needs of the congregation and seeks the number of elders deemed necessary to meet those needs.

107. The number of elders in every congregation cannot well be limited, but should be according to the bounds and necessity of the people.

To remove an elder from the roll without the elder's consent is not only unnecessary, it would be contrary to the fair and transparent nature of the church's polity.

Furthermore, those with decreased ability to serve may still be able to continue to engage in ministry. Some may want to attend meetings, perhaps with assistance, to be a quiet presence or to add their wisdom to discussions. Their presence may be a comfort both to them and others who have worked with them for many years. If they are living in a care facility, perhaps they can visit those members of the church and others who are in the same residence. They may be able to conduct a ministry over the telephone or by computer. Helping these elders exercise their gifts will acknowledge their service and the importance of their ongoing presence within the life of the church. Ministry offered by session members to an elder who is unable to fully function on the session may enrich the life of the whole session.

Extending pastoral care for elders, especially those who experience decreased ability to serve, and finding ways to involve them in the pastoral care and leadership of the congregation, even in a limited way, should be guiding principles.

Recommendation No. 2 Adopted/Defeated/Amended

That the prayer of Overture No. 4, 2019 re retiring of elders with infirmities be not granted.

COMMISSIONER ORIENTATION

The Clerks of Assembly have prepared a series of online videos in which they briefly answer a series of general questions commissioners may ponder as they prepare to attend an Assembly. The videos may be viewed at presbyterian.ca/gacommissioner.

CONSULTATIONS

As directed by the General Assembly, the Clerks of Assembly were consulted by the Assembly Council in its reply to Overture No. 9, 2018 re granting vote for young adult representatives.

As part of their service to the denomination, upon request, the Clerks also consulted with other committees and agencies of the church.

JUDICIAL PROCESS FLOWCHARTS

To help the courts and commissioners of the church navigate the Non-disciplinary Case, Disciplinary Case and Corrective Case judicial processes (Book of Forms 324–405), the Clerks of Assembly are developing a flowchart for each one. When completed, these will be posted online at presbyterian.ca/gao/clerks.

COMMISSION RE MATTERS LEFT UNCARED FOR OR OMITTED

Synod of Manitoba and Northwestern Ontario – Minutes

The minutes of the 2017 Synod of Manitoba and Northwestern Ontario meeting were not presented to the 2018 General Assembly for attestation. The 2018 General Assembly agreed that these minutes be submitted for attestation to the Commission re Matters Left Uncared for or Omitted. (Committee to Examine the Records, Rec. No. 3, A&P 2018, p. 37). Upon receiving the minutes, the commission met by correspondence on Friday, March 1, 2019, and the minutes were attested with notes.

The commission is made up of the Clerks of Assembly and the Moderator of the 2018 General Assembly (A&P 2018, p. 40).

Stephen Kendall and Don Muir
Clerks of Assembly

ECUMENICAL AND INTERFAITH RELATIONS COMMITTEE

To the Venerable, the 145th General Assembly:

The Ecumenical and Interfaith Relations Committee met in person on October 1, 2018 and by video and telephone conference on January 28, 2019. The committee, through volunteers and staff, facilitates the ongoing relationships between The Presbyterian Church in Canada and several national and international ecumenical and interfaith councils and groups. The committee provides materials and encouragement to congregations and their members to participate in local and regional opportunities for ecumenical and interfaith prayer, dialogue and cooperation. At its October meeting, the committee was pleased to welcome Mr. Remmelt Hummelen as a visitor. Remmelt shared from his vast experience of Christian–Muslim relations. With his passing, his gifts to the church will be missed by many.

ECUMENICAL LEADERSHIP

The Presbyterian Church in Canada is a church committed to ecumenical and interfaith relations within Canada and around the world. Dedicated volunteers and staff represent The Presbyterian Church in Canada on various ecumenical and interfaith bodies. The work of these bodies includes creating forums for dialogue and policy change on autonomous weapons systems, poverty and environmental sustainability, as well as support of prison chaplaincy, the elimination of sexual exploitation, and support of shared ministries. The Rev. Stephen Kendall serves as the ecumenical officer for The Presbyterian Church in Canada.

ON THE QUESTION OF UNITY AND DIVERSITY

The Committee on Church Doctrine’s study paper, *On the Question of Unity and Diversity*, was referred by the 2018 General Assembly to all standing committees. The Ecumenical and Interfaith Relations Committee discussed this paper at both its meetings. The committee felt that it could contribute positively to this question and a response was provided to the Committee on Church Doctrine. A summary of that response is included in this report.

The committee believes that diversity is a component of unity and not an opposite of unity and that our unity in Christ with all our sisters and brothers throughout the church is lived primarily for the sake of the world beyond the church, not within it. Speaking from the rich experience of The Presbyterian Church in Canada’s full participation in ecumenical and interfaith bodies within Canada and globally, we see many signs of hope expressed in diversity within unity.

Rather than seeing diversity as an opposite of unity, diversity should be seen as a component of unity and especially of Reformed churches. In recent years, the Lutheran World Federation and the World Communion of Reformed Churches met as a commission to consider the meaning of church and unity. Appeals to unity are insufficient, effort must be expended to build the unity of the visible church. In “Communion: On Being the Church” (p. 5), the commission found that we “have a particular understanding of the church that emphasizes both its indispensability for faithful Christian life and its human frailty (and thus its need for reform – *semper reformanda*).” It is in listening to diverse voices from within the church that we are able to discern the movement of the Holy Spirit in reforming the church in its human frailty. The church is built on the conviction that it is in our prayerful conversations that we corporately discern the Holy Spirit.

The committee considered whether there is a misunderstanding of the meaning of the visible and invisible church and of a quest for a pure church or at least a church that is “purer” than another. “The right use of this distinction is a caution against presuming to know who is redeemed and who is not redeemed. In this sense, the true church is known only to God. The distinction also serves as a reminder that no visible form of the church can claim to be the only form of the one church of Jesus Christ.” (Communion: On Being the Church, p. 29)

The committee encourages the church to engage our imaginations to consider new expressions of unity that embrace the theological diversity within the body of Christ. These expressions of unity are not limited to church governance models but also in our interpretation of scripture.

In our prayerful Bible study and theological reflections, we receive inspiration as individuals but we grow in life as we journey together and share our perspectives and experiences with each other as the church and as we reflect on the theological traditions of the church. Unity is experienced not in every member responding in the same way to the scriptural witness but in the commitment to gather together around a common source, to learn from one another and to attend to the Holy Spirit. By moving away from dualistic thinking, “I’m right and you’re wrong” or even “I’m more right and you’re more wrong” we can begin to see how another sister or brother in Christ might reveal a little more of

God's truth to the community. The committee is not arguing that there is no truth but rather that no one has a monopoly on perceiving God's truth.

The rich experience of The Presbyterian Church in Canada in its ecumenical and interfaith relations tells us that there can be great and powerful unity in our diversity. The rich experience in congregational life of gathering to worship God and to commit our lives to the risen Lord in the face of our differences and disagreements is testimony to the richness of diversity in the body of Christ. If one needs empirical evidence of the work of the Holy Spirit, it is that we, who disagree, are drawn together in worship and service to our Lord.

Recently, Christian communities throughout the world gathered for the Week of Prayer for Christian Unity. This year's material was prepared by diverse Indonesian churches working collaboratively. Indonesians in the Reformed Christian tradition comprise the largest member of the World Communion of Reformed Churches (WCRC – 27 member churches from Indonesia with 7.5 million members). We are blessed to hear their voices. Indonesia is incredibly diverse religiously, ethnically and linguistically yet there is an attempt at collaborative work amongst groups to define an Indonesian society. Nevertheless, injustices are meted out against minorities and Christians suffer persecution and violent attacks by extreme groups. In that context, these poignant words come to us through the Week of Prayer for Christian Unity: "Every year Christians across the world gather in prayer for growth in unity. We do this in a world where corruption, greed and injustice bring about inequality and division. Ours is a united prayer in a fractured world: this is powerful."

The world is fractured. The wisdom of the world continues to use difference to demonize and manipulate people and to gain power over others. The wisdom of God differs from the wisdom of the world. Our testimony differs from the testimonies of power and demonization. Our identity is not defined by who we are not but by whose we are. We are each wonderfully made in the image of God. We are not called to demonstrate our worth through our power or our piousness but to demonstrate the worthiness of Christ. Ours is a united prayer and this is powerful. Who else in Canada will show that diversity does not beget disunity?

When The Presbyterian Church in Canada did experience division just 50 years after its formation, many of those around and beyond the church belonged to another branch of the Church of Christ. People saw this division not as negatively reflecting upon the Church of Christ but rightly as differences of opinion that could not be resolved. Canadian society has changed greatly over the past 90 years. Those around and beyond The Presbyterian Church in Canada today are by and large not in communion with Christ through any branch of his church and react negatively to any institutional expression of spirituality. Our inability to live together in our diversity will surely further damage our integrity in their eyes. This damage not only reflects poorly upon us but sets back the cause of Christ in Canada. Might we place our calling to witness to Christ and his kingdom above our differences within the church for the sake of those outside the church? Might a unity amidst diversity in fact accentuate in others eyes our focus upon Jesus Christ and Jesus Christ alone? For this we must strive.

The words from the Indonesian churches may serve as a fitting call to us, "Only by heeding Jesus' prayer 'that they may all be one' can we witness to living unity in diversity. It is through our unity in Christ that we will be able to combat injustice and serve the needs of its victims" and this, from the testimony of the ancient prophets until now, is what most pleases God.

Recommendation No. 1 Adopted/Defeated/Amended

That congregations be encouraged to explore their own stories, both old and new, of diversity within unity in the congregation and within the local community.

GLOBAL AND NATIONAL COMMUNIONS

World Council of Churches (WCC)

The World Council of Churches is a global fellowship of churches, denominations and fellowships from more than 110 countries representing more than 500 million Christians. The WCC is the broadest and most inclusive among the many organized expressions of the modern ecumenical movement whose goal is Christian unity.

A study resource and a learning platform have been developed by the WCC on "Freedom of Religion or Belief: a guide to biblical insights". This study resource can be used by a congregation or presbytery to explore biblical insights and practical steps a congregation can take within its own community. The study, available at oikoumene.org, is part of a larger learning platform developed by the WCC. Freedom of religion and belief within Canadian society is an important matter for the church to consider as we seek to build a better society together.

Recommendation No. 2 Adopted/Defeated/Amended

That congregations consider the World Council of Churches study “Freedom of Religion or Belief: a guide to biblical insights” as part of a larger effort to build ecumenical and interfaith connections within their local communities.

Recommendation No. 3 Adopted/Defeated/Amended

That congregations be encouraged to participate in or initiate events and services related to Interfaith Harmony Week and to share photos and stories with the Ecumenical and Interfaith Relations Committee.

Across the globe and within Canada in January, congregations and parishes gathered in prayer. The Week of Prayer for Christian Unity for 2019 materials were prepared by Indonesian churches on the theme “Justice and only justice you shall pursue”. The Canadian Council of Churches shares these and other resources with churches in Canada through their website weekofprayer.ca. Congregations are encouraged to begin planning in early fall in order to gather from the broader community.

Recommendation No. 4 Adopted/Defeated/Amended

That congregations be encouraged to participate in and initiate events and services related to the Week of Prayer for Christian Unity and to share photos and stories of these events at weekofprayer.ca and with the Ecumenical and Interfaith Relations Committee.

The WCC website, oikoumene.org, contains information about the council’s ongoing work. Numerous reports are available along with worship and study resources on a wide variety of matters. Church websites and social media platforms can subscribe to a news feed from the WCC in order to disseminate news of current events.

World Communion of Reformed Churches (WCRC)

The World Communion of Reformed Churches is comprised of 100 million Christians in Congregational, Presbyterian, Reformed, United, Uniting and Waldensian churches. The WCRC, working with its 233 member churches, is active in supporting theology, justice, church unity and mission in over 105 countries.

United in Christ and rooted in the historic Reformed traditions, the WCRC with its member churches believe that Christian faith is responding to God’s call to meet spiritual needs and foster justice for all in the transformation of the world through the love of Jesus Christ.

The WCRC meets in General Council every seven years, meeting next in 2024. The ongoing work implementing the General Council directions is carried out by an Executive team and a small staff. Ms. Hilary Hagar, who was one of our church’s delegates to the 2017 Council, serves on the Executive and the Rev. Stephen Kendall serves as a consultant to the Finance Committee.

Some of the work of the WCRC includes dialogue with other Christian churches. One example is the Reformed-Pentecostal Dialogue which held its fifth session in Legon, Accra, Ghana, under the theme “Ministering to the Needs of the World: Mission and Eschatology”. Much of the WCRC’s work is founded in biblical insights on justice. Economic, environmental and gender justice within church and society are some of the focus areas of this work.

Caribbean and North America Area Council (CANAAC)

The Caribbean and North America Area Council (CANAAC) is the regional expression of the World Communion of Reformed Churches (WCRC) in the region of the Caribbean, United States and Canada. There are 22 member churches in CANAAC.

CANAAC held its triennial Assembly in Georgetown, Guyana from October 25–30, 2018. Working from the theme “Living Faithfully: Building Relationships”, the Assembly laid the ground work for implementing the WCRC Strategic Plan (2017–2024). The 34 Assembly delegates and observers were from 14 member churches. The program included forums on Racism in Church and Society; Human Sexualities, the Families and the Role of Churches; Accra Confession in the CANAAC region; and From Hope to Despair: How do we respond in an age of growing hopelessness.

The steering committee continues to work in building koinonia within the region and on sharing in the work of member churches to meet the demands of justice. The Rev. Matthew Sams serves on the steering committee for a three year term.

CANADIAN COUNCIL OF CHURCHES

The Canadian Council of Churches is the broadest and most inclusive ecumenical body in Canada, bringing together representatives from Anglican, Evangelical, Free Church, Eastern Orthodox and Oriental Orthodox, Protestant and Catholic member denominations. The purpose of the CCC is to serve God's mission in the world, 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 26 member denominations but is always seeking to welcome more churches to come to the ecumenical table. The newest member denomination was added in May 2018 when the CCC received the Malankara Orthodox Syrian Church.

At the May 2018 meeting of the CCC Governing Board, the Rev. Stephen Kendall was installed as President. While Stephen continues to serve as Principal Clerk of the General Assembly, he also takes on the role of President of the Canadian Council of Churches for the 2018–2021 triennium. At the same meeting, Peter Noteboom, who had served very well as the Interim General Secretary, was appointed as General Secretary for a five year term beginning June 2018.

The May meeting of the CCC takes place in Ottawa in order to meet with MPs, Ministers and Policy Advisors on Parliament Hill. In 2018, topics of discussion included abolishing nuclear weapons, the Federal Government's role in ending poverty in Canada and ensuring protection for refugees at the US–Canadian border.

The Governing Board congratulated its operating division, Project Ploughshares and their Executive Director Cesar Jaramillo on their participation in receiving the 2017 Nobel Peace Prize. Project Ploughshares continues to do important work on nuclear disarmament; conventional and lethal autonomous weapons control; forced migration and refugees; women, peace and security; and preserving outer space as a peaceful domain. More information about Project Ploughshares can be found at ploughshares.ca.

The same meeting included the adoption of the Principles of Peace document produced by the Commission on Justice and Peace as a consensus statement of the council. The Principles of Peace clarify why peace is central to the mission and identity of the council's member churches and offer a common ecumenical vocabulary for the theology, witness and work of peace. The document is available here in English and French: councilofchurches.ca/social-justice/principles-of-peace

At the November 2018 meeting, the Governing Board approved a new logo, tagline (“Christ, Community, Compassion”) and mission statement: The Canadian Council of Churches responds to Christ's call for unity and peace, seeks Christ's truth with affection for diversity and acts in love through prayer, dialogue and witness to the gospel.

The Governing Board also shared Catholic, Mennonite, United and Orthodox denominational perspectives with respect to dialogue with Jewish peoples; worshipped together using the 2019 Week of Prayer for Christian Unity materials (available at weekofprayer.ca); reflected together on the promises and perils of synthetic biology and artificial intelligence, under the leadership of the Faith and Life Sciences Reference Group; received an inspiring devotion led by Executive Director, Catherine MacKeil of the Women's Inter-Church Council of Canada to mark their 100th anniversary; commemorated the 70th anniversary of the World Council of Churches with WCC Program Executive, Doug Chial; and welcomed Major-General Guy Chapdelaine and his colleagues to help member churches recruit military chaplains for the Royal Canadian Chaplain Service.

This year, to mark the 75th anniversary, events are planned to help our churches take a deeper look at what it means to be a Christian in Canada today. We will look at what role our churches can have in building a just society, guarding human dignity and being good neighbours. Mark October 26 in your calendar, when a cross-country web-based event will take place to help engage these questions. More information can be found at councilofchurches.ca.

Recommendation No. 5

Adopted/Defeated/Amended

That congregations and presbyteries be encouraged to plan events with other local churches on October 26, 2019, to celebrate 75 years of working together in Christian faith.

The Presbyterian Church in Canada is well represented on the committees and commissions of the CCC:

- Governing Board: Stephen Kendall (President), Amanda Currie, Matthew Sams
- Commission on Justice and Peace: Justice Ministries staff
- Commission on Faith and Witness: William Ingram
- Finance Committee: Oliver Ng
- Personnel Committee: Terrie-Lee Hamilton
- Constitution Committee
- Audit Committee: Norm Creen
- Canadian Christian Jewish Consultation: Mark Lewis
- Week of Prayer for Christian Unity: Jen de Combe
- Sexual Exploitation in Canada Working Group: Deborah Stanbury
- Christian Interfaith Reference Group: Andrew Johnston
- Faith and Life Sciences Reference Group: Joan Masterton
- Muslim Christian Liaison Committee
- Project Ploughshares: Kathryn Hare

Working Group on Sexual Exploitation of the Canadian Council of Churches:

The Canadian Council of Churches' Working Group on Sexual Exploitation was created by the Commission on Justice and Peace. The Working Group on Sexual Exploitation brings together representatives from across the country and a diversity of denominations to share information and advocate around sexual exploitation. Historically the group was focused on human trafficking and has recently refocused to include broader issues of sexual exploitation. In 2018, the Working Group finalized and published a leadership and learning kit on sexual exploitation in Canada. This is a wonderful resource and can be purchased through the CCC: councilofchurches.ca/product/sexual-exploitation-in-canada.

EVANGELICAL FELLOWSHIP OF CANADA

The Evangelical Fellowship of Canada (l'Alliance évangélique du Canada) is the national association of evangelical Christians in Canada. Since 1964, the EFC has provided a national forum for Evangelicals and a constructive voice for biblical principles in life and society. EFC affiliates include denominations, ministry organizations, post-secondary educational institutions and individual congregations, who uphold a common statement of faith and organizational "objects" (goals). The EFC also has more than 15,000 supporting individuals. The mission statement of the EFC is "Uniting Evangelicals to bless Canada in the name of Jesus."

DIALOGUES AND CONVERSATIONS

Christian Reformed Church of North America – The Presbyterian Church in Canada – The Reformed Church in America

The dialogue between the Christian Reformed Church of North America and The Presbyterian Church in Canada has expanded into a conversation with the inclusion of The Reformed Church in America. The original dialogue is now 14 years strong. The group meets twice yearly to share items unique to each and matters we have in common. At its November meeting, significant items included the prevention of sexual harassment within the church and sharing of proposed governance changes within the churches. Rick Allen, Terrie-Lee Hamilton and Stephen Kendall participate in this dialogue.

The committee extends its thanks and appreciation to the Rev. Raye Brown for his many years of constructive participation in this conversation.

Canadian Christian-Jewish Consultation

The Canadian Christian-Jewish Consultation remains in abeyance due to the withdrawal of the Centre for Israel and Jewish Affairs from the consultation. This withdrawal was a response to a resolution adopted by the United Church of Canada.

At its November meeting, the Governing Board of the Canadian Council of Churches (CCC) conducted an internal forum to hear each members' concerns and hopes for the consultation. The results of this forum have been received by the CCC's executive committee for its consideration.

The Canadian Interfaith Conversation (CIC)

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. CIC advocates for religion in a pluralistic society and in Canadian public life, believing that conversation is essential to doing so effectively.

The CIC is planning a fourth conference in the series “Our Whole Society”. This will be held in Toronto in April 2019 with the theme “Identity and Common Ground in an age of Transition”. More information on the work of the CIC can be found at interfaithconversation.ca. The Rev. Mark Tremblay represents The Presbyterian Church in Canada on the CIC which meets twice per year.

The Parliament of the World’s Religions

The Parliament of the World’s Religions met in Toronto at the beginning of November 2018. It was the first time the Parliament met in Toronto, the most cosmopolitan city in the world, and marked the 25th anniversary of its Global Ethic – an invitation to members of the world’s religions to take shared responsibility for the golden rule and live it. The weeklong event provides the opportunity to connect with people, to find common concerns and to be encouraged in the global work of working for justice and expressing love that is present in all religious traditions.

INDIGENOUS SPIRITUALITY RESOURCES

An important way to move on the path of healing and reconciliation between Indigenous and non-Indigenous peoples is to hear each others’ stories and histories and learn of our spiritualities. The committee prepared an introductory list of resources to help congregations and members move along this path. This was published in the fall 2018 edition of *Presbyterian Connection*. Even if, for the moment, you are moving along this path on your own, by reading from this list you are making a beginning. The committee encourages congregations to learn more about Canadian Indigenous spirituality through attending public events and engaging with local organizations and groups. Consider inviting a guest speaker either as part of a healing and reconciliation event or as part of an interfaith series.

Recommendation No. 6

Adopted/Defeated/Amended

That congregations be encouraged to continue to learn more about Canadian Indigenous Spirituality.

RESPONDING TO LOCAL CONCERNS

The committee has begun to prepare resources on responding to tragedies and other public matters in the local community as ecumenical and interfaith partners. In 2019 the committee intends to provide a combination of materials to assist congregations in seeing and acting upon opportunities to faithfully respond to local tragedies.

Matthew Sams
Convener

COMMITTEE ON HISTORY

To the Venerable, the 145th General Assembly:

Now this is the commandment – the statutes and the ordinances – that the Lord your God charged me to teach you to observe in the land that you are about to cross into and occupy, so that you and your children and your children’s children may fear the Lord your God all the days of your life, and keep all his decrees and his commandments that I am commanding you, so that your days may be long. (Deuteronomy 6:1–2 [NRSV])

You shall love the Lord your God, therefore and keep his charge, his decrees, his ordinances and his commandments always. Remember today that it was not your children (who have not known or seen the discipline of the Lord your God) but it is you who must acknowledge his greatness, his mighty hand and his outstretched arm. (Deuteronomy 11:1–2 [NRSV])

As the longest standing committee of our denomination – yes, we are a history committee with a history! We have the honour and commission to not only curate and study our history but to also bring history into the present. We are who we are because of all that has gone before us – we would be lost if we do not know our history; who we were, where we came from and what we did as a people of faith. But history doesn’t stay in the past, it informs our present and influences our future; our forebears, their beliefs, backgrounds and actions continue to affect us much like family DNA influences and impacts subsequent generations. This is what the commission and commandment of the two quotes from Deuteronomy makes clear; history is meant to be remembered and taught in order for each new generation to not only know who they are but also who God is. Failing to do this causes us to fall away from God – and God’s will; it also results in our failing to learn from the past. But we don’t have to be doomed to repeat the past. Knowledge of the past enables us to identify the patterns and the decisions that may have resulted in behaviours or practices that are no longer viable or tenable that need to be replaced or repented.

This year marks the 25th anniversary of the adoption of the Confession re Indigenous People. This Confession was adopted at the 1994 General Assembly and proceeded, but greatly guided, our denomination’s stance on the Truth and Reconciliation process. Together, this document and the ongoing legal proceedings both dealt with a study of the past, a reconsideration of past beliefs, decisions and practices in light of present day views and changed the way forward for us as a community and people of faith.

The Committee on History is responsible for reporting on historical updates and ongoing projects. As well, it is responsible for reporting on the National Presbyterian Museum and highlighting the work of the Presbyterian Archives. It meets twice a year (usually in November and February) and is fortunate to have members from across Canada who provide a balanced and insightful regional perspective. The committee includes: the Rev. Geoffrey Ross (convener), the Rev. Jenn Geddes from western Canada, the Rev. John Vaudry and the Rev. Dr. A. Donald MacLeod from central Canada, Dr. Stephen Bruneau 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. Ross Lockhart (VST representative) and the Rev. Dr. Glenn Chestnutt (Presbyterian College representative). We appreciate the support of Ms. Kim Arnold (Archivist) and Mr. Bob Anger (Assistant Archivist). We thank the Rev. Angus Sutherland (past convener of the National Presbyterian Museum Advisory Committee). As of January 1, 2019 Ms. Marilyn Repchuck (convener of the National Presbyterian Museum Advisory Committee) has joined the committee and has also taken on the role of its secretary.

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 16 as the date for Heritage Sunday in 2020. Congregations are encouraged to promote Heritage Sunday, and if not possible, to celebrate your heritage on Anniversary Sunday.

Recommendation No. 1

Adopted/Defeated/Amended

That congregations be encouraged to celebrate Heritage Sunday on February 16, 2020, or on another Sunday, as a means of celebrating the unique faith journey and heritage we enjoy as Presbyterians.

HISTORY PRIZES

Every year the committee awards history prizes in three categories: congregational, academic and memoirs. This year we had some excellent submissions. This year's book prize recipients are listed in the recommendation below.

Congregations and individuals are encouraged to submit publications for consideration of the history prizes. Submission are to be sent to the Book Prize Committee, Presbyterian Church Archives, by December 31, 2019, to be considered for the 2020 History Prizes.

Recommendation No. 2 Adopted/Defeated/Amended

That the 2019 winners of the history prizes be recognized:

- Congregational History – *Scotch Settlers Dwelling There Alone, A History of the Presbyterian Churches at Metis, Quebec 1844–1884*, by J.S.S. Armour and Anson R. McKim;
- Memoir – *China Mishkid, My Life as a Missionary Kid in China (1938–1955)*, by A. Donald MacLeod;
- Academic – *Leaving Christianity, Changing Allegiances in Canada since 1945*, by Brian Clarke and Stuart Macdonald

THE PRESBYTERIAN CHURCH IN CANADA'S STRATEGIC PLAN

On a yearly basis, the committee discusses The Presbyterian Church in Canada's strategic plan. The Committee on History serves the denomination by keeping the historical experiences of what it means to be a "Reformed church" alongside the aspects of Reformed theology. There is an important history that can provide insights and ideas for congregations as they engage the changing world of the 21st century. To assist the worshipping communities of the denomination, the committee has in the past and needs to continue to provide resources which assist us in understanding our history and how it has shaped us.

HONOURING 100 YEARS SINCE WWI – NOVEMBER 11, 2018

The committee recognized 100 years since the signing of the Armistice and honoured those fallen Canadians in World War I.

The Presbyterian Church in Canada posted the following on the website commemorating the occasion:

As a tribute to all Canadians who served in this horrific struggle, we are calling for a unified action of remembrance for those from that era – an event that allows Canadians, if only for a moment, to stop, to remember and to feel, perhaps for a second, the joy that peace brought after so much death and destruction. In order to achieve this, the Royal Canadian Legion is asking Presbyterian churches and other religious organizations all across the country to ring their bells 100 times at sunset on November 11, 2018. The hope is all who hear the bells will stop and focus on the loss and sacrifice both on the battlefield and at home.

ARCHIVES

As a denomination, we are in an enviable position with our Archives. The Archivist, Ms. Kim Arnold, and the Assistant Archivist, Mr. Bob Anger, continue to provide dependable, meticulous and hardworking service. The committee commends them for the exceptional service they provide to The Presbyterian Church in Canada! Also, we wish to thank the Rev. Dr. Robert Anderson and Ms. Donna Murphy for their ongoing efforts as volunteers. This has been another busy year in the Archives. In addition to the daily work of appraising, preserving, cataloguing and responding to church-related research requests, here are some of the highlights archives staff has provided to the church during this period: 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 microfilming/digitizing of congregational records, creating new resources regarding care of church records, revising and updating the 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. Visit presbyterianarchives.ca.

Recommendation No. 3 Adopted/Defeated/Amended

That congregations understand the importance of well-kept congregational records and the management of such records and be encouraged to follow the advice and guidance of The Presbyterian Church in Canada Archives.

NATIONAL PRESBYTERIAN MUSEUM

Due to a plan for redevelopment at St. John's Church, the National Presbyterian Museum closed its doors in late 2018 within the church building at 415 Broadview Avenue, Toronto. We are in the midst of packing a vast collection of interesting and informative items – from rare communion tokens to items sent by missionaries from around the world, the largest collection of church plates in our country, some of the oldest books ever used in seminary education in Canada, and our pioneer chapel. The museum has appreciated visits from individuals, families and church groups. We are actively searching for a new location and appreciate your patience through this process. We will inform the church as soon as we have a new location with adequate space for exhibit and storage areas. During this process we are thankful for the dedication of Mr. Ian Mason, our curator. There has also been a staff change. We thank Mr. Al Clarkson who has completed his term as site liaison, Toronto.

The Museum Advisory Committee consists of Ms. Kim Arnold, the Rev. Duncan Jeffrey, Mr. Ian Mason (curator), the Rev. Angus Sutherland (past convener) and Ms. Marilyn Repchuck (convener). 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 Rev. Dr. John Johnston Memorial Fund and donations from visitors to the museum. Securing an ongoing basis of financial support is absolutely vital if the museum is to continue. We are deeply thankful to those congregations that have made contributions annually from their budgets as well as individual members who support the museum. We appreciate all donations. The museum is the repository of memories and artefacts relating to the past activities of The Presbyterian Church in Canada. We seek to enable the church to remember all congregations that have closed.

Recommendation No. 4 Adopted/Defeated/Amended

That congregations be encouraged to contribute to the National Presbyterian Museum on a yearly basis.

The mailing address for the Museum is:

National Presbyterian Museum
The Presbyterian Church in Canada
50 Wynford Drive
Toronto, ON M3C 1J7
416-469-1345
presbyterianmuseum.ca

RECOGNITION OF RETIRING CLERGY

In thanks and celebration for those who have provided many years and often, an entire career of faithful service to The Presbyterian Church in Canada, it is our hope and desire that future General Assemblies will continue this action.

Recommendation No. 5 Adopted/Defeated/Amended

That with thanks to God and in celebration of the clergy and church workers who have retired in 2018, the 2019 General Assembly, on behalf of our entire denomination, include a moment of recognition for these faithful representatives of Jesus Christ and diligent servants of The Presbyterian Church in Canada.

THE ORAL AND VISUAL HISTORY PROJECT

The Committee on History has encouraged the oral and visual history project over the past number of years. The Archives collects oral histories for researchers' use. Oral history interviews are an effective way to capture the memories of involved individuals in our church. Interviews provide a unique historical record and recollection of a period in time. They offer the added element of voice and personality. Those interviewed have had a connection to the church – lay, ordained, professional church worker, etc. The Archives has the recording equipment available for those who might be interested in assisting with this project. Contact Kim Arnold or Bob Anger if you are interested. We have a list of names and are in the midst of organizing and capturing interviews across Canada. Our wish is to create a list of interviewees from across the country as well.

PRESBYTERIAN HISTORY

Two issues of Presbyterian History are published each year and circulated in the PCPak in the spring and the fall. The spring 2018 issue of Presbyterian History focused on "For All the Saints" that featured Katherine McKinnon and the Rev. George Edmison. There was also an historical vignette and 2017 book prize reviews.

The fall 2018 issue carried an article on “The Forward Movement in The Presbyterian Church in Canada 1918–1920.” There was also an historical vignette.

Presbyterian History is well served through the conscientious and creative insight provided over the past 28 years by its editor, the Rev. Peter Bush. He welcomes suggestions for topics as well as feedback to Presbyterian History. He also welcomes articles which can be submitted directly to him at peterwwpres@mts.net. Many articles can be accessed online at presbyterian.ca/newsletters.

CANADIAN SOCIETY OF PRESBYTERIAN HISTORY

The Canadian Society of Presbyterian History held its 44th annual conference on Saturday, September 29, 2018, at Knox College, Toronto. The Rev. John Vaudry, Pembroke, Ontario, offered insight into the Rev. Dr. Donald Harvey MacVicar, a beloved principal of Presbyterian College, Montreal, on the 150th anniversary of his appointment as professor of theology. The Rev. Dr. Robert Dean, Associate Professor of Theology at Providence Seminary in Manitoba, examined a cleric caught in the rapidly changing ecclesiastical world of Canadian Presbyterianism. The Rev. Dr. John James Aitchison Proudfoot was the son of an honoured early Presbyterian cleric and educator, the Rev. William Proudfoot, who had founded a theological college in London, Upper Canada. As a Knox College professor, Dr. J.J.A. Proudfoot sought to make the pulpit across the nation respond to a fast-changing culture and, in the process, lost his own pulpit. Kate Revington, editor of the Society’s Papers, divulged what the wife of the Rev. Ewen Macdonald thought about the upheaval created by the Church Union crisis of 1925. Widely known as the creator of Anne of Green Gables, Lucy Maud Montgomery’s journals offer fascinating insights into what she and local church members felt about the issue. The Rev. Dr. Jack Whytock, Director of Haddington House, Charlottetown, Prince Edward Island and Principal of the Dumisani Theological Institute, Eastern Cape, South Africa, presented an overview of Reformed Church architecture from its roots in western Europe to its transmission into Scotland and its transfer into eastern British North America.

A certificate honouring the Society’s retiring president, the Rev. Dr. A. Donald MacLeod was presented by long-time friend and colleague, the Rev. Dr. Clyde Ervine. It read:

Presented to the Rev. Dr. A. Donald MacLeod, B.A., M.A., B.D., D.D., D.D., In recognition of his true and tireless dedication as President of the Canadian Society of Presbyterian History for 11 years, 2008–2018.

We honour his passion to encourage scholars and lay people to study and appreciate the rich history of Canadian Presbyterianism, his own significant study of Presbyterian history shared with succeeding generations of Canadians, his call to contemporary Presbyterians to reflect on the sacrifices of past Christians and all that he has added to the record of worship and service of past generations as they followed Christ in their own age.

We thank the retiring president, the Rev. Dr. A. Donald MacLeod, secretary Ian Mason, Kate Revington, editor of the CSPH Papers, Sid Castle, treasurer and website administrator, Ian MacCready, for their ongoing faithful work. The CSPH exists to serve the church.

Dr. Stuart Macdonald, Vice-Principal, Director of Graduate Studies and Professor of Church and Society of Knox College, has agreed to serve as president, effective January 1, 2019.

This year’s 45th conference will take place on Saturday, September 28, 2019, at Knox College. An open call for papers was issued in January 2019 and was answered by the highest number of proposals that the Society has received in several years. The successful proposals will be made known by the time the 2019 General Assembly convenes.

A collection of papers presented in previous years, indexed by author and year of presentation, can be found at cspH.ca/papers.html.

Academics and anyone with a passion for Presbyterian history are invited to become members of the Society in order to gain insight and promote awareness of how the Christian faith of Canadian Presbyterians has compelled them to grapple and battle with the status quo of church and culture.

CONCLUSION

The Committee on History is grateful for the time, wisdom and assistance provided by the Rev. Stephen Kendall, Principal Clerk of the General Assembly, the Rev. Don Muir, Deputy Clerk of the General Assembly and Ms. Terrie-Lee Hamilton, Senior Administrator and staff in the General Assembly Office.

Deuteronomy reveals the importance of history – of knowing our own, and God's, story – by making the dual acts of remembering and teaching a commandment that we will both not forget what God has done for us but will tell it forward to our children so that they will come to know God and God's love through our telling of it. We believe in this call and commission and pray that The Presbyterian Church in Canada will take this as a model for how we are to live out our faith faithfully.

Geoffrey Ross
Convener

INTERNATIONAL AFFAIRS COMMITTEE

To the Venerable, the 145th General Assembly:

INTRODUCTION

God has a mission in the world and the church is called to continue God's work and Christ's ministry. The International Affairs Committee is mandated to draw the church's attention to matters or issues of pressing international concern that significantly impact or threaten communities around the world. While the earth has long been divided into different nations and groups of people, it remains in many ways a created whole. Violence that affects one group or nation spills over into others. Water that becomes polluted in one area of the world washes downstream, causing harm to animals, plants and humans alike in other locales. Neither disease nor famine nor the potential effects of nuclear disaster or increased arms trade stop at political borders. Creation is marred and yet we know God continues to love all that was created; Christians are therefore called to care for the earth and everyone in it, embodying that love in concrete ways.

This report details information and suggestions that can help the church respond to the complex reality of a world divided and plagued by violence, pollution, sin and apathy. Several sections of this report highlight situations where people are experiencing prejudice, religious persecution, sexual violence and even genocide (update on the Rohingya crisis; Anglophone crisis in Cameroon; religious persecution). Other sections examine the effects of pollution on humans and the environment, highlighting the increasing presence of plastics in our waters (report on World Environment Day and Plastics; update on Government of Canada climate change initiatives). There are sections that focus on the ill treatment of children and migrant workers (report on Palestinian children in the Israeli military court system; migrant workers in Canada) or on international issues pertaining to governance, the status of arms trades treaties and international peacekeeping efforts (Taiwan; update on the Arms Treaty; Canadian peacekeeping). Further sections seek to identify ways that Canadian policy or groups can engage positively with international issues (update on Canadian Official Development Assistance; update on The Presbyterian Church in Canada dialogue with Goldcorp). The goal of the report is to raise awareness about these issues while looking for ways to help reduce conflict, inequality and ecological harm and put forward specific recommendations to improve the health and wellbeing of people and the environment.

Scripture begins by saying that when God created the world – the earth, the plants and animals of every kind – God saw that it was good. It tells us too that God created humans in God's image and saw that creation was very good (Genesis 1:27, 31). Creation remains steeped in the goodness God made and humans still reflect the image of our Creator God but today we are faced with situations where not only individual people but also governments, societies, corporations and para-militaries fail to see, honour and care for creation and each other as image bearers. The Biblical account, however, bears witness to God's desire that the powers and people of the world act with care and justice. As Jeremiah tells us, "This is what the Lord says: "Go down to the palace of the king of Judah and proclaim this message there: 'Hear the word of the Lord to you, king of Judah, you who sit on David's throne – you, your officials and your people who come through these gates. This is what the Lord says: Do what is just and right. Rescue from the hand of the oppressor the one who has been robbed. Do no wrong or violence to the foreigner, the fatherless or the widow and do not shed innocent blood in this place.'" (Jeremiah 22: 1–3, NIV)

As Jeremiah makes clear, God is calling out to everyone within the community: from the king on David's throne to everyday people coming and going about their business through the city gates. Today, Jeremiah's words would be spoken to government leaders, civil servants, the public and the church. This threefold call of God's message that all who hear must do what is just and right is a message for all in society, because there are actions that humans everywhere can take to fulfill God's desire that the goodness of creation be recognized and respected.

Scripture tells us that God created human beings in God's own image and gave to all a particular vocation: to be stewards with God in caring for creation as God's intermediaries, God's ambassadors. Caring for creation means caring for the waters, plants and animals that God created. But caring for creation also entails caring for humans, irrespective of race, gender, culture or religion; for we too are part of creation. This vocation continues our work here in The Presbyterian Church in Canada. We hear creation's groaning (Romans 8:22) and seek to respond as faithful stewards, acknowledging the fullness of God's call, hearing in our time the words of prophets such as Jeremiah. Indeed, as *Living Faith* describes it, "Our care for the world must reflect God's care. We are not owners but stewards of God's good earth. We welcome the truths and insights of all human skill and science about the world and the universe. Our stewardship calls us to explore ways of love and justice in respecting God's creation and in seeking its responsible use for the common good." (*Living Faith*, 2.4.1–2)

THE ROHINGYA CRISIS

This section is an update to content in the 2018 report of the International Affairs Committee. That report contained both a detailed historical background to the present situation of the Rohingya people and an account of the 2017 events in Myanmar that led to the current humanitarian crisis (A&P 2018, p. 281–83).

The Rohingya people are a minority ethnic group who have lived for centuries in the western coastal region of Myanmar; their northern border is adjacent to the neighbouring state of Bangladesh. The Rohingya are Muslims in a country that is overwhelmingly Buddhist. Along with their faith, their physical appearance and language are more similar to that of their Bangladesh neighbours than to that of the Myanmar majority population. As a result of these differences, for decades the Rohingya have been the victims of discrimination on the part of the Myanmar government and military.

A Brief Timeline of Events

In 1977, a military campaign to force the Rohingya out of Myanmar drove almost 200,000 Rohingya to flee across the border to seek refuge in Bangladesh (Human Rights Watch, 2000). Following this, in 1982 the Rohingya were arbitrarily deprived of their Myanmar citizenship, on the spurious grounds that they were illegal immigrants who had come to Myanmar from Bangladesh during the British colonial period (Abdelkader, 2017). Tensions continued to build and in 2012 another military action resulted in the mass expulsion of almost 90,000 Rohingya, who again sought refuge in Bangladesh (*The Star*, 2012).

The latest expulsion of Rohingya from Myanmar began in August 2017. Like the earlier expulsions, it saw the systematic and widespread burning of Rohingya villages; and the torturing, raping and killing of defenseless Rohingya by members of the Myanmar military forces (Human Rights Watch, 2017). As a direct result of this latest campaign of violence, more than 670,000 Rohingya fled to Bangladesh, to reside under deplorable conditions in hastily established camps.

Response in Bangladesh

Bangladesh is one of the poorest countries in the world and has not extended an enthusiastic welcome to the successive waves of Rohingya who, over the last 40 years, have sought protection within its borders. Although previous waves of refugees were granted refugee status by the Government of Bangladesh, those who have arrived since August 2017 have not been. Rather, the Government of Bangladesh prefers to call them “forcibly displaced Myanmar nationals” to avoid the legal implications of the responsibilities it would have towards them under international law if it were to recognize officially their status as refugees (Human Rights Watch, 2018; Islam, 2018). One result of this policy is that the building of fixed structures or anything else that might imply permanency, is not allowed in the camps where these displaced Rohingya currently live.

The Government of Bangladesh would prefer to see the Rohingya repatriated to Myanmar as quickly as possible. Efforts through the end of 2018 have focused on voluntary repatriation. However, a planned attempt at voluntary repatriation by the Governments of Bangladesh and Myanmar, scheduled to begin on November 15, 2018, failed when Rohingya in the camps refused to board the Myanmar military buses until they had received guarantees of citizenship and security from the Government of Myanmar (*The Economist*, 2018). This has led to fears of future attempts at forced repatriation.

International Response

The response of the international community to the Rohingya crisis has been both too little and too late. In September 2017, the Government of Canada appointed Bob Rae as a Special Envoy to Myanmar to investigate and report on the situation of the Rohingya. His April 2018 report, “Tell Them We’re Human: What Canada and the World Can Do about the Rohingya Crisis”, documented atrocities committed against the Rohingya by the Myanmar military and security forces (Rae, 2018). The report resulted in the imposition of sanctions by the Government of Canada against seven mid-level Myanmar military leaders directly involved in these atrocities. These sanctions included freezing any assets they had in Canada and prohibiting Canadian companies from doing business with them.

Then in September 2018, the UN released the Report of the Independent International Fact-Finding Mission on Myanmar (Human Rights Council, 2018), which concluded that the Myanmar military was guilty of genocide against its Muslim minority and that President Aung San Suu Kyi had failed in her duty to protect them. The Government of Canada responded by voting unanimously to recognize officially the actions of the Myanmar military against the

Rohingya as genocide and by also passing unanimously a resolution to strip Myanmar's President, Aung San Suu Kyi, of her honorary Canadian citizenship. These responses of the Canadian government, while not unimportant, are largely symbolic and do not materially alter the situation of Rohingya on the ground living in camps in Bangladesh. More immediately helpful is Canada's pledge of \$300,000,000 in financial support for the Rohingya in Bangladesh, although it should be noted that this is only half of the \$600,000,000 (\$150 million annually for four years) recommended by Special Envoy Bob Rae in his April 2018 report (Rae, 2018).

It should also be noted that, although the Government of Canada has voted to declare officially the actions of the Myanmar military against the Rohingya as genocide, it has not taken the further step of invoking Article VIII of the UN Convention on the Prevention and Punishment of the Crime of Genocide. Article VIII of the Convention reads, "Any Contracting Party may call upon the competent organs of the United Nations to take such action under the Charter of the United Nations as they consider appropriate for the prevention and suppression of acts of genocide or any of the other acts enumerated in Article III" (UN, 1948). The crime of genocide is defined, as follows, in Article II of the Convention as: "any of the following acts committed with intent to destroy, in whole or in part, a national, ethnical, racial or religious group, as such: a) Killing members of the group; b) Causing serious bodily or mental harm to members of the group; c) Deliberately inflicting on the group conditions of life calculated to bring about its physical destruction in whole or in part; d) imposing measures intended to prevent births within the group; e) Forcibly transferring children of the group to another group" (UN, 1948).

The Report of the Independent International Fact-Finding Mission on Myanmar did contain a strong recommendation that several senior Myanmar military leaders should be prosecuted for alleged war crimes, crimes against humanity and genocide (Rae, 2018). Myanmar is not a signatory member of the International Criminal Court (ICC), which means that the court has no jurisdiction over the alleged crimes that have occurred within Myanmar. Bangladesh, however, is a signatory. In December 2018, alleging that some of the alleged crimes occurred on the territory of Bangladesh, ICC judges passed a landmark ruling that the ICC did have authority to investigate these alleged crimes, despite Myanmar not being a member state (ICC, 2018). The Chief Prosecutor of the ICC has been given authority to carry out a preliminary investigation, to establish whether or not there is enough evidence to merit a full investigation. The outcome of this initiative remains to be seen. Meanwhile, more than a year and a half since the current crisis began, no Myanmar military or government officials have been held accountable for the crimes and atrocities committed against the Rohingya; and the victims of these crimes and atrocities continue to languish in squalid camps in Bangladesh, with no foreseeable hope of a better future.

Recommendation No. 1 Adopted/Defeated/Amended

That the Moderator write to the Prime Minister of Canada to:

1. commend the Government of Canada for placing sanctions on seven Myanmar military officials, for its pledge of \$300,000,000 in aid for Rohingya refugees and for becoming the first country in the world to declare the actions of the Myanmar military against the Rohingya as an act of genocide;
2. ask the Government of Canada to consider increasing the amount of aid for Rohingya refugees to the full \$600 million as recommended by Special Envoy Bob Rae in his final report;
3. ask the Government of Canada to consider invoking Article VIII of the UN Convention on the Prevention and Punishment of Genocide against the Government of Myanmar; and
4. ask the Government of Canada to work closely with the UN to provide the necessities of life for the Rohingya refugees and for the Bangladeshi people most affected by their presence.

Recommendation No. 2 Adopted/Defeated/Amended

That the Moderator write to the Government of Bangladesh expressing gratitude, support and prayers and thanking them for sharing their resources with Rohingya refugees.

Recommendation No. 3 Adopted/Defeated/Amended

That congregations and their members be encouraged to support generously the efforts of PWS&D to minister to the ongoing needs of Rohingya refugees.

PALESTINIAN CHILDREN IN THE ISRAELI MILITARY COURT SYSTEM

Ahed Tamimi is a teenage Palestinian activist from the village of Nabi Salih in the occupied West Bank. She is best known for appearances in images and videos in which she confronts Israeli soldiers who had just shot her fifteen year old cousin in the head with a rubber bullet at close range. Through her arrest and subsequent trial, international attention has focused on how the Israeli military justice system works (Holmes & Taha, 2018).

Ahed is but one of numerous children arrested and tried annually by a military tribunal. According to UN figures, since June 1967 when martial law was imposed on the West Bank, between 750,000 and 800,000 men, women and children have been arrested and prosecuted in Israeli military courts (UN, 2019). In 2017, the United Nations reported there were 352 Palestinian children in detention at the end of the year, while the monthly average was 312 children. The UN also reported that there were 1,160 children injured in the conflict in 2017 and 15 Palestinian children killed in 2017, all by Israeli forces (UN, 2018).

In his work over six years with Military Court Watch, Gerard Horton, an Australian barrister, has investigated the process of children prosecuted in the Israeli military court system. In an overwhelming majority of cases, the charge is that of throwing stones either at the military or at settlers who, according to international law, illegally occupy Palestinian land (Military Court Watch, 2019). Often it is unclear who was responsible for throwing stones or indeed if stones were thrown.

Horton asks: why are so many Palestinian children arrested? What is the military trying to achieve? To answer these questions, he insists we must understand that the role of the Israeli military in the West Bank is not to ensure justice but to protect the Israeli settlers, who now number over 600,000 men, women and children living in modern towns well supplied with water and an impressive educational system side-by-side with Palestinians who face restrictions in every aspect of their daily life. In reviewing over 700 testimonies, including those of former Israeli soldiers (Breaking the Silence, 2019¹), Horton found that the intention of this treatment of children is for the sole purpose of breaking a generation (Horton, 2014). Once released, many continue to suffer deep psychological trauma, dropping out of school, often afraid to go out of their homes. Ecumenical Accompaniers (with Ecumenical Accompaniment Program in Palestine and Israel [EAPPI]), including Canadian Presbyterians, have witnessed first hand the devastation this system has inflicted upon young lives.² UNICEF's 2013 investigation into the Israeli military's treatment of children agrees with Horton that the treatment of children from arrest to sentencing is systematic and institutionalized:

Following an increasing number of allegations of ill-treatment of children in military detention, UNICEF has conducted a review of practices related to children who come into contact with the military detention system, from apprehension, to court proceedings and outcome. The review further considers whether the military detention system is in conformity with the Convention on the Rights of the Child as well as the Convention against Torture and Other Cruel, Inhuman or Degrading Treatment or Punishment. This paper is a result of this review and analysis of practices. It concludes that the ill-treatment of children who come in contact with the military detention system appears to be widespread, systematic and institutionalized throughout the process, from the moment of arrest until the child's prosecution and eventual conviction and sentencing. It is understood that in no other country are children systematically tried by juvenile military courts that, by definition, fall short of providing the necessary guarantees to ensure respect for their rights (UNICEF, 2013).

How does the Israeli military court system operate? First, the minimum age of criminal responsibility in a military court is twelve. Second, contrary to the civilian court system, the children who are arrested are not only denied the right to have their parents or a lawyer present when being interrogated but are often subjected to violence and threats when arrested (Horton, 2014, p. 179).³ In an article dated March 2018, B'Tselem, an Israeli human rights organization describes this process in detail. The extended quotation below gives readers an idea of what the children face (B'Tselem, 2018).⁴

Every year, hundreds of Palestinian minors undergo the same scenario. Israeli security forces pick them up on the street or at home in the middle of the night, then handcuff and blindfold them and transport them to interrogation, often subjecting them to violence en route. Exhausted and scared – some having spent a long time in transit, some having been roused from sleep, some having had nothing to eat or drink for hours – the minors are then interrogated. They are completely alone in there, cut off from the world, without any adult they know and trust by their side and without having been given a chance to consult with a lawyer before the interrogation. The interrogation itself often involves threats, yelling, verbal abuse and sometimes physical violence. Its sole purpose is to get the minors to confess or provide information about others.

They are taken to the military court for a remand hearing, where most see their lawyer for the first time. In the vast majority of cases, the military judges approve remand, even when the only evidence against the minors is their own confession or else allegedly incriminating statements made against them by others. This is the case even when the statements were obtained through severe infringement of the minors' rights. Given these circumstances and that a prison sentence is the likely

outcome in any event, the minors agree to plead guilty as part of a plea bargain. They sign it so that they can resume their normal lives as soon as possible, after serving the prison sentence set out in the plea bargain, which was then approved by the justice of the juvenile military court.

Over the past decade, the state has made several changes to the military orders that deal with the arrest and detention of minors and their treatment in the military courts. On the face of it, these changes were meant to improve the protections afforded to minors in the military justice system. However, the changes Israel made have had no more than a negligible impact on minors' rights. It would seem that they have far more to do with improved appearances than with what happens in actual practice. The facts and figures all demonstrate that minors' rights are still being regularly and systematically violated (B'Tselem, 2018; Taber, 2016).

The contrast is telling. Since 1967, Israel has operated two separate legal systems in the same territory. In the occupied West Bank, Israeli settlers are subject to the civilian and criminal legal system whereas Palestinians live under military law. No Israeli child ever comes into contact with the military courts. Instead they come before juvenile courts under civil jurisdiction. Yet Palestinian Christian and Muslim children continue to be tried, remanded, convicted and sentenced in military courts. As Presbyterians and Canadians, it is challenging for us to imagine that our own children and grandchildren could be subject to "decrepit, abusive and demeaning conditions, deprived of education, access to meaningful activities and regular contact with the outside world" (HRW, 2016). Yet Israel, which defines itself as the sole democracy in the Middle East, continues to uphold this system, the only country in the world that "automatically and systematically prosecutes children in military courts that lack fundamental fair trial rights and protections" (CJPME, 2018).

The United Nations Convention on the Rights of the Child and No Way to Treat a Child

There is action that The Presbyterian Church in Canada can take. The No Way to Treat A Child (NWTTAC) Campaign was launched in 2013 by Defense for Children International-Palestine (DCIP) and the American Friends Service Committee (AFSC). It is now an international movement that "is committed to securing a just and viable future for Palestinian children living in the Occupied Palestinian Territory and envisions a world where all children attain rights in accordance with the UN Convention on the Rights of the Child and other international standards."

The UN Convention on the Rights of the Child holds that, "In no circumstances should children be detained or prosecuted under the jurisdiction of military courts" (UN, 1989). Despite being a signatory to this Convention, in its administration of a military occupation of Palestinian territory, Israel continues to arrest and prosecute Palestinian children within the military court system. The No Way to Treat A Child (NWTTAC) campaign advocates that as a minimum safeguard for these children, Israeli authorities must respect and ensure basic due process rights and an absolute prohibition against torture and ill-treatment. From the moment of arrest, operations and procedures must be carried out in accordance with international juvenile justice standards, specifically the UN Convention of the Rights of the Child, including:

- Detention must only be used as a last resort and only for the shortest appropriate time.
- Children must not be subjected to physical or psychological violence.
- Children must have access to legal consultation and parents prior to and during interrogations.
- Children must only be arrested during daylight hours.
- Children must be properly informed of their right to silence.
- Children must not be blindfolded or painfully restrained.
- Children must not be subjected to coercive force or threats.
- All interrogations must be audio-visually recorded.
- Any incriminating evidence obtained during interrogation where a child was not properly and effectively informed of his or her right to silence must be excluded by the military courts.
- Any statement made as a result of torture or ill-treatment must be excluded as evidence in any proceeding.
- The practice of using solitary confinement on children in Israeli military detention, whether in pretrial detention for interrogation purposes or as a form of punishment, must be stopped immediately and the prohibition must be enshrined in law.
- The practice of using administrative detention orders against Palestinian children must stop immediately and the prohibition must be enshrined in law.
- All credible allegations of torture and ill-treatment must be thoroughly and impartially investigated in accordance with international standards and perpetrators brought promptly to justice; and
- Children must not be transferred out of the West Bank in violation of the Fourth Geneva Convention.

The Report of the Special Rapporteur on the situation of human rights in the Palestinian territories occupied since 1967 highlights the work of the UN Convention on the Rights of the Child to guarantee protection to children given their particular needs and vulnerabilities (UN Human Rights Council, 2018). This report details systematic denial of these protections to Palestinian children brought into the Israeli military court system and declares: “The negative impact of these practices on the next generation of Palestinians is one of the greatest tragedies of the ongoing occupation.” (ibid). The No Way to Treat a Child campaign seeks to challenge and end Israel’s prolonged military occupation by exposing widespread and systematic ill-treatment of Palestinian children in the Israeli military system” (DCIP, 2016). Canadian organizations that have endorsed NWTAC include Amnesty International Canada, the United Church of Canada, the Mennonite Central Committee Canada, Canadians for Justice and Peace in the Middle East and Independent Jewish Voices.⁵ To these The Presbyterian Church in Canada could add its voice.

Recommendation No. 4 Adopted/Defeated/Amended

That the campaign No Way to Treat A Child be endorsed.

Recommendation No. 5 Adopted/Defeated/Amended

That the Moderator write the Minister of Foreign Affairs, requesting that Canada condemn mistreatment of Palestinian children brought into the Israeli military court system and that Canada challenge the government of Israel to fulfill its promises as a signatory to the United Nations Convention on the Rights of the Child.

Recommendation No. 6 Adopted/Defeated/Amended

That the Moderator write the Government of Canada requesting that it appoint a special envoy to promote, monitor and report on the human rights situation of Palestinian children living in the Occupied Palestinian Territory: specifically undertaking an evaluative analysis of Israeli military law and practice as they affect Palestinian children in the West Bank by reference to the standards of the Fourth Geneva Convention, the Convention on the Rights of the Child and other applicable international law.

Recommendation No. 7 Adopted/Defeated/Amended

That the Moderator write the Government of Canada requesting that Global Affairs Canada officials in Ramallah and Tel Aviv develop links with Defense for Children International – Palestine and attend military court sessions involving children.

ANGLOPHONE CRISIS IN CAMEROON

In the west African country of Cameroon, a crisis has escalated into violence, causing Anglophone Cameroonians to flee into Nigeria. Several Presbyterian congregations in Canada, in Toronto and Montreal in particular, include Cameroonian members who fervently wish to bring this situation to the attention of our church. They have received first-hand accounts of human rights abuses, including the following from a resident of Batibo, a town in Anglophone Cameroon.

The good news is that I am still alive but on the other hand, the military burnt to ashes my house after a fierce battle last Monday. Where do I start? All my life savings to build an abode for my family has gone down the drain...Batibo has become Baghdad and ungovernable. My entire family fled...several months ago. The place is not safe at all...The only reason that I was still hanging in Batibo was my job that enables me to put food on the table for my family and my house that was being constructed. I am trying to pick up any remnants and join my family soonest and then relocate to Nigeria in the days ahead. We are at war! Serious war! The military is displaying their arsenal while the Amba [separatist] fighters are going fetish [crazy] as each day goes by. I am only one of the numerous people who have lost almost everything. When the military suffers defeat, they vent their anger on unarmed civilians (Anonymous).

Historical background

The present-day Anglophone Crisis in Cameroon has roots in colonialism and the aftermath of the First and Second World Wars. Germany had seized “Kamerun” as a colony in 1884 but after its defeat in 1918, the League of Nations divided Cameroon into two mandates, one ruled by Britain and one by France. These became UN trust territories after World War II. French Cameroon became independent on January 1, 1960, as the Republic of Cameroon. British Cameroon voted to enter into a federation with French Cameroon, effective October 1, 1961, thus forming the Federal Republic of Cameroon. The Federation was dissolved in 1972 in favour of a union of the two former colonies as the United Republic of Cameroon.

Today Cameroon has a population of 25 million in 10 semi-autonomous regions: eight are Francophone and the remaining two in the North and Southwest regions are home to the approximately five million English-speaking minority. At the time of both the 1961 Federation and the 1972 Union, certain guarantees were made to the Anglophone minority: both French and English would be official languages; Anglophones would continue to have their own separate English school system and their own English language legal system based on British Common Law. These constitutionally guaranteed rights have been ignored and overridden by the autocratic regime of President Biya, who has served as President since 1982.

The current crisis

Anglophone Cameroonians have long complained that their language and culture are marginalized by the government, which has been led and dominated by Francophones. They want English language protection for judicial, educational and local government systems as was constitutionally guaranteed. Routinely they are kept out of employment and educational opportunities and are ignored culturally, politically and economically. Governed centrally, the Union was supposed to be a partnership of equals but it never was; not one ruling president has spoken or understood English.

In October 2016, lawyers peacefully demonstrated to force an end to the government's practice of appointing Francophone magistrates to preside over the Anglophone courts ignoring British Common Law. Many of the lawyers, who were peacefully demonstrating wearing wigs and gowns, were arrested and held without trial, suffering at the hands of the government authorities. Barrister Agbor Felix Nkongho, a human rights lawyer and President of the Cameroon Anglophone Civil Society Consortium, later appeared as a witness before the Canadian Parliamentary Subcommittee on International Human Rights. He detailed his arrest and detention for three months without charge or trial after he participated in the peaceful demonstration. He urged Canadian parliamentarians to become involved in finding solutions to Cameroon's humanitarian crisis, believing that as a bilingual country Canada has influence among many Anglophone and Francophone countries (Isambay, 2018).

After the arrest of the demonstrating lawyers, teachers protested urging the government to refrain from hiring Francophone only teachers to teach in Anglophone areas. Following this, internet connection was denied in the Anglophone areas and journalists were muzzled to suppress further protests (Allison, 2017). English speakers took to the streets. In response the government arrested thousands of peaceful protesters, imprisoning many for months without charge or trial. Civilians are routinely tried in a military tribunal in French only. There have been reports of the killing of hundreds of Anglophones Cameroonians, of abusing women and children and setting fire to their homes. The violence has fueled support for armed separatists who have retaliated with attacks on government militia with the result that dozens have died on both sides and innocent civilians have fled to neighbouring Nigeria (Zongo, 2018).

On September 9, 2017, the Ambazonia Defense Council (ADC), deployed by the Ambazonia Defence Forces (ADF) in Southern Cameroon led by Chief Benedict Kuah, declared war on the government of Cameroon to achieve the independence of the Federation of Ambazonia. The ADC declared, "The state of war that has been declared on the state of Ambazonia by the illegitimate and brutal colonial government of La Republique du Cameroun [LRC] is hereby engaged in self-defence and for the liberation of the Federation of Ambazonia from systematic human rights abuses and illegal action without a union treaty" (Admin, 2017).

This situation is at crisis level with no clear solution. Amnesty International has reported on human rights violations, stating that not only are the government military forces at fault but also the ADF has carried out armed attacks against the Cameroonian security forces involving the destruction of schools and ordinary civilians (Amnesty International, 2017).

The UN Security Council has become increasingly interested in this crisis that has displaced over 160,000 people internally and more than 30,000 refugees into Nigeria. The British Ambassador, Karen Pierce, has suggested there has to be more opportunity for dialogue and less involvement of the military. The Cameroonian Government as of July 2018 has taken the initiative to form an emergency humanitarian plan to aid those who are affected by the crisis but the refugees in Nigeria are unable to access this plan. The UN Human Rights Council has reported that there is a curfew imposed in the Anglophone regions to allow military forces to contain any attacks by the armed separatists on the government militia. Zeid Ra'ad Al Hussein, the UN High Commissioner for Human Rights from 2014–2018, said, "I urge the Government to make every effort to de-escalate the conflict in the Anglophone regions and to allow unimpeded access to human rights monitors so that accurate information on the situation can inform constructive engagement on the way forward" (Access Now, 2018).

On November 6, 2018, Cameroon's 85-year-old President Paul Biya was sworn in for another seven years proclaiming that he will do all in his power to bring peace. After Biya's five consecutive terms in office, this may be lip service only. Very soon after the peaceful protests of 2016, the Roman Catholic bishops sent a memorandum to President Biya concerning the Anglophone problem and civil unrest in the Northwest and Southwest regions of Cameroon. This document outlined the complete lack of English language usage and indicated that there had been a conscious effort to flood Anglophone Cameroon with Francophone administrators and workers: state institutions' documents are only produced in French but it is expected that English-speaking Cameroonians will read and understand them; National Entrance Examinations for all professional schools are available only in French; and if an Anglophone is visiting a government office they are expected to express their needs in French. The memorandum called for constructive dialogue with the lawyers and teachers and for the recognition that there are legitimate, genuine demands that can be addressed if there is a willingness to recognize the Anglophone Crisis. After seeing pictures of protesting students being brutally dragged through mud, sprayed with tear gas and locked up for days, the bishops also appealed to President Biya and law enforcement offices to exercise respect for human rights (WCA, 2016).

Seeking Peace

There has been some international recognition of the crisis. The US Department of State has urged "an immediate halt to the indiscriminate targeting of civilians and burning of houses by Cameroonian Government forces and to attacks perpetrated by both Anglophone separatists against security forces and civilians" (US Department of State, 2018). Also there was condemnation of the mass kidnapping from a Presbyterian secondary school in Bamenda of 79 sleeping students, who were later released. Such senseless tampering with the human right to education requires the international community to speak out together.

What is the way forward to convince the Cameroonian Government to end the violence and seek peace through discussion and diplomacy? The Presbyterian Church in Canada and other members of the World Communion of Reformed Churches (WCRC) stand together with its member churches in Cameroon: the Evangelical Church of Cameroon, the Presbyterian Church of Cameroon and the Protestant Church of Africa. They call upon people around the world to "uphold these churches in prayer, to inform themselves about the situation and to call on their national governments to intervene to hold the Cameroonian government accountable, respecting human rights for all. The WCRC calls for the international community to intervene, seeking peaceful, dialogue-based solutions to this challenging historic, social and political issue" (Tanis, 2018).

Recommendation No. 8 Adopted/Defeated/Amended

That the Moderator write to the World Communion of Reformed Churches, commending their actions regarding the situation in Cameroon and offering support from The Presbyterian Church in Canada.

Recommendation No. 9 Adopted/Defeated/Amended

That congregations be encouraged to support their brothers and sisters in the Presbyterian Church in Cameroon with prayer for a peaceful way forward so that all may live and learn and work in their language of choice.

Recommendation No. 10 Adopted/Defeated/Amended

That the Moderator write to the Canadian Government expressing dismay over the human rights abuses related to language in Cameroon; and that Canada express concern for the situation to the Cameroonian Government, urging it to bring all parties together to engage in meaningful dialogue to seek a peaceful solution.

WORLD ENVIRONMENT DAY AND PLASTICS

The United Nations has designated June 5 as World Environment Day. Along with Clean Air Day (June 6) and World Oceans Day (June 8), it tries to focus greater global attention and efforts on protecting and sustaining earth's ecosystems.

Recently, consequences of the use and production of plastics has been a focus of efforts to protect and sustain the environment, both in Canada and globally. As an example, the 2018 theme of World Environment Day was "Beat Plastic Pollution" (WED, 2018). World Oceans Day also has plastic as a primary theme, promoting people's awareness of the damaging consequences of plastic in our oceans to marine animal and human health, natural ecosystems and earth's climate (UN Environment, 2018). As of February, the theme for 2019's World Environment Day had not yet

been announced. This section will therefore take 2018's theme, plastics, as its focus, looking specifically at plastics in the oceans and waterways.

The severity of the problem: toxins in production and effects on the ecosystem

Plastics have become an issue of serious environmental concern affecting human health as well as the ecosystem and climate. Their non-biodegradable nature, the materials and processes used in plastic production and the difficulty of reusing or properly disposing of them all pose significant environmental challenges. For example, the vast majority of plastics are made from fossil fuels such as oil and natural gas (Glazner, 2015). When those materials are extracted from the earth, it releases toxic emissions (carbon monoxide, hydrogen sulfide, benzene, ozone and methane) (Glazner, 2015). According to the Environmental Protection Agency (EPA), eight per cent of yearly global oil production is used in plastic manufacturing. Just as an example, for each ounce of polyethylene (PET) produced for the plastic most commonly used for beverage bottles (like pop or bottled water), as many as five ounces of carbon dioxide are emitted (ibid).

In addition to toxic emissions released during the production of plastics, plastics can also leach chemicals into our bodies, the ground water and, if they enter rivers or oceans, into that water as well. In the words of the Earth Day Network, "Many plastics contain phthalates (DEHP) and the chemical bisphenol A (BPA). If food or drink is stored in these plastics, they can be contaminated with these chemicals...[and] make their way into our food and into our bodies. Both chemicals are potentially harmful to human hormones, reproductive systems and early childhood development" (Earth Day Network, 2018, p. 5). Plastic waste also breaks down into smaller pieces through the action of sunlight, wind and waves to become microplastics. These plastics can be ingested by marine animals if the plastic makes its way into water, harming the marine animals and filling their stomachs with indigestible material, leaving no room for food. In some cases, animals can starve to death due to having a stomach full of plastics or become so entrapped in plastic debris they are unable to move or eat (Earth Day Network, 2018, p. 14).

Toxins such as diethylhexyl phthalate (DEHP) in some plastics found in many fish in the ocean are also dangerous for humans. When we eat these marine animals, we can ingest the plastic and accompanying toxins (Frederic, Gallo et al, 2018). As one recent scientific article put it, "Although there is still need to carry out focused scientific research to fill the knowledge gaps about the impacts of plastic litter in the marine environment, the food chain and human health, existing scientific evidence and concerns are already sufficient to support actions by the scientific, industry, policy and civil society communities to curb the ongoing flow of plastics and the toxic chemicals they contain into the marine environment" (Frederic and Gallo, 2018). It isn't only small marine life that are affected by plastic that enters the oceans, either: large marine creatures like turtles, dolphins and seals can become entangled in plastic bags and other debris and drown (Trowsdale, Housden and Meier, 2017).

Where is the plastic coming from?

Significant use of plastics is difficult to avoid in our daily lives but a growing body of scientific evidence detailing the harmful consequences of plastics shows that we must take action and work together to reduce our use of plastics and to keep them out of our oceans. In addition to litter and plastics disposed of improperly that end up in our water, there are other sources of plastics we might not even think about getting flushed on a daily basis through our water systems. Plastic products that routinely go down our drains (ending up in our rivers, lakes and oceans) include:

- Wet wipes, cotton buds and sanitary products (WWF).
- Microfibers used in our clothes; small fibers break off when we wash them in the washing machine and those bits are too small to be filtered out by water waste plants. These small bits can be consumed by small marine species and eventually end up in our food chain. Contamination with synthetic fibers in freshwater has also been reported (Geyer et al., 2017).
- Microbeads in rinse-off cosmetic and cleaning products (WWF). Microbeads are banned in some countries, including Canada (Beat the Microbead) but they are still legal in many places.
- Flushing contact lenses down the drain or toilet: According to a recent report, 15 million people in the United States alone wear daily disposable contact lenses and 15–20 per cent of those wearers are flushing them down the sink or toilet, rather than disposing of them properly with solid waste. As a result, between 6–10 metric tons of plastic lenses are ending up in United States wastewater plants every year and from there "find their way to the human supply" (Ivanova, 2018).

Many Presbyterian churches are already taking steps to reduce their use of plastic and find ways to safeguard water and the earth. Some of the initiatives include a ban on bottled water; switching to unbleached paper towels (to limit the amount of bleach in the watershed); switching to reusable coffee mugs and glasses rather than plastic and

styrofoam; replacing old toilets with new “low flush” toilets to conserve water; beginning or participating in community gardens; and installing solar panels or using more energy efficient materials, such as switching all lights to LED bulbs. Several of the congregations that responded noted that they had applied for and received grant money from local or other sources to help them pursue greener options.

The steps listed above and others like them, are small, but, taken together, they can have a significant impact. According to some estimates, unless we significantly decrease our plastic consumption, by 2050 there will be more plastic in the oceans by weight than there are fish (Earth Day Network, 2018). Even if we don't take steps from a sense of self-preservation to protect our marine food sources, should we not recall the words of David in Psalm 24 that the earth and all in it is the Lord's and that God founded the earth on the waters? Plastic pollution significantly harms the health of oceans. Should we not, therefore, take steps to safeguard and care for the life-sustaining waters of creation?

Recommendation No. 11 Adopted/Defeated/Amended

That congregations be encouraged to reduce their use of plastics, share the creative ways they have already reduced their use of plastics and promote congregational awareness about reducing the impact of climate change and plastics in oceans.

Recommendation No. 12 Adopted/Defeated/Amended

That Presbyterians be encouraged to raise the issue of plastic recycling and reduction with their municipal governments.

Government of Canada Climate Change Initiatives

The year 2019 opened with Vancouver declaring a Climate Change Emergency and Halifax considering similar action. The Vancouver motion said that to “recognize the breakdown of the stable climate and sea level under which human civilization developed, constitutes an emergency for the City of Vancouver” (City of Vancouver, 2019). Among other things, it directed city staff to increase their efforts toward ensuring Vancouver has “net zero carbon emissions” by 2050 and to find opportunities to speed up other city green or renewable initiatives (City of Vancouver, 2019).

In January 2019, the Government of Canada implemented its approach to pricing carbon pollution, as outlined in its 2016 Pan-Canadian Framework on Clean Growth and Climate Change (GOC, 2018). The approach is consistent with the UN Framework Convention on Climate Change (UNFCCC) evidence-based position (UNFCCC, 2019). For example, the Stanford Energy Modeling Project examined the economic and environmental impacts of a carbon tax and found that, consistent with other economic analyses, “cutting carbon pollution will benefit the economy and that a revenue-neutral carbon tax is an efficient way of accomplishing that goal” (Nuccitelli, 2018).

British Columbia, Alberta and Quebec have already introduced carbon pricing systems. Ontario cancelled a previous system (Phillips, 2018) but, like most other provinces, is working to develop one. The federal option will apply in provinces and territories without their own carbon pollution pricing system in place. As the Government of Canada says, “This pan-Canadian approach to carbon pricing is a practical and cost-effective way to address climate change and will contribute to substantial emissions reductions, stimulate innovation, clean growth and jobs for the middle class. By putting a price on carbon pollution, the Government of Canada is fulfilling our commitment to address climate change in the most effective and economical way possible” (GOC, 2017).

In December the annual meeting of the UNFCCC, COP24, was held in Katowice, Poland. Canada was an active participant in negotiating the Katowice Climate Package, committing to (Government of Canada, 2018):

- continuing work on a Carbon Pricing Leadership Coalition which is intended to support countries to incorporate the costs of carbon pollution into their taxing of industrial activity that releases greenhouse gases;
- supporting the Powering Past Coal Alliance which encourages activities that reduce the use of coal in national economies;
- supporting the Local Communities and Indigenous Peoples Platform. Canadian Indigenous delegates actively participated;
- reflecting an interest in broad participation from Canadian society with its delegation made up of not only governments but also stakeholders organizations, businesses, Indigenous partners and members of civil society.

The media, however, reminds us regularly that in Canada “the ideological divide over carbon pricing has pitted parties and provinces against each other in the courts, in legislatures and in the buildup to this fall federal election” (*Globe &*

Mail, 2018). As explained in the interim report of Canada's Expert Panel on Sustainable Finance,⁶ "Canada is generally acting reactively, tentatively and in only a loosely-coordinated fashion. With the impact of climate change seemingly distant and uncertain, the financial services industry is often more focused on what appear to be more pressing and immediate issues" (Environment and Climate Change Canada, 2018).

Recommendation No. 13 Adopted/Defeated/Amended

That the Moderator thank the Prime Minister for the Government of Canada's continued efforts to engage Canadians in meaningful action on climate change and encouraging immediate action to reduce the Canadian contribution to carbon emissions.

RELIGIOUS PERSECUTION

Religious persecution is present on every continent: the oppression of Rohingya Muslims in Myanmar; the killing of Coptic Christian in Egypt; the limitations China places on Buddhists, Muslim Uyghurs, Christians and Falun Gong followers; and the attacks on mosques and synagogues in North America. In December 2018, the British Foreign Ministry launched an investigation of religious persecution around the world, paying particular attention to that faced by Christians, noting the government could do more to help battle the widespread oppression of religious groups (Wintour & Sherwood, 2018). Ensuring the religious freedom of one person, requires protecting the religious freedom of all people.

The 2015 General Assembly addressed the question of religious freedom (A&P 2015, p. 295–302), this year's report provides a follow up. The International Affairs Committee does this recognizing Canada has not always protected people living in Canada from religious persecution. Vandalism and violence mark the experience of both Jews and Muslims in Canada. Further, Canada and Canadians have acted to limit the religious freedom of other Canadians, as evidenced in the abolition of the potlatch and the suppression of Doukhobor land-holding patterns.

The Pew Charitable Annual Report on Religious Freedom (Pew Research Centre, 2018) delineates two kinds of persecution:

1. Government Restrictions: "laws, policies and actions by officials that restrict religious beliefs and practices".
2. Social Hostilities: "acts of religious hostility by private individuals, organizations or groups in society." Countries may declare religious freedom a constitutional right but social hostility against religious people occurs which governments are unable or unwilling to prevent.

In 2016, 83 countries (42% of the 198 surveyed) were identified as having high or very high restrictions and/or hostilities regarding religion – an increase from 80 countries in 2015 and 58 countries in 2007 (ibid). An estimated 215 million Christians live in the 50 countries with the highest high levels of persecution; that is, one in 12 Christians worldwide (Open Doors USA, 2018). For over 15 years North Korea has topped the list of countries that repress religious groups (Pew Research Centre, 2018). Of the 300,000 to 500,000 Christians living in North Korea, an estimated 50,000 Christians were held in prison or work camps in 2014 (Brandow, 2016).

In *The Price of Freedom Denied*, Brian Grim and Roger Finke explore the connection between religious freedom and wider human rights. They identify a strong correlation among religious freedom, political freedom and freedom of the press. Countries recognizing one of these human rights are likely to embed all three in their legal/constitutional system. Grim and Finke cite the Hudson Institute's Center for Religious Freedom finding "that wherever the level of religious freedom is high, there tends to be fewer incidents of armed conflict, better health outcomes, higher level of earned income, prolonged democracy and better educational opportunities for women." Grim and Finke conclude the evidence suggests "religious freedom is an integral part of a 'bundled commodity' of human freedoms" (Grim & Finke, 2011, p. 206). Guarding the religious freedom of one person supports the freedoms of all people.

Four snapshots

1. Mexico is the most dangerous country in the world to be a Roman Catholic priest. In the past decade over 50 Catholic priests and members of religious orders have been murdered, generally by drug cartels. Priests are targeted because of their courage in speaking out against violence or to create fear in the communities they serve (Gowen, 2017).

The Mexican provinces of Chiapas and Oaxaca (in the south-east) and Hidalgo (north of Mexico City) have significant Indigenous populations. Indigenous people who are Pentecostals face a range of social hostilities

- including having their electricity and water cut off, being removed from the local population registers, having their children blocked from attending school and having their land confiscated (ibid).
2. Elsewhere this report discusses the persecution of Rohingya Muslims in Myanmar (see p. 147–48). In 2018, members of the Myanmar military, the Tatmadaw, who drove the Rohingya from their homeland, moved north to Kachin province and began forcing thousands of Kachin, who are predominately Christians, from their homes. In the first six months of 2018, the Tatmadaw drove Kachin people from 50 villages. According to the Kachin Independence Organization (KIO), soldiers have destroyed or damaged 400 Kachin villages, 300 churches and 100 schools since 2011. A UN investigation in March 2018 noted “marked similarities” between the violence against the Rohingya and the Kachin, including the use of rape, torture and murder (Williams, 2018).
 3. The killing of Copts in Egypt has drawn much attention. Less widely known are the other forms of pressure faced by Coptic Christians in Egypt. In July 2018, an attempt to burn the Coptic Church building in the community of Ezbet Sultan Pasha led to arrests and violence. That summer, in the village of Dimshau Hashim, an attack left four Copts injured. Church members were forced to hold the funeral of an elderly member in the street because the church building had been closed for fear of further attacks (Gavin, 2018).
 4. Violence and discrimination against Pakistan’s religious minorities such as Ahmadis, Christians and Hindus has reached a level where many live daily in fear. PWS&D’s partners in Pakistan identify religious persecution as an on-going struggle. The high-profile case of Asia Bibi, an agriculture worker, demonstrates the reasons for this fear. Bibi was arrested in June 2009 after an argument with Muslim co-workers over Bibi’s use of co-workers’ water jug. The co-workers reacted to her touching their jug, considering Christians unclean. A couple of days later, two women approached a local Muslim cleric, accusing Bibi of blasphemy. She was beaten and dragged before the village council. Offered her freedom if she converted to Islam, Bibi refused the option. She was then charged with blasphemy, which under Pakistan Penal Code carries the mandatory death penalty. Finally, in November 2018, nine years after the original charges, Bibi was acquitted by the Supreme Court and released from prison. Riots of protest against the acquittal greeted her release (Mughal, 2018).

How might Presbyterians respond?

Pray with intelligence. In praying for those whose religious freedom is limited we are invited beyond praying “God, keep them safe” to pray with some knowledge about the situations. Gathering information about persecuted religious groups around the world is relatively easy. Pray in particular for Christian sisters and brothers to have the peace of God which passes understanding, the hope of the Holy Spirit’s presence and to know the love of Christ which is beyond measure.

Write Members of Parliament. Express commitment to religious freedom around the world. Ask the Government of Canada to make religious freedom from government restrictions and social hostility part of the conversation Canadian politicians and diplomats have with their counterparts in other nations. Draw attention to the strong correlation between religious freedom and political freedom and freedom of the press. Gather a group of friends to become a small group committed to writing on behalf of those facing religious persecution. Westminster Church in Barrie, Ontario is doing this as a congregation.

Live with respect for religious freedom in Canada. Religious freedom for one is religious freedom for all. Survey data indicates half of Canadians are uncomfortable with people wearing public signs of their religious convictions – turbans, hijab, niqab, robes, kippah, crosses, etc. Presbyterians support people wearing and living their religious convictions, speaking in support of neighbours who demonstrate their religious convictions and practices in public ways. Ensuring the religious freedom of one person, requires protecting the religious freedom of all people.

Recommendation No. 14 Adopted/Defeated/Amended

That presbyteries be encouraged to pray at each meeting in 2019–2020 for persecuted Christians and other persecuted religious groups around the world.

Recommendation No. 15 Adopted/Defeated/Amended

That Presbyterians be encouraged to write to their Members of Parliament indicating their commitment to the protection of religious freedom in Canada and around the world; and asking that religious freedom be among the rights Canada supports and encourages in conversations with other nations.

Recommendation No. 16 Adopted/Defeated/Amended

That the Moderator write to the Prime Minister and the Minister of Foreign Affairs indicating The Presbyterian Church in Canada's commitment to the protection of religious freedom in Canada and around the world; and asking that religious freedom be among the rights Canada supports and encourages in conversations with other nations.

CANADIAN OFFICIAL DEVELOPMENT ASSISTANCE

The concept of international targets in providing aid to developing countries arose after the Second World War by economists and was first advanced for international consideration by the World Council of Churches in 1958 (OECD, 2016). This cause was taken up by the Development Assistance Committee (DAC) in the newly formed Organization for Economic Co-operation and Development (OECD) in 1961. The term "official development assistance" (ODA) was coined by the OECD with the goals of expanding the flow of resources to less developed countries, improving the terms and conditions of aid and increasing its effectiveness (Hynes & Scott, 2013). In 1969, the Pearson Commission proposed that by 1975 donors dedicate a 0.7 per cent target of gross national product, later replaced with the term gross national income (GNI), to ODA (OECD, 2016).

In 2008 the Official Development Assistance Accountability Act (ODAAA) was adopted to promote the accountability and transparency of Canada's international assistance programming. The ODAAA stipulates that ODA must: contribute to poverty reduction; take into account the perspectives of the poor; and be consistent with international human rights standards. The government must also provide annual reports to Parliament on ODA; 19 Canadian federal departments and agencies currently allocate Canada's ODA (GOC, 2017).

The International Affairs Committee's report in 2014 outlined changes the Government of Canada was introducing to Canada's ODA (A&P 2014, p. 281–89). In 2018, PWS&D reported that the Canadian ODA has been declining since 2011–2012 (A&P 2018, p. 407). With a target of contributing 0.7 per cent GNI, Canada currently stands at 0.26 per cent with no clear plan for how to reach the target. The recent increase to development assistance announced as part of the 2018 budget was welcome but is not sufficient to get Canada on track to meeting this target. Working with other like-minded organizations in Canada, the 2018 General Assembly adopted a recommendation for the Moderator to write to the Prime Minister to request that the government propose a ten-year plan to get closer to meeting the 0.7 per cent target.

In the report "OECD Development Co-operation Peer Reviews: Canada 2018," Canada is urged to increase its official development assistance. In 2016 Canada's net ODA was USD \$3.93 billion which represented 0.26 per cent of GNI, well below the international benchmark of 0.7 per cent ODA to GNI. Despite economic growth, Canada's ODA has decreased substantially from its level of 0.31 per cent at the time of 2012 peer review (OECD, 2018, p. 7–9).

While there was an increase of CAD \$2 billion announced in the 2018 federal budget to Canada's international assistance envelope over the next five years, this amount is not enough for Canada to return to its 2012 ODA/GNI level. For Canada to meet its implementation framework for the 2030 Agenda for Sustainable Development, Canada will need to scale up and introduce an ambitious target for increasing its share of ODA in GNI (OECD, 2018, p. 7–9). In November 2016, Canada's Standing Committee on Foreign Affairs and International Development (FAAE) recommended that "the Government of Canada should aspire to a plan that would see Canada spending 0.70% of its gross national income (GNI) on official development assistance (ODA) by 2030. The first stage of that plan should see the government spending 0.35% of GNI on ODA in 2020" (Parliament of Canada, 2016).

The United Kingdom has enshrined into law since 2015 an International Development Act that makes provision for meeting the target of official development assistance to constitute 0.7 per cent of GNI and thus becoming the first G7 country to meet this longstanding commitment (Government of UK, 2015). This act imposes a duty on the Secretary of State for Development to ensure that the 0.7 per cent target continues to be met by the UK in subsequent calendar years. It also requires the Secretary of State to lay a statement before Parliament in the event that the UK fails to meet the 0.7 per cent target in any calendar year (Baker, 2018). The UK has reached its target of spending 0.7 per cent of GNI on overseas aid for five consecutive years, demonstrating global leadership in tackling poverty and global problems such as disease, migration and climate change (Parliament of UK, 2015).

In Canada, the Budget Bill, C-86, was tabled in February 2018 and received its first reading in October 29, 2018. Some consider this to be a large omnibus bill and hidden within there are amendments to the ODAAA including the definition of "official development assistance", changing the legal definition of ODA as negotiated at the DAC of the OECD as well as the reporting requirements to Parliament. If these amendments are passed it may be difficult to track

international foreign aid funds (Parliament of Canada, 2018). Currently, under the ODAAA and the Bretton Woods and Related Agreements Acts, the government is obliged to report to Parliament on Canadian development assistance designated to the World Bank and the International Monetary Fund (known collectively as the Bretton Woods Institutions). If the amendments in C-86 are passed, Canadians will not be able to track how the government engages with the World Bank, which receives about 10 per cent of Canada's annual aid budget. To gain credibility as a global leader in international development, the Government of Canada needs to strengthen legal transparency and accountability measures with the foreign aid budget. Amendments to the ODAAA need to be adopted in a more transparent way and not be hidden within an omnibus budget implementation bill (Brown & McGill, 2018).

In July 2018, the Canadian Foodgrains Bank (CFGFB) launched the "I Care" Campaign to increase awareness about and support for, Canadian aid and to advocate to the Government of Canada for increased levels of ODA (CFGFB, 2018). The campaign is responding to a decrease in Canadian aid in recent years even as the number of people in poverty has been increasing. While aid is not the only means to reduce global poverty, it does provide assistance in times of crises and invests in community development and the improvement of livelihoods of people living in poverty. The CFGFB postcard campaign will continue for one year as Canadians express their care about ending global poverty and hunger. Postcards are also available through PWS&D's program, "Tell the Canadian Government 'I Care'" (PWS&D, 2018).

On Parliament Hill on World Food Day, October 16, 2018, CFGFB delivered to Marie-Claude Bibeau, Minister of International Development, over 8,000 "I Care" postcards. She accepted them on behalf of the Prime Minister and Members of Parliament from all parties who, by means of these cards, heard that Canadians care about ending global poverty and hunger and wanted their politicians to remember that when deciding how much of Canada's budget should go towards ending global poverty.

Recommendation No. 17 Adopted/Defeated/Amended

That the Moderator write to the Prime Minister and the Minister of International Development requesting that the government increase its official development assistance to 0.35 per cent of gross national income (GNI) by 2020 to move forward in meeting the long-established, intentionally-agreed upon target of 0.7 per cent of GNI as part of the implementation framework for the 2030 Agenda for Sustainable Development.

Recommendation No. 18 Adopted/Defeated/Amended

That the Moderator write to the Minister of International Development requesting that changes not be made to the definition of the official development assistance in the Official Development Assistance Accountability Act and that the government continue to meet its current reporting requirements to the House of Commons on aid spending.

Recommendation No. 19 Adopted/Defeated/Amended

That Presbyterians be encouraged to participate in the "I Care" Campaign by signing and sending cards to the Government of Canada, showing that we care about and request increased levels of Official Development Assistance.

CANADIAN PEACEKEEPING

In his 2015 election campaign, Prime Minister Trudeau made a commitment to re-engage in peacekeeping missions and pledged the deployment of troops and police officers (McAskie, 2017). On March 19, 2018, the Government of Canada announced it would deploy for one year an Air Task Force to join the Multidimensional Integrated Stabilization Mission in Mali, also known as MINUSMA (Pinkerton, 2018).

The west African country of Mali gained its independence from France in 1960 but in the following decades it experienced droughts, rebellions, a coup and a 23-year military dictatorship. In 1992 Alpha Konaré became the first democratically elected president. Today Mali is among the 10 poorest countries in the world with an agriculturally-based economy. In the southern region, gold is extracted and is one of the country's top exports (Ploughshares, 2018). Today the country is also like a war zone with ethnic tensions and conflict between many groups.

The Tuareg are a traditionally nomadic people whose traditional territory includes northern Mali. Having significant cultural differences from southern Malians, they have attempted to separate on several occasions including staging uprisings in the 1960s and 1990s. In 2011–12, the current Tuareg rebellion began, in an area they call Azawad. The Government of Mali, supported by France, has fought back against Tuareg rebels – mainly the National Movement for the Liberation of Azawad (MNL). But there are other conflicts in Mali as there are multiple Islamist rebel groups,

including Ansar Dine, al-Qaeda in the Islamic Maghreb (AQIM) and the Movement for Unity and Jihad in West Africa (MUJWA). While the Tuareg rebels are fighting for autonomy in northern Mali, these more extreme Islamist armed groups are fighting for implementation of sharia law in the region (Project Ploughshares, January 2018).

MINUSMA was established by the UN Security Council on April 25, 2013, with the mandate to support political processes in Mali, carry out security-related tasks and to support the transitional authorities of Mali in the stabilization of the country and implementation of a transitional roadmap (UN, 2019). On June 25, 2014, the UN Security Council further decided that the mission should focus on duties such as ensuring security, stabilization and protection of civilians; supporting national political dialogue and reconciliation; and assisting the reestablishment of state authority, the rebuilding of the security sector and the promotion and protection of human rights in Mali (UN, January 2019).

On June 24, 2018, the first Canadian Armed Forces members, called the theatre activation team, arrived in Mali; followed on July 15, 2018, by the first CH-147F Chinook and CH-146 Griffon helicopters. On August 15, 2018, Canada's Task Force in Mali reached full operating capability with approximately 250 personnel, three CH-147F Chinook helicopters and five CH-146 Griffon helicopters. In addition, up to 10 members of the Canadian Armed Forces work as staff officers at the Mali headquarters in the capital city, Bamako.

Operating out of a UN camp in the region of Gao in Mali's north, Canada's Forces are responsible for conducting medical evacuations; in its first five and half months they conducted five of them. Col. Chris McKenna, the commander of Canada's task force in Mali, noted that "the worst one" occurred on November 1, 2018: "A truck carrying civilians contracted by the UN had been driving as part of a convoy across a stretch of the desert (which McKenna called 'an agreed-upon path,' rather than a road) when it struck an IED. Canadian soldiers airlifted two badly injured civilians and 'worked on them' for the duration of the 30-minute flight back to the base in Gao, where they were transferred to the care of a Chinese-run hospital" (Pinkerton, 2019).

The CH-147F Chinook helicopters also conduct other missions such as transporting troops, equipment, supplies and food and helping with the rapid deployment of UN forces; and they conduct other flights for intelligence, surveillance and reconnaissance purposes (Pinkerton, 2019). The CH-146 Griffon helicopters fly as armed escorts for the Chinooks and carry out other critical missions.

The MINUSMA mission currently involves over 15,000 UN personnel from 59 countries and has suffered 177 casualties since 2013, making it one of the most dangerous UN peacekeeping missions. In January the UN Security Council was briefed on the situation and its ongoing challenges. However, the Canadian Defence Minister has maintained that Canada's commitment to the Mali peacekeeping mission will be for one year only, ending July 2019 (Pinkerton, 2019).

Recommendation No. 20 Adopted/Defeated/Amended

That the Moderator write to the Ministers of Foreign Affairs and National Defence thanking the Government of Canada for its commitment to participate in the Mali peacekeeping mission and acknowledging the risks to Canadian peacekeepers.

Recommendation No. 21 Adopted/Defeated/Amended

That congregations be encouraged to pray for the safety and wellbeing of all peacekeepers including those in Mali and the people they protect.

THE ARMS TRADE TREATY

For the past several years, the International Affairs Committee has reported to General Assembly on the Arms Trade Treaty (ATT). The 2013 General Assembly supported Canada's adoption of the treaty (A&P 2013, p. 289–90). It is a multilateral treaty that is intended to regulate the international trade in conventional weapons to ensure 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 that is intended to harmonize Canada's laws with the treaty. On December 13, 2018, Her Excellency the Governor General Julie Payette gave Royal Assent to Bill C-47. It is now an act to amend the Export and Import Permits Act and the Criminal Code (amendments permitting the accession to the Arms Trade Treaty and other amendments) (Parliament of Canada, 2018).

Prior to Bill C-47 obtaining Royal Assent, on November 29, 2018, Project Ploughshares presented to the Canadian Senate Standing Committee on Foreign Affairs and International Development and drew attention to a significant shortcoming in the legislation. The key issue in the bill and now the act still concerns the export of arms or component parts to the United States. Since the United States has not ratified the ATT, the legislation still allows military exports to the United States to be exempted from the licensing and reporting requirements applicable to every other country (Project Ploughshares, 2018). It was the Department of Global Affairs Canada's position that the exemptions granted to United States bound exports were consistent with the ATT. Furthermore, the government has stated that ending this exemption would unduly hamper defense trade between Canada and the United States (Senate of Canada, 2018).

Given that Canada's arms trade value to the United States exceeds all other Canadian arms exports, this issue remains to be a major gap in the Act. Acceding to the ATT is an important step but this flaw in the legislation needs to be addressed.

Yemen – Why an Arms Trade Treaty is important

A recent analysis from the UN Office for the Coordination of Humanitarian Affairs states:

More than three years since the escalation of the conflict, Yemen is still the largest man-made humanitarian crisis globally. In October 2018, this humanitarian crisis deteriorated further when conflict escalated near the key port city of Hudaydah, a gateway for critical food, fuel and medicine imports and in the populous Taizz, Sa'ada and Hajjah areas.

Needs across Yemen remain overwhelming: an estimated 22.2 million people in Yemen need some kind of humanitarian or protection assistance, an estimated 17.8 million are food insecure, 8.4 million people are severely food insecure and at risk of starvation, 16 million lack access to safe water and sanitation and 16.4 million lack access to adequate healthcare. Needs across the country have increased steadily, with 11.3 million who are in acute need – an increase of more than one million people in acute need of humanitarian assistance to survive” (UN Office for the Coordination of Humanitarian Affairs, 2019).

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 intense 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 the London, 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, 2016).

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, 2017).

Global Affairs Canada conducted its own investigation into the 2017 allegations. Minister 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.

On July 3, 2018, a coalition of human rights and arms control groups sent a letter to Canada's Minister of Foreign Affairs, Chrystia Freeland. The letter called for an independent, external review concerning allegations that Canadian made military exports were used against civilians last year by the Saudi Arabian armed forces. Signatures of the letter included Amnesty International Canada English branch, Project Ploughshares, Oxfam Canada, Amnistie Internationale Canada Francophone and Canadians for Justice and Peace in the Middle East (Oxfam, 2018).

The *Guardian News* reported that Canada is looking for a way to end a multibillion dollar deal to sell armoured vehicles to Saudi Arabia; however, they have not yet figured out how to leave the agreement. Prime Minister Trudeau told CTV's Question Period on December 16, 2018, "We are engaged with the export permits to try and see if there is a way of no longer exporting these vehicles to Saudi Arabia" (Cecco, 2018). General Dynamic's contract with Saudi Arabia was still in place as of February 2019.

The growth in global arms sales brings needed economic investment to Canada. 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? Is Canada contributing to a serious violation of international human rights law?

The Presbyterian Church in Canada is also responding to the Yemen crisis through PWS&D. It is spearheading a water and sanitation project in coordination with three other denominations (the United Church of Canada, the Anglican Primate's Fund and Canadian Lutheran World Relief) through Islamic Relief. We are also able to support food assistance projects through Canadian Foodgrains Bank (CFGFB, 2018). PWS&D is an effective mechanism for the church to respond to the Yemen humanitarian crisis but advocacy is also needed to stop the perpetuation of the conflict which is the cause of the humanitarian needs.

Recommendation No. 22 Adopted/Defeated/Amended

That the Moderator write to the Ministers of Foreign Affairs and National Defence to communicate the church's concerns about the weakness in the Act related to Bill C-47 to amend the Export and Import Permits Act and the Criminal Code, (amendments permitting the accession to the Arms Trade Treaty and other amendments) and encourage the Government of Canada to include policies regarding arms exports to the United States that are consistent with the Arms Trade Treaty.

Recommendation No. 23 Adopted/Defeated/Amended

That the Moderator write to the Minister of Foreign Affairs asking that the Government of Canada make public its report on the investigation into allegations of Saudi use of Canadian-made vehicles against civilians in eastern Saudi Arabia.

TAIWAN

The Presbyterian Church in Canada's relationship with Taiwan goes back to the arrival of the Rev. George Leslie Mackay on the island in the final days of 1871. Over the last nearly 150 years a close connection has been formed between The Presbyterian Church in Canada and The Presbyterian Church in Taiwan (PCT). Out of that relationship the Canadian church notes with concern the statements made by China's President Xi Jinping on January 1, 2019 regarding the unification of Taiwan with China under a "one country, two systems" framework (Buckley & Horton, 2019).

The original inhabitants of Taiwan, members of sixteen identified Indigenous groups, are largely located from north to south in the central mountains and along the east coast. Forty per cent of the 230,000 members of the PCT are found among the Indigenous people. Through a series of migrations from the mainland, people identified now as Taiwanese and Hakka arrived settling the western plains of the island.

By 1683, forces of the Qing (Chinese) dynasty (1644–1912) had taken control of Taiwan's western and northern coastal areas and in 1885 Taiwan was declared a province of the Qing Empire (Government of Taiwan, 2019).

Following the first Sino-Japanese war (1894–1895), Taiwan was ceded to Japan who took control of the island, colonizing it (ibid). Taiwan remained in Japanese control for 50 years until the end of World War II. After the Cairo Conference in 1943 and the end of World War II, Taiwan was returned to China as a province, without consultation with the people of Taiwan.

By 1948, the conflict between the forces of the Government of the Republic of China (ROC) and the Communist Chinese Party were reaching a tipping point. In 1949 the Government of the ROC under Chiang Kai-shek along with some 1.2 million Mandarin speaking Chinese moved to Taiwan while the Communist Party took control of the mainland, establishing the People's Republic of China, commonly known as China (ibid). From 1949 to 1987, Chiang Kai-shek's political party, the Kuomintang, imposed martial law in the ROC, henceforth commonly known now as Taiwan.

Taiwan democratization through the late 1980's and 1990's attracted international attention. The Democratic Progressive Party was formed in 1986. Re-elections of the entire National Assembly and the Legislative Yuan took place in 1991 and 1992 (Chou, 2015). In 1996 the Taiwanese people elected their first Taiwanese president, Lee Teng-hui, a graduate of the PCT Tamkang Middle School. In the election of 2000, after 50 years in power, the Kuomintang was replaced by the Democratic Progressive Party.

Following eight years in power, the Democratic Progressive Party was defeated by the Kuomintang, who between 2008 and 2016 steered a political course closer to China. With the May 2016 election of Tsai Ing-wen of the Democratic Progressive Party as President, Taiwan has returned to a more independent stance, seeking to have Taiwan recognized as a sovereign nation.

Over the 70 years Taiwan and China have been separate, the two have developed in different ways. Against this background, President Xi Jinping's words are concerning. The PCT supports the continuing development of a flourishing sovereign democracy on the island; it is eager for Taiwan and Taiwanese entities to be recognized as equal partners in international organizations.

Recommendation No. 24 Adopted/Defeated/Amended

That the Moderator write to the Presbyterian Church in Taiwan expressing prayerful support for its country and its people that they will continue to live and serve one another in a peaceful democracy.

MIGRANT WORKERS IN CANADA

The Temporary Foreign Workers Program (TFWP) was created by the Government of Canada in 1973 "to facilitate growth in Canada by responding to labour shortages...It allows employers to hire foreign nationals on a temporary basis to fill gaps in their workforces" (Molnar, 2018). In Canada in 2014 there were 567,077 migrant workers; 12 per cent of Canada's agricultural workforce were migrant farm workers (Molnar, 2018). There is no indication that these numbers will decrease, in fact the evidence points to their increase: a study by the Conference Board of Canada projects a growing labour shortage with 113,800 unfilled jobs by 2025 (ibid).

There are five migrant worker streams or programs that are part of the TFWP (Canada, 2012). These are (1) the Seasonal Agricultural Workers Program (SAWP) (2) a federal Agricultural Stream (3) the Live-in Care Provider (LCP) Program (4) the Low-skilled (low wage) Program and (5) the High-skilled (high wage) Program.

Agricultural streams: More than 50 years ago farmers in Canada began using migrant workers to meet their seasonal and year-round agricultural labour needs by hiring temporary workers from Caribbean countries (The North-South Institute, 2006), beginning with Jamaica (Molnar, 2018). More recently they have come from Mexico, the Philippines and Guatemala (CCR, 2018).

The SAWP permits migrant seasonal workers to enter into Canada for up to eight months per year to fill labour shortages. The federal government also has an Agricultural Stream that permits migrant agricultural workers to be employed in Canada for up to 24 months with potential permit renewal (Mendez, 2019). Migrant workers in these streams are recruited through joint government state programs (The North-South Institute, 2006).

Caregiver stream: Canada has also used, for over 100 years, migrant women to take care of children, the elderly and households; the need for migrant caregivers continues today (KAIROS, 2018). The current LCP program allows the migrant workers to stay in Canada with work permits (added together) for up to four years and three months. The federal government believes that this time period allows live-in caregivers sufficient time to meet the employment requirements for permanent residence (Canada, 2015). However, there is currently an annual cap on applications set at 2,750 (KAIROS, 2018). According to the Canadian Council for Refugees (CCR), in 2017 there were 3,245 caregiver permits approved (CCR, 2018).

Low-skilled and High-skilled streams: Migrant workers can also apply to enter Canada through the Low-skilled (low wage) and High-skilled (high wage) streams. These two streams allow migrant workers to be employed in Canada for up to 24 months with potential permit renewal. The Low-skilled stream includes such employment as working in the Service and Fishing Industries and the Food Preparation Industry (e.g. slaughter house and chicken catching). The High-skilled stream includes employment in industries such as information technology (IT) and specialized engineering and trades (Mendez, 2019).

Even though the TFWP is a federal program, each province and territory has its own set of policies that affect the programs (Molnar, 2018). Provincial and territorial governments play a significant role in ensuring that human rights, employment standards, workplace health and safety, provision of healthcare and living accommodations standards are met and maintained. Given the number of provinces and territories, there are numerous inconsistencies between jurisdictions and with Canadian employers. For example, there are variations regarding payment of at least the provincial minimum wage; allowing migrant workers to unionize; and access to permanent residence status.

Furthermore, these different government roles tend to be cumbersome given that a multitude of government ministries and/or agencies need to be involved. For example, in Ontario, three ministries have oversight regarding these issues (The North-South Institute, 2006). Therefore, given the complexity of the TFWP, workers and employers are challenged to meet all the government requirements and migrant worker needs.

This burdensome approach leads to exploitation and abuse by employers and recruiters. While protected under federal law, such as the Charter of Rights and Freedoms as well as under various provincial laws, “there are gaps in the enforcement of these protections and human rights abuses have been documented in all TFW programs: racism, discrimination and dubious contracts that prevent workers from forming outside relationships and that police their behaviour (such as mandating the use of deodorant)” (Molnar, 2018).

Migrant workers are open to a greater vulnerability of exploitation and abuse given the temporary status of their employment and having their closed work permit legally bound to only one employer. In theory, migrant workers have similar rights as other Canadian employees but they may not access them out of fear of losing their job and employment status. Migrant workers may also not initiate their rights due to lack of information, knowledge and support services and because of isolation and language barriers. Furthermore, some migrant workers may owe significant money to recruiters, which may lead to coercion (CCR, 2018).

Obtaining Canadian residence status is also a significant challenge for migrant workers who wish to stay in Canada. Seasonal migrant workers are excluded from federal immigration programs even though they may have worked in Canada for decades. In addition, access to permanent residence for caregivers was reduced in 2014 with a cap on applications and more stringent language and education requirements (CCR, 2018).

Canadian provinces and territories have been permitted by the federal government under the Canada Provincial Nominee Program to nominate migrants who wish to immigrate to Canada and who are interested in settling in a particular province or territory. However, each province or territory (except Nunavut and Quebec) has its own unique selection process to nominate migrant workers. In addition, the TFWP limits the number of migrants that can apply by imposing language requirements as well as numerical caps (CCR, 2018).

There are also other challenges or unfair practices that are imposed on migrant workers. For example, migrant workers are not entitled to full Employment Insurance (EI) benefits even though they make the same contributions as Canadian employees: they cannot collect EI, if Service Canada declares them “unavailable to work” while between work permits; furthermore, they are not entitled to EI parental, maternal and compassionate benefits. Migrant workers have difficulty accessing social service programs although they pay federal and provincial taxes. Difficulties arise from “their long work hours, lack of transportation, social isolation, lack of services in rural areas, language and cultural differences, awareness of available support and services and other conditions of their employment” (Molnar, 2018). Similarly, migrant workers contribute to the Canada Pension Plan (CPP) but few of them claim their pension due to lack of knowledge or understanding (Molnar, 2018). Migrant workers are paying into a system where they cannot receive full compensation. Furthermore, they are not eligible for federally funded settlement services (CCR, 2018) and they may be negatively affected by long periods of separation from their families (CCR, 2018). Also, when migrant workers become ill or suffer injuries preventing them from working, they are often fired or sent home without any ability to appeal. Between 2001 and 2011, 787 medical repatriations occurred among migrant farm workers in Ontario; and it is a risk that others like live-in care providers face (Molnar, 2018).

In the past the Government of Canada did not see reasons to sign and ratify the UN Convention on the Rights of Migrant Workers. Through the media, the human rights abuses of migrant workers have received attention. In 2016 the House of Commons Standing Committee on Human Resources, Skills and Social Development and the Status of Persons with Disabilities adopted a motion to study the TFWP “with a focus on the current program and how to improve it” (Molnar, 2018). Some improvements for migrants have been made. Recently the Canadian Government initiated employer inspections of migrant workers with associated administrative penalties (CCR, 2018). Workplaces are now randomly inspected or selected as a result of a tip (CCR, 2018). Tip lines are also used to receive information

about recruiters or immigration consultants in Canada. As of January 2018, more stringent housing requirements and accommodation inspections have taken place prior to approval of placement of seasonal and caregiving migrant workers (CCR, 2018). However, no action has been taken by Canada to safeguard against recruitment fraud and abuse in the originating country (CCR, 2018).

Both the federal government and provincial governments need to improve the employment regulations governing migrant workers. From a federal government perspective these improvements include: greater enforcement of TFWP rules and regulations; protection from corrupt recruiters; decent housing; access or better access to permanent residence status; a more stringent process to ensure protection from employer abuse; fairer treatment regarding Employment Insurance, settlement allowances and support services (such as language instruction); and improvements regarding family unity.

From a provincial government perspective, these improvements would include: stricter enforcement of provincial recruitment practices, enforcement that meets provincial employment standards; payment of at least provincial minimum wage; allowing migrant workers to unionize; access or better access to permanent residence status; increased settlement allowances and support services (such as language instruction); better access to tools to raise awareness of rights among employers; and increased access to provincial health care in a timely manner.

Until improvements are made to the TFWP, many temporary foreign workers in Canada will continue to live a precarious existence and experience human rights abuses.

Recommendation No. 25 Adopted/Defeated/Amended

That the Moderator write to the Minister of Citizenship and Immigration encouraging the Government of Canada to:

1. provide fairer treatment for workers under the Temporary Foreign Workers Program,
2. ensure consistency in the quality of the treatment of migrant workers within all provinces and territories,
3. develop pathways to permanent residence for migrant workers, and
4. re-consider signing and ratifying the UN Convention on the Rights of Migrant Workers.

CHURCH DIALOGUE WITH GOLDCORP

For information regarding The Presbyterian Church of Canada's shareholder dialogue with Goldcorp, see the Justice Ministries report, p. 229–30.

ENDNOTES

¹ Veteran Israeli soldiers who have served in the Israeli military since the start of the Second Intifada have formed an organization called Breaking the Silence. Its goal is to expose the Israeli public to the reality of everyday life in the Occupied Territories in order to stimulate public debate about the price paid for a reality in which young soldiers face a civilian population on a daily basis and are engaged in the control of that population's everyday life. The organization works to bring an end to the occupation.

² This account of an American Presbyterian is but one example, see pbygenval.org/wp-content/uploads/sites/25/2016/11/Update-from-the-Holy-Land.pdf.

³ Horton ends his chapter with six recommendations. These call for the arrest of children only during daylight hours through the issue of summonses; a written statement in Arabic given to the child's legal guardian at the time of arrest informing them of their full legal rights; consultation with a lawyer prior to questioning children; accompaniment by a family member throughout questioning; audio and visual recording of every interrogation to be provided to the defense lawyer prior to the first hearing; any breach of these recommendations should result in the discontinuation of prosecution and the child's immediate release (p. 179).

⁴ A review of btselem.org/publications/summaries/201803_minors_in_jeopardy gives extensive information on how the system works, including interviews with four Palestinian youth. It explains the system of "remand", which is one of the most problematic practices of military courts. This means that a person whose interrogation has been completed and who has already been formally charged is kept in detention until the legal proceedings are over. These individuals are not serving a prison sentence, have not even been sentenced and should be presumed innocent until proven guilty. Yet, other than in cases involving traffic violations, this practice is the rule rather than the exception in the military court system. The military prosecution routinely asks for remand in custody of Palestinian defendants for the duration of the proceedings and the courts grant the vast majority of the motions.

⁵ Independent Jewish Voices describes itself as representing Canadian Jews who have a strong commitment to social justice and universal human rights. It was founded in 2008 as a result of a national conference called on behalf of the Alliance of Concerned Jewish Canadians.

⁶ In 2018, the Minister of the Environment and Climate Change and the Minister of Finance appointed four experts from the finance and academic communities to form an Expert Panel on Sustainable Finance. Their mandate is to engage with a wide range of stakeholders on sustainable finance in Canada to articulate the key challenges and opportunities and to provide next step recommendations to the Government of Canada.

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Dale Henry
Convener

THE LIFE AND MISSION AGENCY COMMITTEE

To the Venerable, the 145th General Assembly:

INTRODUCTION

“Receive the Holy Spirit.” This pentecostal theme for the 2019 General Assembly is taken from John 20:19–31, which records the first assembly of the disciples after the death and resurrection of Christ. Behind closed doors, isolated from the world they were called to serve, the disciples are paralyzed by doubt and loss. Rather than being people of the Way and following the one who had called them to follow him, they are immobilized by fear. But the Spirit’s presence empowers; it invigorates and causes movement, stirs life and creative energy. It was by the Spirit that God called creation from chaos and it is the continuing direction of Spirit that brings inspiration and new life for the church in every age.

In all its work, the Life and Mission Agency strives 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 carries out its duties and responsibilities faithful to the vision and 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. In doing so, the Life and Mission Agency supports the church by giving leadership in programs mandated by the General Assembly and responds flexibly, creatively and effectively to congregations as well as the courts and committees of the church, as they seek to respond to the call of Jesus Christ to mission.

What follows is not simply a report. It is the story of some of the denomination’s lively witness and of the Life and Mission Agency’s stewardship of the ministry and resources entrusted to it. The story 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. The information in these pages reflects stories of faith, transformation, reconciliation, liberation and changed lives. There are stories of hope and stories when the church provided comfort in moments of pain and stories when the church spoke against the powers of chaos, despair and injustice. There are stories of creativity and renewal, stories of development and healing, stories of courage.

The glimpse of the church in action and service through the service of the Life and Mission Agency is divided into the following sections:

- Program Coordination (p. 173–92)
- Canadian Ministries (p. 192–200)
- Communications (p. 200–04)
- International Ministries (p. 204–12)
- Justice Ministries (p. 212–38)
- Ministry and Church Vocations (p. 238–48)
- Presbyterian World Service and Development (p. 248–75)
- Stewardship and Planned Giving (p. 275–82)

THE LIFE AND MISSION AGENCY COMMITTEE MEMBERS

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), the Rev. Sampson Afoakwah (Montreal, Quebec), Ms. Judy Dodds (Ottawa, Ontario), 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. Jinsook Khang and Ms. Carol Stymiest (Assembly Council representatives), Ms. Linda MacKinnon (Atlantic Mission Society representative), Mr. Rob Robertson (PWS&D representative), Ms. Janet Brewer (Women’s Missionary Society representative), the Rev. Daniel Cho (Moderator of the General Assembly). We are especially grateful to Mr. Tom Billard, Ms. Judy Dodds and Ms. Linda MacKinnon who are completing their service on the committee.

The work of the Life and Mission Agency is collaborative, complementary and integrated with the ministries and presbyteries of the church. In addition to being overseen by the Life and Mission Agency Committee upwards of 125 people are appointed by the committee to serve as members of departmental advisory committees. Together, these people use grassroots consultation and research to discern the challenges ministers and congregations face and to conceive of programs, initiatives, tools and theological resources that are responsive the church’s needs and that also

help it address the needs of the world and the souls of God's people. We celebrate the cultural, geographical, theological and linguistic diversity and the spectrum of skills and perspectives the advisory committees bring to this ministry and are grateful to these people for their insight and dedication. The names of advisory committee members are listed at the end of each section of the report.

PROGRAM COORDINATION

Staff:	General Secretary:	The Rev. Ian Ross-McDonald
	Senior Administrator:	Ms. Colleen McCue
	Finance and Administration Coordinator:	Mr. Mathew Goslinski

INTRODUCTION

Program coordination serves the Life and Mission Agency Committee and staff. It does this work primarily by coordinating policy development, human resources, financial management and programmatic efforts. 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:

- Section 1: Canada Youth
- Section 2: Empowering Resources
 - Leading with Care
 - Overture No. 4, 2018 re ruling elders and police checks
 - Overture No. 20, 2018 re endorsing Joint Statement Physical Discipline of Children and Youth
 - Overture No. 15, 2018 re workplace harassment
- Section 3: Legal Advice: Religious Freedom and Marriage
 - Overture No. 1, 2019 re legal advice re religious freedom and marriage
- Section 4: Overture No. 30, 2017 re preamble to ordination and induction of ruling elders
- Section 5: Strategic Planning
- Section 6: Human Resources

CANADA YOUTH

presbyterian.ca/cy

A vibrant CY2018 community gathered at Brock University during the week of July 2–7, 2018. There were 366 participants from across the denomination and around the world arrived to “Be Stirred” and to rejoice that they are “Not Shaken”.

Twenty years ago, a committee in The Presbyterian Church in Canada began discussing the possibility of a national youth event. This one-off event was part of a national strategy to celebrate the new millennium in 2000. The initiative was designed to bring youth together and to give them time and space to celebrate their active and current place within the denomination. Canada Youth or CY as it has become known, was born in the summer of 2000.

Fast forward 20 years, CY events continue to stay true to those first foundational values. It still offers a unique opportunity for youth, young adults and leaders to build community together; to celebrate and affirm their faith and to give voice to their unique witness as Canadian Presbyterians. Since 2000, CY has been a gathering place for all kinds of enthusiastic Presbyterians to worship, play, create and learn. More than 5,000 folks have attended CY since it began and the impact of this extraordinary event has been felt in our camps, congregations and courts. At CY2018 we were Stirred and Not Shaken and offered our whole selves in worship and service, trusting God to bless and use us for the Kingdom.

CY events are made possible because of the support from many sources. Gifts to Presbyterian Sharing provide the majority of the support for the gathering which is augmented by generous gifts from the Ewart Endowment for Theological Education Fund, designated bequests and donor gifts from a variety of congregations and individuals. In addition, youth groups, congregations, presbyteries and synods provide personal funding through fund raising initiatives that enabled participants to attend.

New at CY2018 – The Next Track

The CY2018 planning team, with expertise provided by Canadian Ministries staff, ambitiously created an additional track for this year's event. The Next Track was designed for congregational leadership (both clergy and lay-people) and focused on resiliency. This track was offered over a three day period and participants joined the CY community seamlessly. The Rev. Dr. Ross Lockhart, Associate Professor at St. Andrew's Hall at the University of British Columbia, provided three plenary sessions:

- Open Season: Resiliency in a Time of Confusion
- Speaking to Itchy Ears: Resiliency in Congregational Leadership
- Don't Lose Your Lid: Resiliency in Building the Community Jesus Intended

Next Track Workshops included:

- Motivating the Masses – What Stirs Your Congregation?
- Building Up from Within
- Leading Through Stress and Risk
- Living Out Your Vision
- Rooted in God or Gumption
- Unshakable Teams
- A three part workshop series “Adapt or Bust”

Feedback about the Next Track has been very positive and discussion has begun about its inclusion for CY2020.

Food Security

The CY2018 theme of “Stirred Not Shaken” connected well with food imagery and so the planning team chose food security as the topic for Interruption Day. The community was blessed to have Mark Gordon, UN World Food Program, who shared his insights and experience along with Guy Smagghe from PWS&D. The day was rounded out with workshops, films and panel discussions about food security.

CY2018 Celebrations and Gratitude for Gifts

- Keynote speakers Dr. Andrew Root (Youth Ministry Training Track), Mr. Mich Phillips (Discipleship Track) and the Rev. Dr. Ross Lockhart (Next Track) provided outstanding and visionary leadership. They all offered substantial additional time to respond to the particular needs of the participants.
- The Discipleship Track grew by over 30% and the Next Track registration exceeded our projections.
- Denominational staff supports CY by enthusiastically offering their administrative, financial and communication expertise pre-event and then by contributing their time and talent as community life, workshop and resource staff at the event. CY is truly a team project.
- CY participants were moved to contribute \$1,300 to Presbyterians Sharing and more than \$3,300 of grocery cards that will be distributed to the National Indigenous Ministries Council.
- CY welcomed 18 international guests from Taiwan, Ghana, Malawi and Lebanon. These guests were fully integrated into the whole life of the event.
- Worship at CY continues to stretch the imagination of what is possible all the while staying true to our best practices of Reformed worship. It was creative, energetic, reflective, compassionate, challenging and responsive to the needs of the community. CY2018 was blessed to have engaging preachers (Emily Bisset, Toronto, Ontario and Daniel Cho, Toronto, Ontario), talented musicians who used a wide-variety of musical styles and faithful liturgists recruited from the CY community.
- The CY recreation was outstanding at this event. Participants were wowed with inventive activities for both large and small groups.
- All hands to the pump! The CY planning team and all on-site leadership were skilled, strong and full of grace attending to all the tasks that needed attention, including looking after each other very well.

The Presbyterian Church in Canada is blessed by the faithful, creative and visionary leadership of Ms. Jo Morris as the organizer, planner and steward of CY.

EMPOWERING RESOURCES

Leading with Care

In addition to responding to weekly telephone calls and emails requesting advice, assistance and clarification about the implementation of the policy, David Phillips held workshops across the country and a webinar on implementing the policy is available.

OVERTURE NO. 4, 2018 (A&P 2018, p. 489–90)

Re: Ruling Elders and Police Checks

Overture No. 4, 2018 from the Session of Elmwood Avenue Church, London, Ontario, was transmitted with approval by the Presbytery of London and referred to the Life and Mission Agency. The overture focuses on the requirements for police records checks as outlined in the church's Leading with Care Policy. From the perspective of the overture, the policy lacks clarity on the questions of whether and how often ruling elders are required to have police records checks. The overture asks for specific amendments to the policy that would limit the requirements for ruling elders.

Leading with Care Policy

The Leading with Care Policy, approved by the General Assembly in 2005, guides the church in honouring its commitment to conduct its life and ministry in ways that provide safe environments for all persons, including children, youth, vulnerable adults and those who minister to and with them. The policy directs the church to examine its various programs to identify any risks to safety and to find ways, when possible, to reduce those risks. Sometimes changing the way an activity is carried out can reduce its risks greatly, while at the same time preserving the potential fruitfulness of the particular ministry.

Section 3.5.1 of the Leading with Care Policy provides an appraisal tool by which ministries are assessed for risk. A ministry is automatically classified as high risk when any one of five high risk factors are present within the responsibilities of an employee or volunteer, specifically:

- The teacher/leader may be alone with the person served.
- The teachers/leaders may have limited or no supervision in their role.
- The activities of the teachers/leaders are in a place where activities are not observed or monitored.
- The teacher/leader has access to personal property or money of the persons served.
- The ministry position description includes touching the persons served.

In addition to these high-risk factors, a dozen other risk factors are identified. Strategies for reducing risks are then explained (section 3.5.2).

The Leading with Care Policy recognizes that some ministry positions will remain high risk. Even after considering ways to mitigate risk, some ministry positions will continue to have one or more high risk factors. Whenever the responsibilities of a ministry position cause it to be classified as high risk, the church must require the person serving in the position to present a police records check. Police records checks are mandatory for all high-risk ministries in The Presbyterian Church in Canada.

It is imperative to note that the responsibilities of the ministry position are the criteria that determine whether a police records check is required. As the person serves in the ministry position, will one or more of the high-risk factors be present?

With the understanding that the ministry of active clergy always includes times of meeting alone with the person served, the Leading with Care Policy stipulates that all active clergy must have a police records check. With respect to elders, the policy acknowledges that the responsibilities of elders vary from congregation to congregation. However, elders who routinely visit people one-on-one must also have a police records check. It is worth underlining again that the responsibilities of the individual serving in the ministry position dictate whether a police records check is required.

With respect to the frequency of police records checks, the policy states that a police records check must be done at any of the following points:

- at the time of a new call (for clergy)
- at the time of a change of position
- at a time when the ministry (job) position changes
- every five years

To summarize, therefore persons serving in high risk ministries are required to have a police records check at the time they begin the ministry position and every five years thereafter while continuing to serve in the role, any time the ministry position changes or any time the person moves to a different ministry position. For actively serving clergy, this means a police records check is required at the time of a new call and every five years thereafter while continuing to serve in that same position.

The Request of Overture No. 4, 2018

The overture seeks reduction in the requirements for police records checks as they apply to ruling elders. It expresses concern that ruling elders find renewing their police records check every five years to be a burden and that this perception may deter prospective leaders from accepting the role of elder or existing elders from continuing to serve. It argues that “ruling elders should be trusted to continue to maintain high standards of moral and Christian behaviour once they accept a call”. The overture proposes that ruling elders be required to have a police records check only once, at the time of ordination to the eldership. Thereafter, every five years, ruling elders would complete a document declaring that they have not been convicted of any crimes in that period. The overture contends that these declarations would serve “to extend the validity of the police records check for that ruling elder”. The overture proposes that the list of events triggering the need to obtain a new police records check should continue to apply “explicitly and exclusively to clergy”.

The overture proposal is problematic for several reasons. First and foremost, it departs from the principle that the responsibilities of the ministry position are the sole criteria that determine whether a police records check is required. As the person serves in the ministry position, will one or more of the high risk factors be present? Instead, the overture proposes basing the decision to require a new police records check on other criteria: the person’s status as a ruling elder, the person’s convenience, the appeal of the role of elder to prospective or continuing elders and the trustworthiness of ruling elders. These criteria, singly or collectively, are entirely inconsistent with the Leading with Care Policy.

Moreover, the overture appears to assume that all elders must have an initial police records check. While it is not uncommon for an elder’s responsibilities to include activities with high risk factors, such as meeting alone with an individual being served, elder responsibilities do vary from congregation to congregation, a reality acknowledged in the policy. Again, it is the responsibilities of the ministry position that are determinative.

Furthermore, the suggestion that the list of events requiring a police records check should be applied exclusively to clergy undercuts the policy. The policy directs the church to assess for risk all ministry positions, to explore and implement, when possible, strategies for risk reduction and to require police records checks of individuals serving in positions that remain high risk. To accomplish the goals of some ministry positions, the responsibilities of the position continue to have high risk factors – ministries caring for babies and small children come immediately to mind as examples. Certainly, the church would not want the requirement for renewed police records checks to be eliminated for persons serving in such ministry positions.

Finally, in considering the request to amend how often police records checks are obtained, the Life and Mission Agency consulted with other denominations, law enforcement bodies, insurance agencies and school boards. Other denominations indicated that requiring a police records check at least every five years is standard and that some denominations suggest or require that the checks be renewed more frequently (e.g., every two or three years). Consultations with insurance agencies found that some companies may not necessarily cover congregations that do not maintain a process of renewing police records checks at least every five years. Consultations with school boards revealed that the rationale for extending the validity of a police records check beyond five years conditional on teachers signing a statement yearly declaring that nothing has changed since their initial check, is that teachers belong to professional colleges and failure to report any changes in their status could result in discipline up to and including suspension and loss of position and income. Some school board members expressed dissatisfaction with the board’s current policy, citing examples of its failure in practice.

In conclusion, the case cannot be made that one category of church leader – specifically ruling elders – should have different requirements than other church leaders for police records checks under the Leading with Care Policy. Out of a desire to ensure a climate of safety within and for the body of Christ, the current standards regarding the renewal of police records checks by ruling elders should be maintained: for the period when a ruling elder’s responsibilities include high risk factors, the elder should be required to have an initial police records check followed by renewals every five years.

For the reasons outlined above, the following recommendation is presented.

Recommendation No. 1

Adopted/Defeated/Amended

That the prayer of Overture No. 4, 2018 re ruling elders and police checks be not granted.

Additional Remarks

Sessions and personnel committees are encouraged to pay careful attention to the chart and advice in sections 3.5.1 and 3.5.2 of Leading with Care as a means of increasing safety, mitigating risk and reducing the number of high-risk positions that require police records checks.

The overture cites instances where there may be ambiguity in the wording and interpretation of Section 3.10 of Leading with Care as it applies to ruling elders and to clergy. This section will be revised for greater clarity as part of the current editing process when proposed revisions to the text of the Leading with Care Policy are presented to a future General Assembly.

OVERTURE NO. 20, 2018 (A&P 2018, p. 500–01)

Re: Endorsing the Joint Statement on Physical Punishment of Children and Youth

Overture No. 20, 2018 was submitted by the Session of St. David and St. Martin in Ottawa, transmitted with the approval of the Presbytery of Ottawa and referred to the Life and Mission Agency. The overture concerns the corporal punishment of children and asks the General Assembly to endorse the Joint Statement on Physical Punishment of Children and Youth (Joint Statement).

This report contains the following sections:

- The Joint Statement on Physical Punishment of Children and Youth: definition, purpose and findings, recommendations, endorsement
- Criminal Code of Canada: Physical Punishment
- Canada and the United Nations Convention on the Rights of the Child
- What Overture No. 20, 2018 is Asking
- Presbyterian Church in Canada Statements about Physical Punishment and the Protection of Children
- Studying the Overture: Consultation with the Church
- Conclusions and Recommendations

Children and youth are gifts from God and bearers of the kingdom. The wellbeing of children and the care of their bodies, minds and souls should be at the forefront of the church's pastoral care.

The physical punishment of children and youth is an emotional and highly charged subject. Our thoughts and feelings about this matter are shaped by family customs, cultural traditions and perhaps most painfully, our own experiences of physical punishment as people who may have received and used physical punishment. In addition to the influence of these factors and experiences, the Bible and the theology of the church as well as the laws and universal declarations adopted by Canada, such as the United Nations Convention on the Rights of the Child, contribute to the church's understanding.

The Joint Statement

The Joint Statement was developed by a coalition of six Canadian organizations led by the Children's Hospital of Eastern Ontario and endorsed by over 600 religious, medical and educational bodies. The document examines physical punishment in Canada from legal, developmental and human rights perspectives and provides examples of resources on effective parenting. Based on extensive and authoritative research, the document provides an overview of the developmental outcomes of using physical punishment on children and youth and concludes that:

The evidence is clear and compelling – physical punishment of children and youth plays no useful role in their upbringing and poses only risks to their development. The conclusion is equally compelling – parents should be strongly encouraged to develop alternative and positive approaches to discipline.

The text of the Joint Statement can be found at cheo.on.ca/en/physicalpunishment.

How is Physical Punishment defined in the Joint Statement?

The Joint Statement defines physical punishment as any action intended to cause physical discomfort or pain used to deter a child from repeating an action or behaviour, change a child's behaviour or to 'teach a lesson'. Physical punishment may be administered directly with a hand or may be mediated by objects such as rulers or belts. Not all physical punishment involves striking children; such things as requiring a child to maintain an uncomfortable position, kneel on hard objects or placing any offensive-tasting substance in their mouth are also examples of physical punishment.

Physical punishment should not be confused with protective physical restraint, which is the application of external control meant to protect the child or others from harm or pain. Protective restraint includes such actions as holding a child back from a busy road, moving a child's hand away from a hot stove or holding a child who is causing pain to another. These are examples of what punishment is not that are explicitly named in the Joint Statement itself. (See p. 2 of the statement, the section, "What Punishment Is Not", found at cheo.on.ca/en/physicalpunishment. Accessed February 6, 2019.)

Likewise, self-defence, which is not intended to correct a behaviour but to protect oneself from harm is not physical punishment.

The Purposes and Findings of the Joint Statement

The Joint Statement's stated purposes are:

- to provide an understanding of the ways in which physical punishment can affect children's development
- to summarize the evidence of the risks of physical punishment
- to identify the factors that perpetuate the use of physical punishment
- to encourage caregivers to choose approaches to discipline that do not rely on physical punishment

The Joint Statement had a number of primary findings:

- Physical punishment is most likely to begin when a child's behaviour threatens a parent's sense of control.
- There is no clear evidence of any benefit that comes from the use of physical punishment on children and youth.
- There is strong evidence that physical punishment places children and youth at risk of injury, poorer mental health, impaired relationships with parents, weaker internalization of moral values, exhibition of antisocial behaviour, poorer adult adjustment and tolerance of violence in adulthood.
- Most parents believe physical punishment is unnecessary and harmful and few parents believe physical punishment is effective. The majority of parents believe the most common outcome of physical punishment is guilt or regret in the parent.
- Parents are more likely to use physical punishment if they approve of it, experienced it themselves as children, feel anger in response to their children's behaviour, are subject to depression or are burdened by stress.
- Alternate ways to address discipline include improving a child's problem-solving skills, modelling and reinforcing positive behaviours, reducing personal and family stress, learning to recognize the things that trigger anger and creating strategies to address them.

Recommendations of the Joint Statement

The Joint Statement outlined a number of recommendations based on the extensive research that was conducted. Among the recommendations are the following:

- Public awareness strategies must be developed to inform all Canadians about the risks associated with physical punishment.
- Provincial and territorial ministries that deliver health and social services must be mandated and positioned to provide education about the effects of physical punishment as well as effective approaches to discipline.
- Organizations that serve children and families or provide relevant professional education must have policy and service responsibilities regarding physical punishment of children and youth (i.e., clear guidelines that parents and professionals can refer to and that the organizations serving children, parents and associated professionals can also refer to and use to guide their actions).
- Child welfare eligibility and investigative protocols must be reviewed and sufficiently resourced to ensure that they facilitate early supportive/preventative intervention and services (specifically, the Joint Statement advocates intervening through educating parents early on before violence escalates, with the aim of "building parenting competence" so less children have to be taken from homes).

- Change the Criminal Code such that the physical punishment of children can no longer be justified by the Criminal Code of Canada.

As a shared responsibility of national provincial and territorial governments, collect reliable data about the attitudes of Canadians toward child and youth physical punishment, to assess the success of the recommended public awareness and education strategies and where they can be improved.

Endorsement of the Joint Statement

There are no legal, financial or follow-up obligations associated with the endorsement of the Joint Statement. Many organizations use the Joint Statement and accompanying resources as the basis for their own education programs and purposes.

On the basis of the evidence that indicates physical punishment of children and youth plays no useful role in their upbringing and poses risks to their development, the researchers and the more than 600 religious, health, social services and educational institutions that endorsed the report to-date, believe parents should be strongly encouraged to develop alternative, positive approaches to discipline. Support for the Joint Statement has been broad and clear. Among the institutions that have endorsed the statement are university departments, hospitals, school boards in all provinces and territories, medical health officers across the country, coalitions of social workers and child protection agencies in Canada. Below are some examples of the calibre of the endorsing institutions:

Amnesty International Canada, Canadian Academy of Child and Adolescent Psychiatry; Canadian Association for Community Living; Canadian Association of Occupational Therapists; Canadian Association of Social Workers; Canadian Centre for Ethics in Sport; Canadian Council of Montessori Administrators; Canadian Council of Provincial Child and Youth Advocates; Canadian Dental Association; Canadian Federation of University Women; Canadian Foundation for Children, Youth and the Law; Canadian Institute of Child Health; Canadian Medical Association; Canadian Nurses Association; Canadian Pediatric Society; Canadian Physiotherapy Association; Canadian Psychological Association; Canadian Public Health Association; the Canadian Red Cross; and the First Nations Child and Family Caring Society of Canada (headed by Cindy Blackstock, who received the Cutting Edge of Mission Award from The Presbyterian Church in Canada in 2017).

Among the distinguished Canadians who have endorsed the Joint Statement are the following:

- The Hon. Louise Arbour: former UN High Commissioner for Human Rights; former Justice of the Supreme Court of Canada; former Chief Prosecutor of War Crimes for the International Criminal Tribunal for Rwanda and the former Yugoslavia;
- The Hon. Claire L'Heureux-Dubé: former Justice of the Supreme Court of Canada; President of the International Commission of Jurists, Geneva; Companion of the Order of Canada;
- The Hon. Stephen Lewis: UN Special Envoy for HIV/AIDS in Africa; former Canadian Ambassador to the United Nations; former Deputy Executive Director, United Nations Children's Fund (UNICEF);
- Mr. George Thomson: Executive Director, National Judicial Institute; former Deputy Minister of Justice and Attorney General of Canada; former judge Provincial Court, Province of Ontario;
- Lieutenant-General the Hon. Roméo Dallaire: former Commander, United Nations Assistance Mission for Rwanda; Special Advisor on War-Affected Children to CIDA and to Department of Foreign Affairs and International Trade on non-proliferation of small arms; member of Senate Standing Committee on Human Rights;
- Dr. Cindy Blackstock: Executive Director, First Nations Child and Family Caring Society of Canada; Associate Professor, University of Alberta; recipient of the Cutting Edge of Mission Award from The Presbyterian Church in Canada;
- Dr. Fraser Mustard: Founding President, Canadian Institute for Advanced Research; co-author, The Early Years Study on brain development for the Children's Secretariat, Government of Ontario; Companion of the Order of Canada;
- Dr. Richard Tremblay: Founding Director, Centre of Excellence for Early Child Development, University of Montreal; Professor of Psychology, Pediatrics and Psychiatry and Director, Research Unit on Children's Psycho-Social Maladjustment, University of Montreal; Canada Research Chair in Child Development; Director, Research Center on the National Longitudinal Survey of Children; Director, Knowledge Centre for Early Childhood Learning.

Among the faith-based bodies in Canada that have endorsed the Joint Statement to date are the following:

- The Anglican Diocese of Ottawa, Ontario; Canadian Catholic School Trustees' Association; Canadian Council of Reform Judaism; Canadian Friends Service Committee (Quakers); Canadian Unitarian Council; Catholic education bodies in Ontario, Manitoba, Alberta and The Northwest Territories; Christian Children's Fund Canada; Evangelical Lutheran Church in Canada; Islamic Social Services Association Canada; Jewish Child and Family Services in Ottawa, Toronto, Winnipeg, Edmonton and Calgary; Presbytery of Ottawa (The Presbyterian Church in Canada); St David & St Martin Presbyterian Church (Ottawa, Ontario); The Salvation Army, Bethany Hope Centre, Central Eastern Division, Ottawa, Ontario; the United Church of Canada; and the Winnipeg Board of Jewish Education.

Criminal Code of Canada: Physical Punishment

Using non-consensual physical force against another person is considered assault under the Criminal Code of Canada, which legally protects all citizens. However, Section 43 of the Criminal Code entitled "Correction of child by force" provides the following exception:

Every schoolteacher, parent or person standing in the place of a parent is justified in using force by way of correction toward a pupil or child, as the case may be, who is under his care, if the force does not exceed what is reasonable under the circumstances.

In 1994, the Province of Quebec removed the right of correction from the Civil Code. In 1999, the constitutionality of Section 43 of the Criminal Code was first challenged in Ontario's Superior Court of Justice on sections of the Canadian Charter of Rights and Freedoms. In its judgement, the provincial court recognized the "growing body of evidence that even mild forms of corporal punishment do no good and may cause harm." The provincial court's decision also observed that experts on both sides of the debate about physical punishment agreed that:

- "Hitting a child under two is wrong and harmful...has no value and can destroy a child's sense of security and self-esteem."
- Physically punishing teenagers "is not helpful and potentially harmful".
- "Corporal punishment using objects such as belts, rulers, etc., is potentially harmful both physically and emotionally and should not be tolerated."
- "Physical punishment should never involve a slap or blow to the head."
- "Corporal punishment that causes injury is child abuse."

The court's decision also acknowledged that no expert witness recommended physical punishment as a form of discipline. Nevertheless, the provincial court ruled that Section 43 of the Criminal Code was constitutional. The Ontario Superior Court's decision was upheld by the Ontario Court of Appeal. Its decision was appealed to the Supreme Court of Canada, which limited the definition of who may use physical punishment on a child, on what ages and body parts of children and under what circumstances.

Canada and The United Nations Convention on the Rights of the Child (the Convention)

In 1991 Canada ratified the Convention, Article 3 of which states that "...in all actions concerning children, whether undertaken by public or private social welfare institutions, courts of law, administrative authorities or legislative bodies, the best interests of the child shall be a primary consideration".

Under the terms of the Convention, the best interests of the child include protection from assault. By ratifying the Convention, Canada was obliged to put in place "all appropriate legislative, administrative, social and education measures to protect the child from all forms of physical or mental violence, injury or abuse" (Article 19).

Since 1991 the UN has called for the repeal of section 43 of our Criminal Code no less than three times and has expressed "grave concern" about Canada's inaction on this issue.

In 2003, during the second review of Canada's compliance with the obligations of the Convention, the UN Committee on the Rights of the Child indicated it was "deeply concerned" that Canada had "not enacted legislation explicitly prohibiting all forms of corporal punishment and has taken no action to remove section 43 of the Criminal Code, which allows corporal punishment". The committee recommended that Canada "adopt legislation to remove the existing authorization of the use of "reasonable force" in disciplining children and explicitly prohibit all forms of violence against children, however light, within the family, in schools and in other institutions where children may be placed."

In 2006, the UN Secretary-General's study on violence against children concluded that all governments are ultimately responsible for the protection of children and to fulfil their human rights obligation, states were called upon to end justification of violence against children, whether it be accepted as a tradition or disguised as a discipline.

What Overture No. 20, 2018 is Asking

The overture asks that The Presbyterian Church in Canada endorse the Joint Statement for a variety of reasons.

The overture observes that scripture (Matthew 15:26, 18:2–6, 19:14; Mark 9:37, 10:14–16; Luke 18:16) testifies to the dignity of children and youth and their special role as recipients of the kingdom of God.

The overture points to the overwhelming 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 a greater tolerance for violence and there is no clear evidence of any benefit from the use of physical punishment on children.

The overture rightly points out the responsibilities of The Presbyterian Church in Canada as part of the Truth and Reconciliation Commission process in Canada. The Presbyterian Church in Canada is a party to the Indian Residential Schools Settlement Agreement made between the Government of Canada, churches (Anglican, Catholic, Presbyterian and United) and organizations representing Indigenous people who were enrolled as children in the Canadian Indian Residential Schools System between 1879 and 1996. Physical abuse of First Nations, Inuit and Métis children was a systemic problem at residential schools, many of which were run by the government and churches, including The Presbyterian Church in Canada.

In 1994, The Presbyterian Church in Canada confessed its complicity in the government's policies of assimilation and the harm caused by taking Indigenous children from their homes and exposing them to environments in which many children endured physical and psychological punishment. Additionally, we prayed that God would "guide us in compassionate ways towards helping them to heal" (Section 6) and that "with God's guidance our church will seek opportunities to walk with Aboriginal peoples to find healing and wholeness together as God's people". (Section 7)

One way we continue to walk with Indigenous peoples is by responding to the Calls to Action issued by the Truth and Reconciliation Commission. The following statement about the residential schools system was made in the prelude to Call to Action No. 6 in the Commission's final report:

In their mission to 'civilize' and Christianize, the school staff relied on corporal punishment to discipline their students. That punishment often crossed the line into physical abuse. Although it is employed much less frequently now, corporal punishment is still legally permissible in schools and elsewhere under Canadian law...The Commission believes that corporal punishment is a relic of a discredited past and has no place in Canadian schools or homes.

Thus, the Commission's sixth Call to Action reads: "We call upon the Government of Canada to repeal Section 43 of the Criminal Code of Canada".

The Hon. Murray Sinclair, Chairman of the Indian Residential Schools Truth and Reconciliation Commission and a member of the Senate of Canada, is a sponsor in the Senate of Bill S-206, which seeks to repeal Section 43 of the Criminal Code. During debate on the Bill in the Senate on March 7, 2017, The Hon. Sinclair said that:

The violence that Indigenous children experienced at the hands of their guardians at those schools became so much a part of their lives that it is often reflected in the way that they came to treat their own children. Residential schools in this country are clear evidence that child violence begets parental violence. Hitting children to change their behaviour simply does not work.

Presbyterian Church in Canada Statements about Physical Punishment and the Protection of Children

The Presbyterian Church in Canada has made various statements about physical abuse of children and forms of domestic violence. In 1973, the General Assembly approved several reforms the Government of Canada introduced to the penal code regarding corporal punishment, which had historically allowed the use of the strap on people incarcerated in Canadian prisons. However, the church has yet to speak on behalf of the most vulnerable in society in relation to corporal punishment of children at the hands of teachers and parents.

In 2005, The Presbyterian Church in Canada committed to providing safe environments for all persons, including children, youth, vulnerable adults and those who minister to and with them, when it adopted the Leading with Care Policy. The church committed to the following pledges in Leading with Care:

- We will prevent abuse of children/youth/vulnerable adults.
- We will protect the vulnerable in our midst.
- The Presbyterian Church in Canada affirms that the protection of all children, youth and vulnerable adults is a spiritual, ethical and legal imperative.

Studying the Overture: Consultation with the Church

Extensive consultation with the church about this matter was conducted. The Joint Statement and some interview questions were distributed to Presbyterians living in every presbytery. Great care was taken to ensure that consultation was conducted with a cross-section of people in the church and especially with those who had experience as youth workers, ministers, diaconal workers, camp staff, teachers, physicians, nurses, social workers, theologians working in the colleges of the church, academics and lawyers. People connected to ministries with Indigenous peoples, people from visible minorities, newcomers to Canada and members of the denomination's committees were intentionally over represented among those who were invited to participate in the consultation process. More intensive interviews and conversations were held with people in and outside The Presbyterian Church in Canada who had specialized knowledge and experience.

For some of those consulted, physical correction was a difficult topic to read about and consider. Gratitude is owed to those who were consulted for their candid, sincere and courageous responses, which demonstrated the depth of thought and care people showed in their responses to the Joint Statement. Respondents spoke and wrote in compelling and thoughtful ways about how faith, the Bible, theology and experience informed their discernment on this matter and the theological reflections that were received are incorporated into the section on the Bible and theology below. Many noted that their thinking and practice have evolved with time, experience and education.

The overwhelming majority of people who were consulted (125 people) enthusiastically supported The Presbyterian Church in Canada endorsing the Joint Statement. Almost without exception, people said they found the research compelling and the resources helpful. A very small minority (representing about 3%) of the respondents raised concerns about the research, conclusions and recommendations of the Joint Statement and suggested a nuanced or limited endorsement for a variety of reasons. A few people believed the Joint Statement should not be endorsed.

People appreciated that the Joint Statement was well written, educational and came with an extensive bibliography that made it an "empowering resource" that, in the words of the strategic plan, was "relevant, contextual and missional". A number of people said that the research and findings of the report resonated with their experience; for example, people repeatedly said they had used corporal punishment out of fatigue and frustration, not because they felt it was effective or a desirable way to relate to their own children or the children in their care.

Many articulated that they saw endorsing the Joint Statement as another way to fulfill the sentiments in the Confession the church made in 1994 to Indigenous people for our role in Indian Residential Schools. A significant number of people said that they saw the Joint Statement as a natural and logical extension of the sentiments the church has already expressed in the Leading with Care Policy.

The leaders of the church's National Indigenous Ministry Council (NIMC) were asked especially for their input into the response to this overture and a draft was also circulated to the members of the council. On the matter of physical punishment of children, respondents noted that the Cree, Dakota and other Indigenous cultures used non-physical ways to discipline and teach children and that, "Traditionally, our people did not believe in hitting children as it was believed it could ruin the spirit of the child. But from a very young age, children were taught the right way to live and to be." It was recalled by one Indigenous leader that a Jesuit priest was quoted as saying about the Innu people (relatives of the Cree) in Eastern Canada that, "these savages will not so much as raise their voices at their children and if you do, they will come down hard on you." One Indigenous minister wrote: "We use a lot of love and attention and affirmation about their worth and value. Love and attention seem to work the best for them. We give them hope that they are the leaders and elders of the future."

One member of the NIMC noted that the Canadian experience has repeatedly taught us that children who are physically punished within the home or school sometimes flee. Tragically, these children often end up homeless, missing or murdered.

Biblical and Theological Reflection

Everyone consulted was asked to reflect on the Joint Statement from a biblical and theological perspective. The theological reflections from the church were often dynamic and very thoughtful, as the respondents drew upon scripture, the nature of God, the ethical implications of the sacraments and the church's faith statements.

Scripture

Most respondents framed the matter of the physical punishment of children and youth in the larger context of how the Bible (especially Jesus's teachings and the pastoral teaching in the epistles) instructs the people of God to treat one another and to deal with anger and conflict. Among the texts that people referenced in this regard were Matthew 5:22–25 and Matthew 18:15–18 that speak of anger, patience and reconciliation. 1 Corinthians 13 was frequently cited as a reminder to parents that the love they were obliged to show in the “high and holy duty” God placed on them as parents was often stretched by circumstances and frustration but that Christian love is patient, kind and not irritable. It was noted that love is not just a sentimental feeling but an intentional way of behaving, acting, reacting towards and dealing with those whom we love. Similarly, the treatment of love in Galatians 5 and the fruits of the spirit listed in that passage were mentioned as qualities parents should model for children. Likewise, people cited Colossians 3 as a passage that contained instructions about behaviour and family life that parents are instructed to embrace (e.g., compassion, kindness, humility, gentleness and patience) or reject (e.g., anger and rage) in order to have constructive “holy” relationships. People recalled that Jesus rebuked the use of violence by his followers at the time of his arrest (Matthew 26:51–54; Luke 22:49–51; John 18:10–11) and that Jesus called peacemakers “the children of God” (Matthew 5:9).

On the specific matter of the physical punishment of children, almost every person commented on the verses in the book of Proverbs (13:24; 20:30; 22:15; 23:13–14; 29:15) that permit and even advocate the physical punishment of children. All but a couple of respondents raised significant questions about these texts and their historical uses. It was observed that in the book of Proverbs there are a number of instances where beating adults with rods is encouraged, which the church today would not condone and has protested. It was asked why the church would not advocate for the same treatment for children.

The majority of people deftly moved beyond simply proof texting. Rather they put passages from the book of Proverbs in conversation with other biblical texts and the fullness of Jesus' ministry, with robust and generative results.

Some people read the passages from Proverbs in light of certain “texts of terror” that preserve stories of destructive parental actions, such as Jephthah offering his daughter as a sacrifice (Judges 11:28–40). In contrast, some people interpreted the Proverbs passages in light of the Golden Rule (Matthew 7 and Luke 6), which puts the adult and child in a respectful relationship. Likewise, James 1:19–20 and Ephesians 4:26–27 and other passages about sin and anger were used to interpret the Proverbs passages.

Frequently respondents put the passages from Proverbs in dialogue with 1 Timothy 4:11–12, which reads, “These are the things you must insist on and teach. Let no one despise your youth but set the believers an example in speech and conduct, in love, in faith, in purity.”

Some respondents noted that, while it was culturally normative at times in some biblical communities to regard children as having little worth, Jesus saw childhood as the means of entering the kingdom of God (Mark 10:13–16; Mark 9:42) and he held children in high regard in the faith community. Similar insights were yielded from readings of Deuteronomy 6:4–9 and 31:12, in which children are named as valued members of the family and faith.

There were intriguing reflections on Matthew 18:2–6 in which Jesus says, “If anyone causes one of these little ones to stumble”, questioning whether the long terms effects of physically punishing a child could cause children to become violent and harmful to others in turn. The Joint Statement points out that physical punishment of children almost always leads to significant impairment of the parent/child relationship. Trust is strained and distance is created by the use of physical punishment.

Theology

Unsurprisingly, respondents spoke of God's loving and gracious nature. People readily drew upon images in Isaiah and the Psalms where God is seen as a providing, caring, supporting parent and shepherd and the people as God's children and flock. If children sometimes learn about the nature of God from what they see in those who care for them and teach them (primarily parents and teachers), then any punishment that inflicts bodily pain or harm particularly as

the result of anger or frustration translates directly or indirectly into child's concept of God. Such understandings of God will be very difficult to replace as a child matures.

People noted the preferential care Christ showed for the weakest in society as germane to this discussion about how the weakest in families, congregations, homes and churches should be treated. Greater care, mutual respect and understanding of the developmental abilities of a child in any given situation should be the foundation of any care-giving relationship.

One person wrote compellingly about the implications of the incarnation as a reminder that human bodies have value. Flesh matters and must not be harmed and this is an important consideration in regard to physical punishment.

The Sacraments

Many talked or wrote about the implications of our covenantal understanding of baptism on our stance on the physical punishment of children. Baptism is a means of grace, through which we experience the grace, mercy, forgiveness and tenderness of God. We do not deserve it and we cannot earn it but we are recipients of all these divine gifts in baptism. When human beings are defiant and wayward, God responds with acceptance and a warm embrace. The lost is found and restored; what is broken is made whole and those who deserve wrath are offered forgiveness. The love that is shown to us in baptism, in turn, shows us how to love our children.

Even more people reflected on the generous and broad implications of the vows congregations and parents make during baptism to nurture the faith of children. Congregations promise to encourage, teach and pray for children, as well as support their families. These vows include participation in protecting the physical and spiritual wellbeing of children. The whole church is called upon to extend loving-kindness to each child, as if each were our own child. Baptism implies that no matter the state or condition of a child and regardless of a child's behaviour, our response to children must be guided, accompanied and shaped by unconditional love. Such love is the most powerful force of correction and transformation.

Likewise, some pointed out that in many congregations, children are welcomed at the Lord's Table. Children are no less worthy of the sacrament of God's love and at the same time, will have different understanding of God than adults do. In faith, as in all things in life, there are stages of understanding and development. Recognizing the effects of developmental stages in terms of how we can most effectively raise, teach, discipline and form our children in Christian love is an important feature of our faith. This study shows that physical punishment is detrimental to children's development and at the same time points out that parents and caregivers who resort to physical punishment of children most often do not adequately understand or take into account a child's developmental stage or ability. Recognizing that children receive and understand God's love differently than adults, due to their age and ability but no less profoundly, is a core value in opening the Lord's Table to children. In the same way, recognizing that children cannot always understand or meet an adult's expectation of behaviour, due to age or ability, is an essential component of responding to children with patience, creative and constructive correction and loving discipline rather than with physical punishment or harm. Children at all stages of development are worthy of our best efforts of love, even as God graciously receives them at the Table.

The Presbyterian Church in Canada Faith Statements

Questions 122–133 of the Large Catechism are related to the fifth commandment to honour parents. Question 122 summarizes the fourth to tenth commandments (which relate to our duties to one another) as “to love our neighbour as ourselves and to do to others what we would have them do to us”. This places the fifth commandment to honour parents in the context of mutual concern, reciprocal respect and care.

The catechism includes “not only natural parents but all superiors in age and gifts...over us in place of authority” (Q. 124) in the definition of parents who are to be honoured in the fifth commandment, which would include teachers covered in Section 43 of the Criminal Code. The catechism proceeds to say that parents and all superiors are required “to love, pray for and bless their inferiors; to instruct, counsel and admonish them; countenancing, commending and rewarding such as do well; and discountenancing, reproving and chastising such as do ill; protecting and providing for them all things necessary for soul and body and by grave, wise, holy and exemplary carriage, to procure glory to God, honour to themselves and so to preserve that authority which God hath put upon them” (Q. 129). The Joint Statement points out that physical punishment can include depriving a child of basic bodily and psychological needs, which is contrary to the requirements of those entrusted with the care of children outlined in the catechism. While the catechism does not specifically forbid corporal punishment overtly, the physical correction of children, Question 130 about the sins of superiors includes the sin of “correcting them unduly” and provoking them to wrath. It warns people

in positions of authority (including authority over children) of being dishonourable because of injustice or behaviour that is excessively rigorous.

One minister of the church wrote that, “the catechism is proactively concerned about the weak, not just here (in the sections about the commandment to honour parents) but in other areas as well.”

Using language carefully in this discussion is also theologically significant. The Joint Statement invites us to consider the difference between correction and discipline on one hand and punishment in which any form of physical force or neglect is employed on the other. Our own tradition advocates strongly for proper discipline within the context of pastoral care for members and ministers. The discipline of children is necessary if we are to love them as we ought and raise them well. However, discipline is not synonymous with physical punishment. In fact, some would argue that physical punishment of any kind is contrary to effective, loving and corrective discipline.

Some respondents referred to Living Faith (8.2.4), which affirms that, “Parents in caring for their children are mediators of God’s love and discipline”. People concluded that if parents are mediators of the love and discipline of God, then the church must teach, promote and encourage a style of parenting that is loving, caring, correcting and gracious. We desire that children develop a spiritual life that imagines God and love as not punitive, non-violent and loving.

Conclusions and Recommendations

The Presbyterian Church in Canada affirms God’s call to justice. As explained in Living Faith (8.4), God is always calling the church to seek the justice in the world that reflects the divine righteousness revealed in the Bible. Justice is seen when we:

- deal fairly with each other,
- strive to change customs and practices that oppress,
- seek to protect the rights of others and protest against everything that destroys human dignity.

This justice to which the church is called:

- seeks the best way to create wellbeing and fairness in society;
- is concerned about education, health, rights and responsibilities;
- involves the protection of human beings;
- requires fair laws justly administered;
- opposes prejudice and rejects discrimination on such grounds as race, age, status or ability;
- stands with our neighbours in their struggle for dignity and respect¹
- demands the exercise of power for the common good.

The Joint Statement upholds these faithful principles. It is in line with the spiritual and ethical imperatives of the gospel, as well as our understanding of the dignity of children and youth and their inherent value as beloved children of God.

Research and lived experience reveal the destructive results of physical punishment on the mental, physical and spiritual health of children. Physical punishment also breaks the sacred parent-child bond. The Joint Statement is an empowering educational resource that helps people in the church learn about the important matter of the treatment of children and helps the church fulfill the pledges the church made in Leading with Care to train and support church workers who may be caregivers.

A Christian Theological Statement in Support of the Truth and Reconciliation Commission’s Call to Action No. 6 created at a gathering of ecumenical theologians sponsored through the School of Religion at Queen’s University concludes that:

A full reading of scripture in light of the revelation of Jesus Christ, who embraced and welcomed children, is incompatible with physical punishment. Scripture constantly invites the people of God to imagine a better future. We affirm the following biblical principles: children are sacred gifts from God; fully human and deserving of dignity and respect; blessed with gifts, wisdom and strengths that enrich the common good; vulnerable persons deserving nurture, protection and justice and individuals with growing moral and spiritual capacities.

Call to Action No. 6 of the Truth and Reconciliation Commission on Indian Residential Schools calls for the repeal of Section 43 of the Criminal Code of Canada. Endorsing the Joint Statement helps the church live out the commitments we made in the Confession to walk the path of reconciliation with our Indigenous brothers and sisters.

For the reasons outlined above, the following recommendations are presented.

Recommendation No. 2 Adopted/Defeated/Amended

That the Joint Statement on Physical Punishment of Children and Youth be endorsed.

Recommendation No. 3 Adopted/Defeated/Amended

That the Joint Statement on Physical Punishment of Children and Youth be circulated to congregations, worshiping communities, missions, camps, presbyteries, synods and colleges.

Recommendation No. 4 Adopted/Defeated/Amended

That congregations, worshiping communities, missions, camps, presbyteries, synods and colleges take steps to increase awareness in their communities about the impact of violence, including physical punishment, in homes, families, institutions and communities and to encourage healthy, effective and non-violent approaches to discipline in raising children and youth.

Recommendation No. 5 Adopted/Defeated/Amended

That in line with the Calls to Action No. 6 of the Truth and Reconciliation Commission and the church's endorsement of the Joint Statement on Physical Punishment of Children and Youth, the Moderator write to the Prime Minister and Minister of Justice advocating for the full protection of children, including the repeal of Section 43 of the Criminal Code of Canada.

Recommendation No. 6 Adopted/Defeated/Amended

That the prayer of Overture No. 20, 2018 re endorsing the Joint Statement on Physical Punishment of Children and Youth be answered in terms of this report.

OVERTURE NO. 15, 2018 (A&P 2018, p. 496)

Re: Workplace harassment

Overture No. 15, 2018 was submitted by the Presbytery of Brampton and referred to the Life and Mission Agency. The prayer of the overture asks that the General Assembly 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.

In the New Testament, the church is likened to the body of Christ and of a flock of sheep under the guidance of Christ's shepherding. John Calvin compared the church to a mother who nurtures a child (Institutes 4.1.6). Christians aspire to the highest expression of Christian fellowship implicit in these images and explicit in the teaching of Christ and the epistles of the early church and so the overture is right in saying that the church should be a safe place to exercise ministry. However, we confess that we are sinners and that our lives often do not reflect the Creator's love, with the result that the church is sometimes less than it is called to be. Regretfully, experience teaches that bullying and harassment do take place in the congregations, courts and committees of the church. It is that the matter raised in the overture warrants the informed attention of the church.

The proposed policy and procedures for addressing harassment in the church outlined below have been reviewed by legal counsel. The Life and Mission Agency recommends that the document be circulated to sessions, presbyteries, ministry boards, synods, camps, colleges and standing committees in The Presbyterian Church in Canada for study and report to the Life and Mission Agency by February 15, 2020. After a final version of the policy and procedures for addressing harassment in the church is approved by the General Assembly, the document will be added to the Leading with Care Policy and appropriate references will be proposed for inclusion in the Book of Forms. The church is indebted to the Clerks of Assembly for preparing these procedures.

Policy and Procedures for Addressing Harassment in the Church (Proposed)

The church is called to be rooted in the love of Christ in all its relationships. The gospel mandate to love, yielding to the guidance of God's Holy Spirit, sets the highest standard for our interactions with one another and all whom we encounter.

Harassment in the Church

The policy of The Presbyterian Church in Canada is that harassment of any kind shall not be tolerated and will be addressed. This includes harassment on all grounds protected against discrimination as set out in provincial human rights codes and provincial occupational health and safety legislation.

Harassment means physical or verbal behaviours against a member, volunteer or employee in the church that are unwelcome or should be known to be unwelcome.

In addition, harassment occurs when someone:

- makes unwelcome remarks or jokes about your race, religion, sex, age, disability or any other of the prohibited grounds of discrimination;
- threatens or intimidates you because of your race, religion, sex, age, disability or any other of the prohibited grounds of discrimination;
- makes unwelcome physical contact with you, such as touching, patting or pinching.

Generally, harassment is a behaviour that persists over time. However, serious one-time incidents can also create a "poisoned environment" and be considered harassment.

For some individuals, the church is more than the community of faith where they share worship, service and the nurture of faith in Christ. The church is also a workplace, the context where employees exercise their vocation and earn a living. In some instances of harassment in the church therefore, the behaviour would correctly be identified as workplace harassment.

Conduct is considered harassment if it creates a hostile, intimidating or offensive work environment or unreasonably interferes with an employee's work performance, regardless of the basis for the conduct.

A "reasonable action" taken by an employer or supervisor relating to the management and direction of workers or the workplace is not workplace harassment.

Bullying

(Source: RedCross.ca)

There are different types of bullying:

- Physical bullying: using physical force or aggression against another person (e.g., hitting)
- Verbal bullying: using words to verbally attack someone (e.g., name-calling)
- Social/relational bullying: trying to hurt someone through excluding them, spreading rumors or ignoring them (e.g., gossiping)
- Cyberbullying: using electronic media to threaten, embarrass, intimidate or exclude someone or to damage their reputation (e.g., sending threatening text messages).

The difference between bullying and harassment. Bullying and harassment are similar, yet different:

- Harassment is similar to bullying because someone hurts another person through cruel, offensive and insulting behaviours.
- Harassment is different from bullying in that it is a form of discrimination.

This policy covers both bullying and harassment and uses the term 'harassment' henceforth.

Sexual Harassment

Harassment includes sexual harassment, which is defined as:

- engaging in a course of vexatious comment or conduct against a worker in a workplace because of sex, sexual orientation, gender identity or gender expression, where the course of comment or conduct is known or ought reasonably to be known to be unwelcome; or
- making a sexual solicitation or advance where the person making the solicitation or advance is in a position to confer, grant or deny a benefit or advancement to the worker and the person knows or ought reasonably to know that the solicitation or advance is unwelcome.

The Presbyterian Church in Canada already has policy and procedures for addressing sexual harassment. Since 1993 when the policy for dealing with sexual abuse and sexual harassment was first approved by the General Assembly, the church has committed to follow this established policy when addressing all complaints, it receives of sexual abuse or sexual harassment.

For this reason, whenever the alleged behaviour is of a sexual nature or pertains to an individual's sex, sexual orientation, gender identity or gender expression as stipulated in the above definition of sexual harassment, the church is directed to use the policy for dealing with sexual abuse and sexual harassment.

In all other cases, when the alleged behaviour does not contain elements of a sexual nature or pertaining to an individual's sex, sexual orientation, gender identity or gender expression, the policy and procedures for addressing harassment in the church shall be followed.

Responsibilities

Employers, sessions and members of courts and committees of the church will take steps to prevent and address incidences of harassment within congregations.

Employees are responsible for complying with this policy in their dealings with their coworkers and third parties while in the course of their employment. This applies to conduct while at work, during meetings at and away from the workplace and at work-related events.

While this policy does not mean that social interaction between people who work together is prohibited, it requires that all employees be sensitive to the restraints required in the conduct of their working relationships with fellow employees.

Procedures for Dealing with Allegations of Harassment within the Church

If any minister or member of the Order of Diaconal Ministries (minister), member of the church, office bearer or adherent believes she/he has been the victim of harassment within the church, such individuals are encouraged to attempt to resolve the matter directly and respectfully with the person who they believe has engaged in harassment. Support people should be present for that meeting.

If the person making the allegation does not feel they can safely meet with the alleged offender, then the allegation may be presented directly to the clerk or moderator of the court of jurisdiction.

Allegations made about the conduct of a minister shall be presented to the clerk or moderator of presbytery.

Allegations made about the conduct of a member, office bearer or adherent of the church shall be presented to the clerk of session or moderator of the session, unless the allegation is made by a minister, in which case it shall be presented to the clerk or moderator of presbytery.

Allegations arising out of conduct during a synod or General Assembly meeting may be presented to the clerk or moderator of that court.

Where possible, complaints of harassment should be made in writing and include:

- the name(s) of the complainant(s) and contact information,
- the name(s) of the person alleged to have engaged in harassment, position within the church and contact information (if known),

- the name(s) of any witness(es) or other person(s) with relevant information to provide about the incident and contact information (if known),
- a description of the situation or incident(s), including dates and times, frequency and location(s),
- any supporting documents that are relevant to the complaint and
- a list of any documents a witness, another person or the person alleged to have engaged in harassment may have in their possession that are relevant to the complaint.

On receiving the harassment complaint, the clerk or moderator shall forward the complaint to a committee of three individuals who are members of the court of jurisdiction (or assessors appointed by a higher court), who shall promptly conduct an investigation. Steps may be taken to ensure the safety and comfort of the complainant. This should ensure no contact is possible between the complainant and the accused during the investigation and if further offence is considered a risk, the accused may be removed from the court or event or temporarily suspended from employment. It should be made clear that this is on a 'without prejudice' basis. The investigation will be handled in a confidential manner, unless disclosure is necessary for the purposes of investigating or taking corrective action or is otherwise required by law.

During that investigation, the investigating committee must meet separately with the one making the allegation and the alleged offender, as well as any witnesses to the alleged incident(s). They may also invite but not require, a meeting with both parties together.

Following the investigation, the complainant and the individual alleged to have engaged in harassment will be informed of the results of the investigation and of any corrective action that has been taken. The investigating committee's report (if any) will remain confidential.

If possible, the investigating committee shall offer a means to resolve the matter in a manner that is acceptable to both parties. However, if the investigating committee finds that harassment has occurred, it will take appropriate remedial action and any necessary steps to prevent a recurrence. The person found to have engaged in harassment will be disciplined appropriately. Discipline of employees may include a suspension without pay or dismissal from employment, the requirement to offer an apology privately or in public, an agreement to take training, a verbal or written behavioural covenant or other remedy. In the case of an employee of the church, if the recommended corrective action is related to employment, the report and recommendation shall be forwarded to their employer for action and implementation. If the accused is accountable to a presbytery, the committee may forward the report and recommendation to the presbytery of jurisdiction for information and possible action.

If an acceptable resolution cannot be found or if the remedial action taken by the investigating committee is unacceptable to the person who made the harassment complaint, the person may initiate a disciplinary case, which shall follow the steps outlined in the Book of Forms (345ff), with the provision that sections 350-353 do not apply. Similarly, the individual alleged to have engaged in harassment reserves the right to a disciplinary case, with the same provision, if not satisfied with the decision or corrective action decided by the investigating committee.

In commencing a disciplinary case regarding allegations related to conduct during a synod or General Assembly meeting, the complaint shall be referred to the court that holds the membership of the alleged offender.

Record Keeping

The church will keep confidential records of all complaints or incidents or workplace harassment, including:

- a copy of the complaint or details about the incident,
- a record of the investigation including notes,
- copies of witness statements, if taken,
- a copy of the confidential investigation report,
- a copy of the results of the investigation, as provided to the individual who made the complaint and the individual alleged to have engaged in harassment and
- a copy of any corrective action taken to address the complaint or incident.

Documents associated with the harassment complaint, incident and/or investigation will not be disclosed unless necessary to investigate an incident or complaint of workplace harassment, take corrective action or otherwise as required by law. All records will be kept for at least two years from the conclusion of the investigation.

No Retaliation

Regardless of the outcome of a harassment complaint, the church will not tolerate retaliation against any employee for making a complaint of harassment in good faith, reporting suspected discrimination or harassment or for cooperating in such an investigation. Such retaliation is a violation of this policy.

Employees who make a malicious complaint of harassment may be subject to disciplinary action.

Nothing in this policy prevents or discourages an employee of the church from filing an application with the applicable Human Rights Tribunal on a matter related to the applicable human rights legislation within the time period prescribed by such legislation or from exercising any other legal avenues that may be available.

Policy and Program Review

This policy, once approved by the General Assembly, will be read at least annually by sessions, ministry boards, presbyteries, synods, camps, colleges and standing committees in The Presbyterian Church in Canada to reduce the risk of harassment, including workplace harassment and sexual harassment. To ensure the policy continues to comply with applicable legislation, the Life and Mission Agency will conduct a review at least every three years. All employees of the church are to receive training on the contents of this policy.

Proposed legislation for dealing with allegations of harassment within the church

It is proposed that after suitable consultation with the church and amendment, the following information would be added to the Book of Forms:

349.2 Allegations of harassment within the church may be dealt with by the Policy and Procedures for Addressing Harassment in the Church (A&P reference) or may be dealt with directly as a disciplinary case if desired by either party to the allegation.

349.3 Sections 350, 351, 352 and 353 do not apply to an allegation made under the Policy and Procedures for Addressing Harassment in the Church.

Next Steps

To facilitate church-wide consultation about the material covered in this report, the following recommendations are presented.

Recommendation No. 7 Adopted/Defeated/Amended

That the proposed policy and procedures for addressing harassment in the church be sent to sessions, ministry boards, presbyteries, synods, camps, colleges and standing committees for study and report to the Life and Mission Agency by February 15, 2020.

Recommendation No. 8 Adopted/Defeated/Amended

That the Life and Mission Agency prepare questions and study material to accompany the circulation of the proposed policy and procedures for addressing harassment in the church to facilitate study of the material and to further help develop best practices for preventing and responding to incidents of harassment in the church.

OVERTURE NO. 1, 2019 (p. 336)

Re: Legal advice re religious freedom and marriage

Overture No. 1, 2019 concerns the church's formal legal opinion about ministers performing marriages between two people of the same sex. The overture requests that the General Assembly refrain from recommending the adoption of any policies under the Barrier Act that would change current practices before seeking a new legal opinion.

The overture was submitted by the Presbytery of Montreal and referred to the Life and Mission Agency. This report is the Life and Mission Agency's interim response containing a recommendation that the General Assembly permit the agency to respond in 2020.

The Formal Legal Opinion

In 2018, the Life and Mission Agency sought a formal legal opinion from Cassels Brock (Cassels), the law firm of The Presbyterian Church in Canada. As lawyers have a duty to give advice that mitigates the client's risk, it is reasonable to expect a conservative and cautious opinion from the denomination's legal counsel.

Cassels is one of Canada's preeminent legal firms and regularly argues before federal and provincial human rights tribunals and provincial and the federal supreme courts on Charter issues in the area of human rights, privacy, Indigenous issues and human resources. In exercising its duties, Cassels would not take on work in an area the firm was not confident it was appropriately equipped to give competent, complete and insightful expert advice.

The lawyer who led the research and writing of the legal opinion also specializes in human resources law (an area of expertise specifically identified by people who raised concerns on this issues as essential and relevant in these discussions) and has represented clients before provincial and federal human rights commissions, the Superior Court of Ontario, the Ontario Labour Relations Board, the Employment Standards Branch of the Ontario Ministry of Labour and in mediations and grievance arbitrations.

The church's legal opinion begins with the following statement of fact about federal law:

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"). 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.

In 2005, in response to the reference re same-sex marriage, the federal government enacted the Civil Marriage Act, 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 and the Marriage Act 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.

While marriage itself falls under federal jurisdiction in Canada, the provinces regulate the solemnization of marriage (the formal ceremony that is either civil or religious) and grant marriage licenses. For this reason, the legal opinion we commissioned examined the human rights and legal situation in every province and found unambiguous protections for religious officials.

The church's official legal opinion from Cassels concludes with the following statement:

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 Presbyterian Church in Canada's proposed policy permitting its ministers to refuse to perform same-sex marriage ceremonies would expose The Presbyterian Church in Canada or its ministers to liability on the basis of discrimination or on any other ground.

The legal opinion was shared with the Committee on Church Doctrine, published on the church's website and reported to the General Assembly in 2018 (A&P 2018, p. 455–59). The legal opinion is in line with advice and opinions received from other legal scholars, lawyers and a judge we consulted on this matter who have extensive experience with charter law. Since commissioning the official legal opinion, we have received confirmation from lawyers at

Cassels that no new legislation or case law with any bearing on this matter has emerged since writing the legal opinion for the church. Further, the legal opinion the church received concurs with the experience of other denominations in Canada. There is a diversity of practice among Christian denominations in Canada and while some endorse same-sex marriage, others do not. There is also a diversity of practice within the denominations that permits ministers to perform same-sex marriage with the result that some religious officials elect to perform marriages between two people of the same sex while colleagues in the same denomination choose not to. As noted above, the Supreme Court has ruled that under the Charter of Rights and Freedoms, a religious official cannot be legally compelled to perform same-sex marriages if it is contrary to their religious beliefs.

Recommendation No. 9 Adopted/Defeated/Amended

That permission be granted to respond to Overture No. 1, 2019 re legal advice re religious freedom and marriage to the General Assembly in 2020.

OVERTURE NO. 30, 2017 (A&P 2017, p. 602)

Re: Preamble to ordination and induction of ruling elders

Overture No. 30, 2017 from the Session of St. Andrew's Humber Heights, Toronto, Ontario, was transmitted with approval by the Presbytery of West Toronto and referred to the Committee on Church Doctrine in consultation with the Life and Mission Agency. The overture concerns the preamble to the ordination and induction vows of ruling elders and asks for revisions. Staff of the Life and Mission Agency and Committee on Church Doctrine have discussed the way forward and determined that more time is needed to address this overture. The Committee on Church Doctrine will seek permission to respond at a future Assembly. (see p. 128)

STRATEGIC PLANNING

The Life and Mission Agency Committee adopted the strategic plan in place of its previously established priorities in 2016. 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 analyzes 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. The Life and Mission Agency has begun reviewing the departmental mandates and programs in light of the strategic plan and will propose changes to the mandates for consideration by future meetings of the General Assembly. The principles of the strategic plan are used in the evaluation of grants requests and evaluation of all Life and Mission Agency programs. The Life and Mission Agency Committee has also begun an implementation of preparatory planning that is parallel to the implementation of the plan.

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.

We are very fortunate to welcome this year: Ms. Allyson Carr, Ms. Maggie Leung, Mr. Jim MacDonald and Mr. John Popiel. We express gratitude for the work and service of the following people who served the church well during their time with the Life and Mission Agency: Ms. Michelle Ball and Mr. Matthew Foxall. We are very grateful to the many contract staff who work on specific programs and research projects for the church throughout the year.

CANADIAN MINISTRIES

Staff:	Associate Secretary:	Ms. Jen de Combe
	Education Program Coordinator:	Ms. Emily Hill
	Grant Program Coordinator:	Ms. Jennifer Astop

INTRODUCTION

presbyterian.ca/canadianministries

Canadian Ministries collaborates with and assists congregations and courts of the church to support faithful ministry. Through Canadian Ministries the church is equipped with online, printed and financial resources as well as relational support in the form of networking and mentorship opportunities, collaborative partnerships, one-on-one consultations, educational workshops and leadership conferences.

The report is divided into the following sections:

- Section 1: Equipping Opportunities: evangelism, renewal, Christian education and new church development
- Section 2: Resources
- Section 3: Grants and Funds: granting programs for ministry personnel, programs and capital
- Section 4: Administration: appointments, Ecumenical Shared Ministries and properties
- Section 5: Advisory committees

EQUIPPING OPPORTUNITIES

Renewal Initiatives

presbyterian.ca/canadian-ministries/new-beginnings/

In response to feedback from congregations about needing resources to lead them through a renewal process, two renewal programs on a trial basis called reVision and New Beginnings have been initiated. Both programs took congregations through a year-long process that involved discipleship, coaching and group discernment. Special attention was made to gather a diverse mix of congregations in terms of geographical location, leadership and context of ministry. In 2018, five churches participated in these programs: Kensington, Kensington, Prince Edward Island; St. John's, New London, Prince Edward Island; St. David's, Halifax, Nova Scotia; St. Andrew's, Thorold, Ontario; St. Andrew's, Lethbridge, Alberta; Comox Valley, Comox, British Columbia.

Based on the positive experiences of the churches that participated in the New Beginnings process, congregations are encouraged to engage in this program. A grant is available through the New and Renewed Ministry fund to cover up to 90% of the total cost of running the New Beginnings program in churches.

Congregations interested in participating in renewal programs should contact Canadian Ministries at canadianministries@presbyterian.ca.

Evangelism Initiative

presbyterian.ca/canadian-ministries/evangelism-network/

The Presbyterian Evangelism Network responds directly to one of the priorities of the strategic plan. This program equips ministry leaders to develop community-focused approaches to evangelism. Each year, a new cohort of up to five ministry leaders attends a gathering where they are equipped to lead, support and champion evangelism initiatives in their congregations. Following the gathering, leaders receive a year of coaching and attend six online cohort meetings to support the implementation of their goals.

The following leaders have participated in the network in 2017–2018: the Rev. Andrew Campbell, St. James, Truro, Nova Scotia; the Rev. Robert Sims, St. Paul's, Burlington, Ontario; the Rev. Jay Song, Knox, Weyburn, Saskatchewan; the Rev. Joanne Lee, St. Andrew's, Innisfail, Alberta. In 2018–2019: the Rev. Karen Dimock, St. Andrew's, Ottawa, Ontario; the Rev. Jonathan Hong, Toronto Korean, Toronto, Ontario; the Rev. Gabriel Snyman, Faith, Fort McMurray, Alberta; the Rev. Roberto DeSandoli, St. Andrew's, Saskatoon, Saskatchewan.

We also provide access to evangelism resources through our participation in Evangelism Connections, an ecumenical initiative to gather and produce materials that promote evangelism. Information about Evangelism Connections can be found in the Resources section of this report (see p. 195). We are grateful to the Rev. Dianne Ollerenshaw and the Rev. Dr. Ross Lockhart who acted as resource people and mentors in the initiative this year.

New Worshipping Communities Initiative (Cyclical PCC)

presbyterian.ca/cyclicalpcc

In 2018, The Presbyterian Church in Canada entered into partnership with Cyclical Inc., to help nurture and discern potential new congregational development leaders. Cyclical is designed to encourage presbyteries and leaders within the denomination to take the first steps towards beginning new worshipping communities. To date, 46 leaders have signed up for Cyclical PCC and have begun the work of discerning calls to starting new ministries.

Coaching

presbyterian.ca/canadian-ministries/equipping/#coaching

Coaching is an important component of successful new ministry initiatives. The coaching program has been expanded this year to include support for visioning, renewal and evangelism. In 2018, 14 ministry leaders received coaching and have expressed that their ministry has been positively impacted.

Workshops and Conferences

Canadian Ministries offers workshops and conferences every year to equip leaders for faithful service.

Canadian Ministries Conference – Transform (in partnership with Stewardship & Planned Giving)

The Transform conference, based on goals outlined in the strategic plan, synthesized best practices in stewardship, leadership and missional engagement. With keynote talks by the Rev. Dr. Grace Ji-Sun Kim (Associate Professor of Religion at Earlham School of Religion), practical workshops led by experienced leaders in The Presbyterian Church in Canada and small mentorship groups, participants received support and inspiration to transform the way they live as leaders, congregations and ministries. It was held in November 2018.

Workshops and Retreats

Canadian Ministries responded to invitations from presbyteries and congregations to offer workshops and retreats. Presbytery retreats were held in the Presbytery of Calgary-Macleod and the Presbytery of Peace River. Congregational workshops were led in Summerside, Summerside, Prince Edward Island; St. Andrew's, Ottawa, Ontario and Bonar-Parkdale, Toronto, Ontario.

Children and Worship

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 2018, five training events were held in three provinces.

Association of Presbyterian Church Educators (APCE)

apcenet.org

The Presbyterian Church in Canada has had a covenantal relationship with the Association of Presbyterian Church Educators (APCE) for many decades. APCE supports educators and educational ministry through conferences, scholarships and publications.

In February 2019, 22 members of The Presbyterian Church in Canada attended the APCE conference "Come Now to the Water" in Galveston, Texas.

Each year five grants of \$750 are available for Christian educators (volunteer or paid) wanting to attend the APCE annual event (presbyterian.ca/funds).

Camping

presbyterian.ca/camping

Through Presbyterians Sharing, curriculum for 11 camps in The Presbyterian Church in Canada was purchased for the following camps: Camp Geddie, Camp Keir, Gracefield Christian Camp and Retreat Centre, Camp d'action biblique, Cairn Family of Camps, 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 receive membership in the Presbyterian Church Camp and Conference Association (PCCCA) through Canadian Ministries.

RESOURCES

Equipping for...

presbyterian.ca/eq4

Canadian Ministries produces 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 ministry.

2018 Equipping for...

- Sharing your Faith: A Congregational Workshop Guide
- A Year of Possibilities: Living out your Congregations 2018 Resolutions
- A Guide for Churches to Respond to the Truth and Reconciliation Commission 94 Calls to Action
- Opening your Doors to People with Diverse Abilities
- A Guidebook for Congregations Looking to Connect with Neighbours
- Joining the Joyful Feast: From Food Ministry to Worship

Social Media

presbyterian.ca/worship; facebook.com/pconnect

Practical, fun and easy-to-use ministry ideas and good news stories are shared on Facebook to encourage and inspire congregations to deepen their faith, build their community and reach out to their neighbours.

Webinars

presbyterian.ca/webinar-wednesday/

In 2018 Canadian Ministries hosted the following webinars:

- Our Doors are Open: Welcoming People with Disabilities in Places of Worship – Dr. Michael Walker
- Neighbourhood Mapping – the Rev. Dr. Ross Lockhart
- The Session as Congregational Leaders – the Rev. Peter Coutts
- Vision Casting – the Rev. Brian Fraser
- Prioritizing the Mission of God in Your Ministry – the Rev. Nick Warnes
- Moving Forward with Your Church's Vision – the Rev. Ken McFayden
- Summertime Faith Formation – Ms. Lauren Wasyluk
- Amalgamation – the Rev. Heather Malnick

Evangelism Connections

presbyterian.ca/evangelism

Another way Canadian Ministries promotes evangelism resources is through membership in an ecumenical evangelism initiative Evangelism Connections (EC) with 11 other denominations. The Rev. Peter Bush, the Rev. Dr. Ross Lockhart and Ms. Jen de Combe represented The Presbyterian Church in Canada in this group in 2018. 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 lectionary resources and evangelism guidebooks are available at evangelismconnections.com.

The Outreach Partners for Mission

In 2018, The Presbyterian Church in Canada joined the Outreach Partners for Mission, an ecumenical partnership made up of seven member denominations. This partnership focuses on sharing resources and best practices in the areas of new congregational development, congregational renewal, evangelism and grant programs.

Opening Doors to Discipleship

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, Cumberland Presbyterian Church) that offers congregations free online volunteer training, leader development and faith formation. In 2018, the decision was made by representatives from the PREP partner

denominations to end the partnership and take down the website that houses the Opening Doors to Discipleship curriculum. The courses will continue to be available until September 30, 2019.

Reading Lists

presbyterian.ca/resources/suggested-reading-lists; presbyterian.ca/canadian-ministries

To assist congregations to choose books that are relevant to their emergent needs, Canadian Ministries has created reading lists.

Worship

presbyterian.ca/worship

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.

Bulletins

In 2018, the Sunday worship bulletins featured reflections and photographs collected from people throughout the denomination on the theme of “Gathered and Sent”.

GRANTS AND FUNDS

Grants Committee

The Canadian Ministries Grants Committee, appointed by the Life and Mission Agency, has decision-making responsibility for grants from the budget and some internally restricted funds. The current members of the committee are the Rev. Joel Coppieters (Quebec), Ms. Lori Ransom (Ontario), Mr. Matthew Barclay (Ontario), the Rev. Jeanie Lee (Manitoba), the Rev. Jeff Lackie (Alberta) and the Rev. Herb Hilder (British Columbia); ex officio members are the General Secretary, the Associate Secretary and the staff of Canadian Ministries without power to vote.

We are grateful to the Rev. Anne Yee-Hibbs, the Rev. Wendy MacWilliams and Mr. Gerry Kraay who ended their service on the Grants Committee. The Life and Mission Agency is grateful for their years of service and 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

(completely new congregations)

La Communauté chrétienne Siloé (Montreal, Presbytery of Montreal), Lighthouse Evangelical Arabic (Winnipeg, Presbytery of Winnipeg) and Place of Hope (Winnipeg, Presbytery of Winnipeg).

Renewing Ministries

(congregational ministries involved in a significant intentional program of change that results in something new and different arising from what had existed)

Northern New Brunswick Regional Ministry (Presbytery of New Brunswick), Montreal West (Montreal, Presbytery of Montreal), Heritage Green (Stoney Creek, Presbytery of Hamilton), Hamilton Presbytery Replanting Pastor (The Presbytery of Hamilton) and Central Grey-Bruce Ministry Cooperative (The Presbytery of Grey-Bruce-Maitland).

Specialized Ministries

(ministry done in non-congregational settings)

Indigenous 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), Edmonton Urban Native Ministry (Edmonton, Presbytery of Western Han-Ca), Hummingbird Ministries (Richmond, Presbytery of Westminster) and Nazko and Area Dakelh Outreach (Cariboo Region, Presbytery of Kamloops).

Inner-City and Social Ministries

Action Réfugiés (Montreal, Presbytery of Montreal), Tyndale St-Georges Community Centre (Montreal, Presbytery of Montreal), ARISE (Toronto, Presbytery of East Toronto), Life in Christ (Scarborough, Presbytery of Pickering) and The Raw Carrot (Paris, Presbytery of Paris).

Sustaining Ministries

(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), Knox (Weyburn, Presbytery of Assiniboia), St. Andrew's (Swift Current, Presbytery of Assiniboia), Mistawasis Memorial (Mistawasis First Nation, Presbytery of Northern Saskatchewan), St. Stephen's (Creston, Presbytery of Kootenay) and Cariboo (Cariboo Region, Presbytery of Kamloops).

Regional Resourcing Grants

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 Central, Northeastern Ontario and Bermuda, the Synod of Southwestern Ontario, the Synod of Saskatchewan and the Synod of Alberta and the Northwest) use the grants to help support 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

Because of 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

The Avondbloem Experimental Fund

(supports experimental projects that help to spread the message of Jesus Christ and further the Kingdom of God)

- St Andrew's (Picton, Presbytery of Kingston) – for an evangelism program
- St. Giles (St. Catharines, Presbytery of Niagara) – for a monthly community outreach program.
- Two Rivers (Guelph, Presbytery of Waterloo-Wellington) – for developing a program that encourages spiritual growth and maturity through prayer
- Doon (Kitchener, Presbytery of Waterloo-Wellington) – for establishing a parallel, coffee-house style ministry aimed at young families and millennials
- Knox (Weyburn, Presbytery of Assiniboia) – for a music-based evangelism project

The Creative Ministry with Children and Youth Fund

(helps ministries develop new programs and innovative projects that reach out to children, youth and their families)

- Gloucester (Ottawa, Presbytery of Gloucester) – to support a children’s ministry leader
- Heritage Green (Stoney Creek, Presbytery of Hamilton) – to develop a Sunday School curriculum that includes a year-long “Family Lectionary” that takes families through the Bible

Continuing Education for Christian Educators

(drawing from the Creative Ministry with Children and Youth Fund, these one-time grants are available to Christian educators to participate in designated training events)

In 2018, six grants were given to Christian educators attending either the Canada Youth event (Youth Ministry Training track) or the Association of Presbyterian Christian Educators (APCE) annual event.

The Lay Bursary Fund

(supports opportunities for lay leaders to attend educational workshops and conferences to further their training)

In 2018, seven grants were given to support continued education for lay leaders in the areas of congregational development, Indigenous culture, children’s ministry and vocational discernment.

The Lorraine Major Fund

(provides continuing education support for leaders of Indigenous ministries)

In 2018, two grants were given to support continued education through VST’s Indigenous summer school program.

The Conference Support Fund

(helps fund events that are intended to further educate and nurture faith within congregations, presbyteries and identified groups)

- Central, Hamilton (Presbytery of Hamilton) – to offer a worship conference led by Thomas Long
- Brentwood, Burnaby (Presbytery of Westminster) – to hold a Jesus, Jazz and Worship Consultation

The Rural and Remote Ministry 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 (Bayfield, Presbytery of Huron-Perth), St. Andrew’s (Geraldton, Presbytery of Superior), the Synod of Saskatchewan and the Presbytery of Edmonton-Lakeland.

Capital Funds

The McBain/Barker Small Community Capital Fund

(helps provide congregations in small communities help with capital improvements to church buildings)

St. James (Kennetcook, Presbytery of Halifax Lunenburg), Brookfield (Charlottetown, Presbytery of Prince Edward Island), Knox (Vankleek Hill, Presbytery of Seaway Glengarry), St. Andrew’s (Stirling, Presbytery of Kingston) and Kirk on the Hill (Fonthill, Presbytery of Niagara).

The Chisholm Fund

(supports congregations and missions with grants for small capital projects or programs)

Calvin (Winnipeg, Presbytery of Winnipeg), First Presbyterian (Portage la Prairie, Presbytery of Brandon), St. Mark’s (Moose Jaw, Presbytery of Assiniboia), St. John’s (Medicine Hat, Presbytery of Calgary Macleod) and City Centre (Surrey, Presbytery of Westminster).

The Special Projects Fund

(provides assistance to non-congregational ministries with small projects or programs)

Boarding Homes Ministry (Toronto, Presbytery of East Toronto), Kenora Fellowship (Kenora, Presbytery of Winnipeg) and Hummingbird Ministries (Richmond, Presbytery of Westminster).

Niven Fund

(support missionary work assisting the spread of religious teaching within the Province of Ontario)

In 2018, one grant was given to assist with training, instruction and education for Christian service.

Other Funds

No applications were received for either the Worship and Liturgy Fund or the Renewing Ministries Capital 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.

Below is a record of those currently appointed by the Life and Mission Agency to work in Canada, some of whom serve at ministries supported by grants through Canadian Ministries:

Name	Location/Presbytery	Appointed	Completion
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
Yvonne Bearbull	Anamiewigummig (Kenora), Winnipeg	Apr 1, 2016	Mar 31, 2019
Raymond Abekah	Toronto, Ghanaian, Toronto	Feb 11, 2014	August, 2019
Sowah Ablorh	Montreal, Ghanaian, Montreal	2016	2021*

*In 2016, a five-year appointment was made by The Presbyterian Church in Ghana to the Montreal Ghanaian Presbyterian Church.

Ecumenical Shared Ministry

presbyterian.ca/ecumenical-handbook

Canadian Ministries continues to receive information about and supports congregations that are in ecumenical shared ministries. There are 12 charges that currently share ministry with congregations of other denominations, of these, some have formalized Ecumenical Shared Ministry agreements.

- Presbytery of Halifax & Lunenburg: Sharon, Dean shares with St. James and Higginsville United Church.
- Presbytery of Quebec: St. Andrew's, Inverness shares ministry with Inverness United Church, Kinnear's Mills and Thetford Mines United Churches.
- Presbytery of Quebec: St. Andrew's, Valcartier shares ministry with St. Andrew's United Church in Valcartier, using the services of the Quebec City United Church minister who serves the two-point United Church charge of Quebec City and Valcartier.
- Presbytery of Quebec: Leggatt's Point shares ministry with the Métis Beach United Church.
- Presbytery of Lanark & Renfrew: Deep River Community Church.
- Presbytery of East Toronto: Calvin, Toronto shares ministry with Deer Park United Church.
- Presbytery of Brampton: Knox, Grand Valley shares ministry with the United Church of Canada.
- Presbytery of Temiskaming: St. John's, Kapuskasing shares ministry with Kapuskasing United Church.
- Presbytery of Temiskaming: St. Paul's, Englehart shares ministry with Emmanuel United Church.
- Presbytery of Superior: St. Andrew's shares ministry with St. James Anglican, Greenstone.
- Presbytery of Winnipeg: Pinawa Christian Fellowship in Pinawa, Manitoba shares ministry with several other denominations.
- Presbytery of Peace River: Chetwynd Shared Ministry (Anglican, Evangelical Lutheran, Presbyterian, United).
- 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.

Properties

Canadian Ministries, at the request of judicatory bodies, in the establishment of new work or through existing historical agreements, supports the following presbyteries and synods with the ownership of land and/or buildings (e.g. holds titles, facilitates payment of property taxes and appropriate insurance, etc.). The nature of support differs and is unique in each situation.

Location	Presbytery/Synod	Property Type
French Village Station Rd Site	Halifax & Lunenburg	Land
Camp d'action biblique	Quebec	Camp
Tyndale St-Georges Community Centre	Montreal	Building
Barrhaven	Ottawa	Land
Gateway Community	East Toronto	Church
White Oak	Brampton	Church
Winnipeg	Winnipeg	Land
Kenora Fellowship Centre	Winnipeg	Building
Kenora Fellowship Centre	Winnipeg	Manse
St. Andrew's, Thompson	Winnipeg	Manse
St. Clements	Winnipeg	Cemetery
Saskatoon Native Circle	Northern Saskatchewan	Manse
Mistawasis Presbyterian Church	Northern Saskatchewan	Church
Mistawasis Presbyterian Church	Northern Saskatchewan	Manse
Carragana	Northern Saskatchewan	Land
Camp Christopher	Synod of Saskatchewan	Camp
Pouce Coupe	Peace River	Land
Victoria	Vancouver Island	Land

ADVISORY COMMITTEES

Canadian Ministries Advisory Committee

In 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. Canadian Ministries is grateful for the many ways this committee's input has shaped its work in 2018.

Members: the Rev. Peter Coutts, Mr. Jay Hewlin, Esq. and Ms. Lauren Wasyluk.

The National Indigenous Ministries Council (NIMC)

The NIMC 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 NIMC 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, Place of Hope Presbyterian Church, Saskatoon Native Circle Ministry, Mistawasis Memorial Church, Edmonton Urban Native Ministry, Nazko and Dakleth Outreach Ministry, Hummingbird Ministries and 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.

COMMUNICATIONS

Staff:	Associate Secretary:	Ms. Barb Summers
	Web Coordinator:	Mr. James Laurenson
	Communications Coordinator:	Ms. Sylvia Brade
	Resource Production & Distribution Assistant:	Ms. Diane Walmsley

Congregations, church leaders, courts, groups, committees and agencies of The Presbyterian Church in Canada are supported by the Communications department as they share their mission and ministry through a diverse and effective range of communications channels, materials and methods. The Communications office also facilitates all communication for and through the denominational 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:

- Section 1: Presbyterian Connection Newspaper
- Section 2: Digital Operations
- Section 3: Resource Production and Distribution
- Section 4: General Communications
- Section 5: Advisory Committee

PRESBYTERIAN CONNECTION NEWSPAPER

presbyterian.ca/connection

Following the announcement of the closure of the *Presbyterian Record* magazine at the end of 2016, 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 went out in the spring of 2017.

The newspaper is informative, uplifting and shares inspiring and encouraging news with other Presbyterians across the country. After only two years in print, it has become a well-loved and valuable tool of communication and connection. Due to the growth in submissions and advertisements, the page count has risen from 20 pages to 36 pages.

The distribution list was originally compiled using The Presbyterian Church in Canada'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 16,700 copies of the newspaper printed. We continue to encourage people to sign up for free home delivery and to share the paper widely.

An area of growth for the newspaper is with retirement homes and seniors' centres. Some congregations have requested copies to go to centres in their community for residents to share and enjoy.

To sign up, adjust the quantity of newspapers you receive, update mailing addresses or for any comments or issues, go to presbyterian.ca/connection or call 1-800-619-7301 ext. 243.

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 2018, the website received approximately 121,000 unique hits. A trend that we are seeing is the increased usage of people accessing the site by smartphone and tablet. Approximately 38% of all site visitors in 2018 were using a mobile device.

The most popular web pages are the homepage, worship, pulpit vacancies, resources, search, General Assembly 2018, contact, jobs, church finder and the *Presbyterian Connection* newspaper.

The website has hundreds of educational and informational resources available to congregations as free downloads. Some of the most popular downloads in the past year were the weekly worship planners, lectionary, Book of Forms, prayers, hymn suggestions, Acts and Proceedings and the Book of Reports.

Online Chat

presbyterian.ca

The online chat service allows visitors to the website to live chat with staff of the Communications office during office hours 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. In 2018, staff responded to 411 chat inquiries. This is a strong increase from the number of chats in 2017. The service has also been updated in 2019 to allow visitors to the site to leave a message during off-hours, which is valuable to visitors located in a different time zone.

PCCConnect E-Newsletter

presbyterian.ca/pccconnect

As one of the most popular resources, PCCConnect monthly e-newsletter contains the latest news and information from The Presbyterian Church in Canada in a clear, easy-to-read layout. The e-newsletter has snapshots of information such as announcements, updates, deadline reminders, mission trip opportunities, new resources for congregations, upcoming events, popular links to online materials and much more.

PCCConnect has an open rate of approximately 40–50%, which is well above the industry average of 24%. The distribution list continues to grow, with over 2,280 current subscribers. Individuals from across the church are encouraged to sign up in order to reach a wider audience with relevant news and information.

PCCWeb

presbyterian.ca/pccweb

PCCWeb is a service to congregations, groups, presbyteries and synods of The Presbyterian Church in Canada that allows them to set up a website, free of charge, hosted by The Presbyterian Church in Canada and funded through gifts to Presbyterians Sharing. We currently host 322 sites. Online tutorials are available to help people learn how to use WordPress more easily. 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 congregations and presbytery sites including Presbyterian World Service & 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

Usage of The Presbyterian Church in Canada's online donation system allows people to donate to the mission and ministry of the church through an online form, making payment by credit card. In 2018, the system processed approximately 2,000 transactions with a total of over \$260,000 in online gifts.

Donors can make a general donation to Presbyterians Sharing or designate a gift to a variety of 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 Cutting Edge of Mission Award Fund, Presbyterian Connection newspaper, the Presbyterian Museum and the Archives.

The online giving system is set to be upgraded in 2019 to allow for a more user-friendly experience with an improved layout. A new feature allows individuals or congregations to make donations and payments via PayPal.

Social Media

Facebook; facebook.com/pccconnect

In the past year, the denomination's presence on Facebook has risen to over 2,620 "Likes" and this number continues to grow. The Facebook page has a 4.7 out of 5-star rating. It is an easy way to both learn about the latest news and resources and interact with members of the constituency.

Twitter

twitter.com/pccconnect

There are approximately 1,500 followers on The Presbyterian Church in Canada's @PCCConnect Twitter page. The Twitter feed is picked up from content posted to the website newsfeed and is most active during General Assembly.

Regional News

[presbyterian.ca](https://www.presbyterian.ca)

A section on the homepage is specifically reserved for highlighting the activities of congregations and groups within the church. 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.

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.

Resource Distribution Changes

[presbyterian.ca/resources](https://www.presbyterian.ca/resources)

On December 5, 2018, the agreement between The Presbyterian Church in Canada and Parasource for the distribution of church materials was formally concluded. This decision was made based on feedback from the constituency and dissatisfaction with the service provided. Orders for all materials are once again being fulfilled by the national office.

In 2019, a new partnership began with Cober, The Presbyterian Church in Canada's printing company. The system provides a new online ordering tool that allows users to more easily order materials, as well as an exciting new feature that allows congregations to customize certain resources with their own church name and information before printing. Details about this new partnership will be coming out in spring 2019. Even with the planned changes to the system, congregations and individuals will continue to be able to contact national office for ordering resources, as feedback has shown that this is the preferred method for many.

The Presbyterian Church in Canada continues to produce high-quality resources to support the work of congregations at the lowest cost possible.

PCPak

[presbyterian.ca/pcpak](https://www.presbyterian.ca/pcpak)

PCPak is a collection of educational and informational resources distributed three times a year for those bodies directly connected to the church. Each PCPak contains material from the various agencies of the church to educate, equip and inform the denomination for faith ministry. Individuals may sign up to receive PCPak as either a print package in the mail or as an electronic notification to download materials online. 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.

GENERAL COMMUNICATIONS

Workshops

Communications office staff members 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 in Stittsville, Ontario, in order to help participants learn how to build and improve congregational websites through layout and content and help people connect with the congregation's mission and ministry through a variety of communication channels. The Associate Secretary also spoke at the Clerks' Consultation in April 2018 as well as at a presbytery meeting (Seaway-Glengarry) on September 30 and gave the sermon at St. Marys in St. Marys, Ontario, on October 21, on the topic of Presbyterians Sharing.

Webinars and Online Meetings

presbyterian.ca/webinars

The Communications office operates the leadership webinars service, the 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.

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. There are over 30 recorded webinars available for viewing on the subjects of leadership and renewal, stewardship, PWS&D, Leading with Care, Healing and Reconciliation and communications.

Online Forms

The department hosts over 75 online forms for various departments and groups of the church, with over 3,400 submissions. 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.

This service is also available to congregations and groups of The Presbyterian Church in Canada. By accessing the church's account, they can save money and set-up costs. All form responses go directly to the form creator.

General Assembly

presbyterian.ca/ga2019

During each General Assembly, the Communications office provides and maintains the live video feed, 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 6,000 total views of the web posts from the General Assembly and nearly 6,000 active sessions of the live video stream. The viewing countries of the live stream were: Canada, USA, United Kingdom, Philippines, Australia, India, Nigeria, South Africa, Kenya and France.

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.

The Presbyterian Church in Canada's Style Guide and Web Standards

presbyterian.ca/styleguide

The 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 trouble shooting section. It is available as a free download on the website, along with a quick reference guide.

Advisory Committee Members

The Rev. Stephen Brown, the Rev. Kathy Fraser, the Rev. Andrew Johnston, the Rev. Allyson MacLeod.

INTERNATIONAL MINISTRIES

Staff:	Associate Secretary:	Ms. Glynis Williams
	Program Coordinator:	Ms. Lily Ko

Following the example and inspiration of Jesus Christ and seeking the guidance of the Holy Spirit, International Ministries joins together with our global partners, to participate in God's mission in the world. The Presbyterian Church in Canada seeks to listen to and walk with partner churches and agencies around the globe, on a shared journey of faith.

In an increasingly chaotic and dangerous world, it is tempting to retreat and turn inward. For many of our Christian friends in Asia, Africa, Eastern Europe, the Middle East and the Americas, there is no choice but to be engaged in the world in decisive and immediate ways, for they are on the front lines. Recent years have seen an unprecedented number

of people on the move; children, adults and the elderly, seeking peace and perhaps wondering where God is. Economic upheaval is pervasive, changing ways of living, accompanied by social problems.

The good news is that partners of The Presbyterian Church in Canada witness to the God of love, justice and compassion, in significant ways in their contexts. They continue to worship, pray, learn and take action to respond to God's call. Partners tell us that our connections are crucial. Dr. George Sabra, President of the Near East School of Theology in Lebanon, wrote:

We, as Christians of the Middle East, cannot on our own remain and fulfill our mission without the support of the world-wide church, especially the church and the Christians in the West. To remain and to witness to the gospel in our lives, in our words and deeds and institutions, we ask for your support. We know from our experience of the past centuries that we, as Christians of the Middle East, cannot on our own remain and fulfil our mission. What is really at stake is witness to the truth; what is at stake is the nature and identity of God.

Inspired by these haunting words and similar comments from other partners, The Presbyterian Church in Canada takes seriously this challenge to be faithful partners.

The most visible sign of partnership is the "living links", the appointment of Canadian Presbyterians to a variety of short or longer term assignments. We actively recruit, prepare and support mission staff 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 support our partner churches by helping to fund programs and special projects. International Ministries opens a door into this world, the world that God created and loves.

The report of the work of International Ministries is divided into the following sections:

- Section 1: Appointments
- Section 2: Ecumenical partnerships and relationship building
- Section 3: Grants for capacity building
- Section 4: Advisory Committee

APPOINTMENTS

Relationships matter – people matter! Through International Ministries, The Presbyterian Church in Canada lives by this belief. Whether it is building the capacity of partners by supporting studies in theology, medicine and library science; appointing mission personnel to work with global partners in Bible translation, refugee support, health care and theological education; providing grants that enhance quality of life for children and families; we are committed to mutually beneficial and long-term partnerships. God is doing great things, in forgotten places, among humble and faithful people.

People are the "living links" with our global partners and we have seen the power of walking alongside partners, sharing experiences and learning the complexities of their contexts. The importance of partnership was expressed by János Antal, Ecumenical Officer of the Reformed Church in Romania, Kiralyhagomellek District, who wrote: "Many-many thanks for your concern and care regarding the work over here in Romania."

APPOINTMENT CATEGORIES

Regular mission personnel are appointed for one year to five years renewable terms of service, at the invitation of a partner church or agency. Volunteers are appointed for varying terms of service, up to one year. One exciting initiative is the Malawi liaison position, a collaboration between the Rev. Joel Sherbino, the congregation of Paris Church, the Church of Central Africa Presbyterian, Blantyre Synod and their prison ministry volunteers and chaplains and International Ministries. Joel travels to Malawi annually for two weeks and speaks about this ministry to groups in Canada, who generously donate.

Requests to send individuals or delegations to attend special mission events or to participate in an ongoing initiative, indicates that global partners value the interchange of experiences and theological perspectives, an attitude that is shared by The Presbyterian Church in Canada. In 2018, the Rev. Dr. Deborah Stanbury was named to the Caribbean and North America Council for Mission (CANACOM), for three years. The Rev. Linda Patton-Cowie will be The Presbyterian Church in Canada's representative on the Taiwan Ecumenical Forum (TEF).

REGULAR MISSION PERSONNEL

Appointments

The Rev. Dr. Blair and Ms. Vivian Bertrand

The Rev. Dr. Blair Bertrand was appointed to the Church of Central Africa Presbyterian (CCAP) in the Synod of Blantyre. He continues to lecture at Zomba Theological College, teaching courses on the Major Prophets and Research Methodology. His work with TEEM, Theological Education by Extension in Malawi, is offered to both clergy and laity. Blair is also affiliated with the Blantyre Synod Youth Department. In 2018, Vivian Bertrand began working with the Churches Action in Relief and Development, known as CARD-Malawi. Her skills in monitoring and evaluation and research and writing have been put to good use. The Bertrand's appointment is three years, from September 2017 to August 2020. Blair and Vivian have three children: Sage, Zoe and Garrett and their property is alive with chickens, quails and guinea fowl!

Mr. David McIntosh

Mr. David McIntosh serves in Japan as the co-director of the Centre for Minority Issues and Mission (CMIM), together with the Rev. Shinya Kim. He is jointly supported by the United Church of Canada and The Presbyterian Church in Canada. The centre is a Christian response to increased racist activity in Japan, targeting primarily people of Korean and Chinese heritage in Japan. This ecumenical initiative is led by The Presbyterian Church in Canada's mission partner, the Korean Christian Church in Japan (KCCJ). A highlight of 2018 was the second youth forum, held in Hokkaido, called "Seeking the Kairos of Reconciliation". The program involved worship, lectures and field study. 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. Nicholas (Nick) and Ms. Rebecca (Becky) Bauman

In February 2019, the Bauman's concluded a two year appointment with the United Mission to Nepal (UMN), sharing their gifts as a general surgeon and an occupational therapist at the Tansen Mission Hospital and the New Life Psychiatric Rehabilitation Centre (NLPRC). Nestled in the mountains of western Nepal, the motto of the Hospital is "we serve, Jesus heals". In addition to performing surgery and occasionally delivering babies, Nick was teaching interns, sharing his medical experience and as a member of staff, regularly led short morning devotions. Becky, developed relationships with the NLPRC residents, many of whom are non-verbal and suffer from severe mental trauma. Canadian Presbyterians contributed generously to a newly constructed building of the NLPR Centre, whose cornerstone was laid in January 2019. Becky also helped develop income generating business opportunities for people with spinal cord injury and other rehabilitation patients. She also offered training sessions to teach therapeutic play skills. The Bauman's worshipped at the local Nepali church. Becky became involved in the children's ministries. The church teachers were so excited to experience 'Godly play' children's worship, that they requested training in telling the stories. In just two years, this couple has made an impact and strengthened our relationship with this 65 year old mission partner.

VOLUNTEER APPOINTMENTS

Ms. Stephanie Chunoo – Kalunba Social Services

In October 2018, Ms. Stephanie Chunoo (Leaside, Toronto) began a 10 month young adult internship with Kalunba Social Services, a refugee ministry of the Reformed Church in Hungary, based in Budapest. Stephanie is well placed for this work as she has a certificate in refugee and migration studies from York University and a B.A. in Communications with a Minor in International Development. She wrote: "Whenever I hear the word 'mission' I always think of these song lyrics, Reflect his image and show the world that he cares." Together with other dedicated staff and volunteers at Kalunba, Stephanie is putting into action God's call to welcome the stranger.

Ecumenical Accompaniment Program in Palestine/Israel (EAPPI)

For three months, January–April 2018, Amy Zavitz (Knox, Waterloo; Knox, Listowel) lived in the Jordan Valley of the West Bank, participating in the Ecumenical Accompaniment Program in Palestine and Israel. This initiative of the World Council of Churches (WCC) began in 2002 at the request of local church leaders in Jerusalem, to create a presence in the region. The mission of Ecumenical Accompaniers is to witness life under occupation and to engage with and support Palestinians and Israelis pursuing a just peace. Equally important is to share the stories of oppression in Canada. Amy wrote: "every person and community that I met asked me to share their story, speak of the injustice".

Mission Consultation: Young Adult Consultation May 2018

Engaging young adults to be the living links with global partners is something International Ministries is excited to continue. To learn more about the abilities and challenges facing young adults, in May 2018, 14 individuals aged 18–27, met for two days at Wynford Drive. They shared their concerns and passions, sang and prayed, creating a new community and critically reflecting on their experiences in the church. We asked them to describe the ideal worshipping community and the responses included: thoughtful, intelligent and challenging preaching that deepens personal faith, inclusive and diverse regardless of gender, background and whom they love; love for Christ and love for one another; multi-generational; a variety of musical styles with meaningful words and welcoming; to name only a few. Not surprisingly, we learned that they care deeply about justice (social, environmental, political and gender), climate change, inclusion of diversity and reconciliation with Indigenous peoples in Canada.

A clear message from the participants was, “we are not just the future of the church, we are present in the church and we want to be meaningfully included in the conversation”. International Ministries is committed to providing opportunities that responds to their hopes to make a difference in the world and their “longing to belong to a community” and their desire for that community “to be the church”. International Ministries will be releasing a report that summarizes what these young adults were calling for and recommendations of how to meaningfully engage young people in the church.

ECUMENICAL PARTNERSHIPS AND RELATIONSHIP BUILDING

The churches and entities listed below are established partnerships of The Presbyterian Church in Canada.

Country/ Region	Church or Agency	Appointment
Afghanistan	Community World Service Asia (CWSA), Pakistan/Afghanistan	
Asia	Christian Conference of Asia	
Caribbean	Caribbean and North America Council for Mission (CANACOM)	
China	China Christian Council (CCC) The Amity Foundation	
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) MCC Haiti Partenariat Pour le Développement Local (PDL)	
Hungary	The Reformed Church in Hungary Kalunba Social Services Association	Ms. Stephanie Chunoo
India	The Church of North India (CNI) MIBE Graduate School for Nurses 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 Ling*
Lebanon	The Near East School of Theology (NEST) The National Evangelical Synod of Syria and Lebanon (NESSL) Joint Christian Committee (JCC)	

Malawi	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 (EHAP) Livingstonia Synod AIDS Program (LISAP) Synod of Livingstonia Development Department (SOLDEV) Synod of Livingstonia Health Department- Embangweni Hospital David Gordon Memorial Hospital Churches Action for Development & Relief (CARD)	The Rev. Dr. Blair and Ms. Vivian Bertrand The Rev. Joel Sherbino, Liaison position The Rev. Dr. Blair Bertrand The Rev. Dr. Blair Bertrand Ms. Vivian Bertrand
Mauritius	The Presbyterian Church of Mauritius Formation Biblique et Théologique à Maurice Bible Society of Mauritius (BSM)	
Middle East	The Middle East Council of Churches Department of Service for Palestinian Refugees (DSPR) Ecumenical Accompaniment Program in Palestine/Israel (EAPPI) SABEEL Joint Advocacy Initiative	Ms. Amy Zavitz
Mozambique	Presbyterian Church of Mozambique	
Nepal	United Mission to Nepal (UMN) International Nepal Fellowship (INF)	Dr. Nicholas and Ms. Rebecca Bauman
Nigeria	The Presbyterian Church of Nigeria Abakaliki Literacy and Translation Trust	
Pakistan	Interserve Canada Community World Service Asia (CWSA) Pakistan/Afghanistan	Dr. William and Mrs. Sheila McKelvie*
Romania	Reformed Church in Romania, Transylvania and Királyhágómellék Districts Protestant Theological Institute (PTI)	
Taiwan	The Presbyterian Church in Taiwan (PCT) Bible Society of Taiwan (BST)	Ms. Louise Gamble The Rev. Dr. Paul McLean
Ukraine	Reformed Church of Sub-Carpathian Ukraine (RCCU)	Dr. Dávid and Mrs. Anna Pándy-Szekeres (completed August 2018)

*Associate Missionary – Presbyterian working for another mission organization

ECUMENICAL ORGANIZATIONS

International Ministries participates in the following ecumenical organizations:

- Forum for Intercultural Leadership and Learning (Reference group of the Canadian Council of Churches) – the Rev. Dr. Heather Vais, Mr. Yamo Apea
- Caribbean and North America Council for Mission (CANACOM) – the Rev. Dr. Glynis Williams, the Rev. Deborah Stanbury
- Taiwan Ecumenical Forum for Justice and Peace (TEF) – the Rev. Linda Patton-Cowie

Visits from Overseas Partners to Canada

General Assembly Visitor:

- Dr. George Sabra, The Near East School of Theology, Beirut Lebanon

Other Visitors:

- Ms. Dora Kanizai-Nagy, Kalunba Social Services, the Reformed Church in Hungary
- Mr. Chen Brill Egri, Amnesty International – Israel
- The Rev. Byung Ho Kim, Korean Christian Church in Japan
- The Rev. Philip Peacock, World Communion of Reformed Churches
- The Rev. Jiahn-Yueh Chen, Vice-Moderator, Presbyterian Church of Taiwan
- Mr. Douglas L. Chial, World Council of Churches

PARTNERSHIP EVENTS

Taiwan (February 19–23, 2018)

The Presbyterian Church in Taiwan (PCT) requested the Rev. Dr. Glynis Williams, Associate Secretary for International Ministries, to attend a meeting of the newly formed steering committee of the Taiwan Ecumenical Forum for Justice and Peace (TEF) in Taipei. With the joint leadership of the World Communion of Reformed Churches (WCRC) and the Council for World Mission (CWM) and representatives from partner churches and Christian agencies in Europe, North America and Asia, we met to discuss the situation of Taiwan and its status in the international community. Recent statements made by China's President Xi Jinping concerning Taiwan are disturbing and the leadership of the PCT has made it clear that the prayers and solidarity of Christians worldwide is cherished.

Malawi (April 23–May 3, 2018)

The 40th anniversary of the founding of Zomba Theological College (ZTC) in Zomba, Malawi was celebrated with a joyous, music and dance filled worship service and a partner's consultation, planning for the future of this Reformed institution which educates men and women for pastoral ministries. The Rev. Dr. Blair Bertrand is appointed as a lecturer at ZTC. He noted that this theological institution did not have a pulpit, a place to lift up the word of God! Today, a beautiful pulpit carved by a Malawian Presbyterian, depicting Old and New Testament stories, has a special place in the chapel, a gift from The Presbyterian Church in Canada. The importance of reading and interpreting the scriptures is carved into the two sides of this beautiful work of art.

Lebanon (June 13–23, 2018)

An invitation to the Rev. Dr. Glynis Williams to preach at the Convocation of the Near East School of Theology (NEST) by the President, Dr. George Sabra, was an honour to accept. International Ministries had financially supported the Theological and Library Science studies of Ms. Liza Titizian, who was receiving her Master of Divinity degree from NEST, one of two women graduates. But the significance of Liza's achievement is not limited to personal goals. The financial grant empowered Liza to develop her many gifts, benefitting the hundreds of students, professors, pastors and researchers who regularly use the NEST Library. Liza is a living example of an empowering resource – the first Indigenous Librarian in decades who is fluent in five biblical and local languages. In 2019, Liza will receive her Master of Library Science degree and will manage the 43,000 volume library at NEST.

Moderator's Trip to Malawi (September 4–18, 2018)

During his trip to Malawi this year, the Moderator of the 2018 General Assembly, the Rev. Daniel W. Cho, was warmly received by the leadership and the people of the Synods of Livingstonia and Blantyre, of the Church of Central Africa Presbyterian (CCAP). Daniel and his wife Esther, were accompanied by the General Secretary of the Life and Mission Agency, the Rev. Ian Ross-McDonald. For the first time, two young adults, Ms. Priscilla Joung and Ms. Lauren Fulton, were invited to be a part of the delegation, for whom this was an eye-opening experience. The group visited PWS&D supported maternal and child health programs, which was of particular interest to Esther Cho, who is a nurse coordinating community health services. International Ministries appointees, Dr. Blair and Ms. Vivian Bertrand welcomed the delegation in the Blantyre Synod, which included visits to Zomba Theological College, TEEM's Lay training program, prison ministry and the development work of CARD.

Nepal (September 24–October 7, 2018)

The United Mission to Nepal (UMN) is a long-standing partner with The Presbyterian Church in Canada but no visit had been made from International Ministries since 2003. With the end of the two year appointment of Dr. Nicholas and Ms. Rebecca Bauman to the United Mission to Nepal, the Associate Secretary for International Ministries visited the UMN office in Kathmandu and travelled to Tansen in western Nepal. The Tansen Mission Hospital serves all ages and medical needs. The New Life Psychiatric Rehabilitation Center, part of the Tansen Hospital, welcomes people who are often shunned because of their physical and psychological needs. Witnessing the joyful worship of the non-denominational Nepali Church in Tansen and being invited into the pastor's home for a meal, were highlights of this visit.

Taiwan (November 21–December 1, 2018)

The Rev. Linda Patton-Cowie and the Rev. Dr. Glynis Williams attended the first Ecumenical Forum for Justice and Peace (TEF), held in Hsinchu. The Presbyterian Church in Taiwan (PCT) invited 140 delegates from Asia, Europe, North America and Oceania to worship, to learn about Taiwan's concerns and make commitments to accompany them in their desire for a just peace. With 40% of the PCT being Indigenous, The Presbyterian Church in Canada invited the Rev. Linda Patton-Cowie (St. Mark's, Orillia), who is convener of the Healing and Reconciliation Advisory Committee, to be our appointee on the steering group of the TEF. We were introduced to many Indigenous church members and leaders; and saw a Bible translation team in action. Recovery of Indigenous language is a key focus of the PCT and the Rev. Dr. Paul McLean's work with the translation teams is a great encouragement and essential to reaching that goal.

GRANTS FOR CAPACITY BUILDING

Leadership Development Grants

Mr. Nelson Mandela said that “education is the most powerful weapon to change the world”. Leadership development grants provide opportunities for global partners to learn and develop their skills, thereby changing the world.

- Ms. Dorica Nkhata, Church of Central Africa Presbyterian (CCAP), Livingstonia Synod, Malawi, studying for a Bachelor of Medicine & Surgery, College of Medicine (University of Malawi), with notable support from Knox (St. Catharines, Ontario)
- The Rev. Patrick Thegu Mutahi, Presbyterian Church of East Africa (PCEA), Kenya, studying for a Ph.D. in Religious Studies at the Catholic University of Eastern Africa, Kenya
- Ms. Liza Titizian, Near East School of Theology, studying for a Master of Library Science degree, Lebanese University, Lebanon
- The Rev. Brian Theu, the Rev. David Kawanga, Rev. Thomas Nyang'ama, CCAP Lecturers at Zomba Theological College, Malawi, enrolled in Ph.D. studies at Aberdeen University, Scotland (distance learning with an annual sojourn at the Centre for Ministry Studies Summer School Program at Aberdeen University)
- The Rev. Stanley Chimesya, Hastings Phale, Mr. Rammy Zuwayo and Ms. Lyca Mhone, prison chaplain and elders in prison ministry from Blantyre Synod Malawi, were sponsored to attend the 8th Cure International Prison Reform Conference, held in May 2018 in Kigali, Rwanda. Focusing on prison reform and restorative justice, the four delegates returned home with renewed energy and faith, in this important ministry.

Other Grants

Grants help global partners by supporting Bible translation, theological institutions, lay training, children and youth education, prison and refugee ministries, church buildings, medical care and so much more that bears witness to God's grace and compassion.

Africa

Ghana – Lay Training Centres (Tamale, Ramseyer, Nsaba)
Ghana – Presbyterian Interfaith Research & Resource Centre
Malawi – Church of Central Africa Presbyterian (Blantyre)
Malawi – Church of Central Africa Presbyterian (Livingstonia)
Malawi – Ekwendeni Mission Hospital Grace Fund
Malawi – Friends of Prison
Malawi – Theological Education by Extension in Malawi (TEEM)
Malawi – Zomba Theological College
Nigeria – Abakaliki Literacy & Translation Trust
Nigeria – National Directorate of Missions
Nigeria – Presbyterian Church of Nigeria
Mauritius – Bible Society of Mauritius
Mauritius – Formation Biblique et Théologique à Maurice (FBTM)

Americas

Caribbean North American Council for Mission (CANACOM)
Guatemala – CEDEPCA
Guatemala – Fraternidad de Presbiteriales Mayas

Asia

Christian Conference of Asia

- India – Christian Medical Association of India
- India – Ludhiana Medical Centre
- India – MIBE Graduate School for Nurses
- India – Vellore Medical Centre
- Japan – Korean Christian Church in Japan
- Nepal – United Mission to Nepal

Europe

- Hungary – Reformed Church of Hungary – Secondary Schools
- Hungary – Kalunba Social Services Association – Refugees
- Romania – Reformed Church in Romania (Királyhágómellék and Transylvania Districts)
- Romania – Protestant Theological Institute
- Romania – Lorantffy Zsuzsanna Reformed Church High School
- Romania – Samuel House
- Ukraine – Reformed Church of Sub-Carpathian Ukraine – Schools

Middle East

- Department of Service to Palestinian Refugees (DSPR)
- Joint Advocacy Initiative – Olive Tree Campaign
- Joint Christian Committee for Social Service in Lebanon
- Lebanon – Near East School of Theology
- Middle East Council of Churches
- National Evangelical Synod of Syria and Lebanon
- Sabeel International

ADVISORY COMMITTEE MEMBERS

The Rev. Marion Barclay Mackay (St. Andrew's, Sydney Mines, Nova Scotia), Ms. Huda Kandalaft Kanawati (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 Smaghe (Director, PWS&D).

CUTTING EDGE IN MISSION

The Dr. E.H. Johnson Memorial Award was established in 1981 to recognize work on “the cutting edge of mission”. For the past 38 years, this award has been presented to an individual who 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. Johnson (Ted), 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 Cutting Edge in Mission Award 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 2018 General Assembly in Waterloo, the award for work on the “Cutting Edge of Mission” was given to 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 is recognized as a theologian, teacher, preacher and church leader, bringing clarity, openness, faithfulness and a concern for truth. NEST seeks to be a centre for interaction and formation of evangelical thought to further the role of the church in society. NEST engages in reflection, research and discussion concerning issues of peace, justice, human rights and inter-religious dialogue. In his presentation to the General Assembly, he addressed the critical issue of the rise and acceptance of political and religious extremism.

The 2019 recipient of the Cutting Edge of Mission Award at this General Assembly will be Dr. Sheila Watt-Cloutier. For 25 years, Sheila Watt-Cloutier has been an internationally-recognized environmental, cultural and human rights advocate. Drawing attention to the impact of climate change that people in the Arctic have been experiencing first-hand she has identified Inuit people as “sentinels” to the rest of the world on this issue.

Raised traditionally in an Inuit community in Nunavik (northern Quebec), at age ten Dr. Watt-Cloutier was sent to schools in southern Canada and Churchill, Manitoba. She later studied counselling, education and human development through McGill University. Dr. Watt-Cloutier was elected President of the Inuit Circumpolar Council (ICC) Canada for two terms from 1995 to 2001. The ICC represents the 160,000 Inuit of Canada, Greenland Alaska and Russia. As a spokesperson for this coalition, she was instrumental in the global negotiations leading to the 2001 Stockholm Convention that banned the generation and use of persistent organic pollutants (POPs) contaminating the Arctic food web – though these chemicals were never used in the Arctic. Elected International Chair of the ICC in 2002, she continued defending Inuit people. In 2005 Watt-Cloutier filed a legal petition through the Inter-American Commission on Human Rights, alleging the violation of Inuit human rights by practices contributing to climate change. This was the first international human rights legal action ever advanced on the basis of climate change.

A 2007 Nobel Peace Prize nominee, Dr. Watt-Cloutier is the recipient of many awards and 20 honorary doctorates. She is the author of the book *The Right to Be Cold: One Woman’s Story of Protecting Her Culture, the Arctic and the Whole Planet*.

Dr. E.H. Johnson Memorial Fund Committee Members

One Year:	The Rev. Gordon Timbers (Orillia, Ontario)
Two Years:	Ms. Annemarie Klassen (convener, Arden, Ontario), Ms. Anne Saunders (Toronto, Ontario), Ms. Janette McIntosh (Vancouver, British Columbia), the Rev. Joan Masterton (Stouffville, Ontario)
Three Years:	The Rev. Shahrzad Kandalaft (Kemptville, 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

Annemarie Klassen
Convener

Glynis Williams
Secretary

JUSTICE MINISTRIES

Staff:	Associate Secretary:	Mr. Stephen Allen (retired, June 2018)
	Program Coordinator:	Ms. Katharine Sisk (maternity leave as of February 2019)
		Dr. Allyson Carr (contract as of January 2019)
	Program Assistant:	Ms. Carragh Erhardt (contract)

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 primarily through 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; engaging in research and writing to inform the church’s prophetic witness on social justice issues and engaging with elected officials and decisionmakers and assisting the church in contributing to healing and reconciliation between Indigenous and non-Indigenous people by building new, strong and healthy relationships.

Although there are many places in the Bible that speak of justice, perhaps one of the best known is the sixth chapter of Micah, particularly verse 8. There we are reminded, “He has told you, O mortal, what is good; and what does the Lord require of you but to do justice and to love kindness and to walk humbly with your God?” (Micah 6:8) As a ministry of the church focused directly on justice, this verse is something of a rallying call, emphasizing as it does – following the speaker asking whether to offer sacrifices that are large and costly – that it is our actions the Lord wants as offerings. Specifically, our just actions. And yet the latter half of the verse is important as well and is sometimes neglected. Justice is required but Micah tells us that to fulfill what God desires two other things are needed along with justice: loving kindness and walking humbly with God.

This year’s Justice Ministries report includes a reflection on places where we have historically failed to do justice, love kindness or walk humbly with God. It details the past actions and continuing legacy of colonial concepts, such as the Doctrine of Discovery and *terra nullius*. It discusses the way the Church has been complicit in systems of harm that were founded on such doctrines; systems whose ramifications continue to do harm today. But it also has areas of hope; places where justice, kindness and humility have been guiding principles as people struggle to respond in faithful ways to the witness they are called to. It shows new work that is being done to address racism and to end poverty. It details actions congregations are taking to work for reconciliation with Indigenous people, learn more about justice and care for the environment. Through a look at the different sections here, we get a more balanced sense of where we are at in our walk and what we need to do to better respond to the call Micah put out.

At the centre of Justice Ministries’ work is engagement with Presbyterians across Canada. Since the 2018 General Assembly, Justice Ministries staff visited and spoke to congregations, presbyteries, synods, youth groups and camps on 22 occasions. Some highlights include:

- Facilitating the KAIROS Blanket Exercise during Cairn Family of Camps’ staff training in June 2018.
- Leading workshops on allyship and responding to the TRC’s Calls to Action with the Synod of Alberta & the Northwest in October 2018.
- Sharing the children’s Blanket Exercise with campers at Camp Christopher in August 2018.
- Providing a workshop on climate change at Canada Youth 2018.

The Justice Ministries’ report is divided into nine sections:

- Section 1: Resources
- Section 2: Healing and Reconciliation
- Section 3: Anti-Racism
- Section 4: Poverty Reduction in Canada
- Section 5: Ecology and Creation Care
- Section 6: Corporate Social Responsibility
- Section 7: Overtures Regarding Same-Sex Marriage
- Section 8: Ecumenical Partnerships
- Section 9: Advisory Committees

RESOURCES

Justice Ministries regularly contributes to *Presbyterian Connection*, PCPak and Prayer Partnerships as a means of supporting dialogue and sharing resources on justice issues with the church. This year, Justice Ministries produced two webinars; one about the Healing and Reconciliation Seed Fund and the other about green church initiatives. Past webinars are available on the church’s website: presbyterian.ca/webinars/previous-webinars.

This report includes information about the history and contemporary impacts of the Doctrine of Discovery, a concept that is unfamiliar to many. Justice Ministries produced a video to help Presbyterians learn about place of the Doctrine of Discovery in the church’s mission and ministry from 1866–1969.

As part of an ecumenical network of reconciliation animators, Justice Ministries produced a free pocket-sized booklet that includes the United Nations Declaration on the Rights of Indigenous People and the Truth and Reconciliation Commission’s Calls to Action with an introductory reflection by the Rev. Mark MacDonald, the National Indigenous Bishop of the Anglican Church of Canada. The booklet also contains suggestions for how groups and congregations can use the resource and links to additional denominational resources. Contact Justice Ministries to order copies.

The Social Action Handbook is a record of policy statements approved by the General Assembly since the 1950s. Justice Ministries updates it each year following the General Assembly and it is available online at presbyterian.ca/justice.

HEALING AND RECONCILIATION

25th Anniversary of the Confession

On June 8, 1994, the church adopted its Confession to God and Indigenous people for its participation in the residential school system. (A&P 1994, p. 29) The Confession is the church's acknowledgement that removing Indigenous children from their families and communities was wrong and based "in the attitudes and values of western European colonialism and the assumption that what was not yet molded in our image was to be discovered and exploited." (A&P 1994, p. 376) Over the past 25 years, the church sought ways to listen to the witness of Indigenous people to the long-lasting impacts of colonization and residential schools. The Confession acknowledged that the church understood its mission and ministry in new ways because of the testimony of Indigenous people.

While the Confession encourages us to look to our past, it is also a commitment to seeking healing and wholeness alongside Indigenous people. In this way, it is a living document. In this year of the 25th anniversary of the Confession, Presbyterians are invited to lift up the Confession in prayer, in study, in mission and in ministry. There are many ways Presbyterians can continue to live out the Confession outlined in this report.

The following report on repudiating the Doctrine of Discovery describes concepts used to justify Christian superiority over Indigenous people and how such concepts produced historic and contemporary harms against Indigenous communities. Grounded in the Confession's commitment to a new future and in God's call through Christ to the ministry of reconciliation, the church has a foundation empowering it to reject such concepts in word and practice. Studying and repudiating the Doctrine of Discovery are steps of looking backwards to one source of the harm and looking ahead to see how we can work to mend the harms.

Congregations and church groups can also live out the Confession by studying the resource: *Equipping for Leadership: A guide for churches to respond to the Truth and Reconciliation Commission's 94 Calls to Action* and copies are available by emailing healing@presbyterian.ca. The resource empowers groups to read, reflect and act on the Calls to Action by choosing one or two of the Calls to focus on. Two Calls to Action are highlighted in this report based on advocacy initiatives The Presbyterian Church in Canada participated in during 2018–2019:

1. Call to Action No. 48, iii encourages churches to engage in "ongoing public dialogue and actions to support the United Nations Declaration on the Rights of Indigenous Peoples."
2. Call to Action No. 57 provides standards for training that all Canadian public servants should receive about the history of Indigenous peoples, residential schools, treaties and Indigenous rights and related topics.¹

The Presbyterian Church in Canada continues to engage in conversations about the Calls to Action with the other parties of the Indian Residential Schools Settlement Agreement. The parties are committed to continuing the journey of reconciliation together through the completion of the Settlement Agreement and further actions to respond to the Calls to Action.

The Healing and Reconciliation report ends with stories of groups in The Presbyterian Church in Canada that are engaging in relationship-building initiatives with the support of the Healing and Reconciliation Seed Fund. Across the country, Presbyterians are seeking ways to live out the Confession and work as Indigenous and non-Indigenous neighbours to honour the truth and seek a better future. In presenting this report, Justice Ministries hopes that members of the church will continue to be inspired to be part of this journey.

Repudiating the Doctrine of Discovery

Call to Action No. 46, ii of the Truth and Reconciliation Commission calls upon the parties of the Indian Residential Schools Settlement Agreement (which includes The Presbyterian Church in Canada) to a "repudiation [rejection] of concepts used to justify European sovereignty over Indigenous lands and peoples, such as the Doctrine of Discovery and *terra nullius* and the reformation of laws, governance structures and policies within their respective institutions that continue to rely on such concepts."²

The Doctrine of Discovery and its accompanying concept of *terra nullius* were developed in the middle ages and deployed in the centuries following to legitimize European monarchs' colonial efforts to subjugate non-Christians and

seize their property across the globe. This will be explained below, following the witness of Indigenous voices as to the ongoing harm stemming from the Doctrine of Discovery. The attitudes that underline the Doctrine of Discovery and *terra nullius* have thus shaped the colonial relationship between Indigenous and non-Indigenous people in Canada for hundreds of years. In response to Call to Action No. 46, ii, The Presbyterian Church in Canada began to examine where its policies have been shaped by concepts such as the Doctrine of Discovery and *terra nullius*. The Presbyterian Church's Assistant Archivist Bob Anger researched and prepared a detailed narrative chronology (1886–1969) reflecting how some of these attitudes manifested in the church, particularly with regards to its operation of residential and day schools. This work is discussed briefly below (see p. 219–21) but a more extensive film and a webinar have also been prepared on his research and are available on the Healing and Reconciliation section of Justice Ministries' website presbyterian.ca/healing.

The effects of actions rooted in the Doctrine of Discovery and concepts like *terra nullius* are devastating. Former Chief Justice Beverley McLachlin has called Canada's treatment of Indigenous people since the colonial period cultural genocide.³ The Truth and Reconciliation Commission of Canada called the residential school system cultural genocide.⁴ A hard and complicated truth is that The Presbyterian Church in Canada was an agent in that system. As we confront this truth, we bear witness to its current and ongoing legacy. The Rev. Dr. Margaret Mullin, Thundering Eagle Woman, minister at Place of Hope Church in Winnipeg, writes that, "the legacy of colonization and the residential school system still presents itself in serious and complicated brokenness today. That brokenness of Indigenous Spirit manifests itself through anger, violence, illness, addictions, dysfunctional families and dysfunctional power structures. Generational trauma is difficult to resolve but not impossible."⁵ The Doctrine of Discovery was one of the tools used to shape this generational trauma. In order to continue the work of undoing the trauma, we must understand and repudiate this doctrine in our church not only in its historical use but also any present legacy. Hearing the voices of survivors and other Indigenous people is paramount to walking the path of reconciliation, therefore, this report begins with voices discussing the current and living legacy of the Doctrine of Discovery.

This report has been reviewed by the Presbyterian National Indigenous Ministries Council (NIMC), as well as several church committees and theologians.⁶ The church is fortunate to have the wisdom and advice of those who consulted.

The Current and Living Legacy: Witness from National Indigenous Ministries to the effects of Colonization

Presbyterian Indigenous ministries hosted conversations in 2018 with members of their communities to discuss the living legacy of colonialism. (See Indigenous Ministries on p. 200.) The church is deeply grateful for their reflections. These notes are from those conversations and identify themes in how colonial attitudes springing from the Doctrine of Discovery are still shaping and harming, relationships between Indigenous and non-Indigenous people in Canada:

- *Racism*: "It is very hurtful to read what we as Indigenous people were viewed as.⁷ How do you repair 500 years of being nothing?"
- *Loss of connection to community and culture*: "Many people discussed the loss that has happened in our communities and how it has affected the overall sharing of knowledge and traditions. So many families were left without elders...the knowledge keepers are passing on at an alarming rate and healthy grieving practices are not being supported."
- *Shame and self-hate*: "Our DNA and the blood memories we have of what we grew up with and the impacts of growing up in a racist community has been very hurtful and caused much shame and often self-hate. This has been passed down to their children and now seeing the effects with addiction, family breakdown and suicide."
- *Violence*: "they should acknowledge the student on student abuse."
- *Broken families, broken communities; displacement from families and communities*: one elder spoke about how their siblings attended schools run by different church denominations and how this split forever changed how they connected to their family. Another person said: "One survivor shared about growing up knowing she was different due to her skin colour and growing up in a religious home and not being allowed to come into contact with her own 'kind.'"
- *Youth suicide*: "our children are suffering – living with the effects of Indian residential schools – no resources for our damaged children."
- *Broken trust* (within families and between peoples): "Are you with us or not?"
- *Sense of isolation, segregation*: "It is still happening – still acting like we are not here – even though they say there is a respect – nation to nation relationship – out of sight, out of mind is how many feel."
- *Sense of helplessness, hopelessness and the ongoing influence of the doctrine*: "The control and continued implications of the doctrine of discovery re: colonialism and discrimination factors are still happening today and its authority is still being enforced and governed."

These next reflections name how the church has been complicit in this harmful legacy and how the church can change its behaviours to make significant steps toward healing relations:

- *Failure to listen*: “People do not realize the underlying damage done by the Doctrine of Discovery.”
- *Be an ally*: “Don’t just listen to stories and feel sorry. Educate yourself about the real history and speak up!”
- *Speak out*: There is a sense that the church doesn’t stand with Indigenous peoples regarding issues of concern to Indigenous peoples: “even in land claims – they need to show support or help advocate with first nations – be an ally”.
- *Acknowledge the land*: “They need to...acknowledge this is our land.”
- *Honour treaties*: “They have to recognize the treaty boundaries.”
- *Support Indigenous-led healing initiatives*, especially in communities where the church caused devastation – help [with] healing centres and gatherings.

The following reflections note the need for more education and awareness regarding the ongoing effects of the Doctrine of Discovery and *terra nullius*, as well as the need for concrete actions that flow from repudiating them:

- *The importance of the land*: “It is all about the land and it [the repudiation of the Doctrine of Discovery] should have a reference as to how it impacted the people and the relationship. The land was so important and when the children were taken from the land it caused a life sentence.”
- *More awareness needed*: “There needs to be more awareness and education about the Doctrine of Discovery at all levels. People need to be aware of the powers and controls of the Doctrine of Discovery.”
- *Action is necessary, not just words*: “The repudiation has to be more than a document and words and action needs to also be a major part of the whole process.”

The testimonies from Presbyterian Indigenous ministries present a reminder that the Doctrine of Discovery and *terra nullius* have impacted – and continue to impact – Indigenous people in not only disputes regarding access to land and resources but also in everyday interactions with those who consider Indigenous people to be inferior.

How were the Doctrine of Discovery and *terra nullius* formed?

The Doctrine of Discovery is a set of concepts developed from a series of papal bulls (decrees) issued around the 15th century, while *terra nullius* is Latin for “empty land”. Land was treated as *terra nullius* if it was deemed unoccupied or unowned – specifically, this often was assumed to mean unfarmed by European standards.⁸ Drawing on the concept of *terra nullius*, the papal bulls provided theological justification and legal backing to European monarchs to invade and seize non-Christian lands, enslave non-Christian people and to take their property.

The papal bull *Dum Diversas*, for example, was issued by Pope Nicholas V in 1452 and granted the King of Portugal “full and free power, through the Apostolic authority by this edict, to invade, conquer, fight, [and] subjugate the Saracens and pagans and other infidels and other enemies of Christ...and to lead their persons in perpetual servitude and to apply and appropriate [their] realms, duchies, royal palaces, principalities and other dominions, possessions and goods of this kind to you and your use and your successors the Kings of Portugal.”⁹ The edicts that were issued through – as Nicholas himself points out – “Apostolic authority” were more concerned with aiding European monarchies and nascent European nation-states to garner more land resources, power and money by whatever means available than they were with matters of faith. It was in the interest of the late medieval papacy to support such secular efforts because doing so created a kind of dependence of the various monarchies on ecclesiastical power and authority.¹⁰

The attitudes behind these practices continued even after the power of the medieval papacy waned. The ideology that European colonial powers had a right to appropriate lands and possessions and treat non-Christians they encountered as undeserving of the rights accorded to their own citizens flows from these doctrines and heavily influenced the legislation that eventually governed Indigenous-Crown relations. It also heavily influenced the system of residential and day schools in which the church was complicit. The Truth and Reconciliation Commission created a public record of the experiences of survivors of residential schools, detailing the impact of these experiences and their continuing harm. Consider for a moment the following scenario, which was an all too familiar result of the attitudes and legislation that concepts like the Doctrine of Discovery and *terra nullius* fostered:

Imagine a knock on your door. You open it and are met by strangers accompanied by a police officer. These people are speaking a different language, so you don't understand what they're saying. Eventually, you come to the surreal realization that they've come for your children. There is some time given to pack clothes and say goodbye. Any resistance is met with the threat of arrest by the

police. You're not sure where your children are going or if you will ever see them again. You're wondering what you did wrong. You have no idea what is happening as you helplessly watch this nightmare unfold before your eyes.

How does an event like this affect the child? The parents? The community?¹¹

The cumulative effects of experiences such as the one just described can be summed up in two words: generational trauma. Doctrines that supported treating Indigenous people as incapable of caring for themselves, their land and their children unjustly robbed Indigenous people of the ability to fully shape their lives and their future and resulted in legislation that produced systems such as the residential schools, the day schools and the Sixties Scoop.

There is no consensus about the full extent of the contemporary ramifications of the Doctrine of Discovery and *terra nullius* in Canadian law. For the church, what is important is how the behaviours and activities that reflect these concepts influence the church's mission and ministry with Indigenous people and more broadly, how the Doctrine of Discovery has shaped attitudes of the dominant society toward Indigenous people. The focus of the Church must be on reconciliation and healing the trauma we helped cause. The church's integrity is tied to its accountability for its role in the residential and day school system and the extent that colonial attitudes underscored the church's mission and ministry with Indigenous people. Recognizing this, in 1994 The Presbyterian Church in Canada confessed its complicity in the Government of Canada's policies of assimilation, the harm it caused and that "the roots of the harm we have done are found in the attitudes and values of western European colonialism and the assumption that what was not yet moulded in our image was to be discovered and exploited." (A&P 1994, p. 376)

Theological reflection on the Doctrine of Discovery and *terra nullius*: reading like a Canaanite

The relationship between scripture and colonialism is complex. Historically, the Bible has been used both as a weapon of colonial oppression and a source of hope and liberation for the oppressed. In the aftermath of the Doctrine of Discovery and *terra nullius*, we listen to the text to identify its colonial tones and also to hear the voices of those who were silenced and ignored in the biblical witness. Biblical interpretation is never a neutral task – we hear the text as those who have been shaped and formed in a historical ethos that has been unjust toward Indigenous people.

The Doctrine of Discovery and *terra nullius* have been supported by interpretations of scripture that rely on two particular texts which speak to biblical land traditions. The first is from Genesis chapter one:

Then God said, "Let us make humankind in our image, according to our likeness; and let them have dominion over the fish of the sea and over the birds of the air and over the cattle and over all the wild animals of the earth and over every creeping thing that creeps upon the earth." (Genesis 1:26)

A particular understanding of the notion of humans having "dominion" over creation, one where dominion is based in the ability to exert power, is at the root of ideologies such as the Doctrine of Discovery and *terra nullius*. But is such an understanding of dominion warranted?

Looking at the wider context of scripture, how does God seem to understand the land God's creation and human relationship to it? If we examine the book of Leviticus, for example, God speaks: "The land must not be sold permanently, because the land is mine and you reside in my land as foreigners and strangers. Throughout the land that you hold as a possession, you must provide for the redemption of the land." (Leviticus 25:23–24, NIV) As Leviticus makes clear, people may hold the land; we may use it, care for it and otherwise steward it but we do not ever fully own it such that we could dispose of it as we will. We are not to deal with it in any permanent way. God made it, the text states and so God owns it; our dominion is one of care and stewarding, not of ruling. The text goes so far as to call the Israelites themselves, as well as any other people, "foreigners and strangers" on the land – strangers whom God hosts in a model act of hospitality. This understanding of land and humans' relation to land could hardly be said to be depicted in the Doctrine of Discovery, which treats the land as though it is somehow "empty" and available for enduring domination, not to mention conquest.

The second text whose interpretations have been used at times to support such ideas as the Doctrine of Discovery is from Matthew 28, also known as the Great Commission:

Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and the Holy Spirit. (Matthew 28:19)

Musa Dube, a scholar from Botswana, challenges traditional Protestant interpretations of this passage, which she views as generally imperialist in nature. Matthew's commission, Dube claims, has been interpreted and enacted as a justification for uninvited border-crossing.¹² She asks,

Does such an imperative consider the consequences of trespassing? Does it make room for Christian travelers to be disciplined by all nations? Or is the disciplining in question conceived solely in terms of a one-way traffic? ...the text clearly implies that Christian disciples have a duty to teach all nations, without any suggestion that they must also in turn learn from all nations.¹³

There are many examples of the people of Israel entering land that was already occupied. The much sought-after 'promised land' was entered in a manner that violated and terrorized its inhabitants (Deuteronomy 7:20, 30–31; Exodus 3:6–10; Joshua 23). How are we to read stories such as these, that seem to reflect attitudes much like those expressed in the Doctrine of Discovery and *terra nullius*?

Biblical scholar Laura Donaldson invites biblical interpreters to "read like a Canaanite", by recognizing the presence of others in the text who are not the primary focus of biblical authors. Although the Exodus story is a paradigmatic exploration of freedom and liberation, it does not promote freedom and liberation for all. Scripture tells us that God sends the Israelites into the home of the Canaanites. The promised land is already inhabited, albeit by a much-maligned race. The account of God's directive to the Israelites that we find, for example, in the book of Joshua is at best to avoid other races and at worst a directive to kill and destroy not only the Canaanite people but also their culture. Reading the story from the position of Canaan's inhabitants or indeed, from the perspective of any modern people whose land has been expropriated, such as the Indigenous people of North America, highlights the other side of the story. Rather than considering the story of the Promised Land in isolation and from only one perspective, we can use the practice of letting scripture shed light on itself. Where there are difficult passages, we can read them in light of the rest of the Biblical witness.

One of the central affirmations of Genesis and a foundational text in Christian tradition, Genesis 1:27, is that humans are created in the image of God:

So God created humankind in his image
in the image of God he created them;
male and female he created them.

The account in Genesis thus tells us that the Canaanites were created in God's image as well. What is the nature of the God in whose image we were created? What does scripture in its fullness tell us about the God who created us?¹⁴

The overall picture scripture paints is that we worship a God who rules not with dominating power but through sacrificial love; who loved the world, the 'the other', the privileged and the marginalized. Indeed, the Gospel of Matthew relates how God chose to become incarnate as a descendant of Rahab – one of the few Canaanite survivors of the fall of Jericho (Matthew 1:5). In fact, taking a closer look at Jesus' genealogy listed in Matthew (and remembering that Jesus' name is a variant of the earlier name Joshua, who was responsible for the fall of Jericho and the slaughter of the Canaanites) we see several marginalized peoples present there. Jesus' genealogy includes women in a patriarchal context, a Canaanite and a Moabite, both of whom were peoples identified in other passages of the Bible as cultures to shun. These are not the names one might expect to find in the genealogy of the Son of God incarnate – if, that is, one thinks of God as being a God of domination rather than a God of sacrificial love for all people.

The Doctrine of Discovery and *terra nullius* are based on the idea that the 'other' is not worthy of basic human rights or respect. Jesus, on the other hand God incarnate, showed respect and love toward 'the other', for example, the Syrophenician/Canaanite woman in Mark 7 and Matthew 15 and the Samaritan in Luke 10. Our God became incarnate in order to reveal God's love for those who are finite and flawed, both those at the centre and at the margins. Reading like a Canaanite would let us see the story of the woman in Mark 7 and Matthew 15 and the Samaritan in Luke 10, as examples of Jesus' love and care in accepting those that others in his society would have had trouble respecting or even treating as humans made in God's image, with full worth and rights.

Jesus modelled servant ministry for building community and as the basis for relationships. Relationships marked by domination are incompatible with Jesus' teachings about right relationship. Manifestations of superiority, power seeking and domination in human relationships are a sign of brokenness. The roots of harm seen in colonization and

the residential and day school system are a sign of brokenness. However, Jesus' death and resurrection is fundamentally about healing a broken relationship between God and God's image-bearers.

This work of healing is echoed by Paul in 2 Corinthians 5 when he calls a broken church back into right relationship and reminds its members that God has "entrusted the message of reconciliation to us". This is not merely a call to action but a reminder of our identity in Christ as beloved children of God.

In light of the Doctrine of Discovery, *terra nullius* and our participation in residential and day schools, we confess our failure to be ambassadors of reconciliation. In the words of the Confession adopted by the 1994 General Assembly, "We confess that The Presbyterian Church in Canada presumed to know better than Aboriginal peoples what was needed for life...in our cultural arrogance we have been blind to the ways in which our own understanding of the Gospel has been culturally conditioned." (A&P 1994, p. 376) But in Jesus Christ we are called back into right relationship with God and with each other, repudiating doctrines of superiority and seeking the witness of Indigenous people as we form new relationships.

Our church, as a perpetrator of brokenness, is called into a ministry of reconciliation as part of that healing process. We are invited to approach scripture in a manner that allows and encourages such healing.

What the research shows

In an effort to respond fully to the call to repudiate the Doctrine of Discovery, The Presbyterian Church in Canada undertook a review of its archives to determine where and how attitudes flowing from that doctrine or the concept of *terra nullius*, were active. We found many examples. The following words from the Rev. Hugh McKay, missionary at Round Lake, Saskatchewan, are from The Presbyterian Church in Canada's 1886 Acts and Proceedings in a report of the Foreign Missions Committee (the predecessor of International Ministries). He was reporting on the residential school at Round Lake, run by The Presbyterian Church in Canada, (A&P 1886, p. xcvi):

... We have been much encouraged in our experiment (i.e. of a school in which poor Indian children are both boarded and taught) during the past two winters; and we feel that we can recommend a school of this kind on a large scale to the sympathy of the Church. We have read of asylums for dogs and cats; and the work is spoken of as a work of mercy. Are not these little children better than they? Is it a work to be despised to take these little ones and lift them up from the poverty and filth and paganism in which we find them to become useful citizens of our country and sharers with us of the bright hope of a better life beyond?... We think schools of this kind should be established in many places; schools in which the children could be kept, fed, clothed and educated. They would thus be under our control and away from the pernicious influence of the pagan... If this plan were adopted, we feel assured that, in a few years, instead of wandering pagans, we should have industrious and happy communities and many true Christians.

To be clear, the influence the Rev. McKay is recommending attempting to thwart is the influence of parents and community members on their own children, which is labelled pernicious. This quotation, only one of many, highlights the kinds of attitudes the Doctrine of Discovery fostered in the mainstream culture of the time, including the church and how such attitudes contributed to the establishment of institutions like the residential and day school systems.

Indeed, a persistent theme that emerges from the research the church's Assistant Archivist, Bob Anger, undertook is a lack of empathy by the church toward Indigenous people. This lack of empathy is a failure on the part of the church to recognize the image of God in Indigenous people. It was manifested in:

- The presumption of inferiority of Indigenous people and culture and/or superiority of Euro-Canadian people and culture.
- Language and terminology that neglects and negates the full dignity of Indigenous peoples (e.g. Indians, heathens).
- Affirmation of the need to "civilize" Indigenous people by changing their language, appearance and culture.
- Justification of land seizures away from Indigenous peoples.¹⁵
- The removal of Indigenous children from their communities for the express purpose of 'civilizing' (to mould into Western European appearance, behaviours and language; praising compulsory attendance at residential school).
- Setting educational curriculum that furthered assimilation processes (e.g. exclusively teaching subjects and trades foreign to Indigenous life and livelihood; prohibiting expression of Indigenous language).

This is not a comprehensive list of the ways in which the church lived out colonial attitudes to the intense harm of its Indigenous neighbours. Colonial attitudes also manifested in liturgical and educational resources, such as missions studies.¹⁶

Additionally, other avenues of research into residential schools continues to reveal disturbing parts of this legacy, including at Presbyterian-run schools. Historian Mr. Ian Mosby, for example, published a report about nutritional experiments carried out on Indigenous adults and over 1,000 Indigenous children between 1942 and 1952.¹⁷ Some of these children attended the Presbyterian-run Cecilia Jeffrey Indian Residential School. These nutritional experiments were carried out without the knowledge and consent of the affected communities and the parents whose children attended residential schools. A 1954 report obtained from the Indian and Northern Health Services archives by CBC in 2013 indicated that a school nurse experimented with 14 different drugs to treat “ear troubles” in children at Cecilia Jeffrey and that some of the children who were administered the drugs became deaf.¹⁸ This research is chilling and painful to read. It reveals additional information about residential schools that must be acknowledged and is rightly part of the public record.

Bob Anger’s research in The Presbyterian Church in Canada’s archives shows that the language, perspective and content of resources changes over time. Between 1960 and 1980, for example, there is a noticeable change in educational content related to Indigenous people (e.g. the word “Indian” stops being used and is named as pejorative). Activities for children become more culturally sensitive and educational resources start to incorporate contextual information about different First Nation’s traditions.¹⁹ Change is not a clear-cut path and these documents reflect a tension between current and changing norms (e.g. in terminology and methodology).

The research document detailing examples of the Doctrine of Discovery impacting the church’s language and policies is available through Justice Ministries or the Archives. A webinar and a video outlining the findings of this research are also available on the church’s website. We thank Bob Anger for his work.

Did people resist attitudes or actions that justified European sovereignty over Indigenous lands and people?

Indigenous people resisted and continue to resist, domination by non-Indigenous people, culture and governments. This is evident even within church records. Early correspondence between the church and Mr. James Nesbitt, the first Presbyterian missionary to work with Indigenous people in Canada, indicates that Indigenous people expressed anxiety regarding the tenuous nature of their status and lands.²⁰ Indigenous peoples resisted sending children to residential schools, not necessarily as a rejection of education per se but rather rejecting the separation of children from their parents and community. (A&P 1892, Appendix 11, p. xx and A&P 1893 FMC report, appendix p. xcv) A 1923 article in *The Presbyterian Witness* by Mr. R.B. Herron, former principal of a Presbyterian-run residential school near Regina, communicates the anxiety of parents over inappropriate education curriculum and poor education outcomes at residential schools, claiming that parents have no “voice” in the selection of teachers or in the subjects their children are required to study and concluding it is doubtful that when they leave at age 18 they could pass examinations higher than those set for a class of fourth or fifth grade white children.²¹ Students that ran away from residential schools demonstrated their own form of resistance to and rejection of, residential schools.

Additionally, some members of the church drew attention to the treatment of Indigenous people. The Confession acknowledges “that there were some who, with prophetic insight, were aware of the damage that was being done and protested but their efforts were thwarted”.²² Principal Caven of Knox College, for instance, drew the 1886 General Assembly’s attention to the treatment of Indigenous people by the Dominion of Canada: “it seems to be established by irresistible evidence that in too many instances a people who are wards of the Government have been wronged and defrauded by those who are specially appointed to care for them and promote their interests.”²³ Even this expression of concern reflects acceptance of a paternalistic ward-caregiver relationship imposed on Indigenous people by the Government of Canada, however. Principle Caven’s critique focused on inappropriate behaviour of civil servants towards Indigenous people as a hindrance to Christian missionary efforts rather than critiquing the ward-caregiver relationship itself.²⁴

What does it mean to repudiate the Doctrine of Discovery and *terra nullius*?

This report opened with a brief reflection on Micah’s call to do justice, love kindness and walk humbly with God. It also spent some time examining some of the biblical passages that have been used in colonial ways to support colonial practices, challenging those interpretations from the broader context of the Bible and Christian tradition. Whenever something that has significantly shaped our understanding is let go, such as, in this case, the Doctrine of Discovery, there will be some anxiety. What does it mean to repudiate these doctrines from the church’s history that have a legacy

today? What are the consequences? Many other churches have already repudiated the doctrine of discovery (a list of several denominations who have done so can be found below, p. 222). One potential question that might be raised, since the Doctrine of Discovery played such a large role in the ideology that supported taking land from Indigenous people, is whether repudiating the Doctrine of Discovery and *terra nullius* has any effect on Crown sovereignty. The Truth and Reconciliation Commission recognized that there may be anxiety surrounding this question and addressed it in their final report:

We would not suggest that the repudiation of the Doctrine of Discovery necessarily gives rise to the invalidation of Crown sovereignty. The Commission accepts that there are other means to establish the validity of Crown sovereignty without undermining the important principle established in the Royal Proclamation of 1763, which is that the sovereignty of the Crown requires that it recognize and deal with Aboriginal title in order to become perfected. It must not be forgotten that the terms of the Royal Proclamation were explained to and accepted by, Indigenous leaders during the negotiation of the Treaty of Niagara of 1764.²⁵

This notion of perfecting the validity of Crown sovereignty points to the Crown acting in such a way that it is recognized as performing the appropriate sort of actions and engaging in the appropriate sort of relations that a sovereign Crown would. It is in doing so that other nations recognize and acknowledge the sovereignty of a Crown. Such international recognition is important because it underpins the foundations of sovereignty; in a real sense, nations are sovereign because other nations treat them as such. Thus, living up to the treaties that it signed and undertaking appropriate relations going forward, including where there is a need to repair and rebalance those relations by taking actions like repudiating harmful doctrines that had previously supported its actions, is a way to “perfect” the sovereignty of the Crown, rather than undermine it.

In faith, we understand that the just actions God calls us to are not always easy but when we follow them, good ensues, relationships are made right and the community as a whole flourishes. Repudiating colonial ideology such as the Doctrine of Discovery and *terra nullius* means that we will have to examine where our past and present, policies, programs and structures are informed by or contribute to colonial or racist understandings. It means we will have to engage in heartfelt examination, from a position of understanding the significant harm done, to work to change our future.

Repudiating would not simply be giving up something harmful, then; it is also committing to a healthier future more in line with our own doctrine and the understanding of justice we as a denomination have come to through engaging scripture. As we profess in Living Faith 8.4.2–3: “God’s justice is seen when we deal fairly with each other and strive to change customs and practices that oppress and enslave others. Justice involves protecting the rights of others. It protests against everything that destroys human dignity.” (Living Faith, 8.4.2–3) The Doctrine of Discovery is founded on principles that destroy human dignity. Given the severity of harm it has caused, a full and firm repudiation is absolutely necessary for healing and reconciliation efforts to which The Presbyterian Church in Canada has already committed itself in our 1994 Confession, as well as in order to uphold the doctrine we profess.

The words of our Confession are prayed with profound sorrow and regret but our conviction will be measured in the actions of the church going forward. Some of the activities and behaviours named in the Confession that a repudiation of the Doctrine of Discovery and *terra nullius* would seek to redress are: presuming western European cultures were superior to Indigenous cultures and using that assumption to justify support for bans on Indigenous spiritual practices; presuming to know better than Indigenous peoples what was needed for life; supporting the removal of children from Indigenous communities for the purpose of undermining the transmission of Indigenous language, culture, spirituality and identity; and using foreign disciplinary actions, creating a setting of acquiescence and obedience in which physical, sexual, emotional and psychological abuse occurred.²⁶ Having laid out these activities and behaviours and borne witness to the intergenerational trauma they engendered, it is clear why we should desire to utterly reject this doctrine and live out a wholly new witness founded on the justice we profess.

Where to now? The TRC and The UN Declaration on the Rights of Indigenous Peoples

The Truth and Reconciliation Commission’s final report names the living and ongoing legacy of colonization, including residential schools. This legacy includes missing and murdered Indigenous women and girls; overrepresentation of Indigenous children in Canadian welfare agency care; the need for the provision of resources to keep Indigenous children in culturally appropriate environments and the need for greater transparency and reporting for the apprehension of Indigenous children; persistent poverty in Indigenous communities; persistent underfunding of services in Indigenous communities; loss of language and culture; ongoing violations of Treaties; land claim

disputes; and violations of Indigenous peoples' rights. The Truth and Reconciliation Commission, also named The Indian Act, as an example of the ongoing legacy of colonization since it sets regulations on Indigenous identity and governance.²⁷

Having considered some of the present and historical legacy of attitudes and actions flowing from the Doctrine of Discovery and *terra nullius*, it is good to ask: how can the church work for reconciliation in this context? The form that a repudiation of the Doctrine of Discovery and *terra nullius* takes in other denominations who have already made it varies somewhat but moves in similar directions. In light of what has been said thus far, it comes as no surprise that, for example, the Christian Reformed Church in North America both rejected the doctrine and branded it a heresy:

- The Christian Reformed Church in North America (CRCNA) convened a task force that “struggled with the manifestations of brokenness in the long arch of the history – and present reality – that is the Doctrine of Christian Discovery”. The CRCNA’s 2016 Synod adopted a recommendation that it “acknowledge that the existing Doctrine of Discovery is a heresy and we reject and condemn it”. crcna.org/sites/default/files/2016_acts.pdf.
- In 2010, The Anglican Church in Canada’s General Synod passed a resolution to “repudiate and renounce the Doctrine of Discovery as fundamentally opposed to the gospel of Jesus Christ and our understanding of the inherent rights that individuals and peoples have received from God”. archive.anglican.ca/gs2010/resolutions/a086. In 2014 the General Synod established a commission to form a plan to follow up this resolution.
- In 2016 the Canadian Conference of Catholic Bishops issued a document stating it “considers and repudiates illegitimate concepts and principals used by Europeans to justify the seizure of land previously held by Indigenous peoples and often identified by the terms ‘Doctrine of Discovery’ and the notion of *terra nullius*”.²⁸
- Similar statements have been made by the Religious Society of Friends; the Salvation Army, the United Church of Canada and others.

The Truth and Reconciliation Commission has said the framework for reconciliation in Canada is the United Nations Declaration on the Rights of Indigenous Peoples (hereafter the United Nations Declaration). The United Nations Declaration does not name the Doctrine of Discovery or *terra nullius* specifically but addresses the attitudes and assumptions that lay at the heart of these concepts, stating:

All doctrines, policies and practices based on advocating superiority of peoples or individuals on the basis of national origin or racial, religious, ethnic or cultural differences are racist, scientifically false, legally invalid, morally condemnable and socially unjust.²⁹

Put into practice, the United Nations Declaration provides sign posts for the journey to reconciliation between Indigenous and non-Indigenous people. Repudiating the Doctrine of Discovery is one step on that journey. Further, efforts to implement the United Nations Declaration can be understood as actions that meaningfully reject the Doctrine of Discovery and begin to dismantle its effects. The church has already advocated that the Government of Canada uphold the principles of the United Nations Declaration and harmonize Canadian laws and policies with the United Nations Declaration.³⁰

The Truth and Reconciliation Commission also provides helpful guidelines to establish respectful relationships which could be applied to repudiating the Doctrine of Discovery. In the context of the relationship between Indigenous and non-Indigenous people and particularly in light of the legacy of residential and day schools, the requirements for respectful relationship include:

1. awareness of the past,
2. acknowledgement of harms,
3. atonement for harms done, and
4. actions that change behaviour.³¹

These requirements must be expressed in institutions and in personal relationships.

The Assembly of First Nations also provides helpful guidelines for what it means to repudiate doctrines or concepts of superiority. They are summarized here:

- Acknowledge the consequences such doctrines have had for Indigenous peoples.
- Reject these concepts as illegal, immoral and a violation of human rights and affirm that they can never be used in such a manner again.

- In partnership with Indigenous peoples, examine how Canadian history, laws, practices and policies have relied on these concepts.
- Repudiate these concepts in a legislative (the church might say polity) framework and harmonize laws and policies with the UN Declaration on the Rights of Indigenous Peoples.
- Redress the violation of Indigenous people's rights, including lands, territories and resources taken without Indigenous' peoples free, prior and informed consent.
- Ensure such principles are never used again.³²

What is clear is that actions must follow words for a statement of repudiation to be meaningful.

The Confession serves as an ongoing acknowledgment of the devastating harm of colonization and is a covenant of the church's commitment to seek new understandings and to walk in ways consistent with right relationship between Indigenous and non-Indigenous peoples. This report has attempted to name and acknowledge these harms. Atonement and reconciliation, however, can only be measured in the words and actions of the church over time. The Doctrine of Discovery and *terra nullius* as embraced and taught by the church is a failure of the church to believe and live the gospel. We reject this doctrine not simply because we affirm the UN Declaration but because we believe this doctrine is contrary to the will and way of God as revealed in Jesus Christ. Let us, therefore, act in ways consistent with our Confession, with the living faith we profess and with our calling to be agents of reconciliation as disciples of Christ.

In light of the theological and pastoral findings in this study of the Doctrine of Discovery and *terra nullius* the following recommendation is in response to TRC Call to Action Nos. 46, ii and 49 are proposed.

Recommendation No. 10 Adopted/Defeated/Amended

That The Presbyterian Church in Canada repudiate concepts used to justify European sovereignty over Indigenous lands and peoples, such as the Doctrine of Discovery and *terra nullius*.

This recommendation recognizes and affirms language in the UN Declaration on the Rights of Indigenous Peoples as it relates to repudiating concepts used to justify European sovereignty over Indigenous lands and peoples. This language is particularly important because the Truth and Reconciliation Commission's has named the UN Declaration as the framework for reconciliation.³³

Recommendation No. 11 Adopted/Defeated/Amended

That The Presbyterian Church in Canada affirms that all doctrines, policies and practices based on or advocating for superiority of peoples or individuals on the basis of national origin or racial, religious, ethnic or cultural differences are racist, scientifically false, legally invalid, morally condemnable and socially unjust.

Recommendation No. 12 Adopted/Defeated/Amended

That The Presbyterian Church in Canada seek to engage in relationships with Indigenous peoples that reflect the principles of the UN Declaration on the Rights of Indigenous Peoples as the basis for right relationships.

Recommendation No. 13 Adopted/Defeated/Amended

That Justice Ministries produce a resource that reflects on the history and ongoing legacy of the Doctrine of Discovery and *terra nullius*, including suggested actions that courts of the church may take to repudiate the Doctrine of Discovery and *terra nullius*.

Recommendation No. 14 Adopted/Defeated/Amended

That members and courts be encouraged to study the Doctrine of Discovery and *terra nullius* in order to understand the contemporary ramifications of concepts used to justify European sovereignty over Indigenous lands and peoples in Canada, including how this is reflected in The Presbyterian Church in Canada's mission and ministry with Indigenous people.

Resources

The following provide information about the Doctrine of Discovery and *terra nullius* as legal concepts

- Larissa Behrendt, “The Doctrine of Discovery in Canada” and “Contemporary Canadian Resonance of an Imperial Doctrine” in *Discovering Indigenous Lands: the Doctrine of Discovery in the English Colonies*. Oxford: Oxford University Press, 2010.
- Jennifer Reid, “The Doctrine of Discovery and Canadian Law”, *Canadian Journal of Native Studies*, 2(2010): 335-359).
- Assembly of First Nations, “Dismantling the Doctrine of Discovery”, online at afn.ca/wp-content/uploads/2018/02/18-01-22-Dismantling-the-Doctrine-of-Discovery-EN.pdf.
- Senwung Luk, “Ditching the Doctrine of Discovery (and what that means for Canadian law), Olthuis, Kleer and Townshend (OKT), online at oktlaw.com/ditching-doctrine-discovery-means-canadian-law.

Responding to TRC Call to Action No. 48, iii

Truth and Reconciliation Commission (TRC) Call to Action No. 48, iii calls on church parties to the Indian Residential Schools Settlement Agreement to commit to “engaging in ongoing public dialogue and actions to support the United Nations Declaration on the Rights of Indigenous Peoples”.³⁴ The TRC recognized the United Nations (UN) declaration as the framework for reconciliation in Canada.³⁵

The Presbyterian Church in Canada participates in ecumenical advocacy initiatives in support of the implementation of the UN Declaration into Canadian law. This advocacy has primarily focused on Private Member’s Bill C-262. An act to ensure that the laws of Canada are in harmony with the United Nations Declaration on the Rights of Indigenous Peoples. The bill was introduced to the House of Commons by Mr. Romeo Saganash in April 2016 and proposes a 20-year timeline for consultation and reporting on the implementation of the UN Declaration into Canadian law. The Assembly of First Nations and Amnesty International Canada, among other organizations, have supported Bill C-262 in open letters to members of Parliament and senators. (declarationcoalition.com/statements)

Bill C-262 passed Third Reading in the House of Commons on May 30, 2018 and at the time this report was written, the bill was awaiting Second Reading at the Senate. The Moderator wrote to each Senator in October 2018 expressing support for Bill C-262. The Moderator also signed on to two ecumenical letters on the subject on Indigenous rights.

The first letter was sent to the Prime Minister following The Supreme Court of Canada’s decision regarding *Mikisew Cree First Nation v. Canada (Governor General in Council)*. The decision stated that parliament does not have a duty to consult Indigenous peoples when making laws. The letter from church leaders expressed hope that the government will maintain a higher standard for consultation with Indigenous peoples than expressed in *Mikisew* on legislation that affects them.

The second ecumenical letter was sent to all senators in February 2019 encouraging them to support Bill C-262.

OVERTURE NO. 11, 2018 (A&P 2018, p. 493)

Re: Support for Truth and Reconciliation Commission Call to Action 57

Overture No. 11, 2018 was submitted by the Presbytery of Calgary-Macleod and referred to the Life and Mission Agency. The overture focused on the implication of Call to Action No. 57 and asked the General Assembly to write the federal, provincial and territorial governments and the Canadian Federation of Municipalities to voice 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.

TRC Call to Action No. 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 rights and anti-racism.³⁶

This Call to Action recognizes that the need for education in reconciliation extends beyond children and teenagers; all Canadians need to understand Canada’s history, Indigenous rights, treaties and Indigenous law in order to work towards a mutually respectful relationship between Indigenous and non-Indigenous people.

The Moderator wrote to the Government of Canada, provinces, territories and the Federation of Canadian Municipalities inquiring about their progress on Call to Action No. 57. At the time the letters were written, the Government of Canada, the Federation of Canadian Municipalities, all three territories, Ontario and Alberta had announced measures taken to educate public servants in accordance with Call to Action No. 57. As of February 5, 2019, responses were received from Saskatchewan and Manitoba indicating that they had also started to offer training to public servants.

The Federation of Canadian Municipalities produced the report “Pathways to Reconciliation: Cities respond to the Truth and Reconciliation Commission’s Calls to Action”. The report includes some examples of how municipalities are responding to the TRC’s Calls to Action and ideas for next steps. According to the report, Montreal, Vancouver, Saskatoon, Winnipeg and Edmonton have committed to providing training for public servants related to reconciliation.³⁷

A letter template for contacting elected officials regarding Call to Action No. 57 is available from Justice Ministries.

Recommendation No. 15 Adopted/Defeated/Amended

That the prayer of Overture No. 11, 2018 re support for Truth and Reconciliation Commission Call to Action 57 be granted.

Recommendation No. 16 Adopted/Defeated/Amended

That members of congregations, sessions and presbyteries be encouraged to write to or meet with their municipally elected officials to inquire how they are responding to Call to Action No. 57.

Participating in Indian Residential Schools Settlement Agreement All-Parties Meetings

The Presbyterian Church in Canada is a party to the Indian Residential School Settlement Agreement (IRSSA). The implementation of the IRSSA began September 19, 2007. It represented consensus reached between legal counsel for former students, legal counsel for churches (Anglican, Catholic, Presbyterian and United) and the Assembly of First Nations, Inuit representatives and the Government of Canada to achieve a fair, comprehensive and lasting resolution to the Indian Residential Schools legacy. The IRSSA will soon be complete.

The parties involved in the IRSSA are reviewing all aspects of the IRSSA in the hope of learning from the process and its outcomes. Justice Ministries prepared a survey for Presbyterians who were involved in leadership and administrative roles or who participated in aspects of the IRSSA (such as the Truth and Reconciliation Commission). The survey responses were summarized in a report prepared for the All-Parties’ Lessons Learned process and was added to the reports from other members of the IRSSA. The National Centre for Truth and Reconciliation ran a consultation process with residential school Survivors.

In February 2019, there was a meeting in Ottawa at which results of these consultations with survivors and within churches and the Government of Canada, were shared. A synthesis report will be forthcoming.

Healing and Reconciliation Seed Fund

The Healing and Reconciliation Seed Fund provides support to Presbyterian groups seeking to build relationships between Indigenous and non-Indigenous people. In January 2019, Justice Ministries hosted a webinar to provide information about the fund and how to apply. A recording of the webinar is available at presbyterian.ca/webinars/previous-webinars.

In 2018, the Healing and Reconciliation Advisory Committee approved funding for seven projects for a total of \$27,800.

Project	Applicant	Amount Approved
Aboriginal Community Gathering	St. Andrew’s, Calgary, AB	\$5,000
Elder in Residence Program	Camp Christopher, SK	\$4,000
Building Bridges	St. Andrew’s, Southampton, ON	\$2,500
Youth Teaching Youth	St. John’s, Bradford, ON	\$4,500

Advancing in Reconciliation and Relationship Building	First, Kenora, ON	\$5,000
Partnership with Canupawakpa and Sioux Dakota Nations	Brandon Korean, MB	\$4,800
Toward (Un)Common Ground	Presbytery of Waterloo-Wellington	\$2,000

On May 25, 2019, St. Andrew's Church (Calgary, Alberta) collaborated with staff and volunteers of the Aboriginal Friendship Centre of Calgary to host a pow wow for the community. The pow wow included dancing, storytelling, food and fellowship. This project was approved on April 17, 2018, and received \$5,000.

Approximately half of the children who attend Camp Christopher are Indigenous. In 2018, Camp Christopher began working with elder, Ms. Darlene Turner to share Indigenous teachings with campers. This project was approved on April 17, 2018, and received \$4,000.

Building Bridges was the third seed fund project of St. Andrew's Church (Southampton, Ontario) in partnership with Wesley United Church (Saugeen First Nation) and Marilyn Roote (Anishinaabe language teacher). Two workshops and one film screening were hosted in November 2018 to continue conversations about the impacts of residential schools on Indigenous families and communities. This project was approved on April 17, 2018, and received \$2,500.

As a follow-up initiative to projects in 2009 and 2012, St. John's Church (Bradford, Ontario) organized exchange days with the local school board for grade six students from W.H. Day Elementary School (Bradford West Gwillimbury) and Mnjikaning Kendaaswin Elementary School (the Chippewas of Rama First Nation). This project was approved on April 17, 2018, and received \$4,500.

Beginning in 2017, volunteers from First Church (Kenora, Ontario) provided and served weekly meals at the Kenora Fellowship Centre for the centre's patrons. The seed fund grant enabled the congregation to continue supporting the Kenora Fellowship Centre and deepening relationships. This project was approved on April 17, 2018, and received \$5,000.

Brandon Korean Church (Manitoba) has formed relationships with members of the Canupawakpa Dakota Nation and Sioux Valley Dakota Nation. During bi-monthly visits, they gather for worship and fellowship activities. They also organize regular sharing circles to discuss challenges in the community and ways to deepen their relationships. This project was approved on October 13, 2018, and received \$4,800 to support the cost of visits between communities.

The Presbytery of Waterloo-Wellington hosted a one-day music and worship conference at Crieff Hills Community on June 1, 2018, with a focus on music as a means of building community and supporting reconciliation between Indigenous and non-Indigenous people. Resource people for the day included Mr. Bruce Weaver (Mohawk knowledge keeper) and three members of Mino Ode Kwewak N'gamowak (Good Hearted Women Singers, a drum circle for Indigenous and non-Indigenous women). This project was approved on May 10, 2018, and received \$2,000.

ANTI-RACISM

On October 11, 2018, the staff of Justice Ministries with the Asian-Canadian Centre for Theology and Ministry at Knox College hosted the 12th Crossing Cultures Together event with a focus on the relationship between Indigenous people and newcomers to Canada.

Participants opened with worship and then did the KAIROS Blanket Exercise. The Plenary speakers' panel included:

- Mr. Jonathan Hamilton-Diabo (Director, Indigenous Initiatives, the University of Toronto) who emphasized the importance of trust and relationship building in reconciliation;
- Dr. Ben C. H. Kuo, a Taiwanese-born and North American educated psychologist (Professor of Clinical Psychology, the University of Windsor) who provided an overview of the symptoms and impact of intergenerational trauma within communities;
- Dr. Esther Acolatse (Associate Professor of Pastoral Theology and Intercultural Studies, Knox College) who outlined the importance of acknowledging that the psychological and cultural transitions newcomers face as they settle into their new homes and how that can be a barrier to engaging with the legacy of colonization and residential schools and encouraged newcomers to Canada to invest in their future by earnestly engaging in the act of shaping our future together.

POVERTY REDUCTION IN CANADA

Poverty has been a long-time focus for Justice Ministries and the ongoing challenges of Canadians living in poverty cannot be understated. Living in or in fear of poverty can leave people feeling powerless and isolated, deeply scarring those who experience it as well as having significant impact on people around them. Experiencing poverty-related issues, such as hunger, homelessness and increased vulnerability to violence, can have lasting physical, emotional, relational and spiritual consequences. Given the impact such consequences can have on the most vulnerable in society, whom Christians are called to serve, the church should inform itself on such matters and from that careful study speak humbly into the public sphere.

Canada's First Poverty Reduction Strategy

The Government of Canada released the nation's first poverty reduction strategy, *Opportunity for All*, in August 2018. It sets specific and ambitious overall targets for poverty reduction: using a baseline year of 2015, a 20% reduction by 2020 and a 50% reduction by 2030. Using numbers from Canada's population in 2015, meeting the 50% reduction by 2030 would translate to 2.1 million people no longer living in poverty in Canada. *Opportunity for All* also establishes for the first time an Official Poverty Line, a measure of what constitutes poverty, giving a firm standard for poverty reduction efforts. The measure that was chosen, known as the Market Basket Measure, is calculated regionally based on a set of goods and services including food, clothing, transportation, shelter, personal care items, access to telephone services, entertainment, reading, recreation and school supplies.³⁸ The strategy explains the Market Basket Measure as follows: "The cost of each item in the basket is directly linked the prices of these items in communities across Canada...(and) reflects poverty thresholds for 50 different regions across the country, including 19 specific communities. Wherever individuals and families are living across the country, if they cannot afford the cost of this basket of goods and services in their particular community, they are considered to be living below Canada's Official Poverty Line, that is, living in poverty."³⁹

While there is always a question about what should be included in that basket (i.e., should access to internet be among the services listed?) using the Market Basket Measure is generally seen as a stronger standard for defining a poverty line that truly reflects the cost of living than, for instance, using a "Low Income Measure After Tax" standard.⁴⁰ The strategy acknowledges that different populations face difficulties that may not be the same for everyone and that responses to reducing poverty will have to meet the needs of particular communities; one size does not fit all. To track progress towards meeting the poverty reduction goals, the strategy states that there will be a "dashboard of indicators" published online and regularly updated, so Canadians will be able to see whether the strategy is working effectively.⁴¹ Lastly, the strategy calls for the founding of a National Advisory Council on Poverty that will advise the government and report on the strategy's progress to Parliament and the public. At the same time, it calls for introducing legislation in the form of a new Poverty Reduction Act, thus establishing poverty reduction as an ongoing priority across future governments.⁴²

Opportunity for All outlines important commitments to substantially reduce poverty in Canada. There remain, however, several questions about the implementation of the strategy. In a letter to the Hon. Jean-Yves Duclos, Minister of Families, Children and Social Development, the Moderator of the 2018 General Assembly asked:

- How will the government ensure that the National Advisory Council is given adequate independence and funding to fulfill its purpose, along with a strong mandate based in meeting human rights such as food and housing security and meeting our international legal obligations?
- When will the "dashboard of indicators" mentioned in *Opportunity for All* be available online, allowing Canadians to track the progress of the strategy?
- How will the government hear and make decisions where there is indication of systematic continued infringement of basic human rights regarding food, housing and other necessities for an adequate standard of living?

Additionally, given that the strategy only outlined the \$22 billion in funding that had previously been established, the Moderator urged the government to "consider creating new and additional funding towards programs in areas such as job skills improvement, food security and income security which would be aimed at reducing or eradicating poverty in Canada".

Implementing Opportunity for All

Concrete, informed and appropriate action is required for Canada to meet the goals it has set out in *Opportunity for All*. As the author of the letter of James bluntly wrote, "Suppose a brother or a sister is without clothes and daily food.

If one of you says to them, ‘Go in peace; keep warm and well fed,’ but does nothing about their physical needs, what good is it?’ (James 2:15–16, NIV). Likewise, the best intentioned and well-researched strategy can fall short of what it hopes to accomplish if it is not backed by the necessary resources and will to see it through.

“Dignity for All”, a campaign organized by Citizens for Public Justice and Canada Without Poverty, has produced a series of primers that assess key policy areas of Opportunity for All (see dignityforall.ca/how-does-opportunity-for-all-measure-up). These primers are a resource for Canadians to understand the strategy and necessary actions for Canada to follow through on poverty reduction. “Dignity for All” was endorsed by the 2010 General Assembly (A&P 2010, p. 39).

Justice Ministries will monitor the government’s implementation of Opportunity for All and report further at a future General Assembly.

Recommendation No. 17 Adopted/Defeated/Amended

That members of the church be invited to track the government’s progress on poverty reduction and meet with or write to their Member of Parliament to express support for the implementation of Opportunity for All.

ECOLOGY AND CREATION CARE

Greening efforts and congregations

In February of 2019, Justice Ministries sent out a letter to all clerks of presbytery inquiring how congregations understand themselves as responding to environmental issues today. The response was very encouraging. Many congregations wrote back and enthusiastically reported their ongoing efforts toward “greening” their buildings, practices or surroundings. Among the actions taken were things like:

- replacing old lights or appliances with more energy-efficient ones
- installing low-flush toilets or solar panels
- banning styrofoam cups or bottled water in the building
- creating educational resources for study and reflection on stewarding the environment
- creating and supporting community vegetable gardens and donating produce
- creating and supporting specifically pollinator-friendly or butterfly gardens, to help species who are struggling for food
- planting trees in nearby greenspaces
- running community events focused on recycling or on the environment
- being more carbon-conscious for how official congregational representatives travel

Justice Ministries also ran a webinar on March 27, in conjunction with Canadian Ministries, that shared some of the above actions as examples congregations can imitate. The webinar gave advice on how to begin or expand greening efforts in congregations and included a presentation from the Director of the Green Churches Network and from the Environmental Team Chair at St. Andrew’s Church in Tweed, Ontario.

The 2018 General Assembly’s Carbon Footprint

Since 2010, Justice Ministries has been responsible for approximating the carbon emissions value of the travel of commissioners, guests and staff to General Assembly as a means of demonstrating part of the environmental cost of gathering annually. Calculating the entire carbon footprint of General Assembly is not possible since venues do not provide information regarding aspects such as energy usage and emissions related to food delivery.

Air mileage is calculated from airport to airport, using the carbon calculator recommended by the Pembina Institute and is based on direct, round trip flights.⁴³ Car emission calculations are based on a medium sized vehicle.⁴⁴

In 2018, participants collectively drove 106,554 km to attend General Assembly, producing approximately 23,037 kg of CO₂e. 101 participants travelled by plane to attend General Assembly emitting approximately 124,926 kg of CO₂e. In total, the 337 participants produced 147,963 kg of CO₂e, averaging 439 kg per person (0.439 tonnes).

In acknowledgment of the ecological cost of travelling to General Assembly annually, the 2018 General Assembly approved three recommendations regarding the establishment of a creation care levy, effective in 2019. The levy commits \$20 per metric tonne of carbon emissions produced in General Assembly participants’ ground and air travel to the Canadian Foodgrains Bank’s Climate Fund. (A&P 2018, p. 363)

The Climate Fund is a practical way to respond to the needs of those who are already being affected by climate change. The fund supports Foodgrains Bank projects that help farmers in the developing world adapt to the effects of a changing climate.

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. Commissioners are encouraged to arrange shared transportation with other members of their presbyteries or choosing public transit to travel to General Assembly. Following each General Assembly, the General Assembly Office will contact presbyteries regarding their contribution to the creation care levy.

CORPORATE SOCIAL RESPONSIBILITY

Church Dialogue with Goldcorp

Shareholder dialogue is one of the few means available to persuade a mining company to respect human rights and limit environmental degradation in the absence of Canadian legislation that would hold Canadian mining companies accountable in law for their activities overseas. 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 31, 2018, held 11,000 shares in Goldcorp in its consolidated funds. This has an approximate value of \$147,070. SHARE organizes an ongoing dialogue between Goldcorp and several of its investors including religious institutions and pension funds.

At the request of shareholders, Goldcorp hired an independent assessor to conduct a human rights impact assessment (HRIA) on the Marlin mine, which was published with recommendations in 2010. The substance of the dialogue over the past years have been focused on encouraging the implementation of many of these recommendations and transparent reporting related to the recommendations. Periodically Goldcorp released updated information about the HRIA and how the company has met, partially met or not met, the recommendations in the HRIA. The Marlin mine ceased all production in late 2017 and the mine closed.

Goldcorp 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 pledged to build the remaining wells, it is unclear if this commitment has been met.

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. Goldcorp has said that engineers have incorporated the need to withstand earthquakes into the pond designs. They have also said that water diversion has been built into the dry tailings pond design to limit the likelihood of negative impacts to groundwater. Post 2026, an environmental monitoring plan will be developed depending on conditions at the site. It remains unclear how the site will be monitored after 2026 or who would be responsible for monitoring the site.

Mine employees affected by the closure received a severance package. Goldcorp notes that these packages were higher than the legally-required minimum payments. Goldcorp provided opportunities for employees impacted by its closure to receive financial training, employment search skills and classes on the development of entrepreneurship within their communities. It is unknown how many people benefited from these programs or their impact on workers once they completed their tenure at the mine.

Goldcorp has established Fundación Sierra Madre (FSM), a foundation to be a custodian of the land and facilities remaining at the Marlin mine for the benefit of the community. FSM is also responsible for overseeing the development of social programs in communities near the mine. The funding for these programs has been reduced since the mine closed but continues to be provided by Goldcorp. It is hoped that these social programs (pig farm and agricultural works) will contribute to employment in the region. Goldcorp plans to transition FSM into an independent

organization that will sustainably continue to oversee custodial duties for the land and the social development projects but it is unclear if there is a plan and oversight to facilitate positive outcomes, particularly after 2026.

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 and Goldcorp is incorporating human rights training, particularly for security staff, at other mine sites and on an ongoing basis (e.g. refresher courses). 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 has implemented a company-wide Human Rights Policy and has an annual sustainability report which outlines company initiatives related to environmental and human rights issues.

While mining companies are starting to develop human rights policies and commitments related to sustainability, it is difficult to assess the rigor of these programs, particularly if they are not evaluated independently. Rigorous, independent human rights impact assessments are rare.

In early 2019, Goldcorp announced that it will be acquired by the American mining company Newmont – the deal was being finalized as this report was prepared. The Presbyterian Church in Canada has paused its participation in the dialogue for 2019.

THE OPIOID CRISIS

In 2018, Justice Ministries reported on the opioid crisis in response to Overture No. 2, 2018 which asked for resources to help congregations address the pastoral, theological, community support and social policy aspects of the opioid crisis. (A&P 2018, p. 351–60) The report included recommendations that the Moderator write to the federal, provincial and territorial Ministers of Health affirming the decisions to approve safe consumption/injection sites as a life-saving measure in the opioid crisis in Canada and inquiring about their plans to improve access to and funding for addiction treatment services (A&P 2018, p. 359). These letters were sent in fall 2018 and responses have been received from the Minister of Health from Nova Scotia, New Brunswick, Newfoundland and Labrador, Ontario, Manitoba, Saskatchewan, the Northwest Territories and the Yukon. All responses indicated concern regarding the opioid crisis and included references to steps they were taking to develop and implement strategies to address the crisis. Many wrote about working on channels for people to access recovery programs. A few mentioned programs for making naloxone kits available.

Letters were also sent to the Canadian Medical Association and the provincial and territorial medical regulatory authorities inquiring how they assess the impact of their policies and guidelines for physicians' interactions with the pharmaceutical industry. As of March 31, 2019, the church had received responses from the Canadian Medical Association, the Yukon Medical Council and the Registrar of Health and Social Services for the Northwest Territories. These responses suggested reviewing their respective codes of ethics to learn more.

All letters and responses regarding the opioid crisis are available on Justice Ministries' website (presbyterian.ca/justice). Justice Ministries will continue to post responses as they are received. The 2018 General Assembly adopted a recommendation 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 (A&P 2018, p. 360).

OVERTURE NO. 7, 2012 (A&P 2012, p. 523–24)

Re federal government's "security certificate" process

The Presbytery of Montreal overtured the General Assembly in 2012 asking the General Assembly to write a letter of prayerful concern to the Prime Minister making a statement of concern about the Security Certificate process. At the time it was felt this process, which was believed to suspend the rule of law, unjustly discriminates between citizens of Canada and non-citizens and violated Canada's international treaty obligations. A letter was believed to have been sent to (then current) Prime Minister Harper but no response was ever received and a review of files has led Justice Ministries to question whether the original letter from 2012 was sent. In the interest of ensuring the overture is fully responded to, Justice Ministries is releasing this updated report and sending an updated later to the present Prime Minister, Justin Trudeau.

Background

Security certificates are “an immigration proceeding for the purpose of removing from Canada non-Canadians who are inadmissible for reasons of national security, violating human or international rights or involvement in organized or serious crimes. Only permanent residents or foreign nationals can be subject to a security certificate”.⁴⁵ One of the major points of contention that led to the request that the Moderator write a letter of concern was that much of the proceedings – including sometimes even what is being charged – remained classified, leaving the person under the certificate without knowledge of why they are subject to detention and removal or how they should contest the charges. There was also concern, given the lack of transparency and the classified nature of the proceedings, regarding how government officials had received information leading them to believe an individual was a threat and whether that information may have been initially obtained by another government under torture.

There have been several legal challenges launched against the process of security certificates in Canada. The most recent was heard and decided by the Supreme Court in 2014. That case centered on Mohamed Harkat, who was arrested in December of 2002 and was the subject of a security certificate.⁴⁶ In the 2014 ruling, the Supreme Court of Canada decided that the amended process of security certificates, which allows a “special advocate” to view a summary of the charges but not to tell the person being charged what they are, does not violate a person’s right to know and contest allegations against them.⁴⁷

Current actions

A letter was written in March 2019, about the concerns outlined in the overture. The letter acknowledged the government’s responsibility to protect public safety and national security while expressing concern that under certain circumstances information that may have been gained by other governments under torture or ill treatment could be received and acted upon by Canadian officials. Acting on such information gained by torture or ill treatment would place Canada in contravention of our international obligations as a signatory to the Convention Against Torture and Other Cruel, Inhuman or Degrading Treatment or Punishment. It would also be counter to Canadian law. The letter requested that the Prime Minister ensure that Canada meets all our international and treaty obligations, including our obligations as a signatory to the Convention Against Torture and Other Cruel, Inhuman or Degrading Treatment and stated the General Assembly’s concern regarding the ongoing use of security certificates.

Recommendation No. 18

Adopted/Defeated/Amended

That the prayer of Overture No. 7, 2012 re federal government “security certificate” process be answered in terms of the above report.

OVERTURES REGARDING SAME-SEX MARRIAGE

At this time, all overtures regarding same-sex marriage are in the hands of the Special Committee of Former Moderators. The one exception is Overture No. 1, 2019, re legal advice re religious freedom and marriage. The Life and Mission Agency Committee’s response can be found on p. 190–92.

ECUMENICAL PARTNERSHIPS

The Presbyterian Church of Canada is one member of the larger body of Christ and the work we do in the church and here in Justice Ministries is part of our unique response to God’s call for justice. That call is too large for any one denomination to fulfill on its own, however. Ecumenical partnerships help us form vital and valuable networks and give us access to a broader base of experience and knowledge. Working in conjunction with groups such as KAIROS, the Church Council on Justice and Corrections and the Canadian Council of Churches, Justice Ministries can extend our voice and our efforts. By ensuring that we aren’t duplicating projects, we are able to make better use of the resources we have available, as well as better use of the expertise that the wider body of Christ can offer.

KAIROS

Steering Committee

KAIROS’ Steering Committee is made up of representatives from 10 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.

KAIROS has three program circles that align to KAIROS' priority program areas. The circles function to foster communication and connection between KAIROS and its member churches and advise on aspects of KAIROS' program. There are three circles: 1) Indigenous Rights; 2) Ecological Justice; 3) Partnerships and Rights.

In November 2018, KAIROS hosted representatives from the five organizations supported through its partnership with Global Affairs Canada: Women of Courage: Women, peace and security program. Partners were able to meet in Canada and discuss common challenges in their work to build peace and promote human rights. They also met with members of Canadian churches and with federal Members of Parliament. Their nine-day tour held events at several places in Toronto and Ottawa.

The Rev. Helen Smith (Scarborough, Ontario) represents the Life and Mission Agency and the Rev. Laura Kavanagh (Victoria, British Columbia) represents Presbyterian World Service and Development on KAIROS' Steering Committee.

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 in Canada. 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.

KAIROS has hired new staff to coordinate and train Blanket Exercise facilitators. In the past year, the KAIROS Blanket Exercise has been done with three congregations, two camps, two special events and one WMS presbyterial.

Hosting the Blanket Exercise in your church or presbytery is one way 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 at healing@presbyterian.ca if you would like to host the Blanket Exercise.

Indigenous Rights Circle

The KAIROS Indigenous Rights Circle is composed of regional representatives from KAIROS' member churches and organizations as well as Indigenous people of cultural and spiritual traditions from across Canada. The Circle gatherings make possible the sharing of Indigenous insights, traditional knowledge and proposals informing KAIROS' Indigenous Rights program that are committed to the resetting of relationships with Indigenous and non-Indigenous peoples across Canada. Central to KAIROS' commitment is the implementation of the UN Declaration on the Rights of Indigenous Peoples.

Current priorities of KAIROS' Indigenous rights work include:

- Offering the KAIROS Blanket Exercise.
- Implementation of the Truth and Reconciliation Commission Calls to Action through the Winds of Change campaign – which tracks and evaluates how provinces are responding to Call to Action 62 regarding the development of mandatory public school curriculum that includes Indigenous history and culture, residential schools and the contributions of Indigenous peoples to Canada.
- Drawing attention to the need for justice for missing and murdered Indigenous women and girls and First Nations' children.

Ms. Yvonne Bearbull (Kenora, Ontario) and the Rev. Susan Samuel (Lion's Head, Ontario) represent the church on KAIROS' Indigenous Rights Circle.

Ecological Justice Circle

One priority of the Ecological Justice Circle is drawing attention to KAIROS' "Reconciliation in the Watershed" program. Reconciliation in the watershed means learning about our regional part of creation and building respectful relationships between peoples and creation. This includes the development of a workshop to increase understanding of local watersheds and the issues facing them and building relationships with the Indigenous people living in those watersheds and recognizing their work to protect watersheds. The workshop material is available online for use in

churches and community groups. Feedback from these workshops has been positive. Participants report that the workshop has helped them to understand and connect with their own watersheds and inspired them to take action for watershed protection. The circle is updating workshop materials to include an action guide with theological and liturgical resources and resources for children and youth.

The Ecological Justice Circle has been monitoring issues related to pipelines and their implications for Indigenous peoples, climate change and environmental protection. There is an ongoing need for thorough consultation with First Nations.

KAIROS' website includes profiles for "New Economy Trailblazers" drawing attention to initiatives that creatively work to develop a more sustainable economy based on low carbon alternatives. Work on a "just transition" within the Canadian economy will involve commitment from member churches to the wellbeing of God's creation as well as support for workers and communities affected by the needed changes in a low-carbon economy.

Ms. Shelagh O'Neill (Goderich, Ontario) and the Rev. Dr. Nancy Cocks (Medicine Hat, Alberta) represent The Presbyterian Church in Canada on the KAIROS Ecological Justice Circle.

Partnership and Rights Circle

The Partnership and Rights Circle conducts policy analysis, programmatic support and advocacy related to global partners, human rights and migrant justice. It also provides an ecumenical space for KAIROS members to gather to discuss issues relating to their international development programs and partnerships. Circle representatives organize education, awareness and discussion of Global South regionally-specific issues.

This past year, two areas of focus for the circle were advising KAIROS' women, peace and security project (Women of Courage) and revising KAIROS' policy regarding Israel-Palestine.

Ms. Katharine Sisk, Ms. Carragh Erhardt (Justice Ministries) and Mr. Guy Smaghe and Ms. Julia Rao (PWS&D) represent The Presbyterian Church in Canada on the KAIROS Partnership and Rights Circle.

Church Council on Justice and Corrections

The goal of the Church Council on Justice and Corrections is to promote creative thinking and restorative approaches to criminal justice and corrections. The CCJC works with member denominations, religious communities, justice organizations and the public. Dr. Rebecca Bromwich (Ottawa, Ontario) represents the church on CCJC's Board of Directors and completes her term as president in August 2019.

This year, the CCJC focused on inspiring innovation in the field of restorative justice. In September 2018, the CCJC held an event in Ottawa, Ontario on Creative and Healing Approaches to Justice. It was well attended and featured painting, yoga and a panel discussion with Ms. Jill Kooymans (Ontario Theatre and Rehabilitation through Arts in Corrections), Mr. Mark Fry (Art of Living Ottawa), Mr. Brian David (Mohawk Council of Akwesasne), Mr. Michael Taylor and Mr. Jamie Ross. Dr. Bromwich served as the moderator of the panel. The event was sponsored by the Department of Law and Legal Studies of Carleton University. Videos and photos of the event can be viewed at ccjc.ca/creative-healing-approaches-to-justice-event.

The CCJC has advocated for reopening prison farms. The CCJC was pleased by Minister Goodale's announcement in mid-2018 that prison farms would be reopened.

It remains a time of great hope and optimism for the CCJC, especially as Restorative Justice initiatives have fallen back into favour with governments across the country, as is evidenced by Prime Minister Trudeau's Mandate Letter to the Minister of Justice and the strong support of this government for Circles of Support and Accountability (COSA), a national project that CCJC was instrumental in helping to establish.

In fall 2018, the CCJC hired Ms. Bonnie Wepler as its Executive Director.

Project Ploughshares (Canadian Council of Churches)

Project Ploughshares is the peace research institute of the Canadian Council of Churches. They provide analysis and advice on Canada's role in preventing war and advancing human security in zones of violent conflict.

Project Ploughshares continues to press the Canadian government to adhere to Canadian and international policy with respect to the sale of light armoured vehicles – a contract valued at \$15 billion CAD, with Saudi Arabia. Canadian policy requires there to be a clear demonstration of “no reasonable risk that the goods might be used against civilian populations” before approving the sale of arms. Many question how no such risk can be demonstrated, given the Saudi government’s human rights record and Saudi Arabia’s involvement in the war in Yemen. See the International Affairs Committee’s report on p. 146 for more information.

Working with a coalition of Canadian human rights and disarmament groups, Project Ploughshares has also been discussing Bill C-47 with the Canadian government. Bill C-47 was designed to harmonize Canada’s laws with the Arms Trade Treaty and some progress has been made.⁴⁸ A critique of the legislation is that it excludes sales of military equipment to the United States, which is about half of all Canadian military exports. As a result, Canada has no say regarding the inclusion of Canadian goods as part of US military sales to countries that Canada would not normally allow. See the International Affairs Committee’s report on pages 160–62 for more information.

Project Ploughshares has also been researching the ethical and governance challenges related to the development of autonomous weapons systems – so-called killer robots – and other emerging technologies. The UN has endorsed a ban on autonomous weapons but few countries fully agree with this and much more analysis needs to be done. This is an important concern as Canada is more at risk from cyber security attacks and foreign interference than, for example, terrorism.

Mr. Cesar Jaramillo, the Director of Project Ploughshares, was honoured as one of Toronto-Dominion Bank’s ten most influential Hispanic Canadians in 2018.

Ms. Kathryn Hare (Waterloo, Ontario) represents our church on its Governing Committee and serves as treasurer.

Commission on Justice and Peace (Canadian Council of Churches)

The Commission on Justice and Peace (CJP) provides a forum for: a) sharing information and concerns among those involved in ecumenical work on peace and social justice; b) reflecting biblically and theologically on peace and social justice; and c) facilitating the cooperation of the churches in peace and justice concerns.

In 2018, four priorities were set for CJP work over the next three years. These are: Poverty, Peace, Indigenous Peoples and Reconciliation and Resource Allocation. Working groups have been established to address each priority area and work in those groups is ongoing in 2019. A brief update is included on each group below.

Poverty

CJP has developed two resources on poverty reduction; a reflection paper called “Healing Poverty” and an accompanying action guide, “Suggested Actions to Accompany Healing Poverty”. A printable version of “Healing Poverty” (the reflection paper) is available from the Canadian Council of Churches website (canadiancouncilofchurches.ca). The CJP also approved a grant to “The Poverty Institute/Ambrose University” for the research project: “The Role of the Church in Poverty Reduction”. This project considers the historical and future role of the church in poverty reduction advocacy, particularly in light of the 2018 national poverty reduction strategy, Opportunity for All.

Peace

Priority areas in the peace portfolio are militarism (letters, examined by CCC members, have been sent to members of government requesting that Canada accede to the Arms Trade Treaty and that Canada sign the Treaty for the Prohibition of Nuclear Weapons) and the conflict in Palestine and Israel (this work is still in early conversation stages between member denominations; a full day meeting was set to further that discussion in April 2019).

Indigenous Peoples and Reconciliation

Discussions are ongoing regarding how best to proceed for this area. Priorities have been identified and will be: recognizing and combating racism; changing attitudes and actions; respecting rights and freedoms; and valuing the gifts and teachings of Indigenous people. There is the possibility of planning an event on this topic.

Just Allocation of Resources

This priority is still being defined and rests on the acknowledgment that choices are constrained by limited resources (land wealth, power etc.). Focus questions are being drafted to shape a position paper the commission will publish addressing the just allocation of resources. More research is being undertaken on this issue.

Faith and Life Sciences Reference Group (Canadian Council of Churches)

The Faith and Life Sciences Reference Group was established in 2000 by the Canadian Council of Churches. It is a place for churches to discern, learn, pray and reflect on some of the cutting-edge issues in genetics including synthetic biology, artificial intelligence, autonomous weapons and other emerging technologies. Its focus is on the immense theological and ethical implications of this rapidly expanding area of science. Recently, members of the reference group made a presentation to the CCC Governing Board, focusing on a brief status report on synthetic biology, artificial intelligence and autonomous weapons and involving the membership in an exercise in theological reflection about these topics. In 2005, the reference group developed guidelines for issues associated with biotechnological advances. As per the 2018–2021 strategic plan, these guidelines will be re-evaluated. As well, the reference group will be identifying and assessing important issues related to artificial intelligence, machine learning and bioenhancement and how they will affect individual human beings morally, affectively, cognitively, physically and spiritually.

A recent event in synthetic biology illustrates the importance of ensuring that ethical and theological perspectives are engaged as science and technology move forward. It is also a good example of the type of scientific developments the reference group studies. In 2018, a Chinese researcher, Mr. He Jianku, announced that he used a biological tool called CRISPR (DNA fragments from bacteria) to alter the DNA present in a human embryo. His intention was to create children who were immune to HIV and who would pass on their immunity to their own children and every descendent thereafter. He injected this material into the embryo and the embryo into an HIV-negative mother married to an HIV-positive father.⁴⁹

While scientists are investigating gene editing as a treatment for genetic diseases, to attempt gene editing on an embryo is effectively banned in most western nations. Lulu and Nana, twin girls, were born in November of 2018. The bacterial material Mr. Jianku injected into the embryo deleted a region of the genome known as CCR5, part of a receptor on the surface of white blood cells. Whether the twins and their progeny will develop mutations is unknown but people without normal CCR5 genes are known to have a higher risk of contracting other viruses such as West Nile.⁵⁰ Specialists in gene editing have described this experiment as exposing healthy children to risks despite there being no necessary benefit. There are enough tested, effective means of preventing HIV infection that the risk of attempting to do so through gene editing is unnecessary and unethical.⁵¹ The doctor's research has been discontinued and the scientific community has condemned his work, both scientifically and ethically. The reference group exists to ponder the ethical and theological questions raised by cases such as this and their implications for future research and response. Where is God in human gene editing?

The Rev. Joan Masterton (Stouffville, Ontario) represents our church on the Faith and Life Sciences Reference Group.

ADVISORY COMMITTEES

Healing and Reconciliation Advisory Committee

The Healing and Reconciliation Advisory Committee provides suggestions to Justice Ministries staff regarding program plans and resources for healing and reconciliation. This may include, for example, commenting on drafts of policy reports. The advisory committee also reviews applications and makes decisions regarding the administration of the Healing and Reconciliation Seed Fund.

Justice Ministries Advisory Committee

The Justice Ministries Advisory Committee reviews and provides suggestions regarding program plans and resources to Justice Ministries staff. Members of the advisory committee are committed to working with and within the church to faithfully respond to justice issues on a local, national and/or international scale.

ENDNOTES

¹ Truth and Reconciliation Commission of Canada, Calls to Action (2015), 5 and 7 [nctr.ca/assets/reports/ Calls_to_Action_English2.pdf](http://nctr.ca/assets/reports/Calls_to_Action_English2.pdf).

² Ibid. 5.

³ Former Chief Justice of the Supreme Court of Canada Beverley McLachlin gave a speech on May 28, 2015, and referred to Canada's treatment of Indigenous peoples as "cultural genocide" that began in the colonial period. "Reconciling Unity and Diversity in the Modern Era: Tolerance and Intolerance", Remarks of the Rt. Hon. Beverley McLachlin, P.C. Chief Justice of Canada, at the Aga Khan Museum, Toronto, Ontario, May 28, 2015.

⁴ The Truth and Reconciliation Commission Cultural named the residential school system cultural genocide. Truth and Reconciliation Commission of Canada, *Honouring the Truth, Reconciling for the Future: Summary of the Final Report of the Truth and Reconciliation Commission of Canada* (2015), 1. Cultural genocide is not included under international law.

⁵ Margaret Mullin, "When Will It Be Enough?" *Presbyterian Connection*, March 2019.

⁶ The National Indigenous Ministries Council, Healing and Reconciliation Advisory Committee, Justice Ministries Advisory Committee, Life and Mission Agency Committee, Dr. John Vissers, Dr. Richard Topping, Dr. Ray Aldred. Dr. Vissers and Dr. Topping were consulted because of their participation in the 2013 consultation regarding the church's statement on Aboriginal Spirituality. (A&P 2013, p. 508–18). Dr. Aldred is head of the Indigenous Studies Program at the Vancouver School of Theology.

⁷ Referring to church archival documents regarding residential schools.

⁸ One frequent measure used by European Powers to determine ownership was whether people were using the land for European-style agriculture. See Truth and Reconciliation Commission of Canada, *Honouring the Truth, Reconciling for the Future: Summary of the Final Report of the Truth and Reconciliation Commission of Canada* (2015), p. 46.

⁹ Pope Nicholas V, *Dum Diversas*. Translation from unamsanctamcatholicam.blogspot.com/2011/02/dum-diversas-english-translation.html. Prior to the section quoted, Pope Nicholas V placed the actions he was condoning (invade, conquer, fight, subjugate...) in the context of defending the faith against non-Christians and "growing" the religion.

¹⁰ In the words of the Assembly of First Nations, "[the Doctrine of Discovery] was invalidly based on the presumed racial superiority of European Christian peoples and was used to dehumanize, exploit and subjugate Indigenous Peoples and dispossess us of our most basic rights. This was the very foundation of genocide. Such ideology lead to practices that continue through modern-day laws and policies." See "Dismantling the Doctrine of Discovery" p. 2, afn.ca/wp-content/uploads/2018/02/18-01-22-Dismantling-the-Doctrine-of-Discovery-EN.pdf.

¹¹ Kevin Berube, "The intergenerational trauma of First Nations still runs deep", *Globe and Mail*, February 16, 2015. Kevin Berube is director of the Mental Health and Addictions Program at the Sioux Lookout Meno Ya Win Health Centre, which provides health services to 30 First Nations communities in Northwestern Ontario. A band member of Flying Post First Nation, he has more than 20 years of experience in child welfare, mental health and addictions working with First Nations communities.

¹² Dube, Musa W. 1998, "Go Therefore and Make Disciples of All Nations" (Matthew 28:19a): *A Postcolonial Perspective on Biblical Criticism and Pedagogy* Tolbert, Mary Ann (eds.), *Teaching the Bible: The Discourses and Politics of Biblical Pedagogy* Orbis Books, Maryknoll, New York, p. 224–46.

¹³ Ibid.

¹⁴ As an example of commentary on the importance of Genesis chapter one, in his reflection on the first chapter of Genesis, Rabbi Jonathan Sacks writes that "Genesis 1:26–27 is not so much a metaphysical statement about the nature of the human person as a political protest against the very basis of hierarchical, class- or caste-based societies, whether in ancient or modern times. This is what makes it the most incendiary idea in the Torah. In some fundamental sense we are all equal in dignity and ultimate worth, for we are all in God's image regardless of colour, culture or creed." Rabbi Jonathan Sacks, "The Genesis of Justice (Bereishit 5775)" rabbisacks.org/genesis-justice-bereishit.

¹⁵ While land was not seized by The Presbyterian Church in Canada, the church documents record affirmation of these activities by the Government of Canada.

¹⁶ See, for example, Book of Common Order, 1922; p. 68–9.

¹⁷ Mosby, Ian. "Administering Colonial Science: Nutrition Research and Human Biomedical Experimentation in Aboriginal Communities and Residential Schools, 1942–1952" *Histoire sociale/Social History* XLVI, 91 (Mai/May 2013), p. 615–42.

¹⁸ "Ear experiments done on kids at Kenora residential school", CBC News, online at cbc.ca/news/canada/thunder-bay/ear-experiments-done-on-kids-at-kenora-residential-school-1.1343992.

¹⁹ See, for example, content in "Our Neighbours" Mission Study for Primary Children 1964–1965, by The Presbyterian Children's Work Committee; "What's in a Name?" and "Outdoor Cooking" from Anishinabe Fellowship, Children

of the Church Explorers, 1976–1977; and “Native Peoples of North America” and “Help put a new foundation under Mistawasis reserve church”, 1985–1986.

²⁰ Letter of Rev. James Nisbet dated 30th July 1866. *The Home and Foreign Record of the Canada Presbyterian Church*, No. 2, Vol. VI (Dec. 1866), p. 47–8.

²¹ R.B. Heron, *The Presbyterian Witness*, September 26, 1923.

²² Former staff were again acknowledged by the 2011 General Assembly (A&P 2011, p. 32).

²³ Article reporting on the General Assembly, *The Presbyterian Witness and Evangelical Advocate*, June 26, 1886 (Vol. XXXIX, No. 26).

²⁴ Ibid.

²⁵ Truth and Reconciliation Commission of Canada, *Honouring the Truth, Reconciling for the Future: Summary of the Final Report of the Truth and Reconciliation Commission of Canada* (2015), p. 195.

²⁶ Each section of this paragraph reiterates activities named in The Presbyterian Church in Canada’s 1994 Confession. (A&P 1994, p. 376–77).

²⁷ It was provisions in the Indian Act that banned Indigenous cultural and spiritual practices and required Indigenous children to attend residential schools. The TRC has said of its impact: “The Indian Act was a piece of colonial legislation by which, in the name of ‘protection,’ one group of people ruled and controlled another.” TRC Summary report, p. 55.

²⁸ ccc.ca/site/images/stories/pdf/catholic%20response%20to%20doctrine%20of%20;discovery%20and%20tn.pdf.

²⁹ See: un.org/development/desa/indigenouspeoples/wp-content/uploads/sites/19/2018/11/UNDRIP_E_web.pdf. This wording is on p. 3 of the Declaration.

³⁰ The Moderator of the 2010 General Assembly, the Rev. Dr. Herb Gale, wrote to the Government of Canada to commend its statement of support for the UN Declaration. The Moderator of the 2016 General Assembly, the Rev. Dr. Karen Horst, as part of an ecumenical statement, stated that The Presbyterian Church in Canada would implement the UN Declaration. That same year, the General Assembly adopted a recommendation that congregations and presbyteries be encouraged to study the United Nations Declaration on the Rights of Indigenous Peoples. The church is currently advocating in that support of private members’ Bill C-262 which proposes a legislative framework for Canadian laws and policies to be harmonized with the UN Declaration on the Rights of Indigenous Peoples. At the time of writing, Bill C-262 was at second reading in the Senate; in October 2018, the Moderator of the 2018 General Assembly, the Rev. Daniel Cho, wrote to all senators in support of Bill C-262.

³¹ Truth and Reconciliation Commission of Canada, *Honouring the Truth, Reconciling for the Future: Summary of the Final Report of the Truth and Reconciliation Commission of Canada*, 2015, p. 6–7.

³² The AFN’s original wording is addressed particularly at the Government of Canada and reflects this in its language. The summary of these guidelines in this document are meant to keep the spirit of the original context while being meaningful to the church. afn.ca/wp-content/uploads/2018/02/18-01-22-Dismantling-the-Doctrine-of-Discovery-EN.pdf, p. 2.

³³ nctr.ca/assets/reports/Final%20Reports/Executive_Summary_English_Web.pdf. See in particular the section “Reconciliation as Relationship” beginning, p. 21.

³⁴ nctr.ca/assets/reports/Calls_to_Action_English2.pdf.

³⁵ This is principle 1 from the TRC’s principles of reconciliation. See nctr.ca/assets/reports/Final%20Reports/Principles_English_Web.pdf.

³⁶ nctr.ca/assets/reports/Calls_to_Action_English2.pdf.

³⁷ “Pathways to Reconciliation: Cities respond to the Truth and Reconciliation Commission Calls to Action” is available by request. Contact info@fcm.ca to receive the report.

³⁸ Canada, Ministry of Families, Children and Social Development. *Opportunity for All: Canada’s First Poverty Reduction Strategy*, 2018, p. 11.

³⁹ Ibid, 11.

⁴⁰ For more information, see dignityforall.ca/wp-content/uploads/2018/08/Official-Poverty-Line-One-Page.pdf.

⁴¹ Canada, Ministry of Families, Children and Social Development. *Opportunity for All: Canada’s First Poverty Reduction Strategy*, 2018, p. 13.

⁴² Ibid, 15.

⁴³ The calculator is available at atmosfair.de/en/offset/flight.

⁴⁴ Carbon emissions for medium-sized cars can be calculated using the formula: distance (in km) x 0.2964 = carbon emissions (kg of CO₂e).

⁴⁵ publicsafety.gc.ca/cnt/ntnl-scrtr/cntr-trrrsm/scrtr-crtfcts-en.aspx.

⁴⁶ As recent as 2018, Mr. Harkat was still under a security certificate and was still facing deportation. A *Globe and Mail* article that details a ruling relaxing some but not all, of the restrictions on him can be found at theglobeandmail.com/news/national/judge-loosens-some-of-terror-suspect-mohamed-harkats-release-conditions/article37724813. A Huffington Post article from December 2018 noting that he is still facing deportation and the threat of torture upon his deportation can be found at huffingtonpost.ca/tim-mcsorley/mohamed-harkat-torture_a_23611004.

⁴⁷ For the original Supreme Court ruling, see scc-csc.lexum.com/scc-csc/scc-csc/en/item/13643/index.do. A more plain-language summary can be found at thecourt.ca/the-supreme-court-upholds-security-certificate-regime-in-harkat.

⁴⁸ As reported on the Global Affairs Canada website, “In remarks before the Standing Committee on Foreign Affairs and International Development on February 8, 2018, the Minister of Foreign Affairs announced the Government of Canada’s support for further amendments that would strengthen Bill C-47 and Canada’s arms-export controls... these amendments would obligate the Minister of Foreign Affairs to apply the assessment criteria required by the Arms Trade Treaty when considering the granting of export and brokering permits. They would also require the Minister of Foreign Affairs to deny a permit when there is a substantial risk that the export or brokering of the goods would result in the negative consequences listed in these criteria.” international.gc.ca/controls-controles/amendments-c-47-modifications.aspx?lang=eng.

⁴⁹ sciencemag.org/news/2018/11/crispr-bombshell-chinese-researcher-claims-have-created-gene-edited-twins.

⁵⁰ theguardian.com/science/2018/nov/26/worlds-first-gene-edited-babies-created-in-china-claims-scientist.

⁵¹ Dennis Normile, “CRISPR bombshell: Chinese researcher claims to have created gene-edited twins” *Science Mag*, November 26, 2018. sciencemag.org/news/2018/11/crispr-bombshell-chinese-researcher-claims-have-created-gene-edited-twins.

MINISTRY AND CHURCH VOCATIONS

Staff	Associate Secretary:	The Rev. Susan Shaffer
	Program Manager:	Ms. Liz Brewer
	Administrative Assistant:	Ms. Jackie Czegledi

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:

- Section 1: Discerning, preparing and supporting ministers
- Section 2: Specialized Ministries (the Order of Diaconal Ministries and Canadian Military Chaplaincy)
- Section 3: 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.

Effective, well-equipped ministers are essential for a vibrant 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.

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 2018, guidance conferences were held at Crieff Hills Community, Puslinch, Ontario, in May and August.

- Eight candidates were recommended for re-certification.
- One candidate was recommended for re-certification with conditions.
- Two candidates were not recommended for re-certification at this time, with conditions outlined before certification might be reconsidered.
- Three candidates were not recommended for re-certification.

Two conferences are planned this year in May and in August at Crieff Hills.

Psychological Testing

In 2018, 10 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

Incentive Grants for New Colleague Covenant Groups

presbyterian.ca/mcv/colleague-covenant-group-grants

Colleague covenant groups are meetings of ministerial colleagues designed to offer participants encouragement and support. They create for ministers a place to pray together, 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.

Overture No. 17, 2018 (A&P 2018, p. 497, 231, 15)

Re: Ministry and mental health

Overture No. 17, 2018 from the Presbytery of Montreal focuses on ministry and mental health. It was referred to the Life and Mission Agency (Ministry and Church Vocations). The overture acknowledges that the Leading with Care Policy (2005) and the Guidelines for Dealing with Mental Health Issues (A&P 2011, p. 403–08) provide some guidance to the church in responding appropriately to those affected by mental disorders. Nevertheless, the overture seeks additional resources. In particular, the overture notes the difficulty in balancing, on the one hand the right to privacy and freedom from discrimination that belongs to individuals affected by mental health disorders when they seek church employment, with, on the other hand the welfare of the congregation where the individual seeks to work. The overture requests study about mental health disorders and ministry to produce three outcomes: a clear position statement, guidelines when references are given and sought in employment search and selection processes and guidelines for candidates for ministry and those who accompany and advise them in the candidacy process.

The overture is correct that the church's current resources do not address all the questions it raises. The Guidelines for Dealing with Mental Health Issues provide broader guidance than is acknowledged in the overture, nevertheless they do not touch on questions of references in employment procedures or on implications for candidates for ministry affected by mental health disorders. Especially in the current Canadian legal landscape with expectations of reasonable accommodation of disabilities, including mental disorders, it is probable that consultation with legal counsel, in collaboration with the Clerks of Assembly, will be necessary.

In view of the staff transition in Ministry and Church Vocations this year as a new Associate Secretary is appointed, the Life and Mission Agency presents this report as an interim response and requests permission to respond more fully to the General Assembly in 2020. The additional time will permit the new Associate Secretary to acquire an understanding of the issues and to conduct the research and consultation that may be necessary.

Recommendation No. 19 Adopted/Defeated/Amended

That permission be granted to respond to Overture No. 17, 2018 re ministry and mental health to the General Assembly in 2020.

Continuing Education Committee

presbyterian.ca/con-ed-fund

The Continuing Education Committee met twice in 2018 (April and December) to discuss continuing education, review the General Assembly established annual continuing education allowance and consider applications for grants.

In 2018, thirteen applications were received and twelve were approved, with grants totalling \$14,807.09 being awarded to the various applicants. Grants were approved for graduate and doctoral studies, French language studies, studies in interim and transitional ministry, The Calvin Symposium on Worship, the Festival of Homiletics, the Pastor's Conference offered jointly by The Presbyterian Church in Canada colleges and a number of pilgrimages to Israel.

The continuing education grant application form is available on the church's website. The committee hopes and prays that congregations and presbyteries will encourage their ministers and church professionals to engage in continuing education, making full use of the church's regular provisions for continuing education leaves as well as the supplemental funds administered by this committee.

The members of the committee in 2018: Ms. Liz Brewer (secretary), the Rev. Daniel Cho, Ms. Linda Herron, the Rev. Joan Masterton and the Rev. John Read (convener). In April, the committee welcomed two new committee members, the Rev. Daniel Cho and Ms. Linda Herron. With the committee's thanks, the Rev. Joan Masterton rotated off the committee at the end of 2018 after three years. The committee looks forward to welcoming two new members in 2019.

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 46 professional church workers and graduating students were seeking a call. A total of 34 pastoral charges (4.86% of 700 pastoral charges) are looking for a minister and have prepared a congregational profile, submitting it to Ministry and Church Vocations for assistance. Ten of these are part-time positions.

To provide some perspective on these figures, it may be helpful to categorize the 46 individuals who are known to be seeking a call. Eight individuals are ministers of The Presbyterian Church in Canada who are already serving in a pastoral charge and whose names are on the active roll of a 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. Nine individuals are ministers of The Presbyterian Church in Canada who not serving in ministries within this denomination and whose names are on the appendix to the roll of the presbytery. Fourteen individuals are ministers or licentiates of other denominations who have been declared eligible to be received. Four of these individuals live outside Canada. Since many ministers of other denominations who are declared eligible for reception never in fact receive calls to 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, 15 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. In the last ten years, the majority of candidates for the ministry graduating from colleges of The Presbyterian Church in Canada who were eligible to seek a call have been ordained (160 of 212 or 75%).

Vulnerable Sector Police Records Checks for Ministers and Certified Candidates for Ministry

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).

Revisions to the Policy for Dealing with Sexual Abuse and Sexual Harassment

presbyterian.ca/sexual-abuse-policy-resources

The policy was recently revised to reflect changes approved by the General Assembly in 2017 (A&P 2017, p. 407–10, 21). Resources in the appendices were also updated. The policy document is available online.

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.

Two resources have been developed especially for congregational use. The brochure on The Policy for Dealing with Sexual Abuse and Sexual Harassment has been developed especially for congregational use. It 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. The brochure is currently available in English, French, Korean, Chinese, Arabic and Japanese. “Training for Sessions and Congregations in Dealing with Sexual Abuse and Sexual Harassment” is a workshop outline. The policy and resources are available online (presbyterian.ca/resources). To order paper copies go to presbyterian.ca/resource-centre, call 1-800-619-7301 or email resources@presbyterian.ca.

Overture No. 2, 2019 (p. 237)

Re: Mandating interim ministry during vacancy

Overture No. 2, 2019 from the Presbytery of Kamloops focuses on the needs of congregations during pulpit vacancies after the departure of their previous called and inducted minister. It asserts that congregations experience a sense of urgency to fill the vacant pulpit as quickly as possible and furthermore, that this pressure to rush the call process can lead to a “bad fit” between the congregation and the minister who is called, resulting in unresolved tensions and conflict.

To prevent such unfortunate developments, the overture advocates the use of interim ministry, which is the appointment by the presbytery of a minister to guide the congregation in achieving readiness to call its next minister. During an interim ministry, congregations typically work on coming to terms with the congregation’s history, including healthy grieving for the previous minister; evaluating and revising the congregation’s goals, programs and practices; and selecting and equipping new lay leaders. Interim ministry appointments are for a specified term of up to two years. The overture requests the implementation of a policy that would make interim ministry appointments mandatory for all congregations seeking a new minister.

The General Assembly in 2019 is not the first one to see this overture. The Presbytery of Kamloops submitted this same overture to the General Assembly in 2018, which agreed not to receive it on recommendation of the Bills and Overtures Committee (A&P 2018, p. 232, 15). The committee did not present a rationale for this recommendation in its report to the General Assembly, however the committee included the following comments in the shorter report synopsis document prepared for commissioners:

Mandatory Interim Ministry during Vacancy

The committee is of the opinion that the matter raised in this overture is appropriately dealt with by the authority of each presbytery. The presbytery’s knowledge of the needs of the congregations within its bounds is central to the appointment of interim ministers. The committee anticipates there

could be an insurmountable challenge of finding an interim minister for every vacancy. The committee believes the current process of appointing interim ministers is sufficient and that church should not invest resources studying this matter. Therefore, the committee recommends... “that the overture not be received”.

Interim Ministry Appointment – a Presbytery Decision

Sound argument can be made that presbyteries are in the best position to decide the needs of their congregations. If an individual presbytery wanted all its congregations to give serious consideration to interim ministry before initiating search and selection procedures for a called minister, the presbytery could insert such a requirement into its standing orders. Notwithstanding the tremendous value that congregations can derive from an effective interim ministry, these decisions are best made locally. Hence there is no reason to assume that mandating the imposition of interim ministry on all seeking congregations is in the best interest of the church. Moreover, there is no indication that such a policy, if established by the General Assembly, would be accepted with a willing spirit by presbyteries, much less by their congregations.

The General Assembly has established policy and procedures for the church’s implementation of interim ministry. Currently, interim ministry is one option for congregations at transitions from a called and inducted ministry and presbyteries use their discretion in choosing when to appoint interim ministers. Since these provisions appear best suited to the needs of the church at the present time, the following recommendation is presented.

Recommendation No. 20 Adopted/Defeated/Amended

That the prayer of Overture No. 2, 2019 re mandatory interim ministry during vacancy be not granted.

Overture No. 7, 2019 (p. 339)

Re: Requirements for ordination to chaplaincy

Overture No. 7, 2019 from the Presbytery of Oak Ridges was referred at its request to the Life and Mission Agency (Ministry and Church Vocations and the Committee on Education and Reception). The overture focuses on the church’s regulations pertaining to ordination to the ministry of Word and Sacraments based on a position in institutional chaplaincy and seeks changes to those regulations to remove what it regards as an obstacle to such ordination.

B. Current Church Regulations

The church’s theology has shaped its practice of ordination to the ministry of Word and Sacraments. Foundational is the belief that Christ continually provides the church with pastors and teachers and requires and enables the church to discern and to confirm by ordination those whom he calls to his pastoral and teaching office (Book of Forms, 447). In the church’s candidacy process, the General Assembly has established a framework for the vocational discernment in which a member of The Presbyterian Church in Canada engages with others – session, presbytery, theological college, theological field education placement – in listening for God’s call. While it is true that presbyteries hold the exclusive authority to ordain to the ministry of Word and Sacraments (Book of Forms, 233), they are not permitted to exercise this authority until the individual has fulfilled the requirements of the candidacy process.

The significant and integral role of the ministry of Word and Sacraments in the life of the church has necessitated deciding which ministry contexts are suitable for ordination. While ordination most often follows a candidate accepting a call from a congregation, with the approval of the presbytery, questions have arisen whether ordination is appropriate in other specialized ministry contexts. Of particular interest are positions as chaplain in non-Presbyterian Church in Canada institutions such as hospitals, prisons and continuing care homes.

To address these questions, the General Assembly in 2006 authorized a joint task group of the Committee on Church Doctrine and the Life and Mission Agency (Ministry and Church Vocations) to articulate a theology of ordination to the ministry of Word and Sacraments and on that basis, to propose answers to the question of ordination in specialized ministry contexts. In 2008 the General Assembly accepted the theology of ordination for use in the church and set the terms under which presbyteries are permitted to ordain candidates (A&P 2008, p. 353–65).

The criteria for ordination to the ministry of Word and Sacraments identify characteristics of the candidate, the ministry position and the presbytery, that must be present, as summarized below.

The Presbyterian Church in Canada requires the following evidence that Christ’s call of an individual to the ministry of Word and Sacraments has been confirmed and therefore, that ordination is appropriate:

- | | |
|----------------------|---|
| Candidate | - Certified for ordination by the presbytery
- Diploma of college indicates readiness for ministry in The Presbyterian Church in Canada
- Wishes to accept ministry position |
| Ministry
Position | - Full exercise of the ministry of Word and Sacraments
- Minister’s name on the presbytery constituent (active) roll after ordination
- Call of this church:
- Call of congregation of The Presbyterian Church in Canada
- Appointment by the Life and Mission Agency
- For chaplains, permission of the Committee on Education and Reception
- Congregational positions require the call of congregation or appointment by the Life and Mission Agency |
| Presbytery | - Satisfied with guarantee of stipend
- Views ministry position as gospel call to candidate
- Ready to enter into relationship of care for minister |

All these criteria for ordination are deemed to be important. Together, they serve as evidence that Christ’s call of the individual to the ministry of Word and Sacraments has been confirmed. The church’s expectation is that all criteria will be in place before a presbytery moves forward with ordination to the ministry of Word and Sacraments.

Of the criteria for ordination, one in particular merits further explanation. Ordination is possible when the presbytery is permitted to place the name of the newly ordained minister on its constituent (active) roll. At ordination and induction and at the minister’s subsequent inductions, the presbytery declares the minister to be “admitted to all the rights and privileges thereto pertaining” (Book of Forms, 235, 241). The church never ordains ministers without granting them the rights and privileges associated with presbytery membership, including exercising voice and vote in the presbytery and serving as minister commissioners to the General Assembly when so appointed.

This church practice means that the rules setting out the membership of the presbytery become a factor in decisions about ordination. As outlined in the Book of Forms, whether ordained ministers are constituent members depends on the particular ministry in which they serve. For all ministers, whether serving in congregations or other contexts, the ministry position must be a minimum of half-time (Book of Forms, 176.1). This flows naturally from the stipulation that ordination, call and induction to Presbyterian Church in Canada congregations requires at least half-time ministry (Book of Forms, 201.1). For chaplains, an additional requirement of their ministry position is that their appointment as chaplain is for not less than one year (Book of Forms, 176.1.7). Hence, for chaplains to be constituent members of the presbytery within which bounds they serve, their chaplaincy employment contract must require at least half-time service over a period of at least one year. When seeking permission to ordain a chaplain, presbyteries are required to submit to the Committee on Education and Reception documents demonstrating that all the criteria for ordination established by the General Assembly have been met. For its part, the committee reviews the documentation to assess whether the three elements of the situation – the candidate, the ministry position and the presbytery – possess the characteristics mandated by the General Assembly.

Concern Raised by the Overture

The overture argues that the requirement for chaplaincy positions to entail half-time service for at least one year presents an obstacle to Presbyterian candidates serving as chaplains who seek ordination based on their chaplaincy position. Some chaplains are employed on a casual part-time basis, where the employment contract offers perhaps six or eight hours of work each week regularly, with additional time on occasion to cover for vacation leaves of the institution’s full-time chaplains. Because the employment of these chaplains does not qualify them for presbytery membership, these individuals may not be ordained based on their chaplaincy position.

It must be noted that some chaplains have been fortunate to find employment that permits presbytery membership. The constituent rolls of presbyteries in the 2018 Acts and Proceedings list 12 chaplains serving in institutional chaplaincies (as provided for under Book of Forms, 176.1.7), all of whose employment contracts must meet the “minimum half-time/one year” requirement for presbytery membership. Moreover, some of these chaplains were ordained on the basis of a chaplaincy position. This has been the case for two chaplains in the last three years.

The Overture Request

The overture makes specific reference to the regulations about presbytery membership for chaplains (Book of Forms, 176.1, 176.1.7) when it asks for reconsideration of the procedures by which candidates may be ordained to the ministry of Word and Sacraments based on chaplaincy positions. The overture is correct in identifying the rules for presbytery membership for chaplains as central to the concern it raises.

Considering revision to the rules for presbytery membership for chaplains may belong in a larger discussion of presbytery membership. How does the church want presbyteries to be constituted? Does it serve the church well to continue to require ministers to serve a minimum of half-time to become active members of the presbytery? For instance, what benefits, if any, would be derived from permitting ministers serving eight hours per week (18% part-time) to become active presbytery members? In a similar way, the length of time that minister members of presbytery are anticipated to serve in their positions is most often open-ended or in the case of stated supply or interim ministry appointments, set in terms of one or two years. What benefits, if any, would be derived from permitting ministers serving half-time for only one or two months to become active presbytery members? A piecemeal approach to revising the rules for presbytery membership for a single category of minister – institutional chaplains – might not be the best way to approach this question.

It would, of course, be possible for the church to consider revising the entire set of regulations governing presbytery membership. This would require initial study by a task group, followed by circulation of a document to the courts of the church for study and response. Any resultant proposal for changes to the Book of Forms would then be tested under the Barrier Act, a process involving two successive General Assemblies. If the church requested review and revision of the entire set of regulations governing presbytery membership, then all this church-wide consultation and decision-making would be necessary and appropriate. However, an overture with this request has not been received. Until voices in the church seek study of the entire set of regulations governing presbytery membership, it seems unwise to embark on such a journey.

For these reasons, the following recommendation is presented.

Recommendation No. 21

Adopted/Defeated/Amended

That the prayer of Overture No. 7, 2019 re requirements for ordination to chaplaincy be answered in terms of this report.

Next Steps

During consultations on this report with the Clerks of Assembly, they pointed out that the Book of Forms currently does not have a section that clearly defines the conditions to be met for ordination to the ministry of Word and Sacraments. The criteria established in the 2008 joint report of the Committee on Church Doctrine and the Life and Mission Agency and adopted by the General Assembly that same year were not followed up with relevant legislation. The Clerks of Assembly believe that the criteria could be consolidated into legislation for the Book of Forms at section 233 and have offered to prepare proposed legislation for presentation to a future General Assembly.

SPECIALIZED MINISTRIES

The Order of Diaconal Ministries

The Order of Diaconal Ministries is comprised of members designated for service in the church in the specialized, yet broad-ranging, ministries of Christian education, pastoral care and social services. Members are known as Diaconal Ministers and are under the jurisdiction of the presbytery in which they work and/or live. Across the country there are members of the Order of Diaconal Ministries on either the constituent roll or the appendix to the roll of most presbyteries.

Strategic Plan

Within the 14 goals of the strategic plan approved by the General Assembly in 2016, three can be connected to the specialized ministries of Christian Education, Pastoral Care and Social Services.

- Christian Education: Pursue spiritual renewal and faith formation as the basis for transformation within our congregations.
- Pastoral Care: Discern through grassroots consultation and research the challenges ministers and congregations face and connect them to tools to overcome them.

- Social Services: Live out the justice imperatives of the gospel and sow seeds of hope through our words and actions in the public sphere.

One of the challenges before the Order of Diaconal Ministries is how to actively implement these goals from a diaconal perspective of service ministry with a collegial approach.

International Diaconal Connections

The Order of Diaconal Ministries belongs to two associations: DOTAC (Diakonia of the Americas and Caribbean) and DIAKONIA World (World Federation of Diaconal Associations and Diaconal Communities). Both groups meet every four years. The Order is one of 12-member groups in DOTAC and one of 64 members groups in DIAKONIA World Federation. Ann Blane is our representative on the DOTAC Central Committee.

- DOTAC

From August 14–20, 2019 on the campus of the University of British Columbia in Vancouver, the 14th DOTAC (DIAKONIA of the Americas and Caribbean) Conference will be held. DOTAC members gather every four years and this is the fourth conference held in Canada since the first conference in 1968 (Lennoxville, Quebec in 1974; Calgary, Alberta in 1981; Winnipeg, Manitoba in 2002). The 2019 conference theme is: Respecting Covenant – Risking the Journey of Reconciliation. The theme will be examined through the lenses of indigeneity, eco-justice and global migration. Attendees will meet in Bible study, theme presentations, workshops, site visits, worship and small group discussions, focusing on ways to be agents of reconciliation in a world of brokenness and injustice.

- DOVE

One of the events organized by DOTAC is DOVE – Diakonia Overcoming Violence Experience. The next event will be held in Jamaica in 2020.

- DIAKONIA World Federation

Plans are underway for the next World Federation Assembly which will be held in the summer of 2021 in Darwin, Australia.

Christina H. Currie Memorial Fund

Ms. Christina Helen Currie was a deaconess who graduated from the Presbyterian Missionary and Deaconess Training Home on April 5, 1921. Following her death in 1988 at the age of 92, the Christina H. Currie Memorial Fund was established. We are grateful for the fund which is used to provide bursaries to assist members of the Order of Diaconal Ministries to attend gatherings of DOTAC and DIAKONIA World Federation.

Grants and Bursaries

The Order of Diaconal Ministries is grateful to the Ewart Endowment for Theological Education for its support of a multi-year grant to assist certified theological students to attend approved conferences and events. In 2018 and 2019, certified students from Knox College attended the Association of Presbyterian Church Educators annual event. In 2018, four students travelled to Louisville, Kentucky for the event held from January 31–February 3 entitled “Deep & Wide – Boundless Hospitality”. In 2019, two students travelled to Galveston, Texas from February 6–9 for the event entitled “Come now to the waters”.

Bursaries are available for diaconal ministers furthering their theological education. The Ewart College Alumnae/Alumni Bursary Fund is administered by the Order and provides up to \$1,500 per academic year to a maximum of \$3,000 to members who request assistance.

In Memoriam

We remember with gratitude the faithful service and witness of two members of the Order. Ms. Dolly G. Matthew (designated 1943) passed away in Summerside, Prince Edward Island on June 17, 2018, and Dr. Tamiko (Tam) Nakamura Corbett (designated 1959) passed away in Vancouver, British Columbia on December 11, 2018. Both women had a heart for diaconal service and served the Church in numerous capacities over the years. We acknowledge with thanksgiving that in 1996 Tam was elected as Moderator of the 1996 General Assembly.

A partner in ministry

Living Faith 7.2.1 states: “The Lord continues his ministry in and through the church. All Christians are called to participate in the ministry of Christ.” The Order of Diaconal Ministries is a partner in this ministry. The word ‘diaconal’ is taken from *diakonia*, a Greek word meaning servant ministry. As we continue as a partner in the church’s ministry of service, we pray that all ministries will fulfill their service in the name of Christ, responding with love and care to all people.

Donna McIlveen
Administrator

The Interfaith Committee on Canadian Military Chaplaincy

The Presbyterian Church in Canada has 15 ministers of Word and Sacraments who serve as chaplains in the Royal Canadian Chaplain Service (RCChS). The chaplains are an indispensable part of the Canadian Armed Forces (CAF) providing ministry to members and their families in Canada and in other parts of the world. These women and men serve as part of an ecumenical and interfaith chaplaincy, ministering to people in peace time and in places of conflict. The ministry of presence provided by the chaplains is a vital component for the well-being of individuals and for the diverse communities that are a part of the CAF.

The Royal Canadian Chaplain Service is the only one of its kind in the world. This unique ministry is interfaith and is unified across the branches (army, air force, navy). Presbyterian chaplains have a dual accountability. As ministers of Word and Sacraments they are accountable to the presbytery and as commissioned officers they are subject to the code of service discipline and are responsible to their military superiors.

Every year in June the chaplaincy holds a training exercise called “Exercise Called to Serve” (EX CTS). Within the larger exercise are two days of denominational meetings for which the Presbyterians gather for a time of prayer, reflection and professional development.

I am The Presbyterian Church in Canada’s representative on the Interfaith Committee on the Canadian Military Chaplaincy (ICCMC). The ICCMC is a national committee made up of representatives from various Christian traditions, as well as Jewish and Muslim faith communities. The ICCMC is the body that acts as a common channel of communication between the Chaplain General, the Chief of Defense Staff and the Minister of National Defense in matters related to military chaplaincy. The ICCMC has the responsibility of endorsing all potential military chaplains, representing the committee at various meetings and gatherings of chaplains and advising the Chain of Command on policies that directly affect the chaplaincy. I am available to any of the Presbyterian chaplains, at their request, for pastoral counsel and care. In June, I will have completed my fourth year as chair of the ICCMC.

Regular Force Chaplains

Commander Bonnie Mason	Ottawa, Ontario
Major Charles Deogratias	Virginia, USA on an exchange with the US Navy
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, New Brunswick

Reserve Force Chaplains

Major Tom Hamilton	Halifax, Nova Scotia (living in Prince Edward Island)
Captain David Clark	Toronto, Ontario
Captain Steven Filyk	Kamloops, British Columbia
Captain Gavin Robertson	Trail British Columbia
Captain Frances Savill	North Bay, Ontario

Subsidized Education Entry Level Masters Program

Captain Enoch Lee	Montreal, Quebec
Lieutenant Seaton Brachmayer	Toronto, Ontario

Please remember our chaplains and their families, in your prayers.

M. Jean Morris

ADVISORY COMMITTEE

Ms. Judy Dodds and the Rev. Matthew Sams.

PRESBYTERIAN WORLD SERVICE & DEVELOPMENT (PWS&D)

Staff:	Director:	Guy Smagghe
	Finance and Administration Coordinator:	Alison Stirling
	Administrative Assistant (part-time):	David Di Sera
	Communications Coordinator:	Karen Bokma
	Communications Assistant:	Anna Muir
	Senior Program Coordinator:	Julia Rao
	Program Coordinator:	John Popiel
	Program Coordinator:	Kristen Winters
	Program Assistant:	Sean Jeffrey
	Program Coordinator, Refugee Sponsorship, Strategic Planning and Special Projects:	Rob Shropshire
	Program Assistant, Refugee Sponsorship (part-time):	Michelle Ball (to October 2018)
	Program Assistant, Refugee Sponsorship (part-time):	Biniam Goitom (from October 2018)

Inspired by God's promise of abundant life, Presbyterian World Service & Development (PWS&D) envisions a sustainable, compassionate and just world. The following report outlines how PWS&D worked to fulfill this vision. In 2018, PWS&D contributed to \$5.6 million worth of development and relief programs where most needed around the world – \$3.6 million in development and \$2.0 million in emergency relief programming. This was done with a total of \$2.3 million in donations contributed to PWS&D including \$271,028 to our CFGB account and \$323,036 contributed in legacy funds and gifts of securities to its Loaves and Fishes Fund. We are grateful for the support of the Government of Canada and membership in the Canadian Foodgrains Bank which allows us to multiply and expand our resources through matching funds and our reach through collaboration with our ecumenical members and their partnerships. Lastly, PWS&D's refugee sponsorship work has allowed PWS&D to provide accompaniment to 105 congregations and five presbyteries involved in sponsoring 245 refugees during 2018.

The report is divided into the following sections:

- Section 1: Foundational Statements
- Section 2: Programs in 2018: Development and Emergency Relief; Refugee Ministry
- Section 3: Resources and Communications
- Section 4: Ecumenical Coalitions
- Section 5: Financial Responsibility and Stewardship
- Section 6: Governance and PWS&D Committee

FOUNDATIONAL STATEMENTS

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.

PROGRAMS IN 2018: DEVELOPMENT, EMERGENCY RELIEF AND REFUGEE MINISTRY

With the generous support of The Presbyterians in Canada, PWS&D works in a partnership with local civil society organizations around the world to address root causes of poverty and respond to the needs of the most vulnerable in the following three program areas: development, emergency relief and refugee ministry. This partnership model allows us to respond to a myriad of complex needs around the world in a targeted and systematic way grounded in the needs of those we seek to serve. PWS&D's strength lies in our ability to accompany critical in-country partners while leveraging global support through partnerships and alliances such as Canadian Foodgrains Bank and ACT Alliance.

Development programs focus on long term, sustainable interventions in countries in the Global South in the following 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 and intersecting 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, savings groups and small business development. With a special focus on women's empowerment, we believe that they will improve their quality of life, shape their future and inspire 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, sanitation and hygiene programs, families and communities can create a healthy foundation for a sustainable future.
- **Human rights:** Injustices are challenged through a shared commitment to human rights, with a special focus on promoting and protecting rights for women, children, subsistence farmers, persons with disabilities and refugees.

PWS&D responds to humanitarian crises by contributing to emergency relief programs. When possible, it launches special appeals for funds to generate the necessary resources. Through a network of specialized disaster relief agencies, PWS&D is able to rapidly respond to natural disasters, conflicts and other emergencies. Food assistance is usually carried out through the Canadian Foodgrains Bank (CFGB) and other needs such as shelter, primary health care, clean water and sanitation, education in refugee camps and psycho-social support are implemented through the 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 psychosocial trauma in a meaningful and sustainable way.

PWS&D's refugee ministry is based on 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 partnerships. The ultimate goal is that displaced people and families will be able to rebuild their lives without fear of persecution in a safe and secure home.

DEVELOPMENT AND EMERGENCY RELIEF PROGRAMS

This section presents all of the projects supported by PWS&D in 2018. In each region, program countries are listed in alphabetical order with the name of the project, the funding source and the total value of programming including any matching funds, if applicable.

Development

PWS&D contributed a total value of \$3,603,942 in development programs overseas in 2018. This includes the following:

Global Affairs Canada funded maternal health program in Malawi and Afghanistan*	\$1,742,468
Global Affairs Canada funded livelihoods project in Philippines (through ADRA)	120,000
Global Affairs Canada co-funded KAIROS project	260,000
Agriculture and Livelihood projects through CFGB	775,418
Projects funded directly with PWS&D funds**	<u>706,056</u>
Total 2018 development programs:	\$3,603,942

*this includes Canadian administration, consultants and program support

**this excludes funds that were transferred to CFGB

Emergency Relief

PWS&D contributed a total value of \$1,993,326 in relief

Food Assistance and Nutrition projects through CFGB	\$1,741,164
Responses through ACT Alliance Appeals	210,000
Canadian Disaster Responses	<u>42,162</u>
Total 2018 Emergency Relief Programs	\$1,993,326

AFRICA DEVELOPMENT AND EMERGENCY RELIEF PROGRAMS

Burundi: Emergency Response to DRC Refugees – ACT – \$25,000

Refugees fleeing fighting in South Kivu, Democratic Republic of the Congo (DRC) started streaming in to Makamba and Rumonge Provinces. Since August 2017, the security and humanitarian situation have significantly deteriorated in South Kivu and the coastal communities of Ubwari in the Fizi area. On-going clashes between the DRC army and the Mai Yakutumba armed rebel group are behind this deterioration of the situation since January 2018. Thousands of children, women and men have abandoned their homes, during intensified military operations against Mai-Mai armed groups in South Kivu province. Almost 7,000 people have crossed to neighbouring Burundi and an additional 1,200 to Tanzania. It is believed that many more are displaced inside South Kivu in difficult conditions without shelter or food.

Those refugees seeking to reach Burundi are mainly doing so by crossing Lake Tanganyika on small fishing boats. As of January 28, 2018, according to authorities in Burundi, 8,152 persons have crossed Lake Tanganyika and settled into Burundian provinces of Rumonge and Makamba (this includes 6,934 Congolese and 1,218 returning Burundians).

On January 29, 2018, 823 additional persons arrived in Burundi. It is therefore estimated that a total of 9,078 people crossed to Burundi so far.

ACT Burundi is implementing an emergency response to provide life-saving assistance to Congolese refugees and host communities in Burundi. The project will reach a total of 6,578 households (3,256 male-headed households and 3,322 female-headed households). In total, about 32,890 individuals will be reached with food, cash and WASH (Water, Sanitation and Hygiene) interventions.

Democratic Republic of the Congo: Kasai Food Assistance – Mennonite Central Committee (CFGB) – \$165,000

In August 2016, armed conflict erupted between a local militia group (Kamuina Nsapu) and national security forces in the Kasai region of Democratic Republic of the Congo. The conflict has escalated and is now affecting the provinces of Kasai, Kasai Central, Sankuru and Lomami. Approximately 1.4 million people from the Kasai region are internally displaced, including 850,000 children. Between 40 and 60 per cent of militia engaged in the conflict are children, with most less than 15 years old.

Despite massive displacement there are no formal camps for internally displaced populations. Many IDPs (Internally Displaced Persons) are living in buildings such as schools and churches. Displaced families are forced to skip meals, beg or perform exploitive work in hopes of gaining some food for their families. Rates of malnutrition and hunger are increasing. During the lean seasons over the course of the year, Mennonite Central Committee in the DRC provided four distributions to 300 families (2,100 individuals) of immediate food supplies. The food basket contained maize flour, beans, oil and salt. PWS&D contributed \$33,000 towards this project, which received a 4:1 match from the Government of Canada at CFGB.

Democratic Republic of the Congo: Food Security in Muku Area II – Canadian Baptist Ministries (CFGB) – \$100,000

This project is supporting Communauté Baptiste au Centre de l’Afrique with a three-year agriculture project in eight villages of Kamisimbi County. Many small-scale farming households struggle to meet their food needs year-round. They have poor access to quality seeds and insufficient farming skills to deal with things like crop diseases and climate change. This project is promoting high quality seeds, introducing natural pesticides, training farmers in conservation agriculture to improve soil fertility and promoting participation in village savings and loan groups. This project also encourages women to become community leaders and participate in agricultural decision-making. In total, 600 households (about 2,800 people) are benefitting. PWS&D provides \$25,000 toward this project which receives a 3:1 match with CFGB funds.

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 2018, the third year of the project, farmers with disabilities were trained in techniques to improve crop production and provided with improved varieties of seeds. Some farmers received improved breeds of livestock and were trained in livestock production while others were trained in 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 provided training on sexual and reproductive health issues, conducted community sensitizations on health promotion and disability prevention, provided nutrition training to pregnant and lactating women and advocated for inclusive education in communities and schools.

Ghana: Gambaga: Go Home – Presbyterian Church of Ghana – \$33,466.20

This project addresses 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. Advocacy messages are presented to community members in efforts to reduce the community banishment and brutal attacks on women accused as witches. The project 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. The project also supports the women to engage in livelihood activities, register for health coverage and ensures that accommodation is repaired when needed and children of those accused are supported to attend school.

Kenya: Seed Aid and Cash Transfer for Drought Recovery in Kitui County – MCC (CFGB) – \$40,000

Small holder farmers in Kitui County, Kenya, have experienced their fourth consecutive drought. To cope, many families eat seeds from their stock for planting and sell productive assets to pay for food. As a result, many families have depleted their seed stock and cannot afford new seeds due to the high costs. In response this project provides small holder farming households with mung bean seeds that farmers will plant and harvest. This project also provided 500 families with cash transfers for four months to purchase food and immediately needed household items. In total the project supported 10,000 individuals. PWS&D provided \$20,000 toward this project which was funded by a 1:1 match with CFGB funds.

Malawi: Food Security Project – Churches Action for Relief and Development (CFGB) – \$17,939

In 2018, Churches Action in Aid and Relief (CARD) engaged in a pre-planning phase for a proposed food security project in Balaka, Malawi. PWS&D provided the financial support for this activity which was to build on food assistance programming that CARD implemented in Balaka in 2017. The new proposed project would provide more long-term solutions to food insecurity in a region particularly affected by drought. To ensure the project will meet the needs of the beneficiaries and promote sustainability, a situational assessment was undertaken in the proposed project area. The results of this assessment informed what project design so that it will be most effective in addressing the food security needs of the target population. We are currently in the approval process stage for this three year project proposal.

Malawi: Neno Girls Secondary School Scholarships – Blantyre Synod Education Department – \$14,398

Neno Girls Mission Secondary School opened its doors with 33 girls in 2002 with support from missionaries of The Presbyterian Church of Canada. It enrolls both boarders and day scholars and students mostly come from the Southern Region of Malawi. This all-girls school strives to retain girl students until they complete Form 4 – the last grade of secondary school in Malawi. This year, 98 per cent of students passed the national exams, placing the school first in the division. The Neno Scholarship Program, established to assist with school fees for orphans and vulnerable girl students, supported 20 girl students in 2018. The highest performing student at Neno school was a bursary recipient.

Malawi: Orphan Care – Mulanje Mission Hospital – \$53,980

A new phase of the Orphan Care Program began in 2018. This program supports approximately 300 orphaned and vulnerable children in the hospital's catchment area. Working with village level OVC committees, the program assesses the most vulnerable households and identifies those that would most benefit from health and education support. During the year, children were provided with uniforms, shoes, soap and school bags to support their education and some were enrolled in vocational skills training. Children received nutritional supplements, in the form of Likuni Phala, a locally produced fortified porridge and medical care. The most vulnerable children's households also 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: Ekwendeni Hospital AIDS Program 2018 – \$144,771

This one-year integrated project focused on improving the living standards among women and girls through improving health outcomes, increasing social and economic status at household and community levels and supporting education. The project strengthened community awareness on reproductive health issues including safe motherhood and cancer awareness. Health outcomes were also improved through malaria prevention and treatment. Orphans and vulnerable children were supported through the payment of school fees and provision of school supplies. To support income generation and business development, women in self-help groups were trained on food processing, finance and leadership. The project also promoted awareness and advocacy on gender-based violence in communities and supported the establishment of school girls' and boys' clubs.

Malawi: Support to Vulnerable Groups – Livingstonia Synod AIDS Program – \$50,000

The project focused on empowering young people to have sustainable livelihoods in three communities in northern Malawi. With the involvement of church and community leaders and other stakeholders, the project increased girls' secondary school enrolment and retention, reduced HIV infections among youth and promoted 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. The project established youth clubs in the targeted communities to discuss

challenges like drug adherence, share life experiences and help one another to improve their health status through psychological counselling. Eleven self-help groups were established to provide community members with opportunities to access loans which enabled them to start small businesses. In 2018, LISAP participated in a situational assessment funded by PWS&D, as the ground work to start a new project that specifically targets the needs of the catchment areas they support.

Malawi: Partnerships for Strengthening Maternal, Newborn and Child Health 2016–2020, Global Affairs Canada – \$590,657

The PSMNCH project entered the third year of a four-year agreement, 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 behaviours that puts women and girls at risk.

In 2018, large numbers of women and children were able to access improved health services in both regions. Renovations of the labour ward at Embangweni Mission Hospital during the year is expected to improve health outcomes through reduction of infections. 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 to reduce 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 continued to increase 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) – \$115,473

The second phase of this drought mitigation 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 is reducing cyclical hunger and building the resilience of participating households by training them on conservation agriculture (CA) farming methods and forming self-help groups. In 2018, 229 farming households were enrolled in the project. Eleven self-help groups were established and trained to help households raise funds together to purchase agricultural inputs. The groups also provide an emergency fund to use when food reserves are depleted and must be purchased elsewhere.

Rwanda: Integrated Food Security – Canadian Baptist Ministries (CFGB) – \$24,000

This project is enhancing the food security situation amongst 1,329 households of the targeted communities of Kirehe District, in the Eastern province of Rwanda. In the past 13 years, lack of rain, a high influx of people from neighbouring districts and the return of Rwandans from Tanzania (23,000) and Burundian refugees to this area has intensified food insecurity. The areas chosen for this intervention are geographically isolated from city centres, leaving the population with little access to social services, markets and business centers. This project is equipping and training farmers on conservation agriculture practices, agroforestry and livestock management. Farmers are also trained on cooperatives management, entrepreneurship and beekeeping. Project activities include meetings and training local religious and government leaders to increase community collaboration and mobilization for the project. In 2018, PWS&D contributed \$12,000 for a 3:1 match with CFGB funds.

Somalia: Food Aid Support to Crisis Affected Population – Adventist Development and Relief Agency (CFGB) – \$105,000

The continuation of an unprecedented drought, spanning at least four consecutive rainy seasons extending back to 2016, resulted in severe and growing humanitarian need across Somalia. This, combined with insurgent military activities, trade disruptions, displacements and chronic poverty adversely impacted food security and livelihoods. The humanitarian crisis in Somalia is among the world's most complex and longstanding. While a potential large-scale

famine was successfully averted in 2017 due to collective Somali and international efforts, the impacts remained and continued to devastate the population. The humanitarian needs were growing and increasingly severe.

Since October 2017, more than 65,000 people were displaced due to drought. Cases of cholera and acute watery diarrhea were reported in some areas. Green vegetation (pastureland) remains at one of its lowest levels in the past five years, posing a threat to more than 65 per cent of the Somali population who rely on livestock as the primary means of livelihood. Poor pasture regeneration and subsequent degradation not only threatens current livestock populations but the asset base of pastoral communities.

As part of the response, ADRA's project provided four months of emergency food assistance through cash distribution, responding to the critical food needs of adversely affected communities in Cadaado District. According to the local authorities in this district, the water scarcity crisis and lack of food had already claimed lives and the situation could have deteriorated if immediate action was not taken. The project assisted 1,280 households with monthly cash assistance for three months distribution cycles. PWS&D contributed \$21,000 with a 4:1 match from the Government of Canada at CFGB.

SOUTH SUDAN

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 because of multiple and deepening crises, including conflict, economic decline, disease and climatic shocks. Violent conflict erupted between the government and an armed rebel group, threatening to disrupt South Sudan's fragile progress, after several years of peace and hope that accompanied the country's rise to independence in 2011. The United Nations warns that four million people or one-third of the population, are in danger of starvation. Almost all 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 2018, PWS&D responded to the situation with multiple initiatives through the ACT Alliance and Canadian Foodgrains Bank.

South Sudan: Emergency Intervention in Unity State – PWRDF (CFGB) – \$55,000 allocation

The Primate's World Relief and Development Fund supported ADRA South Sudan with an eight-month food assistance project in Kapoeta North County, Eastern Equatoria State. The overall food security and livelihood situation in Kapoeta North is at a critical level. In Kapoeta North, most households depend on livestock and crop production for their livelihoods. However, erratic rainfall is compromising agriculture production and livestock well-being. The situation is exacerbated by the ongoing economic crisis and high commodity prices on the markets.

In response, this project is providing eight monthly emergency food vouchers to 1,700 of the most vulnerable households (about 8,500 people), including households with nursing or pregnant women, households with young children, child-headed households, the elderly, single mothers, widows or physically disabled persons. The vouchers are redeemable for cereals, pulses, vegetable oil and salt. In 2018, PWS&D contributed \$50,000 of our government funds allocation at CFGB towards this project which allowed PWRDF to access additional matching funds. The total budget for this project is \$580,000.

South Sudan: WASH Baggari Corridor – Norwegian Church Aid (ACT Alliance) – \$40,000

PWS&D and Norwegian Church Aid (NCA) are partnering to implement an emergency water, hygiene and sanitation project in South Sudan. This project agreement is a component of a larger ACT Alliance response (SSD 181) of which NCA is a key implementing partner. The larger appeal addresses urgent lifesaving needs and early recovery support targeting internally displaced persons, returnees and vulnerable host communities in the areas of food security and livelihoods, WASH, shelter and non-food items, education and psychosocial support. The water and sanitation intervention is being implemented in Jur River, Greater Baggari in Wau and Western Bahr al Gazal. The intervention will target to reach about 16,200 individuals over the six months of the project. The beneficiaries of this response are communities who are displaced or are returnees and who need to re-establish their livelihoods and hosts communities who have insufficient access to safe water.

Sudan: Darfur Protracted Crisis – Caritas (ACT Alliance) – \$25,000

Violent clashes between the Government of Sudan and armed groups have caused large scale internal displacement since 2003. Approximately 1.1 million of those internally displaced in Sudan are still found in South and Central Darfur. During 2018, the level of armed confrontations in Darfur has decreased but the situation remains highly

volatile – increased criminality, the spread of firearms, inter-tribal fighting, the absence of law enforcement and unleashed militia are still major challenges. While a lack of basic services and infrastructure, in addition to insecurity, continue to prevent the return of IDPs, the absence of socio-economic opportunities to rebuild their lives means that even after years of displacement, two thirds of displaced people struggle to fully sustain their food needs. In addition, South Sudanese refugees and newly displaced people's needs for shelter, food and other basic services highlights the need for continued humanitarian interventions.

Since 2004, ACT Alliance and Caritas Internationalis network agencies have come together to respond to this protracted and forgotten crisis. The Darfur Program reaffirms its commitment to support the people and communities of Darfur, as well as South Sudanese refugees, acknowledges the need for a change in approach and to move toward recovery and longer-term planning. For that reason, the project aims to enhance the resilience of people and communities through a long-term commitment, key to a sustainable, meaningful and measurable impact. Over the three-year commitment, the project will reach around 450,000 persons in urgent need of water, sanitation and hygiene (WASH), primary health care and nutrition, emergency shelter, livelihoods and education in South and Central Darfur.

Sudan: Food Assistance – Adventist Development and Relief Agency (CFGB) – \$60,000

Ongoing conflict has displaced many people into the Blue Nile state which borders Ethiopia and South Sudan. Poor soil fertility, a changing climate and inappropriate agricultural practices also mean many struggles to get enough to eat. High inflation has led to high food prices. Blue Nile state has poorer development indicators than most of Sudan and 56 per cent of families live under the poverty line. ADRA Sudan is responding through school feeding in targeted areas experiencing sporadic conflict and food insecurity. Children are particularly vulnerable as they are forced to help forage for food in areas of ongoing conflict. PWS&D is supporting a 12 month food assistance project in Blue Nile State which provides hot cooked meals for 5,500 children through local schools. Meals include cereal, pulses, vegetable oil and salt. PWS&D provided \$30,000 in equity which is matched 1:1 with CFGB funds.

AMERICAS DEVELOPMENT AND EMERGENCY RELIEF PROGRAMS

Canada: Alberta Wildfires Relief – Borealis Counselling Services – \$31,025

In May 2016, wildfire began southwest of Fort McMurray. It swept through the community, forcing the largest wildfire evacuation in Alberta's history, with upwards of 88,000 people forced from their homes. The wildfire destroyed approximately 2,400 homes and buildings. Another 2,000 residents in three communities were displaced after their homes were declared unsafe for reoccupation due to contamination. With an estimated damage cost of \$9.9 billion, it was the costliest disaster in Canadian history. This project responded to the sustained traumatic effects of fire by providing subsidized and no-cost counselling for individuals and groups of community members. Group sessions provided impacted individuals with support and strategies to deal with the trauma caused by the fires and process their emotions in healthy ways, reducing the negative effects of stress and other long-term impacts associated with unresolved bereavement. Borealis Counselling Services staff provided psycho-educational workshops to agencies who could not afford these services. This was the last tranche of Alberta relief funds to be spent.

Canada: British Columbia Wildfires Relief – Cariboo Presbyterian Church – \$11,137

In response to the April 2017 wildfires which forced 45,000 people from their homes, PWS&D in coordination with the Presbytery of Kamloops and the Cariboo House Mission offered cash assistance to families who experienced high levels of loss and destruction due to the wildfires. Funds in 2018 were sent to a family identified by an agency working in the 100 Mile House area. The family supported by the funds lost a home they were building to accommodate their child with spina bifida. The funds are being used to retrofit their existing house to make it wheelchair friendly. The \$11,137 was the last tranche of BC relief funds to be spent.

Guatemala: Emergency Relief to Volcanic Eruption – Rapid Response Fund – CEDEPCA (ACT Alliance) – \$20,000

Fuego Volcano, located 27 miles southwest of Guatemala City, erupted on June 3, 2018. In addition to 113 deaths, 58 individuals were injured, 197 were declared missing, 3,557 were forced to stay in shelters and 12,407 were evacuated from the affected zone. As many as 1.7 million people were affected, mainly through ash intoxication and acid rain. Volcanic activity increased after the first eruption on June 3. Explosions have ranged between moderate and strong, throwing ash some 5,000 metres into the air. The ACT Guatemala forum, through its local member CEDEPCA, provided cash transfers, hygiene promotion and psychosocial support to 2,160 households affected by the volcanic eruption.

Guatemala: School Support for Vulnerable Children – Francisco Coll School – \$33,045

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 continued to be an issue in 2018, especially domestic assaults, robberies, extortion and gang activity. 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. First aid is offered to students and their families as needed. Parents receive support and counseling to ensure their children succeed in school. 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 empowers the school staff. In 2018, 230 students were enrolled and 197 passed to the next grade. Ten scholarships were awarded to students willing and eligible to continue their schooling after graduation.

Guatemala: Women's Empowerment Dairy Cow Program – Fraternidad de Presbiteriales Mayas – \$27,719

The Fraternidad de Presbiteriales Mayas is by Indigenous women from Mam, Quiche and Kakchiquel communities in Guatemala. Formed over 30 years ago, FPM helps women build their spiritual, economic and social capacity, with programs focused on promoting self-esteem, values and leadership. In 2018, FPM finished the second year of a livelihoods project that provides loans and training to women to start their own dairy cow production business. Forty women, from seven communities, received high quality bovines and targeted training and another 73 women have received training to help them with their animals. 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 Committed) – \$95,235

This project provides agriculture and livelihood support in eight communities in the San Marcos region of Guatemala. Through this project technical support is provided 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 2018, during its third year, 325 farming families 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. In 2018, the project was selected as the recipient of the Climate Fund at Canadian Foodgrains Bank and was awarded \$23,240. Funding was matched 3:1 with CFGB funds.

Guatemala: Gender Empowerment and Defense of Maya-Mam territory – Maya-Mam Association for Research and Development (AMMID) – \$26,207

This project focuses on increasing women's rights and voices within the household and within local level governance structures. The organization implements a comprehensive educational program called Siempre Vivas ("Always Alive") which focuses on developing self-esteem and political participation. Concurrent 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 described above. In 2018, 333 women and seven men participated in the program, along with 79 women from municipal organizations and 11 teachers. Workshops offered in high schools allowed 613 students to participate. Speech contests were held in eight schools in the region. Radio and television announcements were disseminated to the wider community on the issue of gender-based violence and to promote positive gender relationships.

Haiti: Treatment and Prevention of Gender-based Violence – Primate's World Relief and Development Fund – \$45,000

This three-year project is implemented by Zanmi Lasante (meaning "Partners in Health"). Gender-based violence against girls and women in Haiti is a serious health and human rights issue. Haitian women and girls 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 increases the network of health care services for gender-based violence victims, promotes open discussion about the issues in communities and among health care centers and promotes incident tracking and reporting so that the obstacles can be better addressed at an institutional level. To date, 528 female survivors received medical care, including psychosocial support, due to physical violence and sexual assault. Zanmi Lasante staff are trained on best practices to help support victims as well as improve surveillance at the community level and educate adolescents to promote awareness of the issue and prevention among students in secondary school.

Haiti: Life-Saving Targeted Malnutrition Treatment Program for St. Marc Children – Partners in Health (CFGB) – \$388,333

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 are 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 encourage best breastfeeding practices to prevent diseases caused by malnourishment. In 2018, approximately 2,278 acutely malnourished children were identified and enrolled in to the treatment program and approximately 3,057 children received antiparasitic and other medical treatments to improve their overall health. PWS&D contributed \$77,667 to this project, which was matched 4:1 from the Government of Canada at CFGB.

Haiti: Sustainable Food Security through Agroecology and Cooperative Associations – Partenariat pour le Développement Local/Mennonite Central Committee Haiti (CFGB) – \$108,500

This agriculture and livelihoods project in the communities of St Michel de L'Attalye, St. Raphael and Pignon is implemented by Partenariat pour le Développement Local. In these three communities, many households are unable to feed their families 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 agroecological farming techniques. These techniques will help farmers adapt to growing food in changing climate conditions by providing training 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 three local associations, 2,308 farmers were trained in agroecological techniques and 260 new leaders from the three associations were trained in organizational management. PWS&D contributed \$27,125 to this project which is matched 3:1 with CFGB funds.

This project is co-funded with MCC, with 50 per cent of the needed equity provided by each partner. Additionally, the executive director of PDL serves as a member of the PWS&D Committee. In this role he was able to meet the Minister for International Development, the Hon. Marie-Claude Bibeau in Ottawa.

Haiti: Agroforestry, Farmer Support and Natural Resource Management Training – Mennonite Central Committee Haiti (CFGB) \$92,000

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, 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 can serve as food storage in case of future droughts. Reforestation work through 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 experienced fewer floods. MCC is working to scale up these reforestation efforts and implement in other regions in Haiti. PWS&D contributed \$23,000 to this project which is matched 3:1 with CFGB funds.

Nicaragua: Food Security – Promoting Agroecological Practices – Council of Protestant Churches in Nicaragua (CEPAD) (CFGB) – \$60,434

This three-year food security project in Pantasma and Teustepe, two departments in central Nicaragua, is improving 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 provides families with different types of seeds 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. In 2018, 276 farmers received training on sustainable agricultural techniques. Additionally, 191 farmers were trained to value the importance of the nutritional content of the crops which improves the nutrition of their families. Farmers faced a number of challenges in 2018, including the impacts of drought, as well as political unrest that impacted access to markets and the ability to purchase seeds at critical farming cycles. PWS&D contributed \$16,456 to this project, which was matched 3:1 with CFGB funds.

ASIA DEVELOPMENT AND EMERGENCY RELIEF PROGRAM

Afghanistan: Girls Education Project – Community World Service Asia – \$60,000

In 2018, Community World Service Asia (CWSA) started the fifth phase of this project in the provinces of Laghman and Nangarhar, which PWS&D has been supporting since 2011. In September, PWS&D signed a three-year agreement for phase five which expands the catchment area. Educational interventions will be focused in 24 schools. Among these 24 schools, four will be taken from earlier phases of the project and 20 new schools will be selected from the targeted four districts. This project is jointly funded project with Act for Peace, an Australian NGO, who contribute \$100,000 towards the overall budget, thus expanding our reach. In total, this program will serve a total of 14,465 students, 72 per cent of whom are 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 involve communities and schools, as well as the government who creates incentives and reinforcements for girls' school enrolment and attendance. This project operates in 24 target primary and secondary schools and trains teachers on improved pedagogy and best teaching practices so that they are more inclusive of girls and civil rights.

Afghanistan: Maternal Neonatal and Child Health – Community World Service Asia – \$650,696

The project, in the third year of a four-year agreement, is implemented in four districts of Laghman Province in eastern Afghanistan. PWS&D's implementing partner, Community World Service Asia, engaged in activities to reduce maternal, child and newborn mortality in a country that suffers from exceedingly high rates. The key activities include the establishment of new health facilities with delivery rooms, employing female health professionals, allowing midwives to be present at births and the provision of health services and vaccinations. Also, men are 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.

In year three, construction of three new health facilities were almost complete and construction had started on the final three facilities. In total this project funds the erection of six fully functional health facilities that will be a permanent fixture in areas that previously had no health care structures. At the end of this project, the Ministry of Public Health will take over the administration and responsibility of these facilities. Overall in 2018, we saw an increased demand for maternal and child health 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 training 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 are benefiting. The region will have a healthier, more empowered population. This project is funded with a 4:1 match by Global Affairs Canada.

Afghanistan: Cash Voucher Drought Response in Bamyan – Community World Service Asia (CFGB) – \$316,541

Afghanistan is facing a drought, the scale of which has not been seen since 2011, when 2.6 million people across 14 provinces in the north and eastern regions were left food insecure due to poor harvests, drought and rising food prices world-wide. In 2018, more than two-thirds of the country – some 20 provinces – have been affected by a severe rain deficit and limited snowfall during the winter season, which has reduced water availability during the spring melt. Both irrigated agricultural lands and pastures are affected. PWS&D has partnered with long-time partner Community World Service Asia to mitigate the risk and reduce the threat of food insecurity. Emergency cash assistance will be

provided to 800 families in Bamyan province for five months. The cash assistance is intended to be used 80 per cent for food and 20 per cent for essential expenses, such as medical and fuel for cooking. The cash transfer will be provided over the most food insecure months November 2018–March 2019, which is the winter season. PWS&D provided \$6,331 which was matched 1:1 by the CFGB general account and then matched 4:1 from the Government of Canada at CFGB. The total budget managed by PWS&D and its partner for this project is \$316,541.

Cambodia: Baray Santuk Nutrition for All – Adventist Development and Relief Agency Canada (CFGB) – \$111,290

This project is working to improve nutrition for 22,000 household members (11,000 females), particularly women of reproductive age and 4,000 boys and girls in the Baray-Santuk Operational District of Kompong Thom Province. Climatic extremes strain household resources for food, health and education, leaving caregivers with the challenge of providing nutritious diets for their families. This project is delivering nutrition, safe water and sanitation programs for families with children less than two years of age that are suffering from poor nutrition. Families are encouraged to take part in support groups. Pregnant women are also receiving nutrition education and training. The project targets approximately 40 per cent of the overall household population as direct beneficiaries, about 3,800 households. This group represents the households with women who are in their child-bearing years and are likely to have children in the project life and will most directly benefit from the project interventions. Emphasis during the life of the project is on ensuring that pregnant women and all children up to two years are included in the range of behaviour change, growth monitoring, rehabilitation and other key protective interventions.

India: Empowering Young Women in rural Bihar for Improved Maternal and Child Health – Christian Medical Association of India – \$54,582

The Christian Medical Association of India is a charitable health care organization with a strong network of 10,000 health professionals and 340 mission hospitals/health care 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 Duncan Hospital, located in Raxaul, Bihar. The project 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, improve their social support networks and prevent early and forced child marriage. The project addresses 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 – \$58,335

In its 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 – \$153,342

Agriculture is one of the major livelihood sources for Pakistan's rural communities. Most 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 costs and reduced soil fertility). This three-year project ended in September 2018. It built on 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 southeast Sindh Province. Community-based organizations have been formed and helped identify and register farmers in the program. This project provided season-long, on-farm training through Farmers' Field Schools, which taught participants to apply sustainable production practices from land preparation and sowing to harvest management. The capacity building resulted in reduced production costs, improved biodiversity and soil fertility and eventually increased net income for the targeted farmers. The participants were trained in complementary topics such as kitchen gardening, the importance of a

balanced diet, nutrition and community-based disaster risk reduction. This project was funded with a 3:1 match at CFGF.

Philippines: Restoring, Empowering and Protecting Livelihoods, Haiyan Reconstruction (ADRA) – \$120,000

This is an ecumenical collaboration between ADRA, World Renew and PWS&D, co-funded with the Government of Canada and is a long-term response to the devastation of Typhoon Haiyan. This project entered its fourth and final year supporting farming and fishing families in the economically stressed coastal province of Iloilo. Due to low sector productivity, lack of access and control over productive resources, constraints to accessing business development services, financing and markets, limited livelihood options and entrepreneurial skills, these targeted communities are trapped in chronic poverty, highly exposed to climate risks and are not able to quickly recover from shocks. The project aimed to contribute to improved economic well-being of women and men affected by Typhoon Haiyan by employing a market-oriented, inclusive livelihood development approach using community-based organizations. Farmers, fisher folks and women's organizations were the main beneficiaries. Activities focused on capacity building and technical assistance in managing savings and loans. Families received fishing and farming training and community-based organizations have formed and received technical assistance on areas that they deem crucial. PWS&D contributed \$30,000 to this project which received 3:1 matching funds by Global Affairs Canada.

MIDDLE EAST DEVELOPMENT AND EMERGENCY RELIEF PROGRAM

Israel: Support to Asylum Seekers in Israel – Amnesty International Israel – \$10,590

The government of Israel is a signatory to the United Nations Convention Relating to the Status of Refugees and its 1967 Protocol but has not implemented measures required to consider the asylum claims of people arriving from other countries. This has prevented people from even registering their asylum claims, leaving them subject to arbitrary detention under harsh conditions. In 2018, a major concern arose when plans were made for the deportation of asylum seekers from Eritrea and Sudan to Rwanda and Uganda, where they had no connections and where there were no guarantees their rights would be protected.

By way of response, Amnesty International Israel produced a full report on the situation and submitted it to key players in Israel and internationally. They provided briefings to Knesset committees studying the situation and to the diplomatic community, provided information to media and to schools and produced a video and implemented a social media campaign that resulted in a massive show of public support against these summary deportations (30,000 people at one demonstration with several celebrities present). With Amnesty's support, over 650 asylum seekers were able to complete their asylum applications and the deportations were stopped.

Lebanon: Psychological Support Project for Syrian Refugee and Lebanese Host Communities – Association Karageusian pour la protection de l'enfance – \$7,807

While PWS&D provides lifesaving assistance to Syrian refugees in Lebanon through its emergency relief grants, it is also important to ensure that there are programs in place to meet other needs. Many refugees experience mental health challenges due to the trauma of violence experienced in their home country and/or in their country of asylum. These challenges also arise due to their condition of extreme poverty, their dependence on others for survival and their experience of stigma and discrimination.

This project provided mental health support to 107 people, through mental health information sessions. Symptoms of poor mental health were identified, including manifestations of stress, anxiety and depression and the levels of these conditions experienced by participants were assessed. Simple techniques of relaxation and communication skills to help deal with daily stress were identified. Individual therapy sessions were provided to some participants and referrals made for professional help, including medication. Importantly, reports were submitted to the Ministry of Health as the first step to lobbying for government response to these needs.

SYRIA

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 residents to flee in search of safety. The United Nations reports that the number of refugees uprooted from Syria has reached over five million, staggeringly, over half of these refugees are children. In total, out of a population of 22 million, over half, around

13 million people, need immediate humanitarian assistance. Over 5.4 million people have fled Syria since 2011, seeking safety in Lebanon, Turkey, Jordan and beyond.

Jordan, Syria and Lebanon: Humanitarian Response in (ACT Alliance) – \$50,000

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 economy 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, water, sanitation and hygiene, protection and community resilience. The 2018 appeal from the ACT Alliance for the Syria crisis is budgeted at \$12.8 million.

Syria: Food Baskets for Internally Displaced People in in Qalamoun Area, Homs and Hama rural villages, Syria – Mennonite Central Committee (CFGB) – \$250,000

Mennonite Central Committee Canada is supporting the Forum for Development, Culture and Dialogue with a 12 month food assistance project in Syria. The Syrian conflict has continued into its eighth year with needs across the country remaining overwhelming. There are 13 million people in Syria in need of humanitarian assistance and 5.2 million in acute need due to displacement, exposure to hostilities and limited access to basic goods and services. There are an estimated 6.2 million internally displaced people in Syria. It is estimated that an average of 6,584 people are displaced each day, with 1.2 million IDP movements estimated in the first six months of 2018. Additionally, according to FDCD and other sources, more Syrians are now starting to return to the country, creating an increased need for further humanitarian assistance. This project aims to stabilize food consumption for 6,000 families affected and displaced Syrian households living in the Qalamoun region of Syria, as well as other identified food insecure areas, such as Damascus, by providing supplemental subsistence relief to internally displaced persons (IDPs) and vulnerable host communities (HCs). PWS&D contributed \$50,000 to this project which received a 4:1 match from the Government of Canada at CFGB

Syria: Food Baskets for Internally Displaced People – World Renew (CFGB) – \$250,000

World Renew is supporting the 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. 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. PWS&D contributed \$50,000 to this project which received a 4:1 match from the Government of Canada at CFGB

REFUGEE MINISTRY

This is what the Lord says: Do what is just and right...do no wrong or violence to the foreigner...
(Jeremiah 22:3, 13-17)

In 2018, interest in responding to the plight of refugees through the Private Sponsorship of Refugees Program remained high after Syrian refugees captured the world and Canada's attention in 2015. Canadian relatives and friends of people who had fled persecution or violence in their home countries, whether Syria or another country, continued to bring their plight to the attention of Presbyterian congregations and presbyteries. In every year since 2015, Presbyterians' desire to sponsor "named refugees", i.e. people known to their congregation or presbytery, has been higher than the number of spots allocated to the church under the government's system of annual sponsorship quotas.

The Presbyterian Church in Canada's 2018 quota provided spaces to sponsor 82 people, four more than the total number of people sponsored in 2017. Yet, concrete requests from Presbyterian groups ready to sponsor "named

refugees” at the beginning of 2018 exceeded 179 people and some groups did not submit requests for everyone they wished to sponsor knowing that they all could not be accommodated under the quota.

As in each year since 2016, a Presbyterian World Service & Development Refugee Sponsorship Selection Task Group determined who would be sponsored after reviewing all requests and allocating quota spaces to priority requests. The task group prioritized people facing urgent or immediate threats to their life or physical well-being in their country of asylum. Those with other factors exacerbating their vulnerability, such as gender, age, religion, ethnicity, sexual orientation, need for medical treatment or experience of torture and/or violence, were also given priority consideration. Family reunification in Canada and length of time outside of country of origin were considered as well.

By the end of 2018, 30 applications had been filed by 14 churches and one presbytery for a total of 80 named refugees (two less than the quota considering the applications that were actually ready to proceed by the year-end deadline).

Another five sponsorship applications were submitted by four churches and one presbytery for visa office referred cases for a total of 15 people. As their name implies, these are cases of refugees whose applications have already been approved by Canadian visa offices overseas. Four of the applications were for ten refugees identified by the United Nations High Commissioner for Refugees (UNHCR) under the Blended Visa Office Referred (BVOR) refugee program. The fifth application was for a family whose sponsorship was assumed from another group whose sponsorship agreement with the government ran into difficulties.

In 2018, it was Syrian refugees who Presbyterians once again applied to sponsor in the greatest number (37 people). Others sponsored during the year included Eritreans, Pakistanis, Congolese, Burmese, Ethiopians, South Sudanese and Liberians.

Sponsorship Applications Submitted in 2018

Country of origin	Number of applications	Number of people
Syria	15	37
Eritrea	6	12
Pakistan	2	12
Democratic Republic of the Congo	2	8
Burma/Myanmar	3	7
Ethiopia	2	7
South Sudan	3	6
Liberia	1	5
Somalia	1	1
Total	35	95

2018 – Arrivals of Sponsored Refugees

During the year, 61 sponsored people arrived originally from six countries.

Country of origin	Number of applications	Number of people
Syria	8	31
Eritrea	7	19
Iraq	1	4
Pakistan	1	4
Burundi	2	2
Somalia	1	1
Total	20	61

In addition, there were 99 people originally from nine countries, for whom sponsorships were filed in 2017 (68 people), 2016 (30 people) and 2015 (1 person), whose applications were still being processed.

Sponsorships filed pre-2018, final approval/arrival in Canada still pending

Country	2017		2016		2015		Total	
	App	Ppl	App	Ppl	App	Ppl	App	Ppl
Syria	18	29	5	11			23	40
Burma	3	8	6	8			9	16
Pakistan	6	12					6	12
Eritrea	3	8	1	1			4	9
Iraq			3	6			3	6
Burundi	2	5					2	5
Egypt			1	4			1	4
Somalia	3	3			1	1	4	4
Iran	3	3					3	3
Total	38	68	16	30	1	1	55	99

App = number of applications; Ppl = number of people

The interest in sponsoring named refugees in 2017 and 2018 was primarily due to what is often referred to as the “echo effect”, where sponsoring groups are responding to requests to bring relatives or friends of those they previously sponsored. Requests to sponsor visa office referred refugees, whose numbers are not limited by quotas, were down significantly in 2018 from their peak year in 2015–16.

The church’s evolving response to refugees comes in a context where the number of people worldwide forcibly displaced by conflict and persecution is at record highs. In June 2018, the Office of the United Nations High Commissioner for Refugees (UNHCR) reported that, at the end of 2017, the number had increased to 68.5 million, up from 65.6 million the previous year. Among them, those identified as refugees (i.e., those who had left their countries seeking safe haven) numbered 25.4 million people, up 2.9 million from 12 months earlier. Some forty million people who had fled their homes for similar reasons remained in their home countries. Referred to as internally displaced persons, they rarely qualify for resettlement in countries like Canada, a special program would be needed. This was the case for Yazidis from Iraq resettled in Canada after brutal treatment by forces of the so-called Islamic State.

More than 50 per cent of the world’s refugees under the UNHCR’s mandate in 2017 came from three countries – Syria (6.3 million), Afghanistan (2.6 million) and South Sudan (2.4 million) – while the UN Relief and Works Agency continued to provide assistance to more than five million Palestinian refugees. The countries hosting the greatest numbers of refugees in 2017 were Turkey (3.3 million), Uganda (1.4 million), Pakistan (1.4 million), Lebanon (1 million) and Iran (980,000). Developing countries host 85 per cent of the world’s displaced people.

Concern re low refugee quotas and appreciation of decreasing sponsorship processing times

In response to the limitations on refugee sponsorship under the quota system, the 2018 General Assembly once again took up the issue of Canada’s low resettlement numbers. At the same time, they expressed appreciation for decreasing processing times for applications to sponsor named refugees. The Assembly adopted a resolution asking the Moderator to write to the Prime Minister and the Minister of Immigration, Refugees and Citizenship to express the church’s concern and appreciation. At the time of writing this report, no response had been received.

Sponsorship in Quebec

The Province of Quebec operates its own immigration and refugee program. In early 2014, The Presbyterian Church in Canada signed a sponsorship agreement with the government of Quebec to facilitate sponsorship by Presbyterians in that province, which Action Réfugiés Montréal (ARM) administered on behalf of Presbyterian World Service and Development. ARM also implemented sponsorship for the Anglican Diocese of Montreal. Normally, ARM submitted between 60–80 cases annually, most being under the Anglican agreement.

Significant processing backlogs created by the tremendous increase in sponsorship due to the Syria refugee situation resulted in the Quebec government suspending submissions of new sponsorship applications effective January 27, 2017. Nevertheless, sponsored refugees continued to arrive with more than 100 resettled in Quebec through ARM during the year 2018.

New guidelines for the provincial program were announced in the summer of 2018 and sponsors were able to resume submitting applications between September 17, 2018 and February 1, 2019. A key feature of the renewed program

was implementation of quotas for how many applications sponsors could submit. (Quebec allows a certain number of applications to be submitted, while the federal government allows a certain number of people.) Quebec committed to accept up to 750 applications, 350 from experienced sponsoring organizations. Action Réfugiés Montréal (ARM) was identified as an experienced organization and was allocated spots for 30 applications. Under this new approach, sponsorship agreements are no longer a requirement and the last extension for The Presbyterian Church in Canada's agreement with the Quebec government has now lapsed.

Following the February 1, 2019, deadline the future of the program is uncertain. A new party came to power in the October election in Quebec that has pledged to reduce the number of immigrants arriving in the province.

Refugee Sponsors Gathering

“Follow Me: Our journey as refugee sponsors” was held June 10 and 11, 2018. There were 19 participants, coming from Montreal, Ottawa, Brockville, Pickering, Stouffville, Toronto, Brampton and Calgary. The gathering served to:

1. build the capacity of Presbyterian refugee sponsors through:
 - sharing experiences of sponsorship
 - exploring good practices of sponsorship
 - practical training in sponsorship
 - increasing knowledge of supports for sponsorship
 - building connections among sponsors from different places
2. explore how Presbyterians' sponsorship efforts can be even more successful
3. identify strategies on countering attitudes of racism and xenophobia that immigrants may encounter in their communities or in the media

Two overseas resource people made presentations on combatting xenophobia and racism:

- Mr. Chen Brill-Egri, from Amnesty International-Israel, who worked on a very successful, PWS&D funded campaign to stop deportations of African asylum seekers to Rwanda and Uganda.
- Ms. Dora Kaniszai-Nagy, from Kalunba Social Services at the Reformed Church in Hungary, supported by a grant from International ministries.

Presentations were also given by staff from the Refugee Sponsorship Training Program and by the Rev. Dr. Glynis Williams, Associate Secretary for International Ministries. Evaluations of the gathering were very positive and participants recommended that we repeat the exercise every two years.

Involvement in Sponsorship of Refugees in 2018

PWS&D is very grateful to everyone who contributed to the church's sponsorship efforts, including the congregations, presbyteries and other groups listed below who were involved in 2018. Over the course of the year, they developed applications, prepared to receive those they had sponsored, awaited arrival and/or assisted with the first year of settlement in Canada, helping people to build new lives.

(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

Arabic, Montreal	Knox-Calvin, Harriston
Beaches, Toronto (with Simcoe Refugee Group and independently)	Leaside, Toronto
Brant Hills, Burlington	Living Faith Community, Baxter
Calvin, Kitchener	Morningside-High Park, Toronto
Central, Cambridge	New St. James, London (with the London Ecumenical Refugee Committee)
Centennial, Calgary	North Bramalea, Brampton
Central, Hamilton	Paris, Paris
Chapel Place, Markham	Rosedale PC, Toronto
Chedoke, Hamilton	St. Andrew's, Brampton
Dayspring, Edmonton	St. Andrew's, Coldwater
Doon, Kitchener	St. Andrew's, Dartmouth
Erindale, Mississauga	St. Andrew's C, Edmonton
Erskine, Hamilton	St. Andrew's, Guelph

Fallingbrook, Toronto	St. Andrew's, Kingston
First, Brockville	St. Andrew's, Kitchener
First, Collingwood	St. Andrew's, Markham
First, Edmonton	St. Andrew's (Streetsville), Mississauga
First, Regina	St. Andrew's, Ottawa
First, Thunder Bay	St. Andrew's, Sackville
Grace, Calgary	St. Andrew's (Islington), Toronto
Grace Orleans	St. Andrew's (King St.), Toronto
Grace (West Hill), Toronto	St. Andrew's, Westville NS (with the WARM Hearts Refugee Committee)
Knox, Calgary	St. Cuthbert's (Hamilton)
Knox, Goderich	St. Paul's (Hamilton)
Knox, Kincardine	St. James, Stouffville
Knox, Leamington (with the Leamington Area Ecumenical Refugee Committee)	The Church of St. Andrew and St. Paul, Montreal
Knox, Oakville	Varsity Acres, Calgary
Knox, Vankleek Hill	Westminster, Ottawa
Knox, Waterdown	Westmount, Edmonton
Knox, Waterloo	

Presbyteries

Presbytery of Hamilton	Presbytery of Seaway Glengarry
Presbytery of London	Presbytery of Winnipeg
Presbytery of Pickering (with LInC Ministry)	

Other groups

Action Réfugiés Montréal, Montréal
 Life in Christ Ministry (LInC), Toronto (with Presbytery of Pickering and independently)
 Simcoe Refugee Group, Toronto (with Beaches Church)

Recommendation No. 22 Adopted/Defeated/Amended

That, on the 40th anniversary of the first refugee sponsorship agreement between the Government of Canada and The Presbyterian Church in Canada, appreciation be expressed to congregations and presbyteries across Canada that have offered new lives to refugees through the private sponsorship of refugees program.

RESOURCES, COMMUNICATION, PROMOTION AND GRANTS

In 2018, 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 third time in 2018. Ride for Refuge is an annual, multi-generational cycling/walking fundraiser that takes places in locations across Canada. Thirty participants on five teams in five locations in Ontario (Hamilton, London, Brampton, Toronto and Waterloo) helped raise \$9,410 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, for a total value of over \$45,000.

PWS&D Champions Network

In 2018, PWS&D launched its Champions network. PWS&D champions are volunteers who are passionate about the work of PWS&D, stay informed about its projects and partners, promote the work of PWS&D within their church, school or community and encourages others to get involved. A handbook was developed and is available to guide champions to resource and guide champions in their role. Champions are equipped with resources and information to help build relationships and raise support and funds for PWS&D. PWS&D would like every congregation from across Canada to identify a champion. To learn more and sign up, visit WeRespond.ca/be-a-Champion.

Recommendation No. 23 Adopted/Defeated/Amended

That every congregation be encouraged to name a PWS&D champion who will join the Champions' Network by signing up at WeRespond.ca/be-a-champion.

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 champions. The 2018 package included worship liturgies, a poster, placemat, offering envelope, annual report, bulletin cover and bulletin insert. Congregations and champions 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 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 2018, 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. In addition to the seasonal liturgies, the most downloaded resources from our website include worship resources, educational materials for Sunday schools and information regarding refugee sponsorship.

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 2018 include:

- A sample sermon based on the parable of the mustard seed.
- Opening Classroom Doors, a fundraising challenge to help youth learn about global inequalities when it comes to education and raise funds to send a child to school.
- A worship resource on food and hunger issues, Open Hands, produced in collaboration with Canadian Foodgrains Bank.
- Downloadable bulletin inserts for Canada Day, World Food Day/Thanksgiving, World AIDS Day, conflict and hunger in Africa and the Rohingya refugee crisis in Bangladesh.

PWS&D also offers regular webinars on a variety of topics to educate and equip supporters. To view topics and sign up, visit WeRespond.ca/webinars.

For the most current PWS&D news, information and resources, visit WeRespond.ca or follow us on any of our social media platforms: Facebook (facebook.com/pwsd.canada), Instagram (instagram.com/pwsd_canada) and Twitter (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, conflict and famine in Africa, the earthquake and tsunami in Indonesia, ongoing conflict in Syria and the Rohingya refugee crisis in Bangladesh 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 2018, PWS&D completed 63 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 by contacting Ms. Karen Bokma at kbokma@presbyterian.ca or 1-800-619-7301 ext. 240.

ECUMENICAL COALITIONS

ACT Alliance

Action by Churches Together (ACT Alliance) is a coalition of more than 145 churches and church-related organizations working together in over 125 countries to create positive and sustainable change in the lives of poor and marginalized people regardless of their religion, politics, gender, race or nationality in keeping with the highest international codes and standards. ACT Alliance is faith-motivated, rights based, impact focused, committed to

working ecumenically and inter-religiously, with the communities we seek to serve and accompany at the centre of our work. Our members respond in areas where suffering, poverty and injustice occur, regardless of location.

As the world's largest Protestant and Orthodox alliance, ACT is an expression of who we are as church and related members, what we uphold and how we work together. Churches are local. They have been an integral part of communities across the globe for millennia, bringing hope and healing often in remote and marginalized locations. They will continue to be so in the years to come. As a result, ACT is firmly rooted in the communities that it serves. ACT members are committed to leaving no-one behind. Hope in Action seeks to include those who are otherwise excluded or marginalized. ACT seeks to release the agency of people affected by poverty and crisis by moving them from being passive recipients to actors in their own development and relief. In doing so, ACT Alliance enables, supports, brings specialist skills, enhances voices and shares learning, enabling and accompanying communities to realize their hopes and ambitions through joint action. In promoting a just, inclusive and sustainable world, ACT Alliance implements effective humanitarian, development and advocacy work at national, regional and global levels by saving lives, providing emergency assistance and supporting sustainability, enhancing the rights of those whose rights are not realized.

In line with the ACT Alliance new global strategy, for the next eight years, PWS&D will work at promoting and enhancing the following priorities: climate justice, gender justice, peace and human security, migration and displacement and emergency preparedness and humanitarian response.

Canadian Council for International Cooperation

For 50 years, the Canadian Council for International Co-operation (CCIC) has united, inspired and promoted Canada's community of organizations working globally in international development and humanitarian assistance. Our sector and thus our world, is better because of CCIC's contributions as a convener, an advocate and a thought leader.

CCIC's Strategy 2018–2023 recognizes and responds to the challenges this landscape presents. Just as important, it acknowledges and advances the inherent opportunities: to enhance our sector's engagement with local, domestic and global actors in a spirit of inclusion and solidarity; to lead and inform our sector in maximizing our impact as development actors; and to catalyze new and dynamic approaches to programming, policy and organization. With this vision, CCIC positions itself to continue being a leader in and for Canadian civil society and a champion for a fairer, more sustainable and safer world.

CCIC plays an important role as a convener for Canadian international development agencies to have a common voice in dialogue with the Government of Canada. This includes discussing the mechanisms used by the government to allocate its funds, as well as trouble shooting on challenges faced by the sector.

Canadian Council for Refugees

In 2018, the Canadian Council for Refugees (CCR) celebrated 40 years of leadership promoting and defending the rights of refugees and other vulnerable migrants. A highlight of the year was its International Refugee Rights Conference/Colloque international sur les droits des Réfugiés. Held in Toronto, it brought together more than 650 participants from 36 countries who participated in more than 50 sessions with 160 speakers.

A major topic addressed at the conference was the new Global Compact for Migration, providing participants with an opportunity to become informed and to comment.

PWS&D and International Ministries were thrilled to bring two representatives of our international partners as participants in the conference:

- Ms. Dóra Kanizsai-Nagy from the social service department of the Reformed Church in Hungary, whose work includes assisting asylum seekers arriving in Hungary searching for a safe haven and a durable solution.
- Mr. Chen Brill-Egri from Amnesty International-Israel, who worked on a campaign to protect the rights of thousands of African asylum-seekers in Israel threatened with deportation.

Over the course of the year, CCR continued to promote its vision for strengthened international human rights implementation regarding refugees and newcomers in Canada; called for an increase in the number of refugees resettled in Canada each year; and called on the government to end the Safe Third Country Agreement with the United States. The CCR Youth Network continued its efforts to strengthen newcomer youth voices within the CCR's work, with opportunities for members to get involved.

KAIROS: Canadian Ecumenical Justice Initiatives – \$195,000

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 2018, Women of Courage: Women, Peace and Security, a multi-country program responding to systemic violence against women and sustaining the work of women human rights defenders, was awarded five year Global Affairs Canada funding, which means PWS&D contributions are now matched 3:1. KAIROS' Women of Courage: Women, Peace and Security initiative is rooted in the understanding that in situations of conflict and post-conflict women are victimized many times over, through gender inequity, poverty, racism, military conflict and sexual violence as a strategy of war. At the same time, women and women's organizations are integral actors in the defense of human rights and in processes for peace, justice and reparations. KAIROS works with partners in Colombia, Democratic Republic of Congo (DRC), Israel/Palestine, the Philippines and South Sudan to end gender-based violence in militarized conflict and to increase the participation of women in peacebuilding processes at all levels. PWS&D is proud to support this initiative and grateful that it is being supported through Global Affairs Canada for the next five years.

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). Ms. Julia Rao and Mr. Guy Smagghe represent PWS&D at the bi-annual ecumenical partnership circle gatherings.

In 2018, PWS&D provided \$65,000 to the Women of Courage: Women, Peace and Security program matched by Global Affairs Canada funding for a total value of \$195,000. PWS&D also contributed \$25,000 to KAIROS for core support.

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 2018, MCIC contributed \$27,567 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 2018, PWS&D participated in its annual general meeting and symposium, "Inspire", which brought together 100 leaders and change agents to expand our thinking on the ecosystems and resources needed to truly mobilize to "leave no one behind" and to inspire a wave of Canadians to be part of the universal movement for sustainable development and global social justice. Also, PWS&D program staff participated in a variety of educational opportunities through OCIC such as "Innovating for Impact" workshops and their "Transformations" photo exhibit which focused on Indigenous food sovereignty issues in Canada. These types of events allow PWS&D to network and discuss and develop strategies and actions for the Canada's most pressing international concerns.

Saskatchewan Council for International Cooperation

The 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 the organization. However, we maintain membership representation and solidarity with SCIC's mission that 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 2018, PWS&D contributed \$25,000 to the following three initiatives at the World Council of Churches (WCC).

Ecumenical Advocacy Alliance

The EAA aims to strengthen the common prophetic voice of member churches and ecumenical partners in promoting human dignity, rights and justice in economy, ecology, climate change, water, food, health and healing, children, youth and gender-related issues. The EAA focuses on two priority areas: HIV and AIDS and food security.

- 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.

Human Dignity and Rights

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 main areas of activity were action and accompaniment for human rights, freedom of religion or belief, the elimination of racial discrimination and xenophobia, gender justice, the churches' commitments to children, the elimination of statelessness and disarmament and arms control.

FINANCIAL RESPONSIBILITY AND STEWARDSHIP

Every year PWS&D is blessed to receive support from individuals and congregations across Canada who are engaged in the work of the church and are compelled to make a difference in an unjust world. The committee and staff express heartfelt thanks to the numerous Presbyterians who continue to make this valuable ministry possible through their prayers, dedication and generous gifts. In 2018, PWS&D received \$2,132,123 from Presbyterians to carry out work in development, relief and refugee sponsorship initiatives. This included \$323,036 in bequests and planned gifts. The generous support of Presbyterians was then further leveraged to maximize the impact of PWS&D programs with partners, thanks to the support of government agencies as well as other denominations and their relief and development ministries.

The following provides a more comprehensive picture of PWS&D resources in 2018.

Revenue in 2018:

	2018	2017
	\$	\$
Undesignated contributions	1,282,762	1,340,959
Designated bequests	-	326
Transferred from Loaves and Fishes Fund*	416,821	405,268
Designated contributions (excluding relief projects)	249,103	488,004
Designated relief	212,291	486,040

Government funds from		
Global Affairs Canada	1,023,667	1,155,738
Government of the Province of Manitoba	27,567	11,911
Other income – interest	15,714	35,906
	<u>3,227,925</u>	<u>3,924,152</u>

Designated and Undesignated Contributions

Undesignated donations are gifts that are not earmarked for specific programs. They allow PWS&D the flexibility to respond where the need is greatest. These donations enable PWS&D to engage with partners and to support sustainable development projects that address the root causes of poverty and empower individuals and communities with the capacity and tools to transform their lives.

Designated contributions are funds directed to a specific program or project. The Gifts of Change catalogue highlights a variety of development programs that can be supported with designated donations. In times of natural disasters or conflict, PWS&D may issue a specific appeal or alert for support. In 2018, PWS&D also received designated funds in response to the Africa relief appeal.

Every donation, whether designated or undesignated, is valued and allows PWS&D to access matching funds through various ecumenical and government channels when possible. Matching sources include Global Affairs Canada (formerly Foreign Affairs, Trade and Development Canada), Canadian Foodgrains Bank, the Manitoba provincial government and other ecumenical relief and development agencies.

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. 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 planned gifts to PWS&D, ensuring that funds get time to grow but that they are also fully put to work within a period of seven years.

In 2018, PWS&D received \$323,036 in bequests and planned gifts. Unfortunately, the market was not favourable this year and the fund lost \$30,174 in value. One seventh of the fund, \$416,821, was transferred into PWS&D's operating budget in support of its programs and operations.

	2018	2017
	\$	\$
Opening fund balance	2,595,746	2,279,092
Bequests and planned gifts	323,036	558,692
Interest and market revaluation	(30,174)	163,229
Transfer to PWS&D	(416,821)	(405,268)
Closing fund balance	<u>2,471,787</u>	<u>2,595,746</u>

Recommendation No. 24 Adopted/Defeated/Amended

That individuals in The Presbyterian Church in Canada be encouraged to include PWS&D in their legacy fund planning – funds are invested in the Loaves and Fishes fund and used over seven years for the work of PWS&D.

Audit from Global Affairs Canada – Maternal, Neonatal and Child Health 2011–2015

In 2018, the audit of the 2011–2015 government funded program was completed. However, when the audit was carried out, the auditor could not find support of \$267,846 (16%) out of a total audited amount of \$1,658,031 for a program that included expenditures in Malawi, in Afghanistan and in Canada. The bulk of the issues were in Malawi. PWS&D sent its director and a committee member to Malawi to assess the situation and to hire a financial consultant in-country to help find missing information. After that exercise was completed, PWS&D was able to recover 46 per cent of the missing information. Unfortunately, due to these complicated circumstances, PWS&D still had to pay back \$144,975 (8.7%) to the Government of Canada. Those funds came from PWS&D's contingency funds and did not impact negatively on its current programs and commitments.

This was mostly due to the breakdown of the Uchembere Network in Malawi, which was centrally administered by the Blantyre Synod, in the Church of Central Africa Presbyterian. During the program, the Director of the Blantyre Synod Health and Development Commission (BSHDC) was laid off, along with the Monitoring and Evaluation Officer. Subsequently, the Board of BSHDC was also removed by the Synod. PWS&D took swift action at the time and withheld further cash transfers to this central body and developed decentralized agreements with the regional offices of the Uchembere Network.

In spite of such challenges in that program, Global Affairs Canada had deemed the project to be a success in delivering strong results and approved a larger program with PWS&D which built on the successes of that first program. The current maternal, newborn and child health project is practically twice as large as the previous one but much more focused in its approach. In 2016, Global Affairs Canada signed a new contribution agreement with PWS&D in which it is committed to fund up to \$4,048,167 for 2016–2020, in a co-funding arrangement of 81.52%, where PWS&D contributes 18.48%.

In Malawi, the second program is operating under much different and tighter parameters. Instead of 21 implementing organizations reporting to three regional offices in Malawi, the current program is being carried out with only two organizations in Malawi – the Embangweni Hospital (under the Synod of Livingstonia Health Department) and the Mulanje Mission Hospital. We have also extended the contract of the financial consultant who is working directly with both partners to strengthen financial compliance with the terms of the contribution agreement signed between Global Affairs Canada and the Trustee Board of The Presbyterian Church in Canada.

Support from the Government of Canada

The Maternal, Newborn and Child Health project in Malawi and Afghanistan began in March 2016. In this agreement, PWS&D contributes just under 20 per cent of the total amount of the project, a 4:1 match.

EXPENDITURES IN 2018

PWS&D spent \$3,981,931 in 2018, of which \$232,273 was transferred to Canadian Foodgrains Bank. PWS&D managed \$1,189,302 in projects at Canadian Foodgrains Bank in 2018.

How our resources were used:

	2018	2017
Expenditures	\$	\$
Disaster, relief and rehabilitation *	414,436	905,370
Overseas development projects*	817,550	859,009
Relief and development programs support	446,804	325,698
Global Affairs Canada – PWS&D overseas program	1,742,468	1,255,362
Memberships, partnerships and coalitions	152,307	153,477
Resources, communication, promotion and grants	246,265	249,408
Administration	162,101	116,126
	<u>3,981,931</u>	<u>3,864,450</u>

*Note: Disaster relief and rehabilitation and overseas development project expenditures included \$232,273 of transfers to CFGB. CFGB programming is further discussed in the sections below.

CANADIAN FOODGRAINS BANK

PWS&D is a proud member of Canadian Foodgrains Bank (CFGB), a uniquely Canadian ecumenical partnership of 15 denominations and church-based agencies committed to ending world hunger. CFGB focuses its programming on food assistance, agriculture and livelihoods and nutrition. By pooling resources and expertise, member agencies work effectively together to address hunger-related issues in vulnerable communities affected by natural disasters, conflict and climate change. CFGB also works to influence national and international policies that will contribute to ending global hunger; and it works to increase and deepen the engagement of Canadians in ending global hunger.

We are thankful for our membership in the Canadian Foodgrains Bank which allows us to reach out with food security programming. It also allows us to multiply Presbyterian resources thanks to donations from other denominations, matching grants from CFGB and greater access to government funds.

In 2017–2018, CFGB provided over \$37 million of assistance for over 800,0000 in 34 countries. Twenty-three million dollars was spent on food assistance and nutrition programs in humanitarian emergencies and \$14 million was spent on agriculture and livelihood working towards sustainable solutions to hunger.

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 four-to-one government matching funds. Other agricultural and livelihood programs (food security) are generally matched three-to-one, as long as matching funds are available. Programs can also be eligible to receive General CFGB fund matching at a one-to-one 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 \$248,441 in gifts and grain donations by individuals in its CFGB account. In 2018, PWS&D managed projects at CFGB worth \$1,189,302.

LIST OF GROWING PROJECTS THAT SUPPORTED PWS&D'S ACCOUNT AT CFGB IN 2018

In 2018, 18 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 2018.

Growing Project	Location
Alberta	
St Paul's and Community Growing Project	Eckville
Manitoba	
Boissevain, Morton and Whitewater Growing Project	Boissevain
FOCUS Growing Project	Winnipeg
Ontario	
St Paul's Carluke Growing Project	Ancaster
Bluewater Growing Project	Camlachie
Inverhaugh Community Growing Project	Elmira
Harriston Community Growing Project	Harriston
Holstein Community Growing Project	Holstein
Loaves & 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
Jarvis Walpole (Knox Chalmers) Growing Project	Simcoe
Knox Growing Project	St Thomas
Knox Crop Share Growing Project	Teeswater
Sharing God's Harvest Growing Project	Wallaceburg
Prince Edward Island	
Meadowbank Foodgrains Project	Long Creek

Recommendation No. 25 Adopted/Defeated/Amended

That the work and commitment of individuals and congregations involved in ending world hunger through growing projects be acknowledged with appreciation, which help PWS&D fund projects through Canadian Foodgrains Bank.

Grow Hope Project

In 2018, PWS&D launched its first Grow Hope project. A Grow Hope Project is when urban congregations contribute to sponsor acres to grow crops in a rural location, which are then sold and proceeds given to CFGB to address hunger issues in the world. The Grow Hope Danforth project is an ecumenical initiative hoping to include up to five denominations. In its first year, the East End United Church in Toronto agreed to sponsor 10 acres and is inviting the Presbyterian, Anglican, Baptist and Roman Catholic churches in the area to join the project by sponsoring acres in the future and possibly carry out joint fundraising events.

This year \$5,000 was raised to sponsor ten acres. These funds were generated from private donations from people who decided to sponsor a quarter of an acre at \$125 or more and from two benefit concerts held by the choir of Eastminster United Church, including the Christmas concert. The harvest generated approximately \$660 per acre or \$6,600 which was sent to the Canadian Foodgrains Bank. These funds may be programmed with a match of up to 4:1 which provides a potential value of \$33,000 in food assistance where most needed.

PWS&D can help urban congregations to set up a Grow Hope project in their area, with the support of CFGB regional staff.

Projects Led By PWS&D at CFGB in 2018

PWS&D led projects in Agriculture & Livelihoods (AL) of a value of \$450,918. PWS&D also led food assistance (FA) and nutrition (NU) projects of a value of \$704,674.

*PWS&D receives an annual contribution based on a percentage of the total value of programming work led and managed by PWS&D from the Canadian Foodgrains Bank. In 2018, \$23,694 was provided to PWS&D by CFGB to offset some of its salary costs.

Contributions from other CFGB members to projects led by PWS&D

In 2018, CFGB members contributed their resources to PWS&D in Haiti, Nicaragua, Pakistan and Afghanistan. Members who shared their equity at CFGB with PWS&D are the United Church of Canada, World Renew and the Mennonite Central Committee. PWS&D is grateful to these member agencies of CFGB for generously contributing to our projects.

Climate fund

PWS&D's partner in Guatemala was the recipient of the climate funds generated at CFGB in 2018, which helped to support the work of AMMID and offset PWS&D's equity contribution to that project.

Country	Partner/Project	PWS&D Funds \$	CFGB Funds \$	CFGB Match \$	Total Financing \$
Africa					
Malawi	Farmer-to-Farmer Agroecology (EHAP) – AL	5,814		5,814	11,628
Malawi	Mpata Drought Mitigation Project (Livingstonia) - AL	57,737		57,737	115,473
Malawi	Pre Project-Situational Assessment (CARD) – AL	17,939			17,939
Africa Sub-total		81,489	0	63,550	145,039
Asia					
Afghanistan	Drought Response in Bamyan (CWSA) – FA	6,331	25,323	284,886	316,541
Pakistan	Sustainable Agriculture Badin (CWSA) – AL	18,401	12,267	122,674	153,342
Asia Sub-total		24,732	37,591	407,560	469,883
Americas					
Haiti	Child Nutrition (PIH) - NU	77,667		310,666	388,333
Guatemala	Comiteca Food Security (AMMID) – AL (Climate Fund recipient)	921	22,105	69,077	92,103
Nicaragua	Food and Environmental Security (CEPAD) – AL	15,109		45,326	60,434
Americas Sub-total		93,696	22,105	425,069	540,870
Others	PWS&D program support*	23,510			23,510
Total		233,427	59,695	896,180	1,179,303

AL: Agriculture and Livelihoods; FA: Food Assistance; NU: Nutrition

PWS&D Contributions to Other CFGB Members' Projects

In 2018, PWS&D committed funds, providing equity from its account to support other CFGB members with food assistance and food security projects in the following countries: Democratic Republic of Congo, Kenya, Rwanda, Somalia, Sudan, South Sudan, Syria, Haiti, Bangladesh and Cambodia. This provided a unique opportunity to contribute resources to places where PWS&D does not have direct partnerships and to get those resources multiplied in the process:

Country	Partner/Project	PWS&D Funds \$	CFGB Match \$	Total Value of PWS&D Funds \$
Africa				
Democratic Republic of Congo	CBM - Food Security in Muku Area – AL	25,000	75,000	100,000
Democratic Republic of Congo	MCC - Kasai Food Assistance – FA	33,000	132,000	165,000
Kenya	MCC – Drought Recovery – FA	20,000	20,000	40,000
Rwanda	CBM - Integrated Food Security – AL	12,000	12,000	24,000
Somalia	ADRA – Food Assistance – FA	21,000	84,000	105,000
South Sudan	PWRDF - Emergency Intervention – FA		55,000	55,000
Sudan	ADRA – Food Assistance – FA	30,000	30,000	60,000
Africa Sub-total		141,000	408,000	549,000
Middle East				
Syria	World Renew – Internally Displaced People – FA	50,000	200,000	250,000
Syria	MCC - Internally Displaced People in Qalamoun Area, Homs and Hama – FA	50,000	200,000	250,000
Middle East Sub-total		100,000	400,000	500,000
Asia				
Cambodia	ADRA - Baray Santuk Nutrition – NU	22,258	89,032	111,290
		22,258	89,032	11,290
Latin America				
Haiti	MCCC – Agroforestry – AL	23,000	69,000	92,000
Haiti	MCCC – Food Security – AL	27,125	81,375	108,500
		50,125	150,375	200,500
Total		\$313,383	\$1,047,407	\$1,360,790

AL: Agriculture and Livelihoods; FA: Food Assistance; NU: Nutrition

Disaster, Relief and Rehabilitation

PWS&D engages with compassion in support of people affected by disasters. 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 is able to respond in communities where it has no historic or direct partnerships while ensuring accountability and results through the mechanisms of the Alliance.

Disaster, Relief and Rehabilitation Expenditures in 2018

Country	Partner/Project	PWS&D Funds \$
Africa/Middle East		
Democratic Republic of Congo	DRC Refugee Relief ACT BDI181	25,000
South Sudan	Famine Crisis ACT SSD181	40,000
Sudan	Darfur ACT/Caritas	25,000
Syria	Syrian Humanitarian Response ACT SYR181	50,000
Africa/Middle East Sub-total		140,000

Europe/North America		
Canada	Fort McMurray Crisis Centre	31,025
Canada	BC Wildfires - Cariboo Presbyterian	11,137
Europe/North America Sub-total		<u>42,162</u>
Caribbean/South America		
Guatemala	Volcano Relief ACT GT181	20,000
		<u>20,000</u>
ACT Alliance Rapid Relief		
Variou	ACT Alliance Rapid Response Fund GRRF18	50,000
		<u>50,000</u>
Total Relief (Non-CFGB)		<u>252,162</u>

GOVERNANCE AND PWS&D COMMITTEE

PWS&D is governed by a standing committee of the Life and Mission Agency Committee that approves the annual budget, develops policies and priorities and ensures the proper functioning of PWS&D in the pursuit of its mission and vision. Members of the committee are both clergy and lay people with diverse backgrounds, qualifications and experiences who offer their skills, knowledge and time for the effective functioning of the agency and its programs. Two in-person meetings are held, in April and October, as well as teleconferences that are regularly scheduled for the Executive Committee – comprised of six members. The Executive Committee carries on the work of the committee throughout the year, particularly on financial matters and responses to emergencies, as well as providing regular guidance to the director.

The committee bid farewell to the Rev. Mark Gaskin, the Rev. Sarah Travis and Ms. Janice Rodda, with gratitude for their years of service. They were replaced by Ms. Susan Viegas (Toronto, Ontario), the Rev. John Bannerman (London, Ontario) and Ms. Donna Wilkinson (Saskatoon, Saskatchewan). We also bid farewell to Ms. Elza Furzer, who was replaced by Ms. Debbie Kallender as WMS representative.

Current Canadian members of the PWS&D Committee

(*member of the Executive): the Rev. Ian Fraser* (Pointe-Claire, Quebec), the Rev. John Bannerman (London, 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. Donna Wilkinson (Saskatoon, Saskatchewan), Ms. Susan Viegas (Toronto, Ontario), Ms. Erin Whittaker* (Winnipeg, Manitoba), Mr. Geoff Zakaib* (Calgary, Alberta).

Southern partners

Mr. Cantave Jean-Baptiste (Partenariat du Développement Local, Haiti); Ms. Margaret Mzukwa (Synod of Livingstonia Health Department, Malawi).

Ex-officio Members

The Moderator of the 2018 General Assembly, the Rev. Daniel W. Cho; the Associate Secretary of Justice Ministries (vacant); General Secretary of the Life and Mission Agency, the Rev. Ian Ross-Macdonald; the Associate Secretary for Stewardship and Planned Giving, Ms. Karen Plater; representative from the Women's Missionary Society, Ms. Elsa Furzer until June, Ms. Debbie Kallender from July; representative from the Atlantic Mission Society, Ms. Jean Williams; the Associate Secretary for International Ministries, the Rev. Dr. Glynis Williams; the Chief Financial Officer and PWS&D Treasurer, Oliver Ng.

STEWARDSHIP & PLANNED GIVING

Staff:	Associate Secretary:	Ms. Karen Plater
	Gifts & Database Administrator:	Ms. Maggie Leung (from May 2018)
	Development Manager:	Mr. Jim MacDonald (from November 2018)
	Program Coordinator, Education:	Ms. Heather Chappell
	Mission Trip/Youth in Mission Coordinator:	Mr. Matthew Foxall (to September 2018)

God's call is for us to steward the resources we have been given and generously live our lives for others. Helping congregations try new approaches to stewardship and planned giving is, in many ways, a counter-cultural journey. We live in a society that celebrates the accumulation of possessions and experiences and a world where we are constantly bombarded with materialistic, consumeristic messages; a world that celebrates "me" and "more".

Much of the joy of Christian life comes from discovering that through giving and generosity we can confront materialism and connect with the broader world. Everyone has something to share. Ironically, people who our society considers "poor" often know this better than those who are called "rich".

The Stewardship and Planned Giving department continues to look at ways that can help congregations navigate this environment using a variety of tools and resources. Strategies include:

- Helping congregational leaders talk about money and teach the biblical principles of managing and sharing resources (giving gratefully, cheerfully, intentionally, proportionally, regularly, according to what one has)
- Focusing on sharing goals, dreams and a vision for what can be accomplished when people give back to God (not just money)
- Finding ways to make it easy for people to give: PAR, online donations, gifts of securities and helping people invest in the mission of the church with gifts of accumulated assets through bequests, charitable gift annuities, life insurance and gifts of securities.

Learn more about how this is being done in the following sections of this report:

- Section 1: Cultivating visionary leadership
- Section 2: Providing empowering resources
- Section 3: Developing relational connections
- Section 4: Encouraging generosity
- Section 5: Leaving a legacy through planned gifts
- Section 6: Advisory committee

CULTIVATING VISIONARY LEADERSHIP

Coaching and Mentoring

A wide variety of coaching, mentoring and supportive opportunities were provided to help inspire and equip church leaders within congregations, presbyteries, specialized ministries, committees and departments across the denomination to lead with vision.

- We facilitated six hour long stewardship webinars between September 1, 2018 and March 1, 2019. (presbyterian.ca/webinars). The webinars focused on celebrating the offering as an act of worship, talking about money as Jesus did, discovering tools to facilitate giving, saying thank-you, encouraging legacy gifts through bequests and learning how to write an ask letter, with tips from the Apostle Paul. More webinars are in the works and previous webinars can be watched online. (presbyterian.ca/webinars/previous-webinars/)
- Planning is well underway for another Stewards by Design conference, May 2–5, 2019. This conference equips leaders, in part, to broaden their fundraising and stewardship endeavours. Leaders are equipped with stewardship tools and encouraged to dream about possibilities for mission and ministry in their congregations. After more than 20 years, this will be the final Stewards by Design. Discussion is underway on how we will continue stewardship education beyond this conference.
- In November 2018, the department co-hosted the Transform conference with Canadian Ministries. The conference was designed to help congregations re-envision the way they do ministry – and discover ways to find resources to support it. In addition to keynote addresses on practices for revitalizing the church and renewing the world, every participant attended four workshops on stewardship, discipleship, experimental ministry and building community.
- Congregational and presbytery presentations, consultations and workshops were conducted in the areas of annual, major and legacy giving. These occasions inspired members and offered training to leaders in these areas of giving.
- The generosity assessment project helped congregations look at their giving numbers, discover what members in their congregation were grateful for in their ministry and strategize ways to encourage growth in generosity.

PROVIDING EMPOWERING RESOURCES

Generous congregations don't 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. In 2019 and beyond, the Giving magazine will be produced quarterly and only available digitally.
- 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 at presbyterian.ca/resources/mission-moments/ in text and jpg formats and are posted weekly on The Presbyterian Church in Canada's Facebook page.
- Leadership webinars (see above) help ministers and lay leaders learn about resources to improve stewardship. Downloadable resources are included with each webinar and the presentations are posted online for those who have missed the live version.
- 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 costs only \$0.50/donor/month, with a monthly cap of \$45 for a congregation. Congregations and givers using PAR have been growing each year. There are currently 389 congregations with 6,979 households participating.
- We are working on reorganizing and redoing the stewardship and planned giving section of the website to make it easier to navigate.

Presbyterians Sharing resources help congregations connect their members to the mission and ministry they support through their gifts to Presbyterians Sharing (presbyterian.ca/sharing).

- A new logo was designed to reflect the spirit of Presbyterians Sharing and is being incorporated into new Presbyterians Sharing resources. A circle of fish was chosen as the main symbol because the early church used the symbol of the fish to represent Christ and the Christian faith and church. It also recalls both the miracle of sharing (loaves and fishes) and the commission to be "fishers of people". There are eight fish, which represent the eight synods in The Presbyterian Church in Canada. Theologically, the number eight refers to the eighth day (day of resurrection), which invokes the "new creation" – the reconciliation and renewal of all things. The circle represents gathering, inclusion, unity, wholeness and the perfect everlasting nature of God. The fish are gathered together to signify our working together in collaboration. The colour purple invokes the colour of majesty and reminds us of both Christ's rule and the kingdom we are to build on earth. Two variations of the cross are in the design: the Greek cross (+) and the St. Andrew's cross (x).
- The brochure shares the impact gifts to Presbyterians Sharing are having and includes a pie chart and a simple breakdown of the Presbyterians Sharing budget, showing how resources are distributed. The general bulletin insert (available in English, Korean and French) is a pared-down version of the brochure. The two-sided poster includes a detailed breakdown of the budget. Congregations can also order a 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.
- A new Presbyterians Sharing video was shared at the 2018 General Assembly. This included an animated intro and outro of our new logo, which will be used in future video resources. T-shirts with The Presbyterian Church in Canada and Presbyterians Sharing logos were produced for General Assembly, available for purchase for delegates and worn by national office staff in attendance.
- *Weekly Mission Moments* help people connect with 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 PC Pak and photos, text and power point versions are available for download.
- The *Presbyterian Connection* newspaper includes ads and a quarterly article highlighting the work of Presbyterians Sharing.
- *Stories of Mission: Hope in Action* 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. Ms. Lori Guenther Reesor partnered with us for the 2018–2019 worship resource, which can be led by clergy or lay leaders. Legacy Sunday is recommended to be celebrated on the third Sunday in November but can be at any time of year.
- 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 & Development and Presbyterians Sharing. Beyond encouraging and supporting the work of our partners, these trips strengthen faith and change the lives of participants, impacting their vision for local ministry when they return home. As participants share what they learn, they connect the church in Canada to mission partners around the world. Find out more at presbyterian.ca/missionexperiences.

2019 Mission Trips

- May 2019, Palestine/Israel: Moment of Truth Study Tour
- June 2019, Healing and Reconciliation: Continuing the Journey
- May 2019, Guatemala: Youth in Mission
- November 2019, Taiwan: Mission and Ministry

Mission is also reciprocal and every two years, the Youth in Mission program invites international youth from partner churches around the world to participate in Canada Youth, visit Presbyterian congregations, learn about life in Canada and share their experiences. In 2018, 16 youth from Ghana, Malawi, Taiwan and for the first time, Lebanon were hosted. They visited congregations and cultural sites in Ottawa, Toronto and Niagara Falls and spent a week at Canada Youth where they celebrated, prayed, shared and learned together with Canadian young people. Participant Mr. Isaac Tiiga, Coordinator at Garu Community Based Rehabilitation in Ghana, shared, "I felt spiritually rejuvenated after attending Canada Youth and I am now well equipped to serve God better. Many thanks to The Presbyterian Church in Canada for this wonderful opportunity. I already miss Canada and the wonderful friends I made during the visit!"

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. One-on-one consultations help donors express their hope as they help shape the future for their congregations and church.

The Presbyterian Church in Canada

In 2018, Presbyterians across Canada gave over \$8.9 million to support the ministry of The Presbyterian Church in Canada. Congregations, individuals, groups, foundations and the WMS and AMS gave \$6,623,151 to support The Presbyterian Church in Canada overall mission and ministry through Presbyterians Sharing, with an additional \$222,878.05 designated for special international and Canadian projects (International, Canadian and Justice ministries, Archives etc.). \$1,809,086.95 was given to Presbyterian World Service & Development for international development, relief and refugee programs, with an additional \$323,035.97 in legacy gifts for their Loaves & Fishes fund.

In addition, \$824,976 in gifts of securities was given for congregations and specialized ministries through The Presbyterian Church in Canada.

Presbyterians Sharing

Gifts to Presbyterians Sharing support the mission and ministry we do together in Canada and around the world. To help share the impact of what a gift to Presbyterians Sharing accomplishes, the department prepares a narrative budget showing how gifts are used.

Supporting Congregations – Empowering Resources

\$3,700,722 (41%) of Presbyterians Sharing goes to help equip and support congregations. With spiritual renewal and faith formation underpinning transformation, grants help support innovative mission and ministry, encourage congregational renewal and provide support for regional initiatives across Canada. Conferences, webinars, printed and digital resources, coaching and mentoring help congregations engage in evangelism, outreach and discipleship and empower them for Christian education, worship, evangelism, stewardship, communications, youth ministry and justice work. Hosting is provided for 330 websites for congregations, camps, presbyteries, synods and specialized ministries. Advice is given on digital giving, buildings, governance, management and leadership.

Supporting Congregations – Leadership Development

\$1,521,028 (17%) of Presbyterians Sharing goes towards creating tools and events to help support leadership development. Events like Canada Youth, Stewards by Design and conferences on worship, stewardship and Christian education bring people together to build leadership skills and engage in biblical and theological reflection. Three theological colleges – Knox College in Toronto, Presbyterian College in Montreal and Vancouver School of Theology and St. Andrew's Hall – equip ministers to serve our congregations. Together we discern, prepare and support leaders – lay, youth, young adults and clergy – for faithful and vibrant ministry. Grassroots consultation and research help identify tools for effective ministry. Guidance, advice and support are provided to presbyteries as they help candidates discern their call to ministry.

Church Governance

\$549,600 (6%) of Presbyterians Sharing supports the governance structures of The Presbyterian Church in Canada. At General Assembly, representative elders and ministers make decisions, set priorities and examine matters of doctrine, worship, discipleship and governance. A vision for national work is set and a budget is passed, capturing the hopes and dreams of the gathered congregations. In addition, advice and support are provided to presbyteries and congregations from the General Assembly office, financial services and the various Life and Mission Agency Departments.

Specialized Ministries in Canada

\$845,659 (9%) of Presbyterians Sharing supports specialized ministries in Canada. These ministries bring hope and transformation to inner city, rural and Indigenous communities, as well as refugees. The ministers, directors and representatives of our eight Indigenous ministries meet for mutual support, education, renewal and sharing.

International Mission and Ministry

\$1,257,874 (14%) of Presbyterians Sharing supports our witness in the world. Mission staff, short term volunteers and program grants support and accompany partners in leadership development, Bible translation, Christian education, theological education and evangelism. Working through mission partners ensures that The Presbyterian Church in Canada's international ministries are culturally relevant. The Presbyterian Church in Canada supports relief and development work through Presbyterian World Service & Development, over and above gifts to Presbyterians Sharing.

Justice

\$213,556 (2%) of Presbyterians Sharing supports the biblical call to do justice, love kindness and walk humbly with God. Collaborating with ecumenical and interfaith partners, we advocate for environmental care, peace and human rights. We accompany low-income neighbours as they seek dignity and basic needs. We walk with Indigenous people on a journey toward healing and reconciliation.

Finance and Administration

\$874,487 (10%) of Presbyterians Sharing goes towards finance and program support. \$140,442 (1%) supports promotion and fundraising. In addition to providing the overall financial and administrative support of the national office, the Presbyterian Church in Canada administers almost \$101 million on behalf of congregations, theological colleges and special funds which support the ministry of the church. This includes congregational support, innovative ministries, benevolence and much more. The Presbyterian Church in Canada's consolidated fund enhances congregational sustainability by providing professional and economical management of long-term funds for over 112 congregations. Presbyterians Sharing's support of Presbyterian World Service & Development and Women's Mission Society helps keep their financial and administrative costs low. Communication is key to helping people see the impact of their gifts to The Presbyterian Church in Canada and the difference they are making in people's lives.

Support from Congregations

The largest portion of Presbyterians Sharing came from congregations. General Assembly recommends that congregations support Presbyterians Sharing at or above 10% of their dollar base and they report an accepted allocation back each year. In 2018 congregations gave \$6,330,075 (budget was set for \$6,500,000) of the \$6,623,151 given to Presbyterians Sharing (from individuals, AMS, WMS, foundations, estates etc.).

Comparing 2018 gifts to 2017

In 2018, 836 (829 active and seven inactive) congregations gave \$6,344,330 to Presbyterians Sharing; in 2017 852 (846 active and 6 inactive) gave \$6,595,982 to Presbyterians Sharing. (Note: these figures include individuals who asked their gifts count toward their congregation's allocation.) 61% of congregations gave the same or more than last year, however overall there was a 3.9% decline in gifts.

Out of 829 active congregations

- 265 congregations (32%) gave MORE, for a gain of \$328,718;
- 237 congregations (29%) gave the SAME;
- 301 congregations (36%) gave LESS, for a loss of \$497,763.

Note: 26 congregations (3%) gave nothing in 2017 and 2018. We have not included these above in the 29% who gave the same. In addition, seven congregations that went inactive in 2018 gave \$7,755. In 2017 6 inactive congregations gave \$78,033.

Recommended Allocation

Out of 829 active congregations, 163 (20%) gave at or above the 10% allocation for Presbyterians Sharing.

Gifts of Change

The Gifts of Change catalogue provides ideas for giving gifts that change people's lives, both in Canada and around the world. These gifts build on and support the ministry being done through International Ministries, Canadian Ministries and Presbyterian World Service & Development. The catalogue can be ordered free-of-charge to distribute to congregational members. Additional projects can be found at presbyterian.ca/donate.

PLANNED GIFTS

Planned gifts usually come from a person's accumulated assets and take advantage of tax benefits that accompany them. The Presbyterian Church in Canada facilitates planned gifts to its ministries and congregations. Find out more at presbyterian.ca/plannedgiving/ways-to-give.

Publicly Traded Securities

When individuals sell a stock privately, they owe tax on fifty percent of the capital gains. However, when the securities are gifted to a charity, the capital gains tax is eliminated and the donor receives a tax receipt for the full market value of the securities on the day they are received by the charity. The Presbyterian Church in Canada facilitates gifts of securities to any of its ministries, including congregations. In 2018, Presbyterians donated gifts of securities totalling \$1,015,008. 81% (\$824,976) was designated to congregations and specialized ministries; 16.5% (\$167,224) to PWS&D and 2% (\$22,808) to Presbyterians Sharing

Charitable Bequests

In 2018, The Presbyterian Church in Canada received \$688,231.24 in charitable bequests.

Gifts were received from the estates of Ms. Hiroko Grace Alston, Dr. Eva Arendt, Mr. Forrest H Brown, Ms. Lillian Dunbar, Ms. Yvonne Blanche Durent, Mr. Lachlan C. Evans, Mr. James Johnston Edmiston, Ms. Isabel Groterod, Ms. Clara Ellen Henderson, Ms. Myrtle Elizabeth Inglis, Ms. Eileen Barbara Lobban, Mr. Ernest D. Lott, Mr. Charles MacKay, Ms. Marion McConnell, Ms. Margaret Lois Near, Mr. Robert Pollock, Ms. Janice Isabel McRae, Mr. Donald McQueen Shaver, Mr. A. Laurence Somerville, Ms. Kathryn Gene Wallis, Ms. Mary Warner-Smith and Ms. Donna Margaret Wells. Notification was received of bequests from Mr. Gereal Dikkeboom, Ms. Joanne Sylvia Dunlop, Ms. Jacqueline Frioud, Mr. Peter Heyboer, Ms. Mary Isabella McCaffrey, Mr. George McCloy and Ms. Beverley Joan Moorhead.

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 2019 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 that income tax-free.

There are presently 109 annuitants (including individuals with single annuities and couples with joint annuities) who have acquired 141 gift annuities with contributions of more than \$3.2 million designated for various ministries within The Presbyterian Church in Canada. Over 40% is designated for congregational use, 28% for PWS&D, 16% for Presbyterians Sharing and the balance for a variety of Presbyterian ministries, including the theological colleges, Evangel Hall, the Mission Priority Funds, International Ministries, Canadian Ministries, Winnipeg Inner City Missions, Boarding Homes Ministry and camps.

In 2018 the following annuitants died: Ms. Julia Ranson, Ms. Hester Rogers Warne, Ms. Barbara MacDonald, Ms. Jean Milne and Ms. Elizabeth Holman, in addition to five annuitants who wished to remain anonymous. Legacies were left to the WMS, Knox College, PWS&D, Camp MacLeod, Evangel Hall and five different congregations. Their legacies will be celebrated during the 2019 General Assembly.

When acquiring her annuity, Ms. Barbara MacDonald shared the story about what making such a gift meant to her. "I am keeping a promise I made to myself. In 1994, our local church had huge financial difficulties and The Presbyterian Church in Canada came to our rescue – every Presbyterian congregation across the nation helped. In October 2006, I was a member of the mission awareness trip to Nicaragua. I was very impressed with the dedication of our workers there and became so aware of how much we have and how fortunate we are: the Nicaraguans have so little, yet they are hopeful. I want to help wherever I can."

Life Insurance

There are three ways gifts of life insurance can benefit the church and provide tax relief for the donor. The gift of a current life insurance policy can provide the church with a substantial gift upon the death of the donor, while the heirs benefit from a substantial tax credit. Alternatively, 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.

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.

- Priorities for Mission Fund allocates 10% of its total value each year into one or more of The Presbyterian Church in Canada's Mission Priority Funds.
- Creative Ministry with Children and Youth Fund provides congregations and other groups within the church with additional money for expanding their ministry with children and youth.
- Growing Churches Fund helps presbyteries in their work of planting new congregations using new models of church growth and offers strategic support to those engaged in new church development.
- Sustaining Pastoral Excellence Fund provides professional church workers with the support they need to function optimally in the midst of the stresses of pastoral ministry in a rapidly changing world.

- Living Links Missionary Endowment Fund ensures ongoing support for the appointment of long-term international mission staff living and working with our partner churches and agencies around the world.
- Mission Connections Fund facilitates short-term exposure tours and volunteer mission experiences with our international mission partners.
- Healing & Reconciliation – The Journey Continues Fund supports local initiatives for Presbyterians to build stronger relationships between Indigenous and non-Indigenous people in Canada so that the journey of healing and reconciliation continues.
- Indigenous Ministries Endowment Fund supports The Presbyterian Church in Canada's ongoing, long-term ministers with and for Indigenous people.

Recommendation No. 26

Adopted/Defeated/Amended

That appreciation be expressed to the congregations and individuals who faithfully supported Presbyterians Sharing in 2018.

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 Scaie (Knox, Waterloo, Ontario) the Rev. Jennifer Sokolowsky (Erindale, Mississauga, Ontario).

Tom Billard
Convener

Ian Ross-McDonald
General Secretary

MACLEAN ESTATE COMMITTEE

To the Venerable, the 145th General Assembly:

The year 2018 brought a significant change to Crieff Hills. With the retirement of one person an opportunity opened for a new Managing Director. A thorough search took place and we were very pleased that Kristine O'Brien accepted the invitation to be our new Managing Director as of September 1, 2018. Kristine made a point to know the staff as quickly as possible as well as the finances and procedures that the Maclean Estate Committee uses to manage Crieff Hills. A welcome service of installation was held on Sunday, October 21, with the moderator, the Rev. Daniel W. Cho, in attendance.

For the last several years there has been a growing awareness of the need for accessibility. Although there are some places on the property that are very accommodating for those with mobility challenges, many others are not. In September, several key buildings were assessed and plans put in place for a renovation to the Maclean Hall entry way and washrooms. This will include automatic door openers, a wider hallway and uniform flooring. We have already accumulated sufficient funds for this project but we look forward to encouraging further donations for the next building. We know that the church will be excited about our efforts to make sure that every guest is safe, comfortable and fully welcomed.

For the second year in a row, Crieff Hills has been the recipient of a grant from the TD Friends of the Environment program. This money helped to establish a garden of native pollinator plants near the conference hall, including a rain barrel and the removal of invasive plants. This year the rehabilitation of the garden at Dove House was completed, and the herb and vegetable garden near Maclean Hall flourished as well.

Our social media presence was ramped up this year with not only increased Facebook posts but the addition of an Instagram account. Work began to refresh the website, which we expect will be launched early in 2019.

Our land is precious to us, with many buildings that serve to accommodate our guests and to have a place to eat and a place for meetings and other activities. Those who have visited Crieff know we border on gravel pits to the north of the property and once again there is a move for the expansion of them. We are opposing that expansion to ensure that the existing buffer between the gravel pit operations and the Crieff Hills Community lands is maintained. Instead, we are trying to establish a working relationship with the aggregate company involved, opening lines of communication and learning how each of us can be a good neighbour to the other.

Program offerings were diverse this year. Three Manna Days included "The Canon of Nature: Lessons from the Bee Yard" with the Rev. Linda Patton-Cowie, "Faith, Technology and Responsible Automation: Faith and Work in an Age of Intelligent Machines" with Dr. Derek Schuurman and "Good News at Your Fingertips" with the Rev. Dr. Clyde Irvine. The Church Administrators' Conference gathered staff from churches of many denominations and explored mental wellness, First Nations reconciliation, technology tools and reducing office clutter. The fourth Annual Music Conference, "Toward (Un)Common Ground: Music, Worship and Reconciliation" held in June was led by Chris Fischer, Bruce Weaver, Scott Knarr and Gerard Yun. In December, Christmas luncheons offered excellent food, welcoming people from the local neighbourhood as well as church and family groups. The Jubilee program for training spiritual directors finished its two-year training cycle and will begin again with new participants in 2019.

An important part of our beautiful facility is people. The Maclean Estate Committee would like to thank the staff for their work and their flexibility at a time when there was no Managing Director on site. Those few months were a credit to each and every one of them.

Also, we are very fortunate to have a large number of volunteers who help in many ways, such as working in the gardens and completing sewing and quilting projects. Others are helpful with work in and around our buildings or leading groups on bluebird walks and bird banding. As convener, I would like to thank the Maclean Estate Committee for their support and guidance over the past year. At this time, a special thanks to those from the Maclean Estate Committee who will retire at this General Assembly. They are Jim Allan, Kathy Fraser, Jim Jackson, Heather Paton and Gord Timbers. To each and everyone, thank you for your contribution to our ongoing ministry at Crieff Hills.

As we say at Crieff: "Come away for the day-or come to stay". I will guarantee you that you will be impressed by everyone you meet and our wonderful property.

David Phillips
Convener

COMMITTEE TO NOMINATE STANDING COMMITTEES

To the Venerable, the 145th General Assembly:

Make a joyful noise to the Lord, all the earth!
Serve the Lord with gladness!
(Psalm 100:1–2a)

Like General Assembly itself, our standing committees bring Presbyterians from far and wide to serve together. While committee work may not always be as visible or celebrated as the service of praise that we enjoy in our local churches, there is a special gladness in knowing that through the faithful work of our committees, it is the Lord we are serving.

We are grateful for receiving nominations from various courts, boards and committees of the church. The work of our committee involves finding additional potential committee members when nominees are too few or making thoughtful selections when there are many. We seek to complete our work “with discretion, fairness and balance” in accordance with our terms of reference. While not all nominees can be selected we are truly thankful for all the gifted individuals who were willing to serve on the standing committees of the church. With gratitude to God for this widespread willingness across the denomination, we present the following slate for the General Assembly’s consideration.

NOMINATIONS TO STANDING COMMITTEES OF THE GENERAL ASSEMBLY – 2019

The 2016 General Assembly approved the Assembly Council 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 this General Assembly (A&P 2017, p. 221). The Committee to Nominate again has taken the transition process into account in these nominations to this Assembly.

The Committee on Church Doctrine was contacted this year regarding the role of corresponding members. Their report includes recommendations to phase out corresponding members gradually and to reduce their regular membership as well. As our report is submitted prior to a decision from General Assembly on this matter, we have prepared a possible slate of corresponding members for this Assembly.

This year, two committees requested exceptions beyond the six year limit for their members. The Maclean Estate Committee is requesting that the Rev. Kathy Fraser serve a seventh year in light of the recent appointment of the Managing Director and the early implementation of new programming at Crieff Hills Community. The Knox College Governing Board has requested that Dr. Peter McKinnon, who has been the convener for one year, be allowed to serve a seventh year so he can continue as convener during the early stages of implementing the college’s strategic plan. The Committee to Nominate is recommending these extensions as outlined in the slate of nominations below.

The range of years provides the duration of an individual’s committee membership and the numeral (I or II) notes whether it is within a first or second three-year term. New nominations for 2019 are in bold print. Those being nominated as a re-appointment for a second term are in bold with two asterisks (**). The regulations for membership state that “a six-year limit on membership applies to all individuals unless the General Assembly makes an exception.” (A&P 2012, p. 451) The Moderator of the General Assembly is a member ex-officio of all Assembly standing committees per Book of Forms section 285.

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 2019 General Assembly.

ASSEMBLY COUNCIL

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

Years	Name
2017–2020 (I)	Rev. Germaine Lovelace, Malton, ON
2017–2020 (I)	Ms. Barb Sargent, Chatham, ON
2017–2020 (I)	Rev. John R. Wilson, Sault Ste. Marie, 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
2019–2022 (I)	Rev. Cherie A. Inksetter, St. Catharines, ON
2019–2022 (I)	Rev. Geoffrey B. Jay, Surrey, BC
2019–2022 (I)	Mr. Peter A. Kinch, Toronto, ON

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

Years	Name and Presbytery
2014–2020 (II)	Rev. T. 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)
2017–2021 (II)	Mr. Brent B. Ellis, Dundas, ON (Hamilton)
2018–2021 (I)	Rev. Jinsook Khang, Vaughan, ON (Eastern Han-Ca)
2018–2021 (I)	Ms. Linda Shaw, Simcoe, ON (Paris)
2016–2021 (II)	Rev. Jay Song, Weyburn, SK (Assiniboia)
2016–2022 (II)	Ms. Sandra Cameron Evans, Calgary, AB (Calgary-Macleod) (convener) **
2016–2022 (II)	Mr. David Jennings, North Vancouver, BC (Westminster) **
2016–2022 (II)	Rev. Robert J. Murray, Pinawa, MB (Winnipeg) **
2016–2022 (II)	Rev. Dr. John-Peter C. Smit, Toronto, ON (West Toronto) **

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 CURRENT MEMBERSHIP**15 Members and 6 Corresponding Members (3 year term, option for 2nd term)**

Years	Name
2017–2020 (I)	Ms. Lisa Baker, Kenora, ON
2017–2020 (I)	Rev. Dr. Blair Bertrand, Blantyre, Malawi
2017–2020 (I)	Rev. Dwight E. Nelson, Bayfield, ON
2017–2020 (I)	Dr. Margaret (Peggy) Tysdal, Briercrest, SK
2018–2020 (I)	Rev. Dr. Heather J. Vais, Thornhill, ON
2015–2021 (II)	Rev. Mark Chiang, Edmonton, AB
2015–2021 (II)	Rev. Dr. Robert N. Faris, Toronto, ON
2015–2021 (II)	Dr. Alexandra Johnston, Toronto, ON
2018–2021 (I)	Rev. Wally (Won-Hong) Hong, Niagara Falls, ON (convener)
2018–2021 (I)	Rev. Munhyun Ryu, Vancouver, BC
2016–2022 (II)	Rev. M. Helen Smith, Toronto, ON **
2019–2022 (I)	Rev. Bradford E. Blaikie, Summerside, PE
2019–2022 (I)	Ms. Catherine Cook, Riverview, NB
2019–2022 (I)	Rev. Jeremy Bellsmith, Nanaimo, BC
2019–2022 (I)	Rev. Peggy Kipfer, Thornbury, ON
2017–2020 (I) cm	Rev. Dr. Nicholas Athanasiadis, Calgary, AB
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, Orleans, ON
2017–2022 (II) cm	Mr. Ross Bassingthwaighe, Kelowna, BC **
2016–2022 (II) cm	Rev. Karla Wubbenhorst, Guelph, ON **

“cm” = corresponding member

Ex-officio – 3 members

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

ECUMENICAL AND INTERFAITH RELATIONS COMMITTEE**6 Members (3 year term, option for 2nd term)**

Years	Name
2017–2020 (I)	Rev. Susan S. 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
2016–2022 (II)	Dr. Richard Allen, Toronto, ON **
2019–2022 (I)	Rev. H. Kenneth Stright, Musquodoboit Harbour, NS

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
2016–2020 (II)	Mr. Scott MacDonald, Stratford, PE
2015–2020 (II)	Rev. John P. Vaudry, Pembroke, ON
2018–2021 (I)	Rev. Jennifer L. Geddes, Comox, BC
2018–2021 (I)	Rev. Geoffrey M. Ross, Brampton, ON (convener)
2019–2022 (I)	Mr. David Mawhinney, Sackville, NB
2019–2022 (I)	Rev. Janet Taylor, Edmonton, AB

By Correspondence

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
2017–2020 (I)	Rev. Boghos Barbouri, Toronto, ON (convener)
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
2019–2022 (I)	Ms. Mary Kyei, Saskatoon, SK
2019–2022 (I)	Ms. Amy Zawitz, Waterloo, 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
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
2016–2022	(II)	The Rev. Jeffrey R. Lackie, Medicine Hat, AB)**
2016–2022	(II)	Ms. Cindy Stephenson, Calgary, AB (convener) **
2019–2022	(I)	Rev. Charles S. Cook, Riverview, NB
2019–2022	(I)	Ms. Donna McIlveen, Johnstown, ON

Assembly Council Appointments – 3 members

Three members of the Assembly Council

Ex-officio – 4 members

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

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

Years		Name
2013–2020	(II)	Rev. Kathy Fraser, Kincardine, ON (completing a term for 1 year) **
2014–2020	(II)	Ms. Anne F. Church, Dundas, 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
2019–2022	(I)	Ms. Jessica Foy, Hamilton, ON
2019–2022	(I)	Mr. Neville Jackson, Puslinch, ON
2019–2022	(I)	Mr. Michael Lemiski, Mississauga, ON
2019–2022	(I)	Rev. Mark R. McLennan, Woodstock, ON

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

Years	Name and Synod
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

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)
2019–2022	Rev. Dr. Charlene E. Wilson, Sault Ste. Marie, ON (Central, Northeastern Ontario and Bermuda)
2019–2022	Ms. Jill Rickwood, Brantford, ON (Southwestern Ontario)
2019–2022	Rev. Joyce A. Yanishevski, Thunder Bay, ON (Manitoba and Northwestern Ontario)

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

Years	Name
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
2016–2022 (II)	Mr. John Bonnell, Halifax, NS **
2019–2022 (I)	Mr. Dan Philips, Calgary, AB
2019–2022 (I)	Mr. J.C. Mackenzie (Mac) Smith, Toronto, ON

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
2014–2020	Mr. Richard Anderson, Eckville, AB
2015–2020	Rev. J. Cameron Bigelow, Orillia, ON (convener of Pension and Benefits Board)
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 (convener)
2017–2023	Dr. Margaret Ogilvie, Ottawa, ON
2018–2024	Ms. Lori Ransom, Toronto, ON
2019–2025	Rev. Peter Bush, Winnipeg, MB
2019–2025	Mr. Donald Chu, 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
2013–2020 (II)	Mr. Peter McKinnon, Toronto, ON (convener) ** (completing a term for 1 year)
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
2017–2022	(II)	Rev. Janet A. DeWolfe, Toronto, ON **
2016–2022	(II)	Rev. Angie Song, Toronto, ON **
2019–2022	(I)	Mr. Sachin Ramprakash, Toronto, ON
2019–2022	(I)	Ms. Giffy Amofa, Brampton, ON
2019–2022	(I)	Mr. Garth Low, Toronto, 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
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	(II)	Rev. Feras Chamas, Morrisburg, ON ** (filling a term for two years)
2016–2022	(II)	Ms. Sharon Dworzak, Laval, QC **
2017–2022	(II)	Rev. Charles McPherson, Stellerton, NS **
2019–2022	(I)	Rev. Katharine Burgess, Quebec City, PQ
2019–2022	(I)	Rev. Dr. Cederic C. Pedigrew, Ottawa, ON

Ex-officio – 5 members

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

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

Years		Name
2015–2020	(II)	Mr. Ian Rokeby, New Westminster, BC (convener)
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
2018–2022	(II)	Rev. Ena van Zoeren, Salmon Arm, BC) **
2019–2022	(I)	Dr. Victor Ling, Vancouver, BC
2019–2022	(I)	Mr. Ron Zapp, New Westminster, BC
2019–2022	(I)	The Rev. Gwen D.T. Brown, Creston, BC

Ex-officio – 3 members

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

Recommendation No. 1 Adopted/Defeated/Amended

That the above be the membership of the standing committees of the 2019 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/Defeated/Amended

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 Mr. Bill McGowan of Toronto and the Rev. Ian Shaw of Simcoe and Carole Bilyk of Winnipeg conclude with this Assembly. 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.

2019 NOMINATIONS DEADLINE

The submission deadline for the 2019 nominations from sessions, presbyteries, synods and standing committees will be February 28, 2019.

Jonathan Dennis
Convener

NOMINATIONS

To the Venerable, the 145th General Assembly:

MODERATOR OF THE 145TH GENERAL ASSEMBLY

Nominee	Presbytery
The Rev. W. Alexander Bisset	Niagara
The Rev. Amanda Currie	Halifax-Lunenburg, East Toronto, Brampton, London, Huron-Perth, Assiniboia
The Rev. James T. Hurd	New Brunswick, Oak Ridges, Niagara
The Rev. Pieter Van Harten	Lambton-West Middlesex

ASSOCIATE SECRETARY, JUSTICE MINISTRIES

Nominee	Presbytery
The Rev. Alexander Wilson	Pickering
Ms. Katharine Masterton-Sisk	Lindsay-Peterborough
The Rev. Scott McAndless	Waterloo-Wellington

ASSOCIATE SECRETARY, MINISTRY AND CHURCH VOCATIONS

Nominee	Presbytery
The Rev. Timothy Purvis	East Toronto
The Rev. Peter Bush	Ottawa; Paris; Oak Ridges; Kingston
The Rev. Dr. Emily Bisset	Prince Edward Island
The Rev. Kay Diviney	Halifax and Lunenburg
The Rev. Don Muir	Halifax and Lunenburg

PENSION AND BENEFITS BOARD

To the Venerable, the 145th 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 2018 and March 2019. The committees of the board met by conference call and through email consultations.

CHANGES IN THE STATUS OF THE MEMBERS OF THE PENSION PLAN

Applications to Receive Pension

2018

April	The Rev. Sherif Garas	September	The Rev. Joseph N. Gray
May	Mr. Jim A. Davidson		Mrs. Frances Hogg
	The Rev. Paul S. Lam		The Rev. Amin S. Mansour
	The Rev. Jean K. MacAulay		The Rev. Shirley F. Murdock
	The Rev. Linda G. Moffatt		The Rev. J. George Robertson
	Ms. Adriana Van Duyvendyk		The Rev. Daniel B. Roushorne
	Mrs. Beth Anne Yando		The Rev. William T. Vanderstelt
July	The Rev. Gwen D.T. Brown	October	Dr. James A. Campbell
	The Rev. Kent E. Burdett		Dr. Rebecca M. Campbell
	The Rev. Dr. Daniel MacKinnon		Mrs. Deborah A. Ringis
	The Rev. Harvey Osborne	November	The Rev. Frederick A. Stewart
	Mr. Lawrence W. Pentelow		The Rev. Judith Archer Green
	The Rev. A. Gordon Smith		The Rev. J. Mark Lewis
August	Mr. W. Stephen Allen		Mrs. Marylu M. Pentelow
	Mr. Paul Grimwood		Ms. Lois Snider-Norby
	Dr. David Pandy-Szekeres		The Rev. Mark Turner
	The Rev. Lois E. Whitwell		

2019

February	The Rev. Karen R. Horst	March	The Rev. Dr. Henry D. Horst
	Mrs. Anita J. Mack		
	The Rev. Carol A. Smith		
	Mr. Hao Anderson Zhen		

Pensioners Deceased

2017

September 18	Ms. Senta Gilbert Hodes	December 25	The Rev. Sung Choo Cho
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2018

March 15	Mr. Emiliano S. Castillo	August 10	The Rev. D. Allan Young
March 16	Mrs. Dorothy Crocker	August 29	The Rev. Chang Gil Soh
March 24	The Rev. Dr. Grant R. MacDonald	September 18	Mrs. Jacqueline Darch
April 17	Mrs. Catherine Milroy	October 5	The Rev. Larry R. Paul
April 30	Mrs. Margaret Putnam	October 9	The Rev. Robert L. Allison
May 2	The Rev. Gordon Firth	October 9	The Rev. William Woo
May 7	The Rev. Ernest J. Zugor	October 21	The Rev. Carol A. Bain
May 14	The Rev. Dr. Geoffrey D. Johnston	October 23	Ms. Jean McEntyre
May 23	Mrs. M. Carol Kerr	October 27	The Rev. Kenneth M. L. Wheaton
June 7	The Rev. Kaja Muhn	October 29	Mrs. Trude Tait
June 21	The Rev. Lloyd A. Murdock	November 15	Mr. Brian M. Malcolm
July 5	Mrs. Beatrice Firth	November 20	The Rev. Trevor J. Lewis
July 14	The Rev. James Peter Jones	December 1	The Rev. Wm. Kendrick Borden
July 24	The Rev. Wallace I. Little	December 11	Mrs. Tamiko N. Corbett
July 28	The Rev. George A. Malcolm	December 19	The Rev. J. Douglas Gordon
August 1	The Rev. Dr. Brice L. Martin	December 21	The Rev. John C. Ferrier
August 4	The Rev. Lorand Horvath	December 27	The Rev. Wallace E. Whyte
August 5	Mrs. Joanne S. Dunlop		

2019

Jan. 17	Mrs. Joan L. Self	Feb. 4	The Rev. Dr. Iain G. Nicol
Feb. 3	Mrs. Hazel May Gordon (Dowds)	Feb. 14	Ms. Lillian Ruth MacDonald
Feb. 4	Mr. John R. Haas	Feb. 24	Mrs. Eva Baksa

Active Member Deceased

Aug. 29, 2018 Mrs. Jennifer Ramkissoon

Recommendation No. 1 Adopted/Defeated/Amended

That the action of the Pension and Benefits Board in the administration of pension benefits be sustained.

PENSION PLAN FINANCIAL STATUS**Ontario Ministry of Finance – Changes to Funding Rules**

In the spring of 2018, the Ontario government released the regulations for the highly anticipated new funding framework for Single Employer Defined Benefit Pension Plans. The regulations took effect on May 1, 2018. The key components of the new rules remained unchanged from the proposed regulations, namely:

- Solvency special payments are only required for a plan that is less than 85% funded on a solvency basis.
- Solvency special payments are based on a five year amortization, with a 12 month deferral.
- 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 and post-retirement indexing, but the PfAD would not be required for either the liabilities or normal cost in respect of this future indexation.

The new regulations also include changes to the calculation of the annual Pension Benefits Guarantee Fund (PBGF) assessment. The new assessment formula is effective for assessment dates of January 1, 2019, and later and provides for an increase in coverage from \$1,000 to 1,500 per month. Payments into the PBGF are required for all single employer pension plans registered in Ontario. The PBGF assessment for The Presbyterian Church in Canada's pension plan for 2019 is expected to be approximately \$320,000.

Actuarial Valuation as at March 31, 2018

The pension plan is required to file a formal actuarial valuation report with the Ontario pension regulator at least once every three years. The last valuation was filed as at March 31, 2017.

Ontario's new funding rules apply to actuarial valuations with a filing date of December 31, 2017 or later and filed after April 30, 2018. As such, the Pension and Benefits Board, in consultation with our actuaries, opted to prepare and file a new valuation as at March 31, 2018. 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.

**Comparative Valuations as at March 31, 2017 and March 31, 2018
and Pension Plan Financial Status as at December 31, 2018**

	March 31, 2017 (filed)	March 31, 2018 (filed)	December 31, 2018
Going Concern Position			
Surplus/(deficit)	\$36,116	\$29,993	\$34,800
Wind-up Position			
Surplus/(deficit)	\$(40,939)	\$(39,602)	\$(38,800)
Solvency ratio	86.6%	87.4%	87.6%

Note: All amounts are shown in thousands dollars.

The Pension and Benefits Board is encouraged by the results of the March 31, 2018 actuarial valuation. The plan is in a surplus position on a going concern basis with the funded status being 112.6%. The solvency ratio moved from 86.6% to 87.4%, which is above the required funding ratio of 85% for triennial valuations. The new funding rules have removed much of the solvency funding pressure of the past several years. The next valuation will be due no later than March 31, 2021.

Asset Liability Management Study

The Pension and Benefits Board is participating in an Asset Liability Management (ALM) study together with members of the Trustee Board. An ALM study provides the tools needed to manage pension fund volatility and sustainability. The analysis will provide an understanding of the compromises between minimizing the volatility of future contributions and maximizing future returns to reduce the long-term cost of the plan. It is anticipated that the study will be completed by the spring of 2020.

Pension Plan Congregational Assessment Arrears

All congregations of The Presbyterian Church in Canada are required to remit congregational assessments to the pension plan. Congregational assessments are calculated at 5% of the congregation's dollarbase as reported in the annual statistical report. The Pension and Benefits office collects these payments. If the congregation has an employee who is a member of the pension plan, they must also deduct member pension payments from their member's pay and remit these funds to the Pension and Benefits office. At present, there are several congregations which are in arrears regarding their pension payments and have outstanding balances carried over from previous years. The Pension and Benefits Board recognizes the seriousness of this situation and has followed due process to attempt to collect these funds. At the Pension and Benefits Board meeting in March 2019, the board requested that the convener write a letter to Assembly Council outlining the full breadth of the situation, timeline, and actions taken to date to collect these funds. This letter was submitted to Assembly Council in March 2019. Acting in accordance with its fiduciary responsibility to protect the integrity of the pension fund, the board will continue to monitor and address this critical issue.

GROUP BENEFITS – HEALTH AND DENTAL PLAN

The Presbyterian Church in Canada offers a comprehensive group benefits plan to all professional church workers, congregational employees and support staff. This plan includes extended health and dental coverage, basic life insurance, dependent life insurance, long term disability and accidental death and dismemberment coverage. The extended health and dental plan is intended to augment provincial health coverage and ease the financial health care costs for those serving The Presbyterian Church in Canada during their employment. The premiums for the extended health and dental coverage are paid for by employers and the premiums for group insurance are paid for by members through payroll deductions. Members transitioning into retirement are given the opportunity to benefit from continued coverage by opting into the retiree health and dental plan and paying the retiree premium.

Group Benefits Benchmarking Review

In the fall of 2018, the Pension and Benefits Board conducted a benchmarking review of The Presbyterian Church in Canada's Group Benefits Plan. This review compared the features of our benefits plan to 364 Canadian employers within our benefits consultant's database. The review included comparisons of individual benefits as well as the overall scope of the Group Benefits Plan. Benchmarking is an important tool in the current climate, to help plan sponsors keep abreast of industry standards in the face of rising premiums and services that are increasingly shifting from provincial coverage to private health plans.

The results of the review indicated that the church's Group Benefits Plan is at or above average in comparison to other Canadian employers who provide employee group benefit coverage. The Pension and Benefits Board is satisfied with the results of this review and is committed to regularly conducting reviews such as this to ensure that our benefits plan remains both sustainable and cost efficient.

Group Benefits Marketplace Review

As part of due diligence in determining whether current premiums paid by the church remain competitive, the Pension and Benefits Board will be conducting a marketplace review of our Group Benefits Plan in 2019. A marketplace review should be conducted every five to seven years; the last review was completed in 2012.

The board, with the help of our benefits consultant, will issue a Request for Proposal (RFP) to qualified insurance carriers and review their detailed responses throughout the spring. The board is conscience of the cost of the health and dental plan to congregations and retirees who choose to participate in the plan after completing their employment and is making every effort to look for cost containment strategies to manage annual premiums. This marketplace survey is expected to conclude by the end of the summer 2019.

Employee Assistance Program (EAP)

In the fall of 2018, the Pension and Benefits office assumed administration of the Employee Assistance Program (EAP), which involved changing providers. The administration staff worked closely with our new provider, ComPsych to ensure a smooth transition. The new program took effect on September 1, 2018. This is an important service and staff worked diligently to ensure that members had continued access to EAP resources during the transition and implementation. Print materials were sent to all active members and the Pension and Benefits office facilitated an online orientation session for members in late September.

As of the end of 2018, the program is seeing consistent utilization, with an overall utilization rate at approximately 30%. Most users have been accessing the EAP counselling resources, but we also see utilization of the Family Source, Legal Connect, Financial Connect and Guidance Online resources. The Pension and Benefits Board is encouraged by the utilization reports from the initial months of the program and will continue to promote the EAP and the variety of resources available to members.

COMMUNICATION

Communications Overview

The Pension and Benefits Board is committed to communicating effectively with active members, retirees and congregational treasurers and works to ensure that vital information is disseminated in an accurate and timely manner.

The past year brought some significant developments in the Pension and Benefits office. A new automatic withdrawal payment program was launched with Financial Services, and promotional materials were sent to congregational treasurers across the country. There has been an overwhelmingly positive response from treasurers to the program, with over 200 congregations presently registered and new registrations arriving weekly.

Newsletters

Digital and print newsletters are sent to active and retired members and provide information to help them understand their pension and benefits plans and to update them on any plan changes. Congregational treasurers benefit from the Treasurers' Bulletins, used to communicate essential information and plan changes, tax information and explain key elements of their duties as they relate to pension and benefits.

Website

The Pension and Benefits webpage has continued to be a key tool in communicating with our active members, retirees, and treasurers. Traffic to our pages continues to increase, and new resources are added throughout the year to maintain the value of our online presence.

Online Learning

Our office worked with the EAP provider ComPsych to provide an online orientation to the services available to active members. This orientation provided members with the opportunity to learn about the resources available to them through the new EAP provider and the various methods by which they could access these resources. Over the coming year the Pension and Benefits office will continue to offer online learning opportunities to our members in partnership with ComPsych.

Feedback

The Pension and Benefits Board is always receptive to feedback from treasurers, members, and retirees. Our office is available to receive emails and phone calls to answer questions and address concerns.

APPRECIATION AND THANKS

The Pension and Benefits Board wants to acknowledge the invaluable and dedicated work of all the staff who manage the complexity of both the Pension and Benefits portfolios. The board wants to especially acknowledge the work of Nicole Jeffrey who took up a newly designated position as Director, Pension and Benefits almost two years ago. Nicole has given the work of the board greater stability and has provided our committees with invaluable expertise in both the pension and benefits fields. Together with Patty Panagiotopoulos, Administrator; Liane Maki, Pension and Benefits Clerk and Carrie Macmillan, Communications Coordinator, there is a fine team atmosphere as the many tasks and challenges in the Pension and Benefits office are faced.

Finally, the Pension Board also wants to express its thanks for the service of the Rev. Dr. Laurence Mawhinney who has completed his six years on the board. His depth of experience and insightfulness both related to matters of the church and of regulatory and policy issues came to be deeply appreciated by all the other board members.

Cameron Bigelow
Convener

Nicole Jeffrey
Director

THE PRESBYTERIAN CHURCH BUILDING CORPORATION

To the Venerable, the 145th 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.

The Corporation was incorporated in 1968, without share capital, under Part II of the Canada Corporations Act and 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 the Corporation was continued, as legally required, under the NFP Act on March 28, 2014.

The Corporation continues to fulfill its mission of Christian charitable activities by providing assistance to church building and renovation projects and since inception, has granted a total of 240 loans for an aggregate of over \$54,600,000. During 2018, loans were approved for the following:

- Knox Church, Manotick, Ontario
- Knox Church, Woodstock, Ontario

As at year end 2018, there was a total of \$4,768,059 in loans, either advanced or approved for advance, to a total of 13 congregations and the Synod of Southwestern Ontario on behalf of Camp Kintail. This represents a slight decrease from the previous year when a total of \$5,287,555 was either advanced or approved for advance for 14 congregations. This decrease was after payments which aggregated in excess of \$816,162.

Congregations continue to faithfully meet their repayment obligations. We are pleased to congratulate St. Giles Church in Ottawa, Ontario; St. David's Church in Campbellville, Ontario; and Summerside Church in Prince Edward Island, all of which, during the year, retired their loans well within the prescribed maturity requirements.

The General Manager also acts as the Co-ordinator, Lending Services for The Presbyterian Church in Canada. During the year, seven loans for a total of \$493,000 were approved for processing through the Lending Fund of The Presbyterian Church in Canada.

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 ten individuals either through subsidies or rental accommodation geared to income.

Under the strategic plan, PCBC is working with the Life and Mission Agency and other committees of the national church by providing information to congregations and examples of experiences. Part of our mission is to meet congregations to assist with decisions on improvements/repairs to buildings. To this end, during 2018 the General Manager visited ten 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.

The financial statements of the Corporation for the year ended December 31, 2018 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 as at December 31, 2018:

- 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 (chair)
- 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

RETIREMENT OF MR. WILLIAM B. COLLIER

The Board of Directors, at its annual meeting on April 5, 2019, received and accepted with deep regret, the retirement of Mr. William B. Collier from the position of General Manager. In his tenure, Bill has endeared himself to directors and indeed to the whole church for his open, friendly and helpful manner. The directors have instructed the Board Executive to take the necessary steps to begin the process of finding a replacement. Bill has graciously agreed to retire from his position on a date mutually agreeable to him and the directors but no later than the date of the next annual meeting of the corporation.

The board will be circulating the presbyteries seeking nominations for this position.

Minute of Appreciation – Mr. William B. Collier

The Board of Directors of the Presbyterian Building Corporation and our church, wish to express to Mr. William B. Collier (Bill) our deep appreciation for the outstanding leadership and skills he has provided in fulfilling his role as the Corporation's General Manager since July 1, 2014.

Bill has served the church in many capacities – as an elder, clerk of session, treasurer, chair of a board of managers and as a commissioner to the General Assembly. He also served as a director of the Presbyterian Building Corporation for a number of years prior to his appointment as General Manager.

As well as being well versed in the life and ways of The Presbyterian Church in Canada, Bill came to us with a Bachelor of Commerce degree from the University of Toronto and 43 years of experience in administration and management of banking services, including lending to residential land developers, churches and retirement residences.

Bill put this wide range of knowledge and experience to good use as he reached out to congregations and institutions within The Presbyterian Church in Canada to assist them in wending their way through the intricacies of procuring loans for their building programs.

Building on the strong financial basis established by prior General Managers over the years, Mr. Collier has challenged the corporation to reach out to assist congregations as they face first time building projects and extensions or renovations to existing buildings. Accessibility and the need of the church to take accessibility seriously have also been a major focus during Bill's time as General Manager.

The corporation and The Presbyterian Church in Canada owe Bill a large debt of gratitude for his talents, stewardship, dedication and distinction in faithful service to Christ and Christ's church. We thank Bill and wish him a long and happy retirement.

Recommendation No. 1 Adopted/Defeated/Amended

That the minute of appreciation for Mr. William B. Collier be adopted.

Neil F. Coutts
Chair

William B. Collier
General Manager

REMITTS UNDER THE BARRIER ACT

Recommendations will be prepared at the General Assembly by the Committee on Remits.

To the Venerable, the 145th General Assembly:

The following are the replies from the presbyteries to the remit sent down under the Barrier Act by the 2018 Assembly:

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.

Approved: 42 presbyteries (1,169 ministers/diaconal ministers/elders on constituent roll*)

Cape Breton, Newfoundland, Halifax & Lunenburg, New Brunswick, Quebec, Montreal, Seaway-Glengarry, Ottawa, Lanark & Renfrew, Kingston, Lindsay-Peterborough, Pickering, East Toronto, West Toronto, Brampton, Oak Ridges, Barrie, Temiskaming, Algoma & North Bay, Waterloo-Wellington, Eastern Han-Ca, Hamilton, Niagara, Paris, London, Essex-Kent, Lambton-West Middlesex, Huron-Perth, Grey-Bruce-Maitland, Superior, Winnipeg, Brandon, Assiniboia, Northern Saskatchewan, Peace River, Edmonton-Lakeland, Calgary-Macleod, Kootenay, Kamloops, Westminster, Vancouver Island, Western Han-Ca.

Disapproved: 3 presbyteries (59 ministers/diaconal ministers/elders on constituent roll*)

Pictou, Prince Edward Island, Central Alberta.

Total Presbyteries: 45 (1,228 ministers/diaconal ministers/elders on constituent roll**) [see Book of Forms section 293.4]

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)

Approved: 43 presbyteries (1,181 ministers/diaconal ministers/elders on constituent roll*)

Cape Breton, Newfoundland, Pictou, Halifax & Lunenburg, New Brunswick, Prince Edward Island, Quebec, Montreal, Seaway-Glengarry, Ottawa, Lanark & Renfrew, Kingston, Lindsay-Peterborough, Pickering, East Toronto, West Toronto, Brampton, Oak Ridges, Barrie, Temiskaming, Algoma & North Bay, Waterloo-Wellington, Han-Ca East, Hamilton, Niagara, London, Essex-Kent, Huron-Perth, Grey-Bruce-Maitland, Superior, Winnipeg, Brandon, Assiniboia, Peace River, Edmonton-Lakeland, Central Alberta, Calgary-Macleod, Kootenay, Kamloops, Westminster, Vancouver Island.

Disapproved: 2 presbyteries (46 ministers/diaconal ministers/elders on constituent roll*)

Paris, Western Han-Ca.

Total Presbyteries: 45 (1,227 ministers/diaconal ministers/elders on constituent roll**) [see Book of Forms section 293.4]

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):

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)

Approved: 37 presbyteries (985 ministers/diaconal ministers/elders on constituent roll*)

Cape Breton, Newfoundland, Pictou, Halifax & Lunenburg, New Brunswick, Prince Edward Island, Quebec, Montreal, Seaway-Glengarry, Lanark & Renfrew, Kingston, Lindsay-Peterborough, Pickering, East Toronto, West Toronto, Barrie, Temiskaming, Algoma & North Bay, Waterloo-Wellington, Hamilton, Niagara, London, Essex-Kent, Huron-Perth, Grey-Bruce-Maitland, Superior, Brandon, Assiniboia, Northern Saskatchewan, Peace River, Edmonton-Lakeland, Central Alberta, Calgary-Macleod, Kootenay, Kamloops, Westminster, Vancouver Island.

Disapproved: 8 presbyteries (242 ministers/diaconal ministers/elders on constituent roll*)

Ottawa, Brampton, Oak Ridges, Eastern Han-Ca, Paris, Lambton-West Middlesex, Winnipeg, Western Han-Ca.

Total Presbyteries: 45 (1,227 ministers/diaconal ministers/elders on constituent roll**) [see Book of Forms section 293.4

NOTES * numbers as reported by clerks when reporting remit response.
 ** numbers based upon the combination of approved and disapproved.

SPECIAL COMMISSION RE APPEAL NO. 1, 2018

To the Venerable, the 145th General Assembly:

PREAMBLE

Appeal No. 1, 2018 is an appeal initiated by the Session of Mimico Presbyterian Church against a decision of the Presbytery of West Toronto. In the appeal, the session alleges irregularities and errors in the procedures of the presbytery's commission, injustice in the process followed by the commission and injustice in the decision reached by the commission. The session seeks three remedies:

1. That Mimico Presbyterian Church proceed to call a minister at half time.
2. That Mimico Presbyterian Church terminate the present contract with Mr. Rob Howard and enter into another contract with him at half-time in a different capacity.
3. That the General Assembly affirm the right and responsibility of the moderator of session to ensure pulpit supply.

The situation at Mimico Presbyterian is a long and complex one. Mimico Presbyterian Church has been without a settled minister of Word and Sacraments since early 2009. The Session of Mimico began a search process to find a new minister but was dissatisfied with the candidates. In October of 2009, the session opted to suspend the search process, and asked the Presbytery of West Toronto to appoint Mr. Rob Howard, a former officer in the Salvation Army, as a Lay Missionary to the congregation. Presbytery did so on an 18 month contract from January 1, 2010 to June 30, 2011. When the contract between the presbytery and Mr. Howard came to a close, the session and Mr. Howard signed a new contract that did not include an end date.

In early 2011, Mr. Howard applied through the Committee on Education and Reception to be received as a minister of Word and Sacraments within The Presbyterian Church in Canada. The General Assembly adopted a recommendation that Mr. Howard complete 2 semesters in Arts, and 6 semesters of theological study at one of the colleges of our church. It was understood that once he had completed these requirements, he would become eligible for ordination and potentially a call to Mimico Church. In the years that followed, however, Mr. Howard failed to register in any courses that would count toward these requirements.

Over a number of years, the presbytery sought to regularize the situation of ministry at Mimico by pushing the congregation toward calling an ordained minister of The Presbyterian Church in Canada. In due course, the presbytery established a commission that, among other actions taken, dismissed Mr. Howard. It is the action and decision of dismissal by the presbytery commission that is the main subject of this appeal.

TERMS OF REFERENCE

Terms of Reference for Special Commission Appeal No. 1, 2018 (A&P 2018, p. 37–38, 501, 232):

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 appellant session 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 section 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 appellant session 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.

MEMBERSHIP

Members of the commission are: the Rev. Dr. J. Gregory Davidson (convener), Mr. George Habib, Mr. Peter Kinch, the Rev. Karen H.D. Pozios and Ms. Connie Wardle, with the Rev. Stephen Kendall (Principal Clerk) and the Rev. Donald Muir (Deputy Clerk) of the General Assembly Office as consultants.

PROCEDURES

The special commission met at Knox Church, Oakville, Ontario, on September 25, 2018 and by conference call on October 16, 2018. During those meetings, the commission reviewed documents received from the appellant (the Mimico session) and the respondent (the Presbytery of West Toronto). The judicial record was established and a hearing date and venue were chosen.

The appellant and respondent were advised that the appeal had been deemed in order and that the commission would hear the appeal. The appellant and respondent were cited to appear on October 30, 2018 at 2:30 pm at Knox Church, Oakville, Ontario. Both parties were invited to provide the names and addresses of witnesses they would like to have address the commission. This commission determined which witnesses to cite and they were duly cited to appear at the hearing.

Present at the hearing, in addition to the members of the commission and the consultants, were the following: the appellant's two representatives, Mr. Ted Little and Ms. Barb Wallace, and the respondent's two representatives, the Rev. Dr. John-Peter Smit and the Rev. Dan West; the witnesses requested by the appellant were Mrs. Bev Hope, Mr. Rob Howard, Mr. Ted Little (also a session representative), the Rev. Elias Morales, and the Rev. Dr. Ron VanAuken; the witnesses requested by the respondent were the Rev. Daniel Cho, the Rev. Thomas Kim, Mr. Maurice Mawhinney, the Rev. Dr. Lance Odland, Dr. Tori Smit, Ms. Donna Sullivan and the Rev. Dan West (also a presbytery representative).

The hearing was conducted as follows:

- Opening Prayer
- Affirmation of the issuance of citations
- Record of those present
- Moderator's remarks and welcome
- Order of witnesses confirmed
- Administration of oaths to the representatives
- Opening statement by appellant
- Opening statement by respondent
- The witnesses called

Testimony was provided by each witness according to the following method:

- Administration of oath
- Questions by the calling party
- Opportunity for cross-examination
- Opportunity for follow-up on cross-examination
- Questions by the commission
- Dismissal of witness
- Final statement by respondent
- Final statement by appellant
- Closing prayer

During the course of the hearing, the presbytery representatives informed the commission that, in the interest of time, they would not be calling the Rev. Thomas Kim or Ms. Donna Sullivan as witnesses.

Immediately following the hearing, the commission met to discuss the appeal and to collaborate on notes for the initial draft of the report. The commission continued to refine the report over the following weeks and met by conference call on November 14, 2018 to finalize it. The commission rendered its verdict to the appellant and respondent within Knox Church, Oakville, on November 21, 2018 at 1:30 pm.

FINDINGS

On December 8, 2009, at the request of the session of Mimico Presbyterian Church, the Presbytery of West Toronto appointed Mr. Rob Howard as a 3/4 time Lay Missionary in the congregation for a term of 18 months. The contract commenced on January 1, 2010 and came to an end on June 30, 2011.

Midway through the contract period, on August 15, 2010, Mr. Howard was ordained as a ruling elder at Mimico. On February 8, 2011, he was certified by the presbytery as a student for ministry in The Presbyterian Church in Canada, with the support of the Mimico Session.

In 2011, the Education and Reception Committee set Mr. Howard's education requirements: he was to complete two semesters in Arts (with at least a B average), and six semesters of theological study at one of the colleges of The Presbyterian Church in Canada. These requirements were approved by the 2011 General Assembly.

On April 26, 2011, as the end date of his Lay Missionary contract was coming into sight, the session agreed to ask the presbytery to extend the contract with Mr. Howard for another 6 months.

The convener of the presbytery's Pastoral Congregational Relations Committee, however, informed the session that it would not be recommending an extension; the committee had belatedly come to the understanding that Lay Missionary appointments were intended for rural and remote settings where ordained ministers were few and far between and so a Lay Missionary appointment was not suitable for a context like Mimico.

On June 28, 2011, the session signed a new contract with Mr. Howard for pastoral services. This new contract included no end date. It stated the contract could be terminated by either party with four weeks' notice.

At its September meeting, the interim moderator at Mimico informed the presbytery that a contract had been signed between the session and Mr. Howard. There is no evidence the presbytery approved it. There is also no evidence any concerns were raised in the presbytery at this time.

As the years passed and Mr. Howard failed to provide any documentation proving enrolment in Arts courses that were eligible for his required studies at Knox College, concerns began to be expressed on the floor of presbytery about the lack of a search process at Mimico. On December 9, 2014, Mr. Howard was recertified by the presbytery as a student for ministry, "with the understanding that he will undertake to finish the undergraduate arts courses required by the General Assembly in time to register at Knox in January 2016". On December 8, 2015, Mr. Howard was again recertified as a student for ministry on the condition he register for the required courses as soon as possible. In meetings with the Ministry Committee and emails and letters sent to Mr. Howard by the committee in late 2016 and early 2017, the convener reiterated the committee's concerns with his lack of progress toward meeting the educational requirements and asked for proof of his registration in a course acceptable to Knox College, or a transcript proving an eligible course had been completed. Mr. Howard failed to provide the committee with any official documents proving registration in accredited courses acceptable to Knox College, and in some cases failed to respond to the committee's emails.

At the hearing, Mr. Howard testified that he completed two of five Arts courses. Presbytery witnesses testified that no documentation was received by the presbytery's Ministry Committee as evidence that these accredited courses were completed. In its judicial records, the Assembly commission found no evidence that any required courses were completed.

In June 2017, Mr. Howard was not recertified by the presbytery as a candidate for ministry.

In the meantime, beginning in earnest with a motion on February 9, 2016, the presbytery began to move toward instructing the interim moderator to begin a search process at Mimico.

The interim moderator, the Rev. Elias Morales, testified at the hearing that he was reluctant to begin a search process because of the close pastoral relationship that had formed between Mr. Howard and the congregation. He indicated that he would not initiate steps to begin a call process without an explicit mandate from presbytery.

On October 11, 2016, the presbytery formed a commission “to determine the steps needed” for Mimico “to move forward in the call process.”

The commission met and conducted its work between October 30, 2016, when its terms of reference were set, and September 11, 2017, when it presented its final report to the congregation of Mimico.

Prior to delivery of the commission’s final report on September 11, 2017, it met once with the session in February 2017, but failed to meet with the congregation as stipulated in its terms of reference.

The commission asked the session in an email on March 14, 2017 to “forward any and all proposals the session may have” for the future of ministry at Mimico, with a deadline of March 31. The session provided 2 proposals in response, both of which included maintaining the current ministry with Mr. Howard. One proposed “grandfather[ing] Mimico’s status until God leads Rob and the congregation of Mimico to a different path” and the other aimed to “set a definite time of 8 years during which time the congregation can be nurtured towards calling an ordained minister.” The commission did not provide a response to the proposals.

On September 11, 2017, the commission delivered a letter of termination and a severance offer to Mr. Howard effective immediately. It then delivered its final report to the session and congregation of Mimico. The following day, it delivered its report to presbytery. The steps implemented by the commission included the replacement of the interim moderator, the appointment of an experienced interim minister, and the immediate dismissal of Mr. Howard.

On September 20, 2017, the session filed a complaint for a corrective case with the presbytery.

The presbytery reconstituted the original commission “so that the commission may review and consider the complaint for the corrective case filed with the presbytery.” The commission concluded that, although it had made mistakes, including not meeting with the congregation as required by its terms of reference, those errors or omissions did not impact the decisions it had reached.

After hearing the commission’s answer to the corrective case on November 26, 2017, the session of Mimico asked on December 5, 2017, for its appeal to be transmitted to the General Assembly.

ANALYSIS

On the first grounds for appeal, that of “irregularity or error in procedures that could materially affect the outcome of the decision”, the Assembly commission agrees with the appellant that there are indeed irregularities and errors in the procedures of the presbytery commission.

These omissions include the presbytery commission’s failure to answer the session’s March 31, 2017 email regarding possible solutions for future ministry, and its failure to meet with the congregation as part of its discernment process and as required by its own terms of reference.

The Assembly commission also believes the presbytery’s commission reached beyond its terms of reference by enacting its “instructions” to the presbytery on September 11, 2017. The terms of reference stipulated that the commission was to “determine the steps needed for Mimico Presbyterian Church to move forward in the call process” and “these steps will include a proposed timeline”. This wording suggests to the General Assembly Commission that the original intent was for the presbytery commission to determine the steps Mimico needed to take, create a proposed timeline, and then take its conclusions back to the presbytery in order for it to implement them.

Did these errors and omissions, however, “materially affect the outcome” of the process? The General Assembly commission is not convinced that they did.

We believe the commission overstepped its terms of reference by implementing its steps instead of taking those steps back to the presbytery for approval. However, the presbytery later endorsed the commission’s conclusions, which suggests the presbytery would have enacted those steps—or similar versions of them—had they come before the court as recommendations.

We take this view because, although we would have preferred a more pastoral and cooperative approach on the part of both the presbytery commission and the Mimico session, it seems to us the dismissal of Mr. Howard from his position at Mimico was the most likely outcome of any process undertaken with the intent of starting a call process.

In the testimony of the appellant's witnesses, this commission heard that the session was not yet ready to begin a call process. The proposals made by the session in the documents in the judicial record, and the remedies sought by the session through this appeal, all seek to ensure Mr. Howard continues to function as a minister in the church. Where calling a minister is proposed, it is a half-time call, with Mr. Howard continuing to serve half-time in another capacity. All these proposals include long terms, ranging from five years to indefinite terms.

The Assembly commission believes a proposal to keep Mr. Howard in a leadership capacity alongside a called minister of The Presbyterian Church in Canada is both unwise for the congregation and unfair to a prospective minister. Although Mr. Howard testified that he believes he would be able to work under an ordained minister, realistically the members of the congregation who know him well and have experienced his years of leadership would continue to turn to him, regardless of any official lines of authority.

The commission heard nothing to suggest the session or Mr. Howard were prepared to move the congregation toward a call process that could lead to Mr. Howard winding up his ministry at Mimico and making way for an ordained minister within a reasonable timeframe. The Assembly commission also saw and heard nothing to suggest Mr. Howard would ever complete the educational requirements set for him by the General Assembly, and therefore would never become eligible for ordination or a call to the congregation.

This has led us to conclude that, regardless of whether by the presbytery's commission, the presbytery itself, or the session at the request of the presbytery, it was inevitable that Mr. Howard be dismissed from his position at Mimico in order for a call process to begin. Although the final decision should have been made by the presbytery and not its commission (unless that commission had been given a clear mandate to act), we believe the presbytery would have endorsed the commission's conclusions, or made amendments minor enough not to reach the standard of having a "material effect on the outcome".

Although this commission believes the presbytery's commission could and should have acted with more care and compassion, greater listening, and willingness to work with the congregation and the session, the steps the commission outlined in its final decision are likely the inevitable conclusions of the process, even had it not been affected by the errors and omissions mentioned above.

On the second grounds for the appeal, that of "injustice in the process", we believe that, while at times abrupt, the presbytery commission's actions did not rise to the level of injustice. Injustice implies a great bias, prejudice or moral wrongdoing.

The commission's work was flawed by its failure to meet with the congregation, and its refusal to engage with the session more extensively as it determined the steps that needed to be taken. However, the commission's decisions came after more than 6 years of work by the presbytery to regularize contractual ministry arrangements within its bounds and to ensure appropriate oversight by the presbytery. We believe the presbytery extended a great deal of grace to Mr. Howard as a student for ministry despite a lack of progress on the educational requirements set for him. The judicial record suggests the Mimico session had refused to comply with a previous presbytery recommendation that "urged" churches to institute end terms in their contracts. Thus, although the presbytery commission's approach may have been lacking in gentleness and clarity, and the commission assumed it had been granted powers that were not clearly expressed in its terms of reference, we do not find it to be unjust.

On the third grounds for appeal, that of "injustice in the decision", we consider the presbytery commission justified in its conclusions. The presbytery, which created the commission, has the authority to dissolve pastoral ties and to dismiss pastoral employees. It is our understanding that the ministry arrangement of Mr. Howard, as with all contracts with those doing ministry at churches within its bounds, are subject to the approval of the presbytery. (Book of Forms 112.7, which deals with church educators, is used as a model for such approval). The session should have brought its contract to the presbytery for approval originally, prior to signing it.

The presbytery's desire as articulated in its standing orders, "that Presbyterian congregations are to be led by Presbyterian ministers" is within the scope of its authority. Thus the presbytery commission was not unjust in seeking

to regularize the congregation's ministry arrangement, including the dismissal of Mr. Howard. This commission believes the settlement offer made in connection with this dismissal is fair.

Although there were mistakes, disagreements and strained relationships, the presbytery commission did not act with great bias, prejudice or with moral wrongdoing.

This was a difficult situation for many reasons. One of those reasons was the status of Mr. Howard as a student for ministry. Though the process began in February 2011, his studies remain incomplete over 7 years later. We believe part of the reason the presbytery gave so much latitude to Mimico in its ministry arrangement, especially in its initial years, is because Mr. Howard was certified by the presbytery as a student for ministry, and was understood by the presbytery to have made a commitment to his studies and his quest for ordination as a minister of Word and Sacraments in The Presbyterian Church in Canada.

However, the commission finds no evidence that Mr. Howard ever completed any of the Arts course requirements set by the Education and Reception Committee of the General Assembly. As a person in ministry in the Christian church for over 30 years prior to coming to Mimico, the commission puts much of this lengthy delay at the feet of Mr. Howard and believes as one called to Christian ministry, although difficult in the midst of regular pastoral activities, he might have taken into further consideration the consequences of his lack of cooperation and transparency with the student candidacy process of the presbytery, for the sake of himself and for the congregation of Mimico.

Another difficulty in this situation is the lack of willingness of interim moderators at Mimico to initiate a search process, even when asked at presbytery to do so. The call process should rightly have started immediately after the initial 18 month contract with Mr. Howard ended in 2011. The approach of some interim moderators at Mimico, although working practically to protect the temporary but established pastoral relationship between Mr. Howard and the congregation, in the end, proved unhelpful to Mr. Howard, the presbytery, and most importantly, to the congregation.

A third difficulty in this situation is the absence of oversight by the Presbytery of West Toronto on the nature and details of the employment contract entered into by the session of Mimico and Mr. Howard in 2011. The contract itself was never approved by the presbytery, as it needed to be. Further, the contract had no end date. This meant that Mr. Howard and the congregation developed a pastoral relationship over a number of years that was not subject to periodic reconsideration and approval by presbytery. Difficulty was also caused by unclear and inconsistent communications between members of the presbytery – including its commission – and the session, which led to misunderstandings, problematic assumptions and pain.

DECISION

The session of Mimico Church based its appeal on three allegations:

1. irregularities and errors in the procedures of the commission that could materially affect the outcome of the decision,
2. injustice in the process followed by the commission, and
3. injustice in the decision reached by the commission.

After careful consideration, the General Assembly commission does not sustain the allegations. The remedies sought therefore, have no standing.

It is also the belief of this commission that responsibility rests with the Presbytery of West Toronto and the session of Mimico for reconciling this situation so that ministry can proceed in a healthy and life-giving manner. We urge both parties to work toward reconciliation, and to act with Christ-like love, in what has become a difficult and painful situation. As a commission, we pray for healing and the guidance of the Holy Spirit as both parties do the hard work of discerning a way forward together.

PASTORAL COMMENT

The subject of this appeal is ministry in a local congregation and how a presbytery oversees and nurtures it (Book of Forms 201). In the end, a session incorrectly hired a person to perform ministry and a presbytery incorrectly allowed it. A congregation has experienced conflict and it is the hope of this commission that healing occurs and that the congregation itself may flourish in its witness to Christ in Mimico. A presbytery and a session have experienced conflict, and it is the hope of this commission that for the good of the gospel in west Toronto, that reconciliation will occur. A presbytery and an individual employed for pastoral work in its bounds have experienced conflict. It is the

hope of this commission that that relationship will come to an appropriate close in a Christian way. It is hoped that all Christians involved, and all ruling and teaching elders, will, according to their ordination vows, share “in Christ’s reconciling mission”.

On a pastoral level, deep relationships of trust are soon built by whoever is making pastoral visits, officiating at the funeral of a loved one, preaching on Christmas Eve and praying publicly for the needs of a congregation’s people. Once someone is in place leading pastoral ministry, those relationships form and that person is seen as the minister, regardless of whether that person has the appropriate credentials and regardless of whether he or she is subject to the same oversight as required of ordained Presbyterian ministers. This is why it is important for there to be clear lines of accountability and oversight by the presbytery.

As Book of Forms 201 states: “The power of election (or settlement) of those who bear ecclesiastical charges within its own bounds pertains to the presbytery”.

This commission also affirms that commissions set up by courts of the church do not necessarily carry all the powers of that court; they carry the powers that are necessary to enact their terms of reference. Commissions must go back to the court if they wish their terms of reference to be changed or if they wish to have their powers to act expanded. Otherwise, there is no purpose in having terms of reference in the first place. When setting terms of reference for commissions, courts of The Presbyterian Church in Canada should ensure that they are clear. Ideally, they should include a clear purpose, amount of authority and relationship to the court.

While remedies in this appeal have no standing because the commission has not sustained the grounds for the appeal, the question of remedies remains. This commission urges the session of Mimico to submit to the authority of the presbytery, and for the presbytery to treat Mimico with consideration, love and respect, and to be clear and consistent in any communications with the session so no further misunderstandings can occur.

We recognize the congregation and session of Mimico care deeply for Mr. Howard and have testified to the good work he has done in his time as pastor of the congregation. The decision of this commission is not a repudiation of his ministry or his faith as a follower of Christ. We know he has done good work as a shepherd to the congregation of Mimico and we know he loves them. We recognize this decision will be a difficult one. It is never easy to say goodbye to a beloved pastor. It is especially difficult in this case. We pray the congregation of Mimico will support each other during this emotional time.

With regard to Mr. Howard, who is a ruling elder, the commission is concerned a future pastoral relationship between the congregation and a called minister could be compromised by continued or future actions and associations of Mr. Howard with Mimico Presbyterian Church.

This commission has heard and understands terms of dismissal for Mr. Howard are still available and so encourages the completion of the settlement as soon as possible.

We have great empathy for the Mimico congregation and hope that their fruitful future will be the focus of the work to be done between the session and the Presbytery of West Toronto. The congregation seemed not to have received the information that should have come to them regarding the severity of the ongoing concerns of presbytery. The congregation was not fully included in the consultation that was intended to occur with the original commission. The congregation, after more than a decade of vacancy, seems to still consider themselves not ready to call a minister despite the presence of interim moderators and Mr. Howard. This commission would encourage presbytery to work with the Mimico session and congregation to find a way toward a faithful feeling of readiness for a search so that they may fully engage in this process, and so a future ministry will begin with strong support from both the congregation and the session.

Paul writes: “So if anyone is in Christ, there is a new creation: everything old has passed away; see, everything has become new! All this is from God, who reconciled us to himself through Christ, and has given us the ministry of reconciliation; that is, in Christ God was reconciling the world to himself, not counting their trespasses against them, and entrusting the message of reconciliation to us”. (2 Corinthians 5:17-18) This commission sincerely hopes that the last word in this situation, for all involved, will be that of new creation and reconciliation.

J. Gregory Davidson
Convener

RAINBOW COMMUNION – SPECIAL COMMITTEE RE LISTENING (LGBTQI PEOPLE)

To the Venerable, the 145th General Assembly:

BACKGROUND AND MANDATE

Rainbow Communion is the Special Committee re Listening (LGBTQI People) established by the 2017 General Assembly. The name reflects the mission and mandate of the committee. 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 emphasizing the inclusion of persons who identify as sexual and/or gender minorities.

The committee has found that it is often important to share what it is not as there are those who have made erroneous assumptions about the role and mandate of Rainbow Communion:

- Rainbow Communion is not a group that is mandated to discern the question of LGBTQI inclusion in the church.
- Rainbow Communion is not a counselling team.
- Rainbow Communion is not a place to access resources.
- Rainbow Communion is not a lobby group.

The work of Rainbow Communion is led by:

1. The Holy Spirit.
2. The terms of reference as determined by General Assembly.

The committee's origin can be found in a section of the joint report of the Committee on Church Doctrine (CDC) and the Life and Mission Agency (LMA) entitled "Responding to 1994 Call to Repent of Homophobia". This in turn grew out of a recommendation in the 1994 Report on Human Sexuality that called on The Presbyterian Church in Canada to repent of homophobia and hypocrisy by establishing a special committee with specific terms of reference. The General Assembly in 2017 agreed to establish this special committee with terms of reference that were subsequently amended at the General Assembly in 2018 and currently state:

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.
2. The special committee shall invite LGBTQI people and others 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 recommend an appropriate response to the issues of homophobia, hypocrisy, heterosexism and transphobia within The Presbyterian Church in Canada.
5. The special committee shall recommend concrete actions addressing homophobia, hypocrisy, heterosexism and transphobia 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.

The committee discerned that serving on the committee or participating in the Rainbow Communion Listening Process could result in being outed and would have put people under the discipline of The Presbyterian Church in Canada at risk of censure. At the 2018 General Assembly, Rainbow Communion brought forward a recommendation, that was subsequently approved, that those who are subject to the discipline of The Presbyterian Church in Canada who accept the invitation to serve on the Special LGBTQI Listening Committee 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 LGBTQI Listening Committee. A Letter of Certification is provided to storytellers as well as those who have served on the committee or are deputized listeners in Rainbow Communion Listening Spaces. A record of those who have received the letter is kept with Rainbow Communion.

MEMBERSHIP

In 2017, members of the special committee were named by the Assembly on nomination of the Moderator and included:

The Rev. Dr. Bob 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, Ms. Bassma Younan. When the Rev. Dr. Tim Archibald moved to Calgary in July 2018 to take up a call to be the senior minister at St. Andrew's Church, Rainbow Communion was left with no representative from Atlantic Canada. Tim offered his resignation from the committee but agreed to remain as a deputized listener. In November 2018, the Rev. Michael Veenema from Canning, Nova Scotia, agreed to serve on the committee.

THE WORK OF THE COMMITTEE

Over the past year, the committee had two face-to-face meetings, two teleconferences and one videoconference. Members of the committee responded to invitations to make presentations about the work of Rainbow Communion to national church committees, synods, presbyteries, sessions, congregational committees, Canada Youth and church camps. The committee has also begun the process of gathering and examining the considerable documentation from the General Assembly office from previous relevant studies and reports.

The primary focus of the committee's work this year has been to create safe and respectful spaces wherein people's stories have been shared through face-to-face meetings, written submissions (letters or emails), video conferences and by phone. We have ensured that the stories are recorded and kept according to the written expressed wishes of the storytellers.

CLARIFYING TERMINOLOGY AND VOCABULARY

Over the past two years in conversations, communications and during listening, the committee has recognized that there is a need for clarity around terminology related to gender identity, sexual orientation or attraction and related topics. A list that includes vocabulary that appears in the terms of reference of the committee as well as other phrases that are significant to this work is provided below. It is important to note that the terms of reference specifically employ the use of the acronym LGBTQI which has been adopted by The Presbyterian Church in Canada to refer to gender and sexual minorities. As with all terminology, there are a variety of definitions that can be found and these terms continue to evolve.

THE LISTENING PROCESS

The committee wishes to thank all those who have graciously and generously shared their stories and have put their trust in the process established by Rainbow Communion so that the church may better identify and understand its homophobia, transphobia, heterosexism and hypocrisy and continue to work towards healing and reconciliation in the future. Many storytellers have referenced the Moderator's Letter of Repentance written in February 2018 to have been an encouragement to tell their stories and have found great hope in it as a starting point to build toward an honest, just and welcoming relationship with LGBTQI people in The Presbyterian Church in Canada.

These stories are at the heart of the mandate of Rainbow Communion and the call of The Presbyterian Church in Canada to repent of its homophobia, transphobia, heterosexism and hypocrisy. We have heard stories from coast to

coast, from people ranging in age from youth to seniors, from different ethnicities, and representing a spectrum of gender and sexual identities.

The sharing usually occurs face-to-face but also has happened by video, by phone and in written form by letter or email. When the sharing is face-to-face, two listeners will meet with the person who is telling their story. At least one of the listeners is always a member of Rainbow Communion and the second may be a deputized listener, invited and trained by the committee. All listeners are required to complete police reference checks and are bound by a Covenant of Care adhering to the Leading with Care Policy. All listeners, together with the storytellers, must also sign a listening covenant at the time of the sharing. 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.

Storytellers are encouraged to consider a few prompting questions before preparing their story to share. These 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/transphobia/heterosexism/hypocrisy?
- How does it feel to consider God's call to serve knowing the church's stance on same-sex relationships?
- Why do you feel it is important for The Presbyterian Church in Canada to hear your story at this time?
- If seeking reconciliation, what form might it take?
- How do you define and think of homophobia/transphobia/heterosexism/hypocrisy and do you have any suggestions on what the church could do to address it?
- We also ask if people have sufficient support as they leave the conversation.

With the storyteller's consent, the conversation is audio recorded and stored on a secure server and then transcribed. These audio recordings and other stories will be used by the committee to help form the basis of its final report. Then these stories will be stored and eventually archived according to the wishes of the storyteller. The storyteller can withdraw or revise their consent at any time before the final report is published.

The full listening process, including the Rights of the Storyteller, is available in the Welcome and Consent brochure available on-line at presbyterian.ca/listening or in hard copy.

Those who wish to share their stories and have contacted Rainbow Communion by June 15, 2019, will have their stories heard and included.

EMERGING THEMES

Gratitude

Something we have heard often is the gratitude people feel toward The Presbyterian Church in Canada for creating the space to allow them to tell their stories. Many people have felt that their stories needed to remain hidden. For people who maintain a deep commitment to the church and its gospel message, they have believed that telling their stories would compromise their place in the church. This has led to years and decades of deep pain and hurt. For many people the listening process has provided a first step to being able to tell their story and to begin a new relationship with others in the church. For others who have felt the need to leave the church because of the depth of brokenness of the relationship created by homophobia, transphobia, heterosexism and/or hypocrisy, this listening process has allowed them to have a place to tell their story where they believe the church is listening.

The Importance and Pain of Church Community

We have been struck by the depth of commitment to the church of many of those who are telling their stories. For many, the church is their primary community, a community of friends who are followers of Jesus. There is a sense of belonging, but also a longing to be able to be honest and open with these friends. For some people, the church has been their home and the home of their families for generations. There is a deep fear that to be honest and open about one's own identity would break these bonds and the pain would be too much to bear. This has sometimes led to self-destructive behaviour including substance abuse, self-harm and even to contemplating or actually taking one's own life.

Trauma and Barriers to Healing

We have also heard that this fear and pain impacts a whole network of people. Spouses, children, parents, other family members, friends, fellow church members, and members of the wider community are impacted by this brokenness.

Some people are afraid to reach out to or support LGBTQI people for fear of the stigma attached to being labelled as LGBTQI. Others have experienced harm and ridicule when they have been mistaken to be LGBTQI. Of grave concern is that some LGBTQI people have been deeply traumatized by attempts to change their orientation through so-called conversion or reparative therapy and that these programs are still being recommended and are seen by some to be a helpful pastoral response to LGBTQI people in the church.

This has created a context in which we cannot reach out pastorally to one another because of fear, suspicion, rejection, trauma and/or hatred. In this context it has been difficult to know how to offer pastoral support and welcome to LGBTQI people and it has been difficult – if not impossible – for LGBTQI people to know how to offer their gifts and participate fully in the life of the community.

NEXT STEPS

In the coming year, we will continue to reflect on the stories that we have received. In fulfillment of the committee's mandate we will bring recommendations to the General Assembly in 2020 for concrete actions addressing homophobia, hypocrisy, heterosexism and transphobia for implementation within the church. However, as people have found the courage to tell their stories it has become clear that the need for rebuilding broken communities and relationships and to respond pastorally to those who have been harmed cannot wait for another year. It is evident that steps need to be taken now to create more welcoming and respectful spaces within congregations and other parts of the church so that all are able to tell their stories without fear and everyone can begin to walk in a more honest and pastoral way with one another.

Recommendation No. 1 Adopted/Defeated/Amended

That congregations, sessions, presbyteries, synods and other bodies of the church be urged to give public expression to the Moderator's Letter of Repentance and to seek ways to live out that repentance for harm done, and that continues to be done, to LGBTQI people and others as a result of homophobia, hypocrisy, transphobia and heterosexism in The Presbyterian Church in Canada including developing discussion spaces with leadership drawn from a diversity of people.

Recommendation No. 2 Adopted/Defeated/Amended

That the Life and Mission Agency develop and gather resources to strengthen our ability to provide appropriate support to congregations, sessions, presbyteries, synods and other bodies of the church in developing models of pastoral care that recognize the gifts of all and encourage mutual support and care for those who have been harmed by homophobia, transphobia, heterosexism and hypocrisy.

The report on Human Sexuality, Committee on Church Doctrine, 1994 concluded that:

- The implications of this report for pastoral care are far-reaching and deserve much more careful consultation and consideration than your committee has been able to give them. No Christian position on human sexuality can be considered definitive until such implications have been carefully and prayerfully thought through.
- In 2003 The Presbyterian Church in Canada affirmed that homosexual orientation is not a sin (A&P 2003, p. 526–47, 26, 34, 37–41, 43–45) and that studies have not revealed any scriptural, scientific or pastoral basis or justification for programs to change a person's sexual orientation (A&P 2003, p. 526–47, 26, 34, 37–41, 43–45).

Rainbow Communion was formed as a further step in responding pastorally by listening to the stories of those harmed. As stated above, of particular concern has been hearing of the painful and long-lasting trauma inflicted on those who were counselled to seek conversion or reparative therapy.

Recommendation No. 3 Adopted/Defeated/Amended

That The Presbyterian Church in Canada reaffirm its statements that homosexual orientation is not a sin and that studies have not revealed any scriptural, scientific or pastoral basis or justification for programs to change a person's sexual orientation and therefore acknowledge that any form of conversion or reparative therapy is not a helpful or appropriate pastoral response to those who identify as LGBTQI.

VOCABULARY FOUND IN THE TERMS OF REFERENCE:

LGBTQI

An acronym that collectively refers to individuals who are lesbian, gay, bisexual, transgender, queer/questioning or intersex.

Lesbian

Refers to a woman who is emotionally, romantically, and/or physically attracted to other women. People who are lesbians need not have had any sexual experience; it is the attraction and self-identification that determine orientation.

Gay

The adjective used to describe people who are emotionally, romantically, and/or physically attracted to people of the same gender (e.g., gay man, gay people). In contemporary contexts, lesbian is often a preferred term for women, though many women use the term gay to describe themselves. People who are gay need not have had any sexual experience; it is the attraction and self-identification that determine orientation.

Bisexual

A person who experiences attraction to both men and women. Some bisexual people use this term to express attraction to both their own sex and/or gender, as well as to people of a different sex and/or gender.

Transgender

A person who does not identify either fully or in part with the gender associated with the sex assigned to them at birth – often used as an umbrella term to represent a wide range of gender identities and expressions. Transgender has its origin in the Latin-derived prefix trans-, meaning “across from” or “on the other side of”. which is the opposite of cis, meaning “on this side of”. In the case of gender, trans- describes that the gender identity is not aligned with the assigned sex.

This is a broad term that can reflect a spectrum of experiences. Many transgender individuals take steps to express their gender identity by changing their style of dress and mannerisms, taking hormone therapy, and/or undergoing gender-affirmation surgery. However, the extent to which they do, if at all, is a personal decision unique to the individual.

The Trans Umbrella

The term trans is frequently used as an umbrella term for a variety of other terms, including transgender and transsexual and can also refer to terms like genderqueer, agender, bigender, Two Spirit, etc.

The reality is that for many people their experience of their own gender identity may not align with social expectations based on the sex assigned to them at birth, nor with any gender options available within a binary system.

Queer/Questioning

Queer

A term used by some people to describe themselves and/or their community. Reclaimed from its earlier negative use, the term is valued by some for its defiance, by some because it can be inclusive of the entire community, and by others who find it to be an appropriate term to describe their more fluid identities. Traditionally a negative or pejorative term for people who are gay, queer is still sometimes disliked by LGBTQI individuals.

Questioning

Describes those who are in a process of discovery and exploration about their sexual orientation, gender identity, gender expression, or a combination thereof.

Intersex/differences of sexual development (DSD)

Refers to individuals born with ambiguous genitalia or bodies that appear neither typically male nor female, often arising from hormonal, chromosomal anomalies or ambiguous genitalia. Medical professionals often assign a gender to the individual and proceed to perform surgeries to ‘align’ their physical appearance with typical male or female sex

characteristics beginning in infancy and often continuing into adolescence, before a child is able to give informed consent. Formerly the medical terms hermaphrodite and pseudo-hermaphrodite were used; these terms are now considered neither acceptable nor scientifically accurate. Some intersex people identify with their assigned sex, while others do not, and some choose to identify as intersex. Intersex people may or may not identify as trans or transgender.

Homophobia

Fear and/or hatred of lesbian or gay individuals, often exhibited by name-calling, bullying, exclusion, prejudice, discrimination or acts of violence towards anyone who is lesbian or gay. In other words, any aversion to those that are not heterosexual.

Transphobia

Fear and/or hatred of transgender individuals, often exhibited by name-calling, bullying, exclusion, prejudice, discrimination or acts of violence towards anyone who is or is assumed to be transgender, thought to be transgender, or whose gender expression doesn't conform to traditional gender roles.

Heterosexism is the assumption that heterosexuality is the social and cultural norm as well as the prejudiced belief that heterosexuals, or "straight" people, are socially and culturally superior to LGBTQI people. Heterosexism is the systemic bias which favours heterosexuals and heterosexuality. It stems from the idea that male and female roles, thoughts and expressions are separate and distinct. A common example of heterosexism is assuming that everyone is straight.

Hypocrisy

Behaviour that contradicts what an individual or group claims to believe or feel.

ADDITIONAL VOCABULARY ARISING FROM STORIES SHARED

Ally

An ally is someone who believes in the dignity and respect of all people and takes action by supporting and/or advocating with groups experiencing social injustice.

Asexual

Refers to an individual who does not experience sexual attraction. There is considerable diversity among asexual people; each asexual person experiences things like relationships, attraction, and arousal somewhat differently. Asexuality is distinct from celibacy or sexual abstinence, which are chosen behaviours, in that asexuality is a sexual orientation that does not necessarily entail either of those behaviours.

Attraction

Often referred to as sexual orientation, this classifies a person's potential for emotional, intellectual, spiritual, intimate, romantic, and/or sexual interest in other people, often based on their sex and/or gender. Attraction may form the basis for aspects of one's identity and/or behaviour.

Biological Sex

Refers to anatomical, physiological, genetic, or physical attributes that define if a person is male, female, or intersex. Based on one's biological characteristics including: chromosomes, genes, hormones, internal and external sex organs, and secondary sex characteristics. Infants are assigned a sex at birth based on their perceived traits. Sex is often conflated or interchanged with the word gender, which is more social than biological, though there is some overlap.

Biphobia

Fear and/or hatred of bisexuality, often exhibited by name-calling, bullying, exclusion, prejudice, discrimination or acts of violence towards anyone who is or is assumed to be bisexual or experiences attraction to multiple sexes and/or genders can be the target of biphobia. Bisexual people face a number of false stereotypes and misunderstanding from those who do not identify as bisexual such as: are promiscuous, are unable to remain monogamous or must be with both male and female partners simultaneously.

In addition, bisexuality is often misunderstood as a phase or a confused state, with the expectation that a bisexual person will come out as “truly” gay or straight at a later point. Bisexual people are often told to “choose one” gender.

Cisgender

Refers to an individual whose gender identity aligns with the one typically associated with the sex assigned to them at birth. Without access to the word cisgender, people have often resorted to language like “real/normal men and women”. Cisgender has its origin in the Latin-derived prefix cis-, meaning “on this side of”, which means the opposite of trans-, meaning “across from” or “on the other side of”. In the case of gender, cis- describes the alignment of gender identity with assigned sex.

Closeted

Describes a person who is not open about their sexual orientation or gender identity.

Coming out

For most people who are lesbian, gay, bisexual, transgender, queer and intersex, the process of self-acceptance that continues throughout one’s life, and the sharing of the information with others. Sometimes referred to as disclosing by transgender individuals. Coming out can also apply to the family and friends of LGBTQI youth or adults when they reveal to others their connection to an LGBTQI person. There are many different degrees of being out: Some may be out to friends only, some may be out publicly, and some may be out only to themselves.

Conversion or reparative therapy

Conversion therapy, or reparative therapy refers to the pseudoscientific practice that attempts to change the sexual orientation of bisexual, gay and lesbian individuals to heterosexual using psychological or spiritual interventions.

The Canadian Psychological Association opposes any therapy with the goal of repairing or converting an individual’s sexual orientation, regardless of age. Scientific research does not support the efficacy of conversion or reparative therapy. Conversion or reparative therapy can result in negative outcomes such as distress, anxiety, depression, negative self-image, a feeling of personal failure, difficulty sustaining relationships, and sexual dysfunction. There is no evidence that the negative effects of conversion or reparative therapy counterbalance any distress caused by the social stigma and prejudice these individuals may experience.

Gender

A set of social, psychological, and/or emotional traits, often influenced by societal expectations, that classify an individual as man, woman, a mixture of both, or neither.

Gender binary

The concept that there are only two genders, man and woman, and that everyone must be one or the other. Also implies the assumption that gender is biologically determined. Does not take into account intersex individuals.

Gender identity

One’s deeply held core sense of being a girl/woman, boy/man, some of both, or neither. One’s gender identity does not always correspond to biological sex. Awareness of gender identity is usually experienced as early as 18 months old.

Heterosexual

A person who experiences attraction to people of a different sex and/or gender. Also referred to as “straight”.

Homosexual

An outdated clinical term often considered derogatory and offensive, as opposed to the generally preferred terms, gay, lesbian or queer.

Intersectionality

A lens of analysis of social relations and structures within a given society. The concept of intersectionality recognizes how each person simultaneously exists within multiple and overlapping identity categories (including but not limited to: ability, attraction, body size, citizenship, class, creed, ethnicity, gender expression, gender identity, race, religion). The ways in which an individual experiences systemic privilege and oppression are impacted by the interplay of these identity categories, depending on how they are valued by social institutions.

Lifestyle

A term often used negatively to describe the lives of people who are LGBTQI that makes assumptions about the way in which LGBTQI individuals live differs significantly from the rest of society.

Out

Generally describes people who openly self-identify as LGBTQI in their private, public, and/or professional lives. Sometimes, individuals are outed by others who they may have already come out to. Outing an LGBTQI person without their consent is disrespectful and potentially dangerous for the LGBTQI individual. Some people who are transgender prefer to use the term disclose.

Preferred Gender Pronouns

A preferred gender pronoun, or PGP – sometimes called proper gender pronoun – is the pronoun or set of pronouns that an individual personally uses and would like others to use when talking to or about that individual. In English, the third person singular pronouns that we use most frequently are gendered, so some individuals may prefer that you use gender neutral or gender-inclusive pronouns when talking to or about them. In English, individuals use they and their as gender-neutral singular pronouns. Others use ze (sometimes spelled zie) and hir or the pronouns xe and xer.

Sexual orientation

Emotional, romantic, or sexual feelings toward other people. While sexual behaviour involves the choices one makes in acting on one's sexual orientation, sexual orientation is part of the human condition. One's sexual activity does not define one's sexual orientation; typically, it is the attraction that helps determine orientation.

Straight

See “heterosexual”

Two Spirit

An English umbrella term that reflects the many words used in different Indigenous languages to affirm the interrelatedness of multiple aspects of identity – including gender, sexuality, community, culture and spirituality. Two Spirit people were often accorded special status based upon their unique abilities to understand and move between masculine and feminine perspectives, acting as visionaries, healers and medicine people. Some Indigenous people identify as Two Spirit rather than, or in addition to, identifying as lesbian, gay, bisexual, transgender or queer.

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Bob Faris and Sue Senior
Co-conveners

BOARD OF GOVERNORS OF THE PRESBYTERIAN COLLEGE, MONTREAL

To the Venerable, the 145th 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, the 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. The 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, 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. Presently, 15 students are enrolled in the M.Div. program, seven of whom are from other denominations. Three students are registered for the S.T.M. degree, three students are enrolled in the B.Th. program as a first degree, two of whom are from other traditions and one student is registered in the Ph.D. program at the McGill School of Religious Studies. In addition to the degree programs, three students are enrolled in the MST online certificate program and one student who will receive the General Assembly Special Certificate. Our students make up approximately half of the students enrolled in the Montreal School of Theology in the M.Div. program.

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 2018, seven of our students were from the global church including Brazil, Ghana, Nigeria, Uganda, Taiwan and Cameroon. These students are a tremendous gift to our college and we thank God for them. They have unique perspectives and experiences that help our Canadian 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, each year two online courses are offered that are open to anyone with the appropriate academic qualifications. Each course has between eight to fifteen participants from across the Montreal School of Theology. Participants consistently give the courses high ratings. In 2018, the online courses were "Christian Mission" and "Introduction to the Hebrew Bible".

We are presently working on three additional online courses which will be available to both laity and clergy and offered through the Presbyterian College: "Leading Worship", "Congregational Leadership" and "The Church in Mission".

Discern, Prepare and Support Leaders – Lay, Youth and Young Adults and Clergy – for Faithful and Vibrant Ministry

We continue to explore ways to engage with our youth. In 2018, we ran a program for young adults called "Dependable Strengths". This program is designed to help young people discover their unique giftedness and consider ways in which they may use these gifts in their congregations, communities, families and places of work.

We ran one program at the college and were invited to run a program at Camp Kintail for their 40 young leaders. The college continues to look for congregations that would like to partner in this initiative to reach out to young people in

our congregations and communities. We are also seeking to partner with Christian groups on the campus of McGill University.

We continue to develop the college's mentoring program which is designed to support ministers in their first five years of ministry. Approximately 40 people are 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 positive. We continue to explore ways to include more participants. A number of people in the program have more than five years' experience but value the support and encouragement the program provides.

In addition to this work, leadership is provided 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". In 2018, the faculty worked with sessions and congregations in Toronto, Thunder Bay and Guelph.

Celebrate, Support and Encourage Cultural and Linguistic Diversity

The Presbyterian College received a grant of \$15,000 from the Avondbloem Fund to research congregations that are culturally and linguistically diverse. That research is now in its second year. A draft paper will be prepared in 2019. The findings to-date are significant. 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. The McGill School of Religious Studies plans to integrate Indigenous studies into its 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. In 2018, an Indigenous student from Taiwan was invited to pursue her Ph.D. program through the college at McGill. We hope she has an opportunity to engage with others in The Presbyterian Church in Canada and to share her story as part of the Indigenous people of Taiwan. We understand the importance of this work and continue to look for helpful ways to participate in it.

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

The 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. Students are examined on their readings. Worship led by faculty and guest speakers takes place each week. 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 tends to be greater than the emphasis on spiritual formation. We continue to reflect on ways to integrate academic excellence with spiritual formation.

NEW INITIATIVES

The Leadership Centre at the college continues to develop its work in "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. We began with a cohort of 12 people who 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 one way for the college to be missional in its own work.

We are also working on a certificate in congregational vitality. This is a program designed to help congregations reflect on 'next steps' as they consider the future to which they believe God may be calling them. This will be directed by the Rev. Tim Keener, the Director of the Leadership Centre who has extensive background in this area, including within Canada, the United States and Europe.

In July 2019, we hope to partner with McGill University's ESL department to offer an English as a Second Language (ESL) for theological students. Our goal is to offer a program that not only helps students advance in their studies in ESL but which also provides opportunities to experience the church in the Quebec context.

In May 2019, our education week will be combined with the mentoring group week. Our guest speaker will be Dr. Arch Wong of the Flourishing Congregations Institute at Ambrose University, Calgary.

In 2018, we began conversations with the Theological Institute for Francophones (ITF) in Montreal. This institute is partnered with Laval University, through whom they receive the B.Th. They have approached the Presbyterian College to consider partnering in offering a master's in theological studies in Practical Theology. In 2010, the National Assembly amended the degree granting charter of the Presbyterian College to include the M.T.S. degree. The program with ITF will be primarily in French, with approximately 20% of the course taught in English. The Presbyterian College faculty will be invited to teach in the program. A committee will be established between the two institutions to develop curriculum, appoint teaching faculty and oversee admissions. We believe this is a unique opportunity for the Presbyterian College to engage in the French context of Quebec. The proposed program will be a 45 credit M.T.S. given through the Presbyterian College. At present, Laval University has also indicated interest in partnering in this new degree program. The goal is to begin in the fall of 2019. We are hopeful that the program will eventually be part of the Montreal School of Theology and be approved by the Association of Theological Schools.

In 2018, we also began a review of our library services and a full report was submitted to the Academic Committee. The long-term goal is to invest more resources in online library resources and to consider ways to reconfigure the study space in the library. These matters will be followed up in 2019.

FACILITIES

We continue to do long-term planning for the facilities and have applied to The Presbyterian Church in Canada Lending Fund for \$100,000 and to The Presbyterian Church Building Corporation for \$160,000. Should the funding be approved, it will provide the college with the ability to make necessary improvements to facilities in a timely and organized manner. The needs assessment is the result of an engineering report completed in the last several years that outlined the major repair needs over a ten-year period. We have utilized most of the space at the college so that our stewardship of the building is now near capacity. The cafeteria remains open to our students as well as to the public. McGill Chaplaincy continues to rent space from the college for its office and programs. The chapel is rented out on Sundays to various groups.

FACULTY, STAFF, STUDENTS AND STATISTICS

Faculty and Staff

The 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 continues his work as the Director of Pastoral Studies. The Rev. Dr. Dan Shute has continued as the half-time college librarian as well as overseeing the English Bible content requirement. The Rev. Dr. Lucille Marr is the college's part-time chaplain and academic advisor, as well as an adjunct professor at the McGill School of Religious Studies. The Rev. Tim Keener has continued as half-time Director of the Leadership Centre of the Presbyterian College. The Rev. Keener is a minister within the Evangelical Covenant Church of Canada. He comes with a strong background in congregational vitality and church planting. Ms. Annie Baldessari continues in her full-time work as Administrative Assistant. Ms. Tahra De Lallo works as our part-time development officer overseeing the Leap of Faith capital campaign. Mr. Mario Elve continues his work as the facilities superintendent. In 2018, Ms. Sandy Steadman resigned from her position as accountant of the college after 14 years. We are very appreciative of Ms. Steadman's work and wish her well in her new work. The board has outsourced the financial work of the college to GT Consulting. The company provides the college with a bookkeeper onsite one day per week and a financial officer who provides the role of financial oversight and reports directly to the Principal, the Finance Committee and the Board of Governors. This provides the college with the necessary day-to-day accounting needs and the financial oversight the board requires.

The United Theological College has appointed the Rev. Maylaan Maybee as the Interim Principal of the United Theological College for a three-year period. The Rev. Maybee was the Principal of the Centre for Christian Studies in Winnipeg for several years.

PRINCIPAL, REAPPOINTMENT OF THE REV. DR. DALE WOODS

The Rev. Dr. Dale Woods was appointed Principal of the Presbyterian College in June 2014 for a five year term. His term will be completed as of June 2019. The Board of Governors undertook an extensive review of Dr. Woods' work and based on that review recommends to the General Assembly that Dr. Woods be re-appointed as the Principal of the Presbyterian College. Following the reappointments of other principals at the Presbyterian College, the reappointment would be without term.

Recommendation No. 1 Adopted/Defeated/Amended

That the Rev. Dr. Dale Woods be re-appointed as the Principal at the Presbyterian College, Montreal, without term.

Students

The college has historically maintained a small student population. As the college seeks to develop a more robust recruitment strategy, it expects there will be a fluctuation in numbers of graduates as the college rebuilds in this area. There are 29 students enrolled in the college in various programs for the 2018–2019 academic year. Two students are expected to graduate with the Master of Divinity: Clara Marazano and Enjei Achah. Jinsil Park will receive the Special General Assembly Certificate. Prudence Sirri Neba will receive the Master of Sacred Theology from McGill University. The college will be conferring the degree Doctor of Divinity (honoris causa) on the Rev. Susan Shaffer for her considerable contribution to the denomination and theological education.

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 was projected to be \$64,970. Although final figures are not complete. At the time of writing this report a surplus of approximately \$50,000 is expected. A significant part of the success in reducing the deficit has been the success of the capital campaign and prudent management of expenses, as well as stewardship of the facilities. Audited statements are available upon request.

BOARD MATTERS

The board continues to oversee the work of the college and meets four times a year. Members who are from a distance usually join via video conference. The board has grown in its diversity over the years and we are grateful for the contribution that various members make. One issue that the board continues to work on is the matter of receiving 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 continue in discussions with the Quebec government to secure a Designated Learning Institute number. In addition to this matter, the board sets yearly goals through the work of the principal.

Jay Hewlin
Convener

Dale Woods
Principal

GOVERNING BOARD OF KNOX COLLEGE

To the Venerable, the 145th General Assembly:

CELEBRATING 175 YEARS OF THEOLOGICAL EDUCATION

Knox College will officially observe the 175th anniversary of its founding with a special convocation on November 5, 2019 at 4:15 pm. Founded as a college of the Free Church in 1844, Knox College was chartered to grant degrees by the Government of Ontario in 1858. Since 1885 it has been federated with the University of Toronto. Its historic building at One Spadina Crescent from 1875–1915 is remembered through an historical plaque and is now home to the John H. Daniels Faculty of Architecture, Landscape and Design at the University of Toronto. Our current building, located at the heart of the University of Toronto, was dedicated in 1915.

Throughout its history the college has provided a focus for maintaining the distinctiveness of the Presbyterian tradition. It does so now within an ecumenical theological consortium on the campus of Canada's leading public university. From 1969, Knox College has been a member institution of the Toronto School of Theology (TST), a federation of seven theological colleges affiliated with the University of Toronto. Since 1978, under an agreement with the university, Knox College's theological degrees are awarded conjointly with the university. Knox College independently retains the right to award the degree, Doctor of Divinity (honoris causa).

In 1991, Ewart College was merged with Knox College. Founded in 1897, Ewart College was initially known as the Presbyterian Missionary and Deaconess Training School and then Ewart Missionary Training Home after Catherine Seaton Ewart in 1960. Through its faculty, students and programs, Knox College continues the vision of Ewart College for theological education for the whole people of God to serve church and society in a broad range of ministries. Knox College is a fully accredited member of the Association of Theological Schools (ATS) in the United States and Canada. Together with Presbyterian College, Montreal and St. Andrew's Hall/Vancouver School of Theology, Knox College seeks to provide theological education that serves the life and mission of The Presbyterian Church in Canada in the 21st century.

175TH CONVOCATION

The 175th Convocation took place on May 8, 2019, at One Spadina Crescent, in a new auditorium that is part of the historic building that was Knox's home from 1875 until 1915. The building is now home to the John H. Daniels Faculty of Architecture, Landscape and Design at the University of Toronto. Knox College recognized 24 persons who were granted degrees, diplomas and certificates, including the first graduates in the new conjoint Ph.D. in Theological Studies, the new Master of Pastoral Studies with the Certificate in Spiritual Care and Psychotherapy, and the new conjoint M.A. in Theological Studies. The following degrees were conferred: Ph.D. (5), Th.M. (2), M.A. (1), D.Min. (1), M.Div. (10), M.P.S. (2), M.T.S. (1), M.R.E. (2).

The degree Doctor of Divinity (honoris causa) was conferred upon the Rev. Dr. Paul McLean in recognition of outstanding service in the completed and ongoing work of Bible translation, together with the translation teams of the Presbyterian Church in Taiwan. In conferring this degree, Knox College lifts up the partnership between The Presbyterian Church in Canada and the Presbyterian Church in Taiwan in Bible translation, especially the work of the translation teams among Taiwan's Hakka people and Taiwan's Indigenous peoples.

The convocation speaker was the Rev. Luke Powery, Dean of Duke University Chapel and Associate Professor of Homiletics at Duke Divinity School.

BOARD OF GOVERNORS

The Board of Governors of Knox College consists of 18 members, 15 members appointed at large by the General Assembly, the Principal, one faculty representative, and one Knox-Ewart Graduate Association (KEGA) representative. The board held three regular meetings (October, February and May) and two special meetings (December and May) to conduct the business of the college. The board is responsible for fiduciary, strategic and generative work on behalf of the General Assembly. In 2018, in addition to its regular work, the board has been working on a new strategic plan for the college and approved a new plan for the investment of the college's endowment funds.

FACULTY

Core Faculty

The core teaching faculty consists of eight professors: the Rev. Dr. Esther Acolatse, Associate Professor of Pastoral Theology and Intercultural Studies; the Rev. Dr. Charles Fensham, Professor of Systematic Theology; Dr. Brian Irwin, Associate Professor of Old Testament/Hebrew Scriptures; the Rev. Dr. Stuart Macdonald, Professor of Church and Society; the Rev. Dr. Bradley McLean, Professor of New Testament Language and Literature; Dr. Angela Schmidt, Director of Experiential and Innovative Learning and Assistant Professor of Leadership; Dr. Nam Soon Song, Ewart Professor of Christian Education and Youth Ministry; and the Rev. Dr. John Vissers, Principal and Professor of Historical Theology. The Rev. Dr. Stephen Farris returned to Knox College as Visiting Professor of Preaching on a part-time basis. Professor Stuart Macdonald (Professor of Church and Society) was on research leave during the fall term 2018. No faculty member was on research leave during the winter 2019 term. Professor Macdonald underwent a regular faculty review during the winter 2019 term. Anticipating a number of retirements in the next five to eight years, the board and the faculty have begun a discussion about faculty development and planning.

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 adjunct faculty and sessional lecturers. The adjunct faculty and sessional lecturers for the 2018–2019 academic year were: the Rev. Dr. Dong Ha Kim (Theology and Practice of Ministry, Reformed Theology in Dialogue), the Rev. Dr. Hye Kyung Heo (Christian Ethics), the Rev. Tim Purvis (Canadian Presbyterian Polity), the Rev. Dr. Sarah Travis (Basics of Biblical Preaching and Reformed Worship), the Rev. Dr. Emily Bisset (Preaching Practicum), the Rev. Dr. Chun Hoi Heo (Wesleyan Tradition and Korean Holiness) and the Rev. Glenn McCullough (Assistant Instructor, Psychotherapeutic Theories of Religion).

Experiential Learning Supervisors

We thank the many congregational ministers who serve each year as theological field education (TFE) supervisors and the chaplains and spiritual care workers who provide supervised pastoral education. Their important work creates opportunities for experiential learning in congregational, clinical, institutional and intercultural settings that are vital to preparation for ministry. In 2018–2019 there were nine Presbyterian ministers who served as TFE supervisors and ten CASC (Canadian Association of Spiritual Care) approved supervisors and educators.

Professor (Retired) Ian G. Nicol

Knox College notes with sadness the death of the Rev. Dr. Iain G. Nicol, retired Professor of Systematic Theology on February 4, 2019, in Peterborough, Ontario. Professor Nicol taught at Knox College from 1976 until his retirement in 2002. He also served as Director of the Toronto School of Theology from 1980 until 1987. Iain was a beloved teacher, an esteemed colleague and a friend to many. As a theologian in the Reformed tradition, Iain's interests spanned from the theology of F.D.E. Schleiermacher to the doctrine of creation and ecological theology. He never wavered from pointing his students to the vastness of God's love and grace. In addition to teaching at Knox College, Dr. Nicol also served as minister-in-association with St. Andrew's Church, Toronto.

COLLEGE ADMINISTRATION

The board has extended Professor Stuart Macdonald's appointment as Vice-Principal and Director of Graduate Studies for three years (2019–2022) and has appointed Dr. Dong Ha Kim as Director of Basic Degree Studies (2019–2022). Mr. Shawn Stovell now serves as both Registrar and Director of Enrolment Management. Mr. Robert Adams continues as Director of Finance and Administration and Ms. Joan Pries as Librarian and Director of Internet Technology. The Principal's office is administered by Ms. Melia Bennett (Executive Assistant to the Principal). Knox College is fortunate to have a very able and hardworking management, administrative and support staff.

STRATEGIC PLAN

Since Knox College reported to the last General Assembly, the Board of Governors together with the Principal, faculty, staff and students, have been engaged in a season of prayer, strategic planning and consultation, seeking to discern what God is calling Knox College to be and to do for The Presbyterian Church in Canada in 21st century post-Christian Canada. We believe Knox College has a vocation – a calling from God and a future in the service of God's people. In this time of discernment and planning, Knox College has been guided by a text in Chronicles which describes the

people of Issachar: those who understood the times and knew what God's people ought to do. The board is working on statements of identity, vision, mission, outcomes, role and commitments which it believes will align Knox College with its historic mandate and reposition it for future ministry.

The strategic plan will be used to communicate the goals and objectives of Knox College and provide a framework for the college's operations within articulated areas of focus. The major areas of discussion at present include the following: (1) Institutional Vocation (vision, mission, and identity); (2) Academic Plan including degree programs, curriculum revision and faculty development; (3) Building and facilities including an assessment and plan for the future of the Knox building; (4) Financial plan to maintain economic viability and sustainability; and (5) Institutional Advancement Plan including recruitment, enrolment management, and fundraising.

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, St. Andrew's Hall, and the Vancouver School of Theology, as well as the Management Team of The Presbyterian Church in Canada. The group meets twice each year to share information and discuss common areas of concern. The meetings took place in November at Knox College and in March via conference call. In last year's report to the General Assembly, the college expressed concern about the proposed cuts to funding in grants to theological colleges. Knox College continues to be grateful for the support it receives from the whole Presbyterian Church in Canada, through Presbyterians Sharing, and through congregations, presbyteries, foundations and individuals who make our ministry possible. The college is also grateful that the Assembly Council approved a stable funding formula for grants to theological colleges. The college boards will be assuming responsibility for establishing compensation policies, including reviewing stipends for professorial staff. Working with the other colleges, the Board of Knox College expects to present recommendations to the General Assembly in 2020 to revise the college bylaws in areas such as faculty appointments and tenure, the search process for heads of colleges and appointments to the board. Knox College was blessed to host the Moderator of the General Assembly, the Rev. Daniel Cho for the closing chapel of the academic year in April 2019.

TORONTO SCHOOL OF THEOLOGY (TST)

Knox College is able to deliver a robust and diverse program of theological education through its membership in the Toronto School of Theology. TST is an ecumenical consortium of seven theological schools from four Christian traditions (Anglican, Presbyterian, United Church and Roman Catholic). 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 UofT 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. The Interim Director of TST for 2018–2019 has been the Rev. Dr. Dorcas Gordon, past principal of Knox College.

STUDENTS

Enrolment Management

In 2018–2019, Knox College enrolled a total of 118 students in degree programs: 69 in basic degree programs (which are primarily professional masters programs) and 49 students in graduate degree programs (academic masters and doctoral programs). This includes both full-time and part-time students. As we look to the future, we recognize the challenging work of recruiting well-qualified students for all our programs. We continue to rely on our graduates, sessions, congregations and presbyteries to identify prospective students for Christian ministry and leadership. In July 2018 Knox College undertook an administrative restructuring to deploy more resources and personnel in this area. Mr. Shawn Stovell now serves as Registrar and Director of Enrolment Management. Ms. Megan Shin, a graduate of Knox College, works as Recruitment Officer and Admissions Counsellor. Knox's new website will be launched in summer 2019.

Bursaries

Since September 2018, Knox College has been able to offer The Presbyterian Church in Canada Leadership Bursaries. These are full tuition bursaries 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.

ACADEMIC PROGRAMS

Academic Outcomes

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 a number of academic priorities that will guide the college as it lives into what we believe to be God's plan for the church and theological education in Canadian society. The academic priorities will be incorporated into the strategic plan and emphasize the following five academic outcomes:

- congregational leadership and renewal where faith communities are nurtured and empowered;
- spiritual care and psychotherapy, counselling and chaplaincy, which foster healing and health;
- teaching, research and scholarship, deepening theological knowledge, in the church and the academy;
- social service and community development, serving in local and global mission;
- Christian life and witness in family, profession, church and society.

Degree Programs

Knox College currently offers eight academic degree programs and one certificate program: five at the basic degree (professional masters) and four at the graduate degree (advanced academic and professional).

Basic Degrees: Master of Divinity, Master of Religious Education, Master of Pastoral Studies, Master of Theological Studies. In fall 2019, Knox College will offer a new Certificate in Theological Studies (7 courses), available online on a part-time basis or on campus on a full-time basis.

Graduate Degrees: Master of Arts, Master of Theology, Doctor of Ministry, and Doctor of Philosophy in Theological Studies.

Lectureships and Continuing Education

Knox College is pleased to be one of the theological institutions which supports The Lester Randall Preaching Fellowship at Yorkminster Baptist Church every October.

The Lois Stewart Klempa Lectureship at Knox College honours Lois' commitment to theological education and her insightful thinking on current issues. A 1958 graduate of Ewart College, Lois fought for women's rights and advocated for women in ministry. On March 20, 2019, this lecture was delivered by Professor Karoline Lewis of Luther Seminary on the topic "Why Biblical Preaching? It's Not Just for Sermons Anymore".

LIBRARY SERVICES

The Caven Library continues to be exceedingly well-run under the leadership of Knox's 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 support. In recent years the Board of Governors and the administration have been diligent and delivered balanced annual budgets. This was true again in the most recent completed fiscal year, May 1, 2017 to April 30, 2018. 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) The Presbyterian Church in Canada grants to colleges from Presbyterians Sharing are declining and (3) deferred maintenance on the Knox building, including a current \$3.5 million mortgage from recent renovations (2014). These challenges notwithstanding, the results for the current fiscal year (2018–2019) look positive and the board approved a balanced budget for 2019–2020.

In December 2018, the Governing Board of Knox College finalized a decision to move its endowment funds from The Presbyterian Church in Canada Consolidated Fund to a fund managed directly by Knox College. This decision resulted from a process begun four years ago when the board questioned whether or not it was fulfilling its fiduciary responsibilities adequately with regard to the oversight and strategic management of its own endowment. In these times of change, and in order to support the church most effectively, the board believes it is incumbent upon Knox College to be able to control and manage its own finances more completely, including its endowment fund. During

this process, the Knox board has consulted with members of the Trustee Board and the Management Team of The Presbyterian Church in Canada. The Knox board is grateful for the advice, support, and cooperation it has received. In order to oversee and manage its own endowment funds, the Knox board has created an Investment Committee which works under the direction of the board with an out-sourced Chief Investment Officer (OCIO) and Custodian (Financial Institution). At April 30, 2018, the amount of endowed funds held by Knox College in the Consolidated Portfolio was \$24,926,575, most of which are restricted for endowment purposes.

ADVANCEMENT, FUNDRAISING AND ALUMNI RELATIONS

As part of the organizational restructuring that occurred in July 2018, the Development Office was closed and the responsibility for fundraising, donor relations and alumni relations was transferred to the Principal's Office. 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 and 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.

In 2018, the Re:forming Tomorrow campaign reached the \$7 million mark, with approximately \$4.6 million received in all categories and \$2.4 million pledged in all categories. We are pleased to announce that the Chair in Pastoral Theology is now almost fully endowed. In October 2018, the Board of Governors closed this part of the campaign. As the college develops a new strategic plan accompanied by a robust financial plan, we expect to announce the next phase in our fundraising priorities.

THE KNOX-EWART GRADUATES ASSOCIATION (KEGA) AND KNOX FORMER RESIDENTS ASSOCIATION (KNOXFRA)

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 the Reception at General Assembly have both been well attended in the past. At the college, KEGA hosted a community worship service and dinner to nurture student-alumni relations. The Former Residents Association (KNXOFRA) at their Annual Dinner in November 2018 awarded the KNOXFRA Award of Honour to Dr. Lindsay Belch.

CENTRE FOR ASIAN-CANADIAN THEOLOGY AND MINISTRY

The Centre for Asian-Canadian Theology and Ministry is now directed by Dr. Dong Ha Kim. In 2018 the Centre for Asian-Canadian Theology and Ministry 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 is 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 research results of this project were presented at a public forum in April 2019.

INSTITUTE FOR CHRISTIAN STUDIES

It was with great pleasure and enthusiasm that Knox College and the Institute for Christian Studies (ICS) announced the signing of a lease that saw ICS move its operations to the premises of Knox College, effective August 1, 2018. This initial lease is for a term of five years. Knox College is delighted to welcome ICS to its premises as an institution that shares a commitment to the Reformed tradition. We expect this agreement to benefit both schools economically and to provide new opportunities for ICS and Knox to serve the church and the wider community. ICS's new location is in the northeast wing of Knox College's lower level. The Institute for Christian Studies is a community-supported graduate school in the Kuyperean stream of the Reformed tradition and an affiliate member of the Toronto School of Theology. It operates under charter from the Government of Ontario to grant the M.A. and Ph.D. degrees in Philosophy, and the Master of Worldview Studies degree.

APPRECIATION

Three members of the Board of Governors will be leaving in 2019: the Rev. Daniel Cho, Ms. Megan McLean and Mr. Glenn Thompson. The board wishes to record its gratitude to these members who have served with excellence in the areas of academics, administration and development. Mr. Peter McKinnon's second 3-year term also ends at the

General Assembly, however, the board has requested that he be reappointed for an additional year as convener to oversee the board's work in the completion of the strategic plan. The board is pleased that the Rev. Angie Song and the Rev. Janet DeWolfe are eligible for re-appointment to the board and willing to serve. The board nominated three candidates to replace departing members, each with specific gifts and experiences which fulfill the board's skills matrix and the board's commitment to intercultural diversity. The Principal and the Board of Governors also express 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 its resources stewarded in the service of our students and to the glory of God. Finally, the Board of Governors expresses its gratitude to the General Assembly for its support in the work of educating and equipping faithful Christian leaders for our time.

Peter McKinnon
Convener

John A. Vissers
Principal

THE BOARD OF ST. ANDREW'S HALL

To the Venerable, the 145th 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 a partnership with the Vancouver School of Theology and an agreement with Regent College. The college is governed by the Board of Management comprised of individuals appointed by the General Assembly, with ex-officio members representing the Vancouver School of Theology. The board utilizes a shared governance approach, which recognizes that multiple groups within the institution participate in decision-making, such as faculty and staff. Specific groups are responsible for primary decision-making in clearly defined areas. Day to day operations of the institution is the responsibility of the Dean and executive staff. The board functions primarily at the policy level to provide vision and oversight to the management staff, assures 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 leaders for The Presbyterian Church in Canada and for the worldwide church. We fulfill this mission through a partnership with the Vancouver School of Theology, which is governed by a formal agreement between St. Andrew's Hall, the Vancouver School of Theology and The Presbyterian Church in Canada.

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 of VST. The Rev. Dr. Ross Lockhart serves as Director of Presbyterian Formation. The Rev. Dr. Richard Topping, Principal of the Vancouver School of Theology, is the St. Andrew's Hall Professor of Studies in the Reformed Tradition. The Rev. Dr. Pat Dutcher-Walls teaches Hebrew Bible and is Academic Dean of the Vancouver School of Theology. St. Andrew's Hall strongly supports the core mission of the Vancouver School of Theology, which is to prepare thoughtful, engaged and generous Christian leaders for effective service in churches and ministries in Canada and beyond.

Students may qualify for ordination in The Presbyterian Church in Canada by earning an M.Div. from the Vancouver School of Theology, or with an M.Div. from Regent College that includes specified courses from Presbyterian faculty members of the Vancouver School of Theology. Other students transferring into The Presbyterian Church in Canada may qualify for ordination by taking courses stipulated by the Education and Reception Committee through St. Andrew's Hall and the Vancouver School of Theology.

Twenty-four Presbyterian students registered for studies at the Vancouver School of Theology in the fall of 2018, an increase over the previous year. Enrollment information for the second term (beginning in January 2019) indicates further increases.

As determined by the vision statement developed by the board, St. Andrew's Hall focuses especially on developing missional leaders. Through the Centre for Missional Leadership, St. Andrew's Hall provides informal education and equipping to congregational leaders, church planters, and missional practitioners in The Presbyterian Church in Canada and other denominations in and beyond Canada.

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 bless and mend God's world. The Rev. Dr. Ross Lockhart serves as Director. Dean of St. Andrew's Hall, the Rev. Dr. Bob Paul, and Senior Fellow in Residence, Dr. Darrell Guder, provide vision and guidance. Also supporting the work of the centre are the Rev. Sumarme Goble, St. Andrew's Hall Chaplain, and Associates for Campus Ministries, Ms. Andrea Perrett and Ms. Mavis Ho. 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, developing academic courses and hosting conferences focused on subjects such as church planting, new monasticism, creative methods of evangelistic outreach and forming missional leadership within congregations. As a result of these programs, numerous congregations are exploring what it means to participate in the *Missio Dei* (mission of God) in the midst of our secular, post-Christendom culture. We are keen to share what God is revealing to us with friends in The Presbyterian Church in Canada. 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 at 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 college and a venue for Christian witness and worship in the midst of the international, secular, multi-faith, 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 Robert Paul serves as administrative head of the college and residential hall. He is ably supported by the Rev. Dr. Ross Lockhart, Ms. Mavis Ho as Executive Administrator and the Rev. Sumarme Goble as Chaplain. Residential hall operations are led by Ms. Mihye Park, Housing Manager, Ms. Valerie Kerekes, Finance Manager and Mr. Christopher Orr, Facilities Manager. They were assisted this year by Mr. Walter Brynjolfson in the housing office, Ms. Amy Lin in bookkeeping and Mr. Rick Smith as Custodian. Ms. Silva Kraal, Ms. Lorraine Hong and Ms. Bashara Hussain live in the residence hall and provide frontline services to fellow 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 is also home to a Korean language worship gathering for students on Thursday evenings, an Alcoholics Anonymous group and seminars and events sponsored by the Centre for Missional Leadership. 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 enacting the missional theology that we teach with all the resources at our disposal.

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 2018 represented 3.14% of our budget.

Financial statements of the college are independently audited on an annual basis. An operating surplus was realized in 2018. The board is committed to utilizing our resources to enhance the sustainability and impact of our educational mission by ensuring the preservation of capital assets and through strategic investments in program growth.

Rod Thomson
Convener

Robert Paul
Dean

VANCOUVER SCHOOL OF THEOLOGY

To the Venerable, the 145th General Assembly:

THOUGHTFUL, ENGAGED AND GENEROUS CHRISTIAN LEADERS

Vancouver School of Theology is called 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 don't 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, not just wait for the next one. Our theological ethos is designed to nurture practitioners who are making a difference for God and the gospel. We are convinced that the Risen Christ is always already involved in the world (we're 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 so wide with the world God loves. In 2018 the Vancouver School of Theology received a QS international ranking as one of the ten most improved theological schools and was ranked 39th. 2021 will be the 50th anniversary of the Vancouver School of Theology. Plans for that special year are underway, including initiatives that will carry VST into the next 50 years of service.

FACULTY/PRESBYTERIAN FACULTY

Our Presbyterian faculty consists of the Rev. Dr. Richard Topping, Principal and St. Andrew's Hall Professor of Studies in the Reformed Tradition, the Rev. Dr. Pat Dutcher-Walls, Dean and Professor of Hebrew Bible, the Rev. Dr. Bob Paul, Associate Professor of Mission Theology and the Rev. Dr. Ross Lockhart, Director of Denominational Formation. A book launch involving 6 members of our faculty was held in November 2018 at which 11 books were launched. They are: Stephen Farris, *So Tell Me a Story: The Art of Storytelling for Preaching and Teaching*, Paula Pryce, *The Monk's Cell: Ritual and Knowledge in American Contemplative Christianity*, Laura Duhan Kaplan, *Spiritual Voices* (contributor), Dr. Ross A. Lockhart, *Beyond Snakes and Shamrocks* and *The Soul of the City: Mapping the Spiritual Geography of Eleven Canadian Cities* (contributor), Jason Byassee, *Psalms 101-150 (Brazos Theological Commentary on the Bible)*, *Faithful and Fractured* and *Eight Virtues of Rapidly Growing Churches*, Harry Maier, *New Testament Christianity in the Roman World*, *Seeing the God: Image, Space, Performance and Vision in the Religion of the Roman Empire* and *Il tempo presente ed altre catastrofi*. Our faculty is prolific in research and publication across the theological disciplines.

The Rev. Brenda Fawkes resigned from VST to work with the United Church in Canada and the Rev. Dr. Steven Chambers has replaced her as Acting Director of Field Education. We are grateful to Brenda for faithful work with us for eight years. The Rev. Dr. Jason Byassee is on sabbatical for the first six months of 2019; he is in Durham, England doing research on thriving churches. The Rev. Janet Gear will be on sabbatical and a leave of absence in the fall of 2019 and the spring of 2020. Janet won the McGeachy Senior Scholar award of \$50,000 to do research on mission for the United Church. Both Ross Lockhart and Jason Byassee won grants from the Presbyterian Innovative Ministries Fund to a combined total of almost \$100,000 for research on mission and congregational vitality.

VST BOARD/FOUNDATION/EMPLOYEES

The Board of Vancouver School of Theology is chaired by Mr. Michael Francis. The board meets four times a year and has representatives from the Anglican, United and Presbyterian Churches, as well as members from the community at large. The Rev. Victor Kim, a Presbyterian, sits on the board as a member at large. Mr. Iain Black, President and CEO of the Vancouver Board of Trade, is the Chancellor of our School. The Dean of St Andrew's Hall, the Rev. Dr. Bob Paul, and the chair of the Board of St Andrew's Hall, Mr. Rod Thomson, sit on the VST board. Mr. Ian Sheh is now Associate for Marketing and Communications at VST and has led us through a branding and new logo exercise. This new brand and logo were launch in March of 2019.

PARTNERSHIPS

The core partners of the Vancouver School of Theology are the Canadian Anglican, United and Presbyterian Churches. In addition, we have a growing number of new partners that help us accomplish our vision and mission. These include Sauder School of Business, where our students learn excellence in administration and management alongside their theological studies; Durham University in the United Kingdom through which a Ph.D. program is delivered in

Vancouver by VST faculty; Huron College at Western University in London, Ontario, where United Church students are able to complete an M.Div. by taking half of their courses online at VST.

A new partnership has been achieved this year with St Mark's, the Roman Catholic Undergraduate College, on the campus of UBC. VST is now able to offer a combined B.A. with St. Mark's that gives students advanced standing in our M.Div. This makes the combination of degrees a year shorter. It also allows students to obtain a B.A. that includes one year of foundational theological study at VST. This prepares potential church leaders with an undergraduate education suited to the ethos of denominations we serve. The Principal visited Indonesia in January 2019 and new relationships with Indonesian theological schools are being crafted. VST has a growing number of international students from the Pacific Rim with resources allocated to their recruitment and support.

GRANTS/FINANCES/FOUNDATION

Vancouver School of Theology has achieved a balanced budget for the fourth year in a row with growth in programs and without deferred maintenance. We have established a reserve for capital expenditures and building maintenance through surplus budgets. This has been made possible by the prudent management of the school's budget and foundation. Our CFO and recently appointed Vice-Principal, Ms. Shari Coltart, has given excellent leadership alongside our Audit and Finance Committees and the Foundation Board, chaired by The Venerable Ronald Harrison.

VST is grateful for a \$400,000 (USD) grant from the Luce Foundation which has funded The Teaching House that moves around over two years. The project is complete in 2019. This initiative takes theological education to Indigenous communities in Canada and the United States using Indigenous methods and instructors; and is one way in which our school is following up on the recommendations of the Truth and Reconciliation Commission. Prof. Ray Aldred directs our Indigenous Studies Program with great energy and insight.

Several significant gifts were received by VST this year for the development of e-resources to support the learning of our online and commuting students (\$30,000), the recruitment and support of international students (\$30,000). More funding for the Sauder School of Business program was received over the last two fiscal years (60,000), which will support this initiative for seven more years. Income from enrollment has increased significantly this year (\$36,000). We are also exceeding our budgetary expectations for fundraising (by \$24,000). We are so very grateful to our generous donors. Not all the school's strategic initiatives are fully funded and we welcome support.

ACADEMIC ENROLLMENT

The fall student head count at VST was 125 and increased in the spring of 2019 to 147. The number of course registrations in the fall of 2018 was 282, an increase of 20% from the fall of 2017. The number of course registrations in the spring of 2019 was 323, an increase of 22% from the spring of 2018. The number of full-time equivalent students in the fall of 2018 was 67 and it increased to 71 in the spring of 2019. The United Church of Canada has the largest cohort of students with 49, Presbyterians the second with 33 and the Anglicans the third with 29. We have a significant number of students from the United Church of Christ (7) through our Indigenous Studies program in Hawaii. We have students from 10 Christian denominations. We have 10 students from other faith traditions. For the academic year 2018–2019, we had the largest number of applications and acceptances to our programs in 18 years. The student to faculty ratio is 9:1. Our Explorers Weekend has been crucial to building the number of applicants and students. VST Sunday took place in 65 congregations across Canada and the United States this year thanks to the efforts of the Rev. Julie Lees, our Recruitment Officer, and our faculty, staff and alumni. We are grateful to Presbyterian churches who welcomed this effort in their congregations.

SPECIAL LECTURES/SUMMER SCHOOL

Vancouver School of Theology has hosted formative continuing education events which resource churches and faith leaders. In the fall of 2018, we welcomed Leah Kostamo, co-founder of A Rocha Canada, who lectured on sustainability. We also traveled to A Rocha in Surrey (Brooksdale), British Columbia, where we spent a day at this Christian environmental centre. In February 2018, we welcomed Prof. Janet Soskice of Cambridge University as our G. Peter Kaye lecturer: "Inclusivity and Christology Revisited" was her address. We also welcomed Prof. Sarah Coakley of Cambridge University in October 2018 who addressed the topic of the "Holy Spirit and the Mystical Traditions of Christianity". In November 2018, Prof. John Barclay from Durham, England, lectured on early Christianity and the poor in an engagement jointly sponsored with the University of British Columbia. In March of 2019, John Bell of the Iona Community lectured and conducted a workshop on the topic of imagination and faith – uses and abuses. In July 2019, we welcome Prof. Willie Jennings who will lecture and teach a course on the book of Acts at our summer school. VST's popular summer school program takes place July 8–19 and more information can be found here: vst.edu/vst-summer-school/summer-school-2019.

CONVOCATION 2019

On May 13, we confer degrees, certificates and diplomas on 29 students at Kerrisdale Presbyterian Church at our Convocation. Eight students will also receive the Accelerated Certificate of Achievement from Sauder School of Business. We will also present, for the first time, the Principal's TEG Award. This award of at least \$3,000 will be presented to a Christian ministry leader who exemplifies thoughtful, engaged and generous leadership and is in the first ten years of ministry. We will award three honorary doctorates to Mr. Trevor Ferguson, celebrated Canadian writer, Mr. Douglas MacAdams, Provincial Chancellor to the Archbishops of BC and Yukon, and Dr. Kate Bowler, Duke Divinity School Professor and author. Our convocation speaker is Prof. Stanley Hauerwas of Duke Divinity School, celebrated by Time Magazine as the greatest North American theologian. He conducted a workshop on May 14 on the topic "How to Provide Pastoral Care Without Undermining the Gospel". This was an outstanding learning event. This event was funded by the Hugh and Helen Mogensen Fund for congregational revitalization.

Vancouver School of Theology is grateful for our partnership with the Presbyterian Church in Canada through St. Andrew's Hall. Our prayer for 2019 General Assembly, that you may have ears to hear what the Spirit is saying to the church.

Richard R. Topping
Principal

TRUSTEE BOARD

To the Venerable, the 145th General Assembly:

The Trustee Board of The Presbyterian Church in Canada (the “Trustee Board”) is incorporated by Federal Statute and by ancillary legislation in every province. The board met four times during 2018 and properly discharged its statutory responsibilities as trustees. The board acted in a most fiduciary manner with emphasis on prudent portfolio management of the funds of the church.

Eckler Partners Ltd. continues to perform a quarterly investment review of the asset managers and presents its report to the board. The Investment Advisory Committee (IAC) met four times during 2018. The purpose of the IAC is to assist the Trustee Board in meeting the requirements of the Trustee Act and fulfilling its obligations by receiving manager reports and meeting with asset managers. We are pleased to announce that we added bench strength to the IAC in 2018 with the addition of another chartered financial analyst (CFA), an actuary and a securities lawyer.

The Trustee Board enjoyed a positive year until the challenges of the equity and fixed income markets gained steam in early October. The church is a long-term investor on both the pension portfolio and the Consolidated Fund. Equity markets were the most volatile since 2011, however, the returns were not as bad as we experienced during the Great Financial Crisis of 2008–2009. Fortunately, we saw a rebound in early 2019 that brought both portfolios back to the levels seen in the third quarter of 2018.

During 2018, we replaced Walter Scott Global Fund with RBC Securities Global Equity Fund in the pension portfolio. The addition in 2017 of three managers (CC&L Infrastructure, Crestpoint Real Estate, Brookfield Real Estate Finance Fund) in our alternatives section provided stability in what was a volatile year.

As mentioned in past reports, a review of our governance measures is undertaken at each meeting. The topics discussed this past year: responsible investing (ESG), best practices of an operating board, committee roles and responsibilities, codes of conduct and conflicts of interest. As fiduciaries of the church’s financial and capital property, we are mindful of the complexities that come with oversight of the church’s financial portfolios.

Our returns for the past 4-year and 7-year rolling have been positive. The actual returns for each portfolio were:

	4-year rolling return	7-year rolling return
Pension Plan	6.7%	8.7%
Consolidated Portfolio	4.7%	7.1%

The following are currently members of the Trustee Board:

Mr. Richard Anderson	The Rev. Cameron Bigelow (convener of Pension Board)
Ms. Kathleen Boose	Ms. Sandra Cameron-Evans (convener of Assembly Council)
Ms. Ann Cree	Mr. Timothy Herron (convener)
Mr. Richard Johnston	The Rev. Stephen Kendall (Principal Clerk)
Mr. Peter McDougall	Mr. Oliver Ng (Treasurer)
Dr. Margaret Ogilvie	Mr. Abel Pandey
Ms. Lori Ransom	Mr. Bruce Templeton
Ex-officio without vote:	
Ms. Diana Veenstra, Secretary	

The board would like to thank Ms. Diane Cameron and the Rev. Dr. Bob Smith (previous convener of Assembly Council) for their time and talents on the board.

Timothy Herron
Convener

Diana Veenstra
Secretary

WOMEN'S MISSIONARY SOCIETY

To the Venerable, the 145th General Assembly:

COUNCIL

The meeting of the WMS Council was held on May 1–3, 2018, at Crieff Hills Retreat and Conference Centre. With 20 delegates and 11 Council Executive members, the Council met and discussed business, including the approval of the Auditor's report as well as the estimates budgets 2019 and 2020. Recommendations from the Council Executive for revisions and edits to the constitution and by-laws were considered and approved.

The Bible study was led by Ms. Mary Jane Bisset on the theme passage, John 21:1–14.

The Rev. Peter Bush, Moderator of the 143rd General Assembly, spoke on the plight of the Indigenous people of Canada. He also spoke about his Moderatorial year's reflections, including his travel to Taiwan to visit the Presbyterian Church of Taiwan. In addition, he led in the closing worship and communion.

Dr. Pauline Brown, former missionary to India, was invited to speak. She updated the Council on Jobat and Amkhut, India. Pauline spoke, as always, with passion and inspiration.

The Rev. Ian Ross-McDonald talked about the international missions of The Presbyterian Church in Canada and the Life and Mission Agency.

Mr. Stephen Allen, Associate Secretary, Justice Ministries, spoke on his work with the Life and Mission Agency before his retirement in 2018.

COUNCIL EXECUTIVE

The Council Executive met in full session on November 8 and 9, 2018, at 50 Wynford Drive. Financial decisions were made, including approval of the budget for 2019.

Ms. Janet Brewer gave a presentation on the Tumekutana Conference held in Johannesburg, South Africa, from September 15–22, 2018, that she attended, along with the Rev. Sarah Kim, Mrs. Elza Furzer, Mrs. Cathy Reid and Ms. Karen Baron.

Mrs. Cathy Reid and Ms. Debbie Kallender gave a presentation on their trip to Malawi and the project in Chipagala, Malawi (near Blantyre) – a project of New St. James Church, London.

RESOURCES

WMS Matters!

Articles on the Women's Missionary Society's national activities/outreach and the grants given can be found in our annual newsletter, *WMS Matters!*

Mission Awareness Sunday

Mission Awareness Sunday was led by the WMS members on Sunday, April 28, 2019. Sessions and Women's Missionary Society/Atlantic Mission Society groups have worked together to promote mission through Mission Awareness Sunday since 2000. The material was distributed to WMS groups, affiliated groups and churches (by request) in January.

The material, written by the Rev. Dr. Lynda Reid, consisted of the liturgy, sermon and children's story.

Half the Sky

A resource to support the *Half the Sky* movie was available in the fall of 2018. It is hoped that the 2017 Women's Gathering participants will take the opportunity to share some of the knowledge learned home to their congregations.

GLAD TIDINGS MAGAZINE

Glad Tidings, the magazine of the Women's Missionary Society, continues to educate and inform people about mission. As well, it is a valuable resource for the entire church. Our subscribers are predominantly members of the WMS but we also have subscribers from the Atlantic Mission Society and from The Presbyterian Church in Canada.

In 2018, we explored topics such as family ministry, mental health and food security. We completed our very popular study on Palestine that was written by the Rev. Dr. Dorcas Gordon and the Rev. Noel Gordon. This study was not only used by the WMS groups but by church groups across the country. Our current study is looking at The Presbyterian Church in Canada's work with Indigenous peoples in both Canada and Taiwan.

We continue to share stories from The Presbyterian Church in Canada's overseas mission staff and partners. This year, we will provide coverage of the regional Women's Gathering in Surrey, British Columbia, being held in March and will provide information for the next National Women's Gathering in 2020.

To see a little of what you missed in 2018, you can visit our website at wmspcc.ca/glad-tidings. Thank you for your continued support. We are always happy to provide sample copies of or subscription information for *Glad Tidings*.

REGIONAL PRESBYTERIAN WOMEN'S GATHERING

At the November 2016 meeting, the Council Executive decided that a regional gathering be organized. The vision behind the regional gathering is 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 Women's Missionary Society 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 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.

The first regional gathering is March 29–30, 2019. At the time of writing this report, the event has not occurred, however, most of the preparations are done. Currently, there are 97 people registered and about 20 women providing leadership. The venue is the Sheraton Guildford Hotel and Conference Centre in Surrey, British Columbia. The theme is "Shine", based on Matthew 5:14–16. The keynote speaker is Dr. Mary Jo Leddy, founder of Romero House in Toronto.

NATIONAL PRESBYTERIAN WOMEN'S GATHERING 2020

The planning and preparations for yet another Women's Gathering are well underway. A planning team of 20 members from across the country has been working on this event since May 2018. The event will be similar to the previous events in that it will be held again at the Sheraton Parkway Hotel in Richmond Hill, Ontario, on the Victoria Day long weekend, May 16–19, 2020. As with each event, the differences are in the roster of speakers, forums, workshops and program. The next Gathering will be different from the previous ones but just as exciting!

We are pleased to announce a full list of prominent speakers. They are:

- Ms. Marie Wilson (commissioner of the Truth and Reconciliation Commission)
- Ms. Susan Aglukark (entertainer and speaker)
- Ms. Jennifer Henry (Executive Director of KAIROS)
- The Rev. Dr. Anna Carter Florence (Professor of Homiletics at Columbia Theological Seminary in Atlanta, Georgia)
- Preachers: the Rev. Dr. Dorcas Gordon, the Rev. Dr. Esther Acolatse, the Rev. Dr. Anna Carter Florence, the Rev. Dr. Karen Dimock
- Praise/Music: Ms. Agnes Marie Henderson

The information packages will be mailed out in April 2019 to all congregations and presbyteries across Canada.

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 church women from African countries come together every three years to learn and share

with each other about their issues as women in the church and in 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 recent Tumekutana conference took place in Johannesburg, South Africa, in September 2018. Five women from the WMS attended this conference. It was an inspiring, educational and meaningful time!

The Women's Missionary Society 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 its 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. WICC celebrated its 100th anniversary in 2018. The WMS was pleased to support their festivities with a small donation and participation.

The WMS is also a voting member on the National Council of Women of Canada. Although this is a non-church organization based in Ottawa, we give voice to Presbyterian women through our membership and vote.

PARTNERSHIP WITH THE AGENCIES OF THE CHURCH

The Women's Missionary Society continues to give grants to various organizations and projects. In 2018, the following is a list of grants given from our endowment funds:

India

- Teaching and Meal Program at Amkhut to support this project for three years at approximately \$6,000 per year; funds are transferred once a year on July 1st (beginning of India's school year).

Tumekutana

- \$10,000 USD [\$11,500 (CAD)] to cover some of their shortfall of \$25,000 for the 2018 Conference.

Central America

- One-time grant of \$5,000 to Sheaf Foundation for materials for comfort dolls for the craft time at the National Psychiatric Hospital in Managua.

Canada

- One-time grant to Action Refugees Montreal (ARM) of \$5,000 to cover costs of emergency refugee assistance for the Immigration Detention Program.
- \$400 each to 10 Knox College students toward their inter-cultural education program in Cuba; total \$4,000.
- \$200 each to 2 youth from St. Andrew's, Madoc to attend Canada Youth, 2018; total \$400.
- \$200 to youth from Belleville to attend Joy Bible Camp; total \$200.
- \$400 each for 3 adults and 3 youth from Centreville Church, South Monaghan, for a mission trip to the Dominican Republic, organized by the Samaritan Foundation; total \$2,400.
- Women's Inter-Church Council of Canada for their 100th anniversary celebrations; total \$750.
- \$70,000 to the general fund of the Life and Mission Agency of The Presbyterian Church in Canada.

Africa

- Grant for the Director of Chigodi Women's Training Centre (the Rev. Lexa Malumbe) in Malawi to attend a three week course on equipping women leaders at Corat Africa, Kenya; total \$2,120 (USD).
- \$3,000 (CAD) to the Women's Missionary Society group at New St. James Church, London, for the purchase of land at Chiswe outside the village of Chipagala, Malawi, for its ecological farming demonstration project and the services of Kusamala, Institute of Agriculture and Ecology to be co-created and cared for by the Blessing Church Group of Chipalaga.
- \$26,154 (USD) for the completion of the female hostel project at Zomba Theological College near Blantyre, Malawi, to assist the college to generate funds for its operating activities, including the women's ministry program.

Our "Together We Can!" projects continue to do well. In 2018, the total amount raised for Kenora Fellowship Centre was \$15,809.21 and for Haiti was \$11,080.47. Funds will continue to be raised for these two projects until May 2020.

The Women's Missionary Society's biennial report contains the full financial report that can be obtained from the WMS office.

The Women's Missionary Society 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.

REFERRED OVERTURES – 2019

NO. 1 – PRESBYTERY OF MONTREAL

Re: Legal advice re religious freedom and marriage

(Referred to Life and Mission Agency Committee, p. 190–92)

WHEREAS, The Presbyterian Church in Canada is in the midst of a theological and pastoral discussion around the inclusion of LGBTQ+ persons within the life of the denomination; and

WHEREAS, a key question in this conversation is whether The Presbyterian Church in Canada might recognize and celebrate covenanted, monogamous same-sex relationships; and

WHEREAS, this conversation also includes the question whether The Presbyterian Church in Canada might recognize or redefine marriage as inclusive of same sex couples; and

WHEREAS, the 2018 General Assembly appointed a special committee of past Moderators to report to the 2019 General Assembly on the questions now before the denomination, with at least an implied mandate to create some space for change and new openness on these questions within the denomination; and

WHEREAS, a concern has frequently been raised across the denomination that the introduction of a “tolerated divergence” on marriage (where different persons or bodies within The Presbyterian Church in Canada hold different views on the definition of marriage or human sexuality, and act accordingly) will undermine the religious freedom protections of those who hold traditional points of view, and make them vulnerable to a human rights complaint or other legal action; and

WHEREAS, the Life and Mission Agency, understanding the importance of this question, obtained in the spring of 2018 a legal opinion from the Cassels Brock law firm to determine whether such “tolerated divergence” would undermine the religious freedom protections of those who decline to solemnize same-sex marriages; and

WHEREAS, Cassels Brock is a corporate and business law firm, with core practice areas of mergers and acquisitions, securities, finance, corporate and commercial law, litigation, taxation, intellectual property and information technology, and international business and governmental relations; and

WHEREAS, Cassels Brock has little or no record of serious engagement with, or practice in, the area of religious freedom guarantees and related Charter jurisprudence; and

WHEREAS, the Life and Mission Agency requested Cassels Brock provide a legal opinion on only a narrow aspect of the entire theological and pastoral discussion around the inclusion of LGBTQ+ persons within the life of the denomination, and avoiding matters such as the obligation of congregations to call gay persons (in relationships) as teaching elders, the ordination of ruling elders who are gay (and in a relationship); acts of conscience by ruling elders and congregations that conflict with teaching elders; and

WHEREAS, the Cassels Brock opinion fails to give full or sufficient attention to that body of case law in which religious freedoms have been undermined precisely due to ambiguity within specific religious communities as to whether particular teachings or practices were a necessary or core element of their religious identity; and

WHEREAS, the Cassels Brock opinion fails to mention important precedents (for example, Ontario Human Rights Commission v. Christian Horizons); and

WHEREAS, the Cassels Brock opinion interprets Smith and Chymyshyn v. Knights of Columbus in a superficial manner by failing to clarify that the Knights of Columbus (while justified in not renting their hall to a lesbian couple, on the basis of religious freedom, according to the court) were required to pay Smith and Chymyshyn for damage done to their human dignity; and

WHEREAS, the Supreme Court of Canada, in the recently decided case of Law Society of British Columbia v. Trinity Western University (LSBC v. TWU, June 15, 2018), ruled (7-2) that the Law Society of British Columbia is within its rights to refuse accreditation to graduates of the proposed Law School of Trinity Western University and that the religious freedom guarantees of the Charter do not protect the right of the University to require students to sign a community covenant (which upholds traditional teaching on human sexuality) if its graduates are to be accredited by law societies; and

WHEREAS, Justices Brown and Coté, in their dissenting opinion, argued that “The state and state actors – not private institutions like [Trinity Western University] – are constitutionally bound to accommodate difference in order to foster pluralism in public life. Equating approval to condonation [of discrimination against LGBTQ persons] turns the protective shield of the Charter into a sword by effectively imposing Charter obligations on private actors”; and

WHEREAS, the majority opinion in LSBC v. TWU has appealed to ambiguous “charter values” in deciding against Trinity Western University, and has thereby, arguably, granted greater freedom to provincial and federal administrative bodies to interpret and enforce “charter values”; and

WHEREAS, it has been compellingly argued that the decision in LSBC v. TWU grants much wider latitude to administrative bodies (including Human Rights tribunals) to impose further limits on freedom of expression, religion and assembly; and

WHEREAS, this represents a significant shift in Charter jurisprudence and in the legal and administrative understandings of religious freedom protections within Canada; and

WHEREAS, the inadequacy of the Cassels Brock opinion, when set against the backdrop of the decision of the Supreme Court of Canada in LSBC v. TWU, suggests that The Presbyterian Church in Canada cannot speak with any confidence concerning the religious freedom protections of ministers or others holding (and acting on) traditional views of human sexuality in a situation where the church introduces a “tolerated divergence” on these important issues;

THEREFORE, the Presbytery of Montreal humbly overtures the Venerable, the 145th General Assembly to

1. seek a new legal opinion from a Canadian law firm with significant expertise in the area of Charter jurisprudence and religious freedom questions, concerning the religious freedom protections that may or may not be afforded to those who hold to a traditional view of marriage in a prospective context in which The Presbyterian Church in Canada permits a diversity of views and actions in relation to the definition of marriage, and in which the definition of marriage may no longer be said to constitute a shared and core feature of the denomination’s religious identity and convictions, and
2. refrain from recommending the adoption of any form of “tolerated divergence” (under the Barrier Act) prior to its achievement of clarity on the legal questions defined above, or to do otherwise as the General Assembly, in its wisdom, deems best.

NO. 2 – PRESBYTERY OF KAMLOOPS

Re: Mandatory interim ministry during vacancy

(Referred to Life and Mission Agency Committee (Ministry and Church Vocations), p. 242–43)

WHEREAS, it is 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 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 possibly 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 congregational decline with serious financial implications and possible closure;

THEREFORE, the Presbytery of Kamloops humbly overtures the Venerable, the 145th 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. 3 – PRESBYTERY OF VANCOUVER ISLAND

Re: Consider First Nations ministries as a form of church extension

(Referred to Assembly Council in consultation with Life and Mission Agency Committee (Canadian Ministries and Justice Ministries), p. 98–99)

WHEREAS, the strategic plan of The Presbyterian Church in Canada notes one way we will accomplish our goals is to engage in healing and reconciliation between Indigenous and non-Indigenous peoples; and

WHEREAS, such ministries should not be expected to be financially self-sustaining; and

WHEREAS, current funding is limited and has been declined to some Indigenous ministries promoted by The Presbyterian Church in Canada; and

WHEREAS, there are unused funds such as New Church Development and New Congregation Fund and possibly others that have restrictions that prevent them from being used for Indigenous congregations; and

WHEREAS, more funds are available for ministries that fit the category of church extension; and

WHEREAS, there are currently First Nations congregations that have been planted in recent years that are worshipping as faith communities; and

WHEREAS, First Nations ministries that are doing new church development should be given equal consideration with all other new church development work; and
 WHEREAS, all new church developments and their request for prayer, support and funding should be considered with equality, grace, compassion and love of God;
 THEREFORE, the Presbytery of Vancouver Island humbly overtures the Venerable, the 145th General Assembly to consider First Nations ministries and First Nations congregational development as a form of church extension; or to do otherwise as the General Assembly, in its wisdom, deems best.

NO. 4 – PRESBYTERY OF ALGOMA AND NORTH BAY

Re: Retiring of elders with infirmities

(Referred to Clerks of Assembly, p. 132–33)

WHEREAS, on sessions without term eldership from time to time it happens that an elder reaches the age of infirmity and is housebound or placed in a long-term care facility; and
 WHEREAS, the elder is no longer able to attend meetings due to their physical and/or mental decline; and
 WHEREAS, the elder may never have voiced or written their intention to retire from active duty; and
 WHEREAS, this may now hamper the forward movement of the session in terms of a full complement of active elders; and
 WHEREAS, according to the Book of Forms (section 134) the only way for a session to remove an active elder outside of their expressed request is to submit a petition to the presbytery stating that the elder has “ceased to be helpful”; and
 WHEREAS, after a lifetime of faithful service to the Lord through the church this seems strong and potentially hurtful language in these cases; and
 WHEREAS, a situation such as this where the elder may not be in full control of their faculties could be a situation pastorally managed by the individual sessions;
 THEREFORE, the Presbytery of Algoma and North Bay humbly overtures the Venerable, the 145th General Assembly to give permission to sessions to pastorally transfer an infirmed elder to retired status without the elders’ express consent in such a way as to honour and celebrate the lifetime of commitment and service as well as permitting the session to proceed to elect a replacement elder, notice of the above action to be given to the presbytery; or to do otherwise as the General Assembly, in its wisdom, deems best.

NO. 5 – PRESBYTERY OF ALGOMA AND NORTH BAY

Re: Committee to Nominate terms of reference

(Referred to Assembly Council, p. 99)

WHEREAS, in previous times the Committee to Nominate was not a permanent standing committee; and
 WHEREAS, it used to be that the Committee to Nominate was a random selection of commissioners from the upcoming General Assembly nominated by the Moderator to convene one day prior to General Assembly to discern from presbytery and session nominations for General Assembly Committees nominations previously collected; and
 WHEREAS, there was little perception of bias as each Committee to Nominate was different from the year before; and
 WHEREAS, this was perceived as a collegial and unbiased process to affect suitable nominations for General Assembly committees; and
 WHEREAS, under the present system with a permanent standing Committee to Nominate there appears to be a battleground to “stack” the Committee to Nominate with people sympathetic to either a liberal or conservative bias; and
 WHEREAS, the nominations issuing from a standing committee perceived to be biased in one way or the other, has led in recent years to unedifying debate on the floor to the merit or character of individual nominees; and
 WHEREAS, this demeans the process of prayerful nominations to the important work of all of our committees of Assembly; and
 WHEREAS, this reflects poorly on our church and the Gospel of Christ we all proclaim; and
 WHEREAS, in the past it may indeed have been difficult for the yearly Committees to Nominate in one day to properly assess presbytery/session and committee nominations; and
 WHEREAS, today technology now allows for virtual committee meetings to take place in advance of physical meetings; and
 WHEREAS, this would allow yearly stand-alone Committees to Nominate to meet and consult the week before General Assembly;

THEREFORE, the Presbytery of Algoma and North Bay humbly overtures the Venerable, the 145th General Assembly to return to the previous process of yearly stand-alone Committees to Nominate; or to do otherwise as the General Assembly, in its wisdom, deems best.

NO. 6 – PRESBYTERY OF WINNIPEG

Re: Authorizing Trustee Board to hold and dispose of surplus congregational property

(Referred to Assembly Council and Trustee Board, p. 99–100)

WHEREAS, the strategic plan of The Presbyterian Church in Canada calls the church to “explore buildings as tools that set congregations and presbyteries free to pursue faithful ministry”; and

WHEREAS, sometimes the best way for congregations to be set free to pursue faithful ministry is for congregations to walk away from their buildings; and

WHEREAS, it is the Trustee Board that manages the assets of closed congregations; and

WHEREAS, it is the Trustee Board that acquires and holds land for congregations while the congregations reach the point of being able to build, and the Trustee Board does this at no cost to the congregation; and

WHEREAS, the Trustee Board is to pay attention to the fiduciary health of the denomination; and

WHEREAS, the denomination is a collection of congregations which requires the Trustee Board to not harm the fiduciary health of congregations; and

WHEREAS, requiring congregations to maintain buildings which limit their ability to pursue faithful ministry harms the fiduciary health of congregations;

THEREFORE, the Presbytery of Winnipeg humbly overtures the Venerable, the 145th General Assembly to give the responsibility of holding and disposing of land and buildings on that land after congregations have no use for the land to the Trustee Board, or find other ways that congregations can be freed from maintaining buildings which are no longer useful for ministry, thereby allowing the continuing congregations to free themselves from buildings which are harming their pursuit of faithful ministry; or to do otherwise as the General Assembly, in its wisdom, deems best.

NO. 7 – PRESBYTERY OF OAK RIDGES

Re: Requirements for ordination to chaplaincy

(Referred to Life and Mission Agency Committee (Ministry and Church Vocations), p. 243–45)

WHEREAS, section 233 of the Book of Forms ensures the right of ordination resides with the presbytery; and

WHEREAS, the approval of the ordination to chaplaincy has been vested with the Committee on Education and Reception; and

WHEREAS, the ability to call and ordain a chaplain (and any minister) is contingent on at least a half-time funded position on annual appointment (perhaps for pension and benefit reasons); and

WHEREAS, in some cases, the “funding envelope” decisions for some chaplaincy positions are made quarterly rather than annually and as a result, annual appointments may be difficult; and

WHEREAS, in some cases, chaplains serve with a flexible number of paid hours per week and augment those hours with volunteer hours;

THEREFORE, the Presbytery of Oak Ridges humbly overtures the Venerable, the 145th General Assembly to reconsider the means by which candidates are called and ordained to chaplaincy positions by The Presbyterian Church in Canada, with specific reference to the Book of Forms sections 176.1 and 176.17; or to do otherwise as the General Assembly, in its wisdom, deems best.

UNREFERRED OVERTURES - 2019

NO. 8 – PRESBYTERY OF OTTAWA

Re: Right to dissent

WHEREAS, within the polity of The Presbyterian Church in Canada one particular General Assembly is representative of the composition of the presbyteries but not constitutive of the full membership of the several presbyteries of the church; and

WHEREAS, the Barrier Act exists to ensure that no change to church law touching upon the doctrine, discipline, government, or worship of the church can be affected without the consent of the majority of presbyteries and aggregate majority of presbyters of which the presbyteries are composed; and

WHEREAS, over the past several years particular General Assemblies have amended or attempted to amend the law of the church touching upon the right and the means to file dissent; and

WHEREAS, the right to dissent is fundamental to the unity of the church, inasmuch as it enables individual conscience to be both guarded and relieved; and

WHEREAS, the actions of the 2018 General Assembly in adopting one recommendation of the Clerks of the Assembly and in defeating another recommendation in the same report left the law of the church touching upon dissent in confusion; and

WHEREAS, the right of elders to dissent from actions of the session to which they belong and taken by the session in their absence at General Assembly is expressly stated in section 8.1 of the Book of Forms, but the right of presbyters to dissent from actions taken in the presbytery in their absence with regrets and for good and sufficient reason, including while absent on the business of the court and at the appointment of the court, while historically affirmed as part of our polity but removed by action of the 143rd General Assembly in the deletion of the former section 12.1 of the Book of Forms without it first having been remitted to the presbyteries under the Barrier Act, is not now so expressly stated; and

WHEREAS, the minutes of the 2018 General Assembly record instances in which non-members of the court (namely young adult representatives and student representatives) were accorded the right to record “dissent”; and

WHEREAS, it is vital to the relief of conscience before God that all members of all church courts be accorded the right to dissent either with or without reasons for actions which before God any such individual member has cause to believe are contrary to the word of God, the subordinate standards of the church, or the constitution and law of the church and for which such an individual shall one day give answer ultimately to God;

THEREFORE, the Presbytery of Ottawa humbly overtures the Venerable, the 145th General Assembly, to review and rectify inconsistencies in the law of the church as touching upon dissent resulting from the action of the 2017 General Assembly in removing section 12.1 from the Book of Forms without recourse to the presbyteries under the Barrier Act and the actions of the 2018 General Assembly in adopting Recommendation No. 6 of the report of the Clerks of Assembly prior to its defeating Recommendation No. 5 of the same report; and to take such steps, with the consent of the presbyteries if deemed necessary, to reaffirm the right of a presbyter to record dissent from an action taken by any court of which the presbyter is a member under any of the following circumstances: (a) the presbyter has participated in the vote and is dissatisfied with the result; (b) the presbyter has been absent with leave of the court and is dissatisfied with an action taken while so absent; or (c) the presbyter has been absent having expressed prior regrets and is dissatisfied with an action taken while so absent; or to do otherwise as the General Assembly, in its wisdom, may deem best.

NO. 9 - PRESBYTERY OF NIAGARA

Re: Ordination to and funding for non-traditional ministries

WHEREAS, The Presbyterian Church in Canada, in its wisdom has delineated two avenues towards ordination: a call from a congregation or an appointment to a mission following a comprehensive discernment process; and

WHEREAS, The Presbyterian Church in Canada is currently investing significant resources into non-traditional worshipping communities and missional ministries, as evidenced by hosting the Transform Leadership Conference and the Cyclical PCC initiative; and

WHEREAS, a call to a non-traditional worshipping community may, by definition, also be non-traditional; and

WHEREAS, previously ordained ministers are able to start and lead non-traditional ministries without contest to their ordination; and

WHEREAS, a traditional call or appointment must be supported financially prior to finalization and there is wisdom in having a stipend schedule for traditional ministers; and

WHEREAS, non-traditional worshipping and missional communities may not have the donor base that traditional churches have because of the demographic they serve; and

WHEREAS, Jesus taught his disciples that a labourer deserves to be paid (Luke 10:7); and

WHEREAS, Jesus also taught not to bring extra resources, so as not to be self-reliant or have that certainty of being taken care of, but to rely on God for necessities (Matthew 10:10); and
WHEREAS, financial support can come from other places than from donations from those who are directly involved with the non-traditional ministry or mission;
THEREFORE, the Presbytery of Niagara humbly overtures the Venerable, the 145th General Assembly to explore an alternative path to ordination as well as addressing how financial compensation for non-traditional ministries in our rapidly changing world might be explored, or to do otherwise as the General Assembly, in its wisdom, deems best.

NO. 10 – SESSION OF CALVIN, TORONTO

Re: Network of student charges and/or placement

WHEREAS, The Presbyterian Church in Canada formerly had an ordained ministry appointment system that provided graduates with opportunities to learn and congregations and pastoral charges with opportunities to share wisdom and have educated and trained pastoral leadership; and
WHEREAS, congregations and pastoral charges are excellent partners in formation and preparation for ministry and would benefit students greatly for vocations in ministry; and
WHEREAS, there are congregations and pastoral charges that cannot always afford full-time pastoral leadership beyond basic increments; and
WHEREAS, students benefit from having practical experience in a variety of ministerial settings before/at the beginning of ordained ministry; and
WHEREAS, there are congregations and pastoral charges without pastoral leadership; and
WHEREAS, there are congregations and pastoral charges that are being served by non-Reformed or unsuitable or untrained pastoral leadership; and
WHEREAS, there are congregations and pastoral charges located in areas where ordained ministers do not readily wish to go; and
WHEREAS, this is increasingly not just a rural issue but of concern in urban and suburban areas;
THEREFORE, the Session of Calvin Church, Toronto, humbly overtures the Venerable, the 145th General Assembly to request that the church's theological colleges and the Life and Mission Agency work together to amend their curriculums and programs to include, administer, and promote the creation of a network of voluntary student charges or placements, with an emphasis on congregations that do not currently have Reformed and trained leadership, for which students will be remunerated and/or receive credits or tuition relief for their services, or to do otherwise as the General Assembly, in its wisdom, deems best.

Transmitted with approval by the Presbytery of East Toronto

NO. 11 – PRESBYTERY OF EAST TORONTO

Re: Preamble to ordination and induction of ministers

WHEREAS, the church was born in a moment of cultural and linguistic diversity at Pentecost when the word of God was made accessible to a multitude of people; and
WHEREAS, the membership of The Presbyterian Church in Canada reflects broad linguistic and cultural diversity and differences; and
WHEREAS, the ordination and induction of ministers of Word and Sacraments are important moments in ministry in The Presbyterian Church in Canada; and
WHEREAS, the congregation and candidate for ordination and induction may not fully understand the edict or preamble at the ordination and induction of a minister of Word and Sacraments; and
WHEREAS, the current edict and preamble to be read at ordinations and inductions of ministers of Word and Sacraments are instructive and articulate important and valuable beliefs we have about ministry but contain exclusive language and can be difficult to understand for people who are not theologically trained or for whom English is not their first language;
THEREFORE, the Presbytery of East Toronto humbly overtures the Venerable, the 145th General Assembly to re-write the edict and current preamble to be read before the ordination and induction of ministers of Word and Sacraments, using non-exclusive, current and accessible language while maintaining the theological integrity and dignity of the text, or to do otherwise as the General Assembly, in its wisdom, deems best.

NO. 12 – SESSION OF ELMVALE, ONTARIO

Re: Calculating dollar base re mission activities

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 local mission; 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; and

WHEREAS, this change in policy of the Assembly Council results in an assessment of more than 6% on donations given specifically and only for a specific local mission, such as a benevolent fund, or supporting local families and individuals in great need; and

WHEREAS, this new directive appears to be a tariff upon those in need and receiving aid from a local congregation directly instead of through a third-party agency; 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; 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;

THEREFORE, the Session of Elmvale Church, Elmvale, humbly overtures the Venerable, the 145th General Assembly to return to the historical dollar base calculation that includes all congregational mission activity as mission, or to do otherwise as the General Assembly, in its wisdom, deems best.

Transmitted without comment by the Presbytery of Barrie

NO. 13 – PRESBYTERY OF TEMISKAMING

Re: Ministers of other denominations in ecumenical shared ministries on the constituent roll

WHEREAS, the current practice of The Presbyterian Church in Canada is that only Presbyterian Church in Canada ministers may be on the constituent roll of a presbytery; and

WHEREAS, ecumenical shared ministry congregations are not necessarily served by a Presbyterian Church in Canada minister; and

WHEREAS, ecumenical shared ministry congregations continue to be part of The Presbyterian Church in Canada, supporting Presbyterians Sharing and belonging to the courts; and

WHEREAS, the strategic plan of The Presbyterian Church in Canada encourages the church to “nurture ecumenical relationships and collaborate with ecumenical partners to achieve common goals”; and

WHEREAS, ecumenical shared ministry congregations are often in small presbyteries where quorums already can be difficult to achieve; and

WHEREAS, interim ministers of other denominations are permitted to be a member of the court during their time of service (Book of Forms section 213.3) as are ministers on appointment from partner denominations;

THEREFORE, the Presbytery of Temiskaming humbly overtures the Venerable, the 145th General Assembly to allow ministers serving ecumenical shared ministry congregations to serve on the active roll of presbytery for the term of their service to the congregation, or to do otherwise as the General Assembly, in its wisdom, deems best.

NO. 14 – PRESBYTERY OF TEMISKAMING

Re: Pension contribution from ecumenical shared ministry congregations

WHEREAS, the current funding formula of The Presbyterian Church in Canada requires that vacant congregations continue to pay their portion of pension contributions; and

WHEREAS, ecumenical shared ministries are not vacant but not necessarily served by a Presbyterian Church in Canada minister; and

WHEREAS, an ecumenical shared ministry congregation will also be required to make pension contributions to the denomination of the serving minister; and

WHEREAS, the strategic plan of The Presbyterian Church in Canada (2016) encourages the church to “nurture ecumenical relationships and collaborate with ecumenical partners to achieve common goals”; and

WHEREAS, congregations often choose ecumenical shared ministry in part to relieve financial stress on the congregation, making these contributions a particular burden which further prevent mission and ministry;

THEREFORE, the Presbytery of Temiskaming humbly overtures the Venerable, the 145th General Assembly to only require ecumenical shared ministry congregations to make pension and benefit contributions to the denomination of their currently serving minister, or to do otherwise as the General Assembly, in its wisdom, deems best.

NO. 15 – PRESBYTERY OF TEMISKAMING

Re: Review Committee on Education and Reception guidelines

WHEREAS, the current practice of The Presbyterian Church in Canada is that ministers of other denominations shall enter the denomination through the Committee on Education and Reception in conjunction with Ministry and Church Vocations; and

WHEREAS, the document for prospective candidates does mention that the church is looking for ministerial service that “The Presbyterian Church in Canada needs at the present time or reasonably may be expected to need in the near future” but the guidelines for the committee do not; and

WHEREAS, the guidelines for the Committee on Education and Reception are weighted heavily to academic qualifications as their main determining criteria, and do not take into account theological or prior ministerial contexts or the ability to function helpfully within a Canadian Presbyterian context; and

WHEREAS, at a time when the number of Presbyterian congregations is on the decline and at a time when our seminaries continue to graduate significant classes of students who may already be surplus to the requirements of the denomination; and

WHEREAS, the current criteria of the Education and Reception Committee implies a “yes” unless there is a reason to say “no”; and

WHEREAS, the guidelines for acceptance into the denomination have not been reviewed for a number of years;

THEREFORE, the Presbytery of Temiskaming humbly overtures the Venerable, the 145th General Assembly to instruct the Committee on Education and Reception in conjunction with Ministry and Church Vocations to review and update the requirements for entry to The Presbyterian Church in Canada to reflect current needs and realities, or to do otherwise as the General Assembly, in its wisdom, deems best.



The Presbyterian Church in Canada

In 2016 the General Assembly approved this strategic plan for use in the church.

Vision

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

Mission

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.

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

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

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, national and international level

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

- Engage in biblical and theological reflection and education that deepens understanding of and commitment to God, the church, and its place in Christ's ministry and mission
- Pursue spiritual renewal and faith formation as the basis for transformation within our congregations
- Engage in evangelism, outreach and discipleship
- Embrace a missional culture that nurtures initiative and risk taking at local, national and international levels
- Discern through grassroots consultation and research the challenges ministers and congregations face and connect them to tools to overcome them
- Articulate and live out the rich traditions of Reformed theology
- Discern, prepare and support leaders – lay, youth and young adults and clergy – for faithful and vibrant ministry
- Create, encourage and support new communities of faith
- Explore buildings as tools that set congregations and presbyteries free to pursue faithful ministry
- Live out the justice imperatives of the gospel and sow seeds of hope through our words and actions in the public sphere
- Engage in healing and reconciliation between Indigenous and Non-Indigenous peoples
- Nurture ecumenical relationships and collaborate with ecumenical partners to achieve common goals
- Fulfil leadership mandates with the help of caring, competent and, when necessary, confidential support
- Celebrate, support and encourage cultural and linguistic diversity

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

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

THE CONFESSION OF THE PRESBYTERIAN CHURCH IN CANADA
AS ADOPTED BY THE GENERAL ASSEMBLY, JUNE 9, 1994

The Holy Spirit, speaking in and through Scripture, calls The Presbyterian Church in Canada to confession. This confession is our response to the word of God. We understand our mission and ministry in new ways in part because of the testimony of Aboriginal peoples.

1. We, the 120th General Assembly of The Presbyterian Church in Canada, seeking the guidance of the Spirit of God, and aware of our own sin and shortcomings, are called to speak to the Church we love. We do this, out of new understandings of our past not out of any sense of being superior to those who have gone before us, nor out of any sense that we would have done things differently in the same context. It is with humility and in great sorrow that we come before God and our Aboriginal brothers and sisters with our confession.
2. We acknowledge that the stated policy of the Government of Canada was to assimilate Aboriginal peoples to the dominant culture, and that The Presbyterian Church in Canada co-operated in this policy. We acknowledge that the roots of the harm we have done are found in the attitudes and values of western European colonialism, and the assumption that what was not yet moulded in our image was to be discovered and exploited. As part of that policy we, with other churches, encouraged the government to ban some important spiritual practices through which Aboriginal peoples experienced the presence of the creator God. For the Church's complicity in this policy we ask forgiveness.
3. We recognize that there were many members of The Presbyterian Church in Canada who, in good faith, gave unstintingly of themselves in love and compassion for their Aboriginal brothers and sisters. We acknowledge their devotion and commend them for their work. We recognize that there were some who, with prophetic insight, were aware of the damage that was being done and protested, but their efforts were thwarted. We acknowledge their insight. For the times we did not support them adequately nor hear their cries for justice, we ask forgiveness.
4. We confess that The Presbyterian Church in Canada presumed to know better than Aboriginal peoples what was needed for life. The Church said of our Aboriginal brothers and sisters, "If they could be like us, if they could think like us, talk like us, worship like us, sing like us, and work like us, they would know God and therefore would have life abundant." 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 Aboriginal cultures, we have demanded more of the Aboriginal people than the Gospel requires, and have thus misrepresented Jesus Christ who loves all peoples with compassionate, suffering love that all may come to God through him. For the Church's presumption we ask forgiveness.
5. Presbyterian Church in Canada agreed to take the children of Aboriginal peoples from their own homes and place them in residential schools. In these schools, children were deprived of their traditional ways, which were replaced with Euro-Canadian customs that were helpful in the process of assimilation. To carry out this process, The Presbyterian Church in Canada used disciplinary practices which were foreign to Aboriginal peoples, and open to exploitation in physical and psychological punishment beyond any Christian maxim of care and discipline. In a setting of obedience and acquiescence there was opportunity for sexual abuse, and some were so abused. The effect of all this, for Aboriginal peoples, was the loss of cultural identity and the loss of a secure sense of self. For the Church's insensitivity we ask forgiveness.
6. We regret that there are those whose lives have been deeply scarred by the effects of the mission and ministry of The Presbyterian Church in Canada. For our Church we ask forgiveness of God. It is our prayer that God, who is merciful, will guide us in compassionate ways towards helping them to heal.
7. We ask, also, for forgiveness from Aboriginal peoples. What we have heard we acknowledge. It is our hope that those whom we have wronged with a hurt too deep for telling will accept what we have to say. With God's guidance our Church will seek opportunities to walk with Aboriginal peoples to find healing and wholeness together as God's people.

Summary of Motions

The following is a brief summary of the types of motions that may come before the General Assembly. The same summary appears on the voting card issued to commissioners upon registration. For simplicity, this table states that most motions require 50% to pass. Technically, 50% plus one more vote is required to reach a majority.

Types of motions	Debatable?	Note	Percent required to pass the motion
Motion	Yes		50 + 1
Amendment	Yes		50 + 1
Amendment to amendment	Yes		50 + 1
Adjourn	No		50 + 1
Immediate vote	No		50 + 1
Lay on the table	No		50 + 1 and the same to lift from table later
Refer	Yes – only if, where and when		50 + 1
Defer	Yes		50 + 1
Reconsider	Yes	Mover and seconder must have voted in majority	50 + 1 preceded by a notice of motion at an earlier sederunt
Withdrawing a motion	Yes	Need agreement of Assembly	50 + 1 (often general agreement granted)
Dividing a motion	No	On request of two commissioners	On request of two commissioners
Additional motion	Yes	Must be related to report	50 + 1
Substitute motion	Not permitted – use amendment or defeat first motion		N/A
Replacement motion	Not permitted – use amendment or defeat first motion		N/A
Motion with financial implications	Yes	Must be referred to Assembly Council for report (296.6)	50 + 1
Dissent	No	May be out of order if not in respectful language	An individual act - reasons given by time minutes read
Appeal	No provision for appeal at Assembly		N/A

THE COMMITTEE TO NOMINATE STANDING COMMITTEES – 2019

AMENDMENT FORM FOR NOMINATIONS

Council, Committee, Board _____

Replace the Name of _____

With the Name of _____

Title (Rev./Dr./Mr./Ms.) First Name Middle Initials Last Name

Postal address _____

Telephone Number: _____(Home) _____(Work) _____(Cell)

Email _____ Congregation _____

The person has been contacted and has agreed to accept the nomination.

Short Biography _____

Reason for the Amendment _____

Name of Commissioner

Name of Commissioner

Presbytery of

Presbytery of

Signature

Signature

Give this form to the convener, Jonathan Dennis, or to Terrie-Lee Hamilton at the Assembly Office (Dance Studio) no later than 6 pm, Monday, June 3, 2019, in order to have your amendment considered by the committee.

The Presbyterian Church in Canada

Financial Statements
December 31, 2018



Independent auditor's report

To the Venerable General Assembly of The Presbyterian Church in Canada

Our opinion

In our opinion, the accompanying financial statements present fairly, in all material respects, the financial position of The Presbyterian Church in Canada (the Organization) as at December 31, 2018 and the results of its operations and its cash flows for the year then ended in accordance with Canadian accounting standards for not-for-profit organizations.

What we have audited

The Organization's financial statements comprise:

- the statement of financial position as at December 31, 2018;
- the statement of revenues and expenses and changes in fund balances for the year then ended;
- the statement of cash flows for the year then ended; and
- the notes to the financial statements, which include a summary of significant accounting policies.

Basis for opinion

We conducted our audit in accordance with Canadian generally accepted auditing standards. Our responsibilities under those standards are further described in the *Auditor's responsibilities for the audit of the financial statements* section of our report.

We believe that the audit evidence we have obtained is sufficient and appropriate to provide a basis for our opinion.

Independence

We are independent of the Organization in accordance with the ethical requirements that are relevant to our audit of the financial statements in Canada. We have fulfilled our other ethical responsibilities in accordance with these requirements.

Responsibilities of management and those charged with governance for the financial statements

Management is responsible for the preparation and fair presentation of the financial statements in accordance with Canadian accounting standards for not-for-profit organizations, and for such internal control as management determines is necessary to enable the preparation of financial statements that are free from material misstatement, whether due to fraud or error.



In preparing the financial statements, management is responsible for assessing the Organization's ability to continue as a going concern, disclosing, as applicable, matters related to going concern and using the going concern basis of accounting unless management either intends to liquidate the Organization or to cease operations, or has no realistic alternative but to do so.

Those charged with governance are responsible for overseeing the Organization's financial reporting process.

Auditor's responsibilities for the audit of the financial statements

Our objectives are to obtain reasonable assurance about whether the financial statements as a whole are free from material misstatement, whether due to fraud or error, and to issue an auditor's report that includes our opinion. Reasonable assurance is a high level of assurance, but is not a guarantee that an audit conducted in accordance with Canadian generally accepted auditing standards will always detect a material misstatement when it exists. Misstatements can arise from fraud or error and are considered material if, individually or in the aggregate, they could reasonably be expected to influence the economic decisions of users taken on the basis of these financial statements.

As part of an audit in accordance with Canadian generally accepted auditing standards, we exercise professional judgment and maintain professional skepticism throughout the audit. We also:

- Identify and assess the risks of material misstatement of the financial statements, whether due to fraud or error, design and perform audit procedures responsive to those risks, and obtain audit evidence that is sufficient and appropriate to provide a basis for our opinion. The risk of not detecting a material misstatement resulting from fraud is higher than for one resulting from error, as fraud may involve collusion, forgery, intentional omissions, misrepresentations, or the override of internal control.
- Obtain an understanding of internal control relevant to the audit in order to design audit procedures that are appropriate in the circumstances, but not for the purpose of expressing an opinion on the effectiveness of the Organization's internal control.
- Evaluate the appropriateness of accounting policies used and the reasonableness of accounting estimates and related disclosures made by management.
- Conclude on the appropriateness of management's use of the going concern basis of accounting and, based on the audit evidence obtained, whether a material uncertainty exists related to events or conditions that may cast significant doubt on the Organization's ability to continue as a going concern. If we conclude that a material uncertainty exists, we are required to draw attention in our auditor's report to the related disclosures in the financial statements or, if such disclosures are inadequate, to modify our opinion. Our conclusions are based on the audit evidence obtained up to the date of our auditor's report. However, future events or conditions may cause the Organization to cease to continue as a going concern.
- Evaluate the overall presentation, structure and content of the financial statements, including the disclosures, and whether the financial statements represent the underlying transactions and events in a manner that achieves fair presentation.



We communicate with those charged with governance regarding, among other matters, the planned scope and timing of the audit and significant audit findings, including any significant deficiencies in internal control that we identify during our audit.

PricewaterhouseCoopers LLP

Chartered Professional Accountants, Licensed Public Accountants

Concord, Ontario

May 1, 2019

The Presbyterian Church in Canada

Statement of Financial Position

As at December 31, 2018

				2018	2017
	Operating Fund \$	Restricted Funds \$	Endowment Funds \$	Total \$	Total \$
Assets					
Current assets					
Cash	488,568	2,098,388	1,101,960	3,688,916	7,902,696
Accounts receivable	191,736	600,888	26,718	819,342	998,234
Accrued interest and dividends receivable	-	182,726	137,040	319,766	334,290
Prepaid expenses and sundry assets	81,041	-	3,677	84,718	118,870
Loans/mortgages receivable (note 3)	-	248,149	-	248,149	269,872
Executive staff mortgages receivable (note 4)	-	4,589	-	4,589	5,973
	761,345	3,134,740	1,269,395	5,165,480	9,629,935
Investment (note 5)	-	50,579,980	41,081,800	91,661,780	91,973,519
Loans/mortgages receivable (note 3)	-	1,730,390	-	1,730,390	1,638,005
Executive staff mortgages receivable (note 4)	-	604,234	-	604,234	609,031
Capital assets (note 6)	-	427,511	945,480	1,372,991	1,480,749
Properties held for congregational use (note 7)	-	1,782,665	-	1,782,665	1,882,665
Other assets	-	-	11,213	11,213	12,000
	-	55,124,780	42,038,493	97,163,273	97,595,969
	761,345	58,259,520	43,307,888	102,328,753	107,225,904

The accompanying notes are an integral part of these financial statements.

The Presbyterian Church in Canada

Statement of Financial Position

As at December 31, 2018

				2018	2017
	Operating Fund \$	Restricted Funds \$	Endowment Funds \$	Total \$	Total \$
Liabilities					
Current liabilities					
Accounts payable and accrued liabilities (note 13)	264,073	2,968,054	157,084	3,389,211	3,096,934
Gift annuities payable (note 15)	-	175,040	-	175,040	186,940
	264,073	3,143,094	157,084	3,564,251	3,283,874
Gift annuities payable (note 14)	-	1,989,086	-	1,989,086	2,251,839
	264,073	5,132,180	157,084	5,553,337	5,535,713
Fund Balances (note 9)	497,272	53,127,340	43,150,804	96,775,416	101,690,191
	761,345	58,259,520	43,307,888	102,328,753	107,225,904
Commitment (note 16)					

Approved by the Assembly Council

_____ Convenor _____ Convenor of Finance Committee

The accompanying notes are an integral part of these financial statements.

The Presbyterian Church in Canada

Statement of Revenues and Expenses and Changes in Fund Balances For the year ended December 31, 2018

	2018			2017	
	Operating Fund \$	Restricted Funds \$	Endowment Funds \$	Total \$	Total \$
Revenues					
Contributions					
Presbyterians Sharing received from congregations	6,330,075	-	-	6,330,075	6,584,123
Presbyterians Sharing received from individuals	139,503	-	-	139,503	119,222
Women's Missionary Society	70,000	-	-	70,000	70,000
Atlantic Mission Society	36,645	-	-	36,645	40,000
Presbyterian World Service and Development (PWS&D)	-	2,860,321	-	2,860,321	3,482,977
Donations, bequests and gifts	46,928	1,562,499	-	1,609,427	2,125,078
Proceeds from dissolved congregations	-	2,285,997	90,970	2,376,967	2,794,522
	6,623,151	6,708,817	90,970	13,422,938	15,215,922
Other revenues					
Income from investments (note 5)	228,468	488,731	(1,497,859)	(780,660)	6,007,314
Income from other sources	116,479	15,714	870,593	1,002,786	998,866
	6,968,098	7,213,262	(536,296)	13,645,064	22,222,102
Expenses					
Operating agencies					
General Assembly and its Council	985,213	-	-	985,213	1,011,682
Life & Mission Agency (note 11)	5,267,972	-	-	5,267,972	5,041,161
Support services	1,467,149	-	-	1,467,149	1,509,435
	7,720,334	-	-	7,720,334	7,562,278
Distributions and other					
Fund distributions (note 12)	-	9,051,854	923,510	9,975,364	11,897,416
Grants to colleges and residence	700,000	-	-	700,000	807,000
Amortization of capital assets	-	75,388	88,753	164,141	203,535
	8,420,334	9,127,242	1,012,263	18,559,839	20,470,229
Excess (deficiency) of revenues over expenses for the year	(1,452,236)	(1,913,980)	(1,548,559)	(4,914,775)	1,751,873
Balance - Beginning of year	517,257	56,517,415	44,655,519	101,690,191	99,938,318
Interfund transfers (note 8)					
Transfer pre-approved for operational use	1,432,251	(1,476,095)	43,844	-	-
Balance - End of year	497,272	53,127,340	43,150,804	96,775,416	101,690,191

The accompanying notes are an integral part of these financial statements.

The Presbyterian Church in Canada

Statement of Cash Flows

For the year ended December 31, 2018

	2018	2017
	\$	\$
Cash provided by (used in)		
Operating activities		
Excess (deficiency) of revenues over expenses for the year	(4,914,775)	1,751,873
Items not affecting cash		
Amortization of capital assets	164,141	203,535
Fair value difference on new loans, mortgages and gift annuities (notes 3 and 14)	35,013	48,443
Change in fair value of investments	3,180,093	(3,550,052)
Net accretion of loans/mortgages receivable and gift annuities (notes 3, 4 and 14)	(132,040)	(181,296)
Properties held for congregational use written off	100,000	-
Change in non-cash working capital balances		
Accounts receivable	178,892	(43,433)
Accrued interest and dividends receivable	14,524	(13,092)
Prepaid expenses and sundry assets	34,152	(56,992)
Accounts payable and accrued liabilities	292,277	257,512
	<u>(1,047,723)</u>	<u>(1,583,502)</u>
Investing activities		
Purchase of investments	(5,318,354)	(2,363,722)
Redemptions of investments	2,450,000	6,900,000
Additions to loans/mortgages receivable	(591,000)	(400,085)
Repayment of loans/mortgages receivable	635,207	541,664
Proceeds from disposal of properties	787	-
Additions to capital assets	(56,383)	(136,007)
Repayment of executive staff mortgages	4,209	5,152
Additions to gift annuities payable	72,000	40,000
Realization of gift annuities remainder	(159,819)	(61,672)
Payment of gift annuities, net of investment income	(199,104)	(28,149)
Gift annuities portion recognized by church	(3,600)	(8,524)
	<u>(3,166,057)</u>	<u>4,488,657</u>
Change in cash during the year	(4,213,780)	2,905,155
Cash - Beginning of year	<u>7,902,696</u>	<u>4,997,541</u>
Cash - End of year	<u><u>3,688,916</u></u>	<u><u>7,902,696</u></u>

The Presbyterian Church in Canada

Notes to Financial Statements

December 31, 2018

1 Reporting entity

The Presbyterian denomination in Canada consists of a General Assembly and its Assembly Council, synods, presbyteries and congregations.

The Presbyterian Church in Canada (the Church) is an unincorporated entity doing the work of the General Assembly, the Church's national governing body. Certain assets are held by the Trustee Board of the Church (according to its incorporating legislation) on behalf of the Church. The purpose of the Church is to proclaim the love and good news of Jesus Christ through words and actions. The Church serves and provides resources to synods, presbyteries, congregations, colleges and affiliated entities across Canada and in Bermuda. The Church is a registered charity and, as such, does not pay income taxes.

These financial statements include the assets, liabilities, revenues, expenses and cash flows under the administration of the Church including the J. B. MacLean Estate (operating as Crieff Hills Community), but exclude those of the synods, presbyteries, congregations, colleges (Knox and Ewart (inactive) Presbyterian College, St. Andrew's Hall), Women's Missionary Society, Atlantic Mission Society and the Presbyterian Record, which are affiliated with, but not controlled by, the Church. Congregations, Women's Missionary Society and Atlantic Mission Society provide funding for the Church. The assets, liabilities, revenues, expenses and cash flows of the Church's pension fund are not included herein.

2 Summary of significant accounting policies

These financial statements have been prepared in accordance with Canadian accounting standards for not-for-profit organizations (ASNPO) as issued by the Canadian Accounting Standards Board.

Fund accounting and revenue recognition

The Church follows the restricted fund method of accounting for contributions in accordance with the ASNPO standards referred to above and are presented in the following funds:

- Operating Fund - is the fund used for day-to-day operations and may include amounts held pending transfer to another fund or grants made to presbyteries and congregations.
- Restricted Funds - are a group of funds that have been externally restricted by the contributor or have been internally restricted by the Church for a stated purpose.
- Endowment Funds - are a group of funds that have been contributed to the Church with the instruction to invest the capital in perpetuity and to use the income earned for specific purposes as outlined in the governing documents. The Endowment Funds also include the assets, liabilities, revenues and expenses of the J. B. MacLean Estate.

**FOR DISCUSSION WITH MANAGEMENT ONLY – SUBJECT TO AMENDMENT
NOT TO BE FURTHER COMMUNICATED**

(1)

The Presbyterian Church in Canada

Notes to Financial Statements

December 31, 2018

All contributions and other income are recognized as revenue of the appropriate fund in the year received or receivable if the amount is estimable and collection is reasonably assured.

Classification of operating agencies' expenses within the Operating Fund

The Church presents its expenses on a functional allocation basis as follows:

- General Assembly and its Council - includes all expenses in connection with holding the annual General Assembly, the Assembly Council and its committees as well as some programs.
- Life & Mission Agency - includes the expenses of substantially all the program work of the Church, which includes Canada Ministries, International Ministries, Justice and Education programs.
- Support Services - includes the expenses of facilities and other common administrative expenses.

Capital assets

Buildings and equipment are amortized on a straight-line basis at the following rates:

Buildings	2% - 7%
Furniture and equipment	10% - 20%
Vehicles	30%
Computer hardware and software	20%
Septic and water system	3%

Improvements to buildings are amortized over the remaining useful life of the relevant building. Amortization of buildings commences when the property is ready for use and transferred from buildings under construction. The Church assesses all long-lived assets, including buildings and equipment, for impairment whenever events or changes in circumstances indicate the net carrying value of an asset exceeds the net recoverable amount.

Properties held for congregational use

Manses and properties acquired for development are recorded at cost and are written down to their recoverable value in the case of an impairment in the carrying value. They are not amortized because they are held with the expectation that they will be ultimately distributed to congregations at their carrying value.

Investment

The Church together with churches, congregations, schools, etc. invest in a consolidated portfolio (defined by the Ontario Securities Commission as a mutual fund) under the control of The Trustee Board of the Presbyterian Church in Canada. The Church is deemed to have control over the mutual fund as it shares common Directors. The Church accounts for its investment in the mutual fund through the equity method and presents only its portion of the investment and investment income in the financial statements. Although the Church may redeem units in the fund to provide cash for operations on an as needed basis, there is no planned redemption in the near future and thus the balance is classified as long term.

**FOR DISCUSSION WITH MANAGEMENT ONLY – SUBJECT TO AMENDMENT
NOT TO BE FURTHER COMMUNICATED**

(2)

The Presbyterian Church in Canada

Notes to Financial Statements

December 31, 2018

Financial instruments - recognition and measurement

Financial assets and financial liabilities are initially recognized at fair value and their subsequent measurement is dependent on their classification as described below. The classification depends on the purpose for which the financial instruments were acquired or issued, their characteristics and the Church's designation of such instruments.

The Church measures its significant categories of financial instruments as follows:

Cash	fair value
Accounts receivable	amortized cost
Accrued interest and dividends receivable	amortized cost
Loans/mortgages receivable	amortized cost
Executive staff mortgages receivable	amortized cost
Accounts payable and accrued liabilities	amortized cost
Gift annuities payable	fair value

Financial assets are tested for impairment at the end of each reporting period when there are indications the assets may be impaired.

- **Loans/mortgages receivable**

These loans/mortgages are to be recorded initially at fair value using the effective interest method and discounted based on expected payments over the term of the agreement using a risk adjusted discount rate associated with each loan. These amounts are to be accreted over the life of the loans/mortgages using the amortized cost method assuming the majority of the loans/mortgages will be paid back interest free. For new loans extended during the year, the difference between the fair value and the principal balance of the loans is considered a contribution expense and included in total fund distributions under Restricted Funds in the statement of revenues and expenses and changes in fund balances.

- **Executive mortgages receivable**

Executive mortgages receivable are recognized initially at fair value using the effective interest method and discounted based on expected payments over the term of the agreement using a risk adjusted discount rate associated with each mortgage. These amounts are to be accreted over the life of the mortgage using the amortized cost method. For new mortgages extended during the year, the difference between the fair value and the principal balance of the loans is considered a contribution expense and included in total fund distributions under Restricted Funds in the statement of revenues and expenses and changes in fund balances.

- **Gift annuities payable**

Gift annuity liabilities represent amounts payable under annuity agreements over various periods, generally the life of the donor. Any residual balance at the date of death is payable to the designated beneficiary within the Presbyterian denomination.

**FOR DISCUSSION WITH MANAGEMENT ONLY – SUBJECT TO AMENDMENT
NOT TO BE FURTHER COMMUNICATED**

(3)

The Presbyterian Church in Canada

Notes to Financial Statements

December 31, 2018

Gift annuities are recorded initially at fair value under the effective interest method and take into account the mortality of the annuitants. The fair values of the outstanding gift annuities payable are determined by the actuaries based on the Annuity 2000 Mortality Valuation Table. The actuaries used the Canadian asset/liability method to forecast the rate of return.

Use of estimates

The preparation of financial statements in accordance with ASNPO requires management to make estimates and assumptions that affect the reported amount of assets and liabilities and the disclosure of contingent assets and liabilities at the date of the financial statements and the reported amounts of revenues and expenses during the reporting period. Actual results could differ from those estimates.

Significant estimates include the valuation of properties held for congregational use and capital assets, recoverability of the loans and mortgages receivable, provision for doubtful accounts, gift annuities payable, accrued liabilities and accrued interest. These estimates are reviewed periodically and as adjustments become necessary, they are reported in income in the period in which they become known.

3 Loans/mortgages receivable

	2018 \$	2017 \$
Loans/mortgages receivable	1,978,539	1,907,877
Less: Current portion	248,149	269,872
	1,730,390	1,638,005

Loans/mortgages receivable consist of loans to congregations for the purchase of manses and building projects. The loans for building projects are secured by promissory notes and/or a mortgage on the related property. The loans/mortgages receivable bear interest at rates ranging between 2.7% and 7.2% and are repayable over various terms.

The accretion of the loans/mortgages for the year using the amortized cost method amounted to \$148,565 (2017 - \$161,913), which has been recorded as interest earned and included in total donations, bequests and gifts under Restricted Funds in the statement of revenues and expenses and changes in fund balances. For new loans/mortgages extended during the year, the difference between the amortized cost and principal balance of these new loans/mortgages of \$33,696 (2017 - \$51,172) is considered a contribution expense and has been included in total distributions under Restricted Funds in the statement of revenues and expenses and changes in fund balances.

**FOR DISCUSSION WITH MANAGEMENT ONLY – SUBJECT TO AMENDMENT
NOT TO BE FURTHER COMMUNICATED**

(4)

The Presbyterian Church in Canada

Notes to Financial Statements

December 31, 2018

4 Executive staff mortgages receivable

	2018 \$	2017 \$
Executive staff mortgages receivable	608,823	615,004
Less: Current portion	4,589	5,973
	<u>604,234</u>	<u>609,031</u>

The mortgage to executive staff bears interest at the prescribed rate of 3.29% and is repayable over twenty-five years.

The decretion of the executive staff mortgage for the year using the amortized cost method amounted to \$1,971 (2017 - \$162), which has been recorded as interest earned and included in total donations, bequests and gifts under Restricted Funds in the statement of revenues and expenses and changes in fund balances.

5 Investment

	2018 \$	2017 \$
Fixed income securities	79,776,092	77,359,256
Canadian large and medium capital equities	40,834,859	42,089,390
US equities	40,978,529	38,510,691
International equities	20,927,696	20,277,200
Cash and cash equivalents	7,909,187	13,271,936
	<u>190,426,363</u>	<u>191,508,473</u>
Proportion of funds attributable to external unitholders (churches, congregations, schools, etc.)	<u>(98,764,583)</u>	<u>(99,534,954)</u>
Net investment in units of the Fund attributable to the Church	<u>91,661,780</u>	<u>91,973,519</u>

The above table outlines the underlying investments in the mutual fund along with the Church's portion of the fund based on its unitholdings in the mutual fund. Total investment income for the year amounted to \$4,813,663 (2017 - \$4,758,624) with the portion attributable to the Church of \$2,399,433 (2017 - \$2,456,800). Total realized and unrealized gains and losses for the year amounted to (\$6,647,235) (2017 - \$7,215,288) with the portion attributable to the Church of (\$3,180,093) (2017 - \$3,550,514).

**FOR DISCUSSION WITH MANAGEMENT ONLY – SUBJECT TO AMENDMENT
NOT TO BE FURTHER COMMUNICATED**

(5)

The Presbyterian Church in Canada

Notes to Financial Statements

December 31, 2018

6 Capital assets

			2018
	Cost \$	Accumulated amortization \$	Net \$
Restricted Funds assets			
Land	127,975	-	127,975
Buildings	3,682,833	3,432,853	249,980
Furniture and equipment	61,679	50,864	10,815
Computer hardware and software	823,970	785,229	38,741
	4,696,457	4,268,946	427,511
Endowment Funds assets			
J. B. MacLean Estate (Crieff Hills Community)			
Land	20,256	-	20,256
Buildings	2,158,962	1,390,736	768,226
Septic and water system	110,708	16,343	94,365
Furniture and equipment	355,415	298,921	56,494
Vehicles	72,983	66,844	6,139
	2,718,324	1,772,844	945,480
	7,414,781	6,041,790	1,372,991

**FOR DISCUSSION WITH MANAGEMENT ONLY – SUBJECT TO AMENDMENT
NOT TO BE FURTHER COMMUNICATED**

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The Presbyterian Church in Canada

Notes to Financial Statements

December 31, 2018

	2017		
	Cost \$	Accumulated amortization \$	Net \$
Restricted Funds assets			
Land	127,975	-	127,975
Buildings	3,643,802	3,386,729	257,073
Furniture and equipment	61,679	50,865	10,814
Computer hardware and software	823,970	755,966	68,004
	4,657,426	4,193,560	463,866
Endowment Funds assets			
J. B. MacLean Estate (Crieff Hills Community)			
Land	20,256	-	20,256
Buildings	2,143,178	1,325,967	817,211
Septic and water system	110,708	13,022	97,686
Furniture and equipment	353,849	282,506	71,343
Vehicles	72,983	62,596	10,387
	2,700,974	1,684,091	1,016,883
	7,358,400	5,877,651	1,480,749

7 Properties held for congregational use

One of the properties held for congregational use with a carrying value of \$149,518 is under a 99-year lease with the City of Toronto.

8 Interfund transfers

Interfund transfers are approved by management, the Assembly Council and certain synods and include such items as:

- a) transfers from internally restricted funds to fund various operating requirements approved in advance of the operating year as a part of budgeting process;
- b) transfers of a portion of unrestricted bequest funds received that are in excess of \$25,000, from Operating Fund to Assembly Council approved Restricted Funds;
- c) amounts for the repayment of interfund loans;
- d) financing of capital asset additions by the Operating Fund and within the Restricted Funds; and
- e) surplus accumulated within the Endowment Funds, above the original endowed principal amounts that have been released for use in the Restricted Funds.

**FOR DISCUSSION WITH MANAGEMENT ONLY – SUBJECT TO AMENDMENT
NOT TO BE FURTHER COMMUNICATED**

The Presbyterian Church in Canada

Notes to Financial Statements

December 31, 2018

9 Restricted Funds

			2018	2017
	Externally restricted \$	Internally restricted \$	Total \$	Total \$
McBeth Baker Fund	1,939,299	-	1,939,299	2,007,381
Barker Fund	44,773	-	44,773	93,958
J. Chisholm Estate Fund	1,138,236	-	1,138,236	1,230,061
Chalmers/Oakwood Fund	1,983,343	-	1,983,343	2,030,717
Allenby Fund	526,248	-	526,248	518,734
Ewart Fund	167,456	-	167,456	371,051
Property Capital Fund	-	1,814,649	1,814,649	1,990,037
The Lending Funds	-	3,790,432	3,790,432	3,758,138
Dissolved Congregations	-	13,637,518	13,637,518	13,674,876
PWS&D (i)	-	3,133,534	3,133,534	4,118,267
Life & Mission Funds	-	5,023,018	5,023,018	5,190,436
Renewing Ministries Fund	-	-	-	3,428,834
New Congregation Capital Fund	-	9,434,564	9,434,564	8,363,199
Residential Schools Funds	-	158,760	158,760	291,530
National Development Fund	-	403,757	403,757	1,500,975
Presbyterians Sharing Legacy Fund	-	2,154,612	2,154,612	243,234
Presbyterian Memorial Fund	-	826,963	826,963	857,617
Pension Solvency Funds	-	1,369,215	1,369,215	832,645
Other	2,426,082	3,154,881	5,580,963	6,015,725
	<u>8,225,437</u>	<u>44,901,903</u>	<u>53,127,340</u>	<u>56,517,415</u>

- (i) The externally restricted fund balance for PWS&D includes \$34,841 (2017 - \$460,547) of unspent funding received from the Department of Foreign Affairs, Trade and Development as at December 31, 2018 for an ongoing project until September 30, 2020.

10 Pension plan

The Presbyterian congregations, boards, colleges and the Church (collectively the employers) established a pension plan to provide ministers, employees and other designated individuals with retirement income. There are no significant changes to the contractual elements of the plan during the year.

For the purpose of the presentation of these financial statements, the plan is treated as a contributory multi-employer defined benefit pension plan (the Plan) and is valued by an independent actuary. This Plan has been accounted for as a defined contribution plan because sufficient information is not available to apply defined benefit plan accounting. The Church recognizes as expense on a cash basis the contributions required to be made under the Plan. Total contributions for the year amounted to \$526,864 (2017 - \$529,682).

The most recent actuarial valuation as at March 31, 2018 indicates the multi-employer plan has a solvency deficit of \$39,602,797 and a going concern actuarial surplus of \$29,993,741.

**FOR DISCUSSION WITH MANAGEMENT ONLY – SUBJECT TO AMENDMENT
NOT TO BE FURTHER COMMUNICATED**

(8)

The Presbyterian Church in Canada

Notes to Financial Statements

December 31, 2018

11 Life & Mission Agency

Life & Mission Agency expenses comprise the following:

	2018 \$	2017 \$
Canadian ministries	1,615,658	1,294,798
Regional staffing	400,612	397,584
International ministries	905,527	960,793
Stewardship	123,764	146,680
Justice ministries and other departments	197,269	189,794
Administration (all programs)	2,025,142	2,051,512
	5,267,972	5,041,161

12 Fund distributions

Distributions are paid in accordance with specific restrictions and designations. Distributions comprise the following:

	2018 \$	2017 \$
PWS&D	4,047,423	3,863,888
Property Capital Fund	75,388	117,454
Life & Mission Agency	684,064	457,355
Dissolved congregations	1,458,384	4,330,286
Other fund expenditures	3,710,105	3,128,433
	9,975,364	11,897,416

13 Government remittances

Government remittances consist of amounts (such as property taxes, sales taxes and payroll withholding taxes) required to be paid to government authorities and are recognized when the amounts come due. In respect of government remittances, \$16,455 (2017 - \$20,211) is included in accounts payable and accrued liabilities.

**FOR DISCUSSION WITH MANAGEMENT ONLY – SUBJECT TO AMENDMENT
NOT TO BE FURTHER COMMUNICATED**

The Presbyterian Church in Canada

Notes to Financial Statements

December 31, 2018

14 Gift annuities payable

	2018 \$	2017 \$
Present value of annuities payable to annuitant	1,577,581	1,744,662
Present value of future administration expenses	271,732	296,722
Present value of amount expected to be paid on death to various congregations	314,813	397,395
	<hr/>	<hr/>
Total actuarially determined liability	2,164,126	2,438,779
Less: Current portion	175,040	186,940
	<hr/>	<hr/>
	1,989,086	2,251,839
	<hr/>	<hr/>
Present value of amounts expected to be paid on death to the Church	425,237	501,267

The decrement for the year in the amount of \$14,554 (2017 - accretion of \$19,383) has been recorded as contribution revenue and included in total fund distributions under Restricted Funds in the statement of revenues and expenses and changes in fund balances. For new annuities established during the year, the difference between the fair value and the principal balance of the annuity of \$1,317 (2017 - \$2,729) is considered to be contribution revenue and has been included in total donations, bequests and gifts under Restricted Funds in the statement of revenues and expenses and changes in fund balances.

15 Financial instruments risk disclosures

The main risks the Church's financial instruments are exposed to are foreign exchange risk, credit risk, market risk and interest rate risk. The Investment Advisory Committee was formed by the Trustee Board of the Church as a working committee, and reviews fund managers' performance, compliance with the Statement of Investment Policies and Procedures adopted by The Trustee Board (SIP&P) and the specific risks related to investments as listed below.

Foreign exchange risk

The Church holds 21.5% (2017 - 21.9%) of its investments in the United States and 11.4% (2017 - 11.6%) in international markets and, therefore, is subject to foreign exchange risks. The fund managers operate under a detailed SIP&P and are expected to manage this type of risk.

Credit risk

The Church is exposed to credit risk on accounts receivable from congregations, presbyteries and synods. The Church has adopted a credit policy that includes the analysis of the financial position of its potential debtors. The Church's management also reviews the credit limits of its existing debtors regularly.

Market risk

Market risk arises from the possibility that changes in market prices will affect the value of the financial instruments of the Church. The Church is exposed to fair value fluctuations on portfolio investments.

**FOR DISCUSSION WITH MANAGEMENT ONLY – SUBJECT TO AMENDMENT
NOT TO BE FURTHER COMMUNICATED**

(10)

The Presbyterian Church in Canada

Notes to Financial Statements

December 31, 2018

Interest rate risk

The loans and mortgages receivable and fixed income securities bear interest at a fixed rate and as such are subject to interest rate price risk resulting from changes in fair value from market fluctuations in interest rates.

16 Commitment

The Church has entered into a lease agreement for certain office equipment. The aggregate future minimum lease payments expiring in fiscal 2022 are as follows:

	\$
2019	54,000
2020	54,000
2021	54,000
2022	<u>22,500</u>
	<u>184,500</u>

**FOR DISCUSSION WITH MANAGEMENT ONLY – SUBJECT TO AMENDMENT
NOT TO BE FURTHER COMMUNICATED**

**The Presbyterian Church in
Canada Pension Fund**

(Ontario registration number 0368902)

Financial Statements
December 31, 2018



Independent auditor's report

To the Administrator of The Presbyterian Church in Canada Pension Fund

Our opinion

In our opinion, the accompanying financial statements present fairly, in all material respects, the net assets available for plan benefits of The Presbyterian Church in Canada Pension Fund (the Fund) as at December 31, 2018 and the changes in its net assets available for plan benefits for the year then ended in accordance with the basis of accounting described in note 2 to the financial statements.

What we have audited

The Fund's financial statements comprise:

- the statement of net assets available for plan benefits as at December 31, 2018;
- the statement of changes in net assets available for plan benefits for the year then ended; and
- the notes to the financial statements, which include a summary of significant accounting policies.

Basis for opinion

We conducted our audit in accordance with Canadian generally accepted auditing standards. Our responsibilities under those standards are further described in the *Auditor's responsibilities for the audit of the financial statements* section of our report.

We believe that the audit evidence we have obtained is sufficient and appropriate to provide a basis for our opinion.

Independence

We are independent of the Fund in accordance with the ethical requirements that are relevant to our audit of the financial statements in Canada. We have fulfilled our other ethical responsibilities in accordance with these requirements.

Emphasis of matter - basis of accounting and restriction on use

We draw attention to note 2 to the financial statements, which describes the basis of accounting. The financial statements are prepared to assist the Administrator of the Fund to meet the filing requirements of the Financial Services Commission of Ontario. As a result, the financial statements may not be suitable for another purpose. Our report is intended solely for the Administrator of the Fund and the Financial Services Commission of Ontario, in accordance with the terms of our engagement, and should not be used by parties other than the Administrator of the Fund and the Financial Services Commission of Ontario. Our opinion is not modified in respect of this matter.

PricewaterhouseCoopers LLP
PwC Tower, 18 York Street, Suite 2600, Toronto, Ontario, Canada M5J 0B2
T: +1 416 863 1133, F: +1 416 365 8215

PwC refers to PricewaterhouseCoopers LLP, an Ontario limited liability partnership.



Other information

Management is responsible for the other information. The other information comprises the Additional Disclosure Document.

Our opinion on the financial statements does not cover the other information and we do not express any form of assurance conclusion thereon.

In connection with our audit of the financial statements, our responsibility is to read the other information identified above and, in doing so, consider whether the other information is materially inconsistent with the financial statements or our knowledge obtained in the audit, or otherwise appears to be materially misstated.

If, based on the work we have performed, we conclude that there is a material misstatement of this other information, we are required to report that fact. We have nothing to report in this regard.

Responsibilities of management and those charged with governance for the financial statements

Management is responsible for the preparation and fair presentation of the financial statements in accordance with the basis of accounting described in note 2 to the financial statements, and for such internal control as management determines is necessary to enable the preparation of financial statements that are free from material misstatement, whether due to fraud or error.

In preparing the financial statements, management is responsible for assessing the Fund's ability to continue as a going concern, disclosing, as applicable, matters related to going concern and using the going concern basis of accounting unless management either intends to liquidate the Fund or to cease operations, or has no realistic alternative but to do so.

Those charged with governance are responsible for overseeing the Fund's financial reporting process.

Auditor's responsibilities for the audit of the financial statements

Our objectives are to obtain reasonable assurance about whether the financial statements as a whole are free from material misstatement, whether due to fraud or error, and to issue an auditor's report that includes our opinion. Reasonable assurance is a high level of assurance, but is not a guarantee that an audit conducted in accordance with Canadian generally accepted auditing standards will always detect a material misstatement when it exists. Misstatements can arise from fraud or error and are considered material if, individually or in the aggregate, they could reasonably be expected to influence the economic decisions of users taken on the basis of these financial statements.



As part of an audit in accordance with Canadian generally accepted auditing standards, we exercise professional judgment and maintain professional skepticism throughout the audit. We also:

- Identify and assess the risks of material misstatement of the financial statements, whether due to fraud or error, design and perform audit procedures responsive to those risks, and obtain audit evidence that is sufficient and appropriate to provide a basis for our opinion. The risk of not detecting a material misstatement resulting from fraud is higher than for one resulting from error, as fraud may involve collusion, forgery, intentional omissions, misrepresentations, or the override of internal control.
- Obtain an understanding of internal control relevant to the audit in order to design audit procedures that are appropriate in the circumstances, but not for the purpose of expressing an opinion on the effectiveness of the Fund's internal control.
- Evaluate the appropriateness of accounting policies used and the reasonableness of accounting estimates and related disclosures made by management.
- Conclude on the appropriateness of management's use of the going concern basis of accounting and, based on the audit evidence obtained, whether a material uncertainty exists related to events or conditions that may cast significant doubt on the Fund's ability to continue as a going concern. If we conclude that a material uncertainty exists, we are required to draw attention in our auditor's report to the related disclosures in the financial statements or, if such disclosures are inadequate, to modify our opinion. Our conclusions are based on the audit evidence obtained up to the date of our auditor's report. However, future events or conditions may cause the Fund to cease to continue as a going concern.
- Evaluate the overall presentation, structure and content of the financial statements, including the disclosures, and whether the financial statements represent the underlying transactions and events in a manner that achieves fair presentation.

We communicate with those charged with governance regarding, among other matters, the planned scope and timing of the audit and significant audit findings, including any significant deficiencies in internal control that we identify during our audit.

PricewaterhouseCoopers LLP

Chartered Professional Accountants, Licensed Public Accountants

Toronto, Ontario
April 22, 2019

The Presbyterian Church in Canada Pension Fund

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Statement of Net Assets Available for Plan Benefits

As at December 31, 2018

	2018 \$	2017 \$
Assets		
Cash	2,817,689	4,087,766
Investments (note 3(a))	264,571,360	268,307,137
Contributions and other receivables (note 7)	825,065	801,801
Accrued interest and dividends receivable	210,514	146,830
	<u>268,424,628</u>	<u>273,343,534</u>
Liabilities		
Accounts payable and accrued liabilities (note 8)	289,418	305,547
Net Assets Available for Plan Benefits	<u>268,135,210</u>	<u>273,037,987</u>

Approved by the Assembly Council

_____ Convenor _____ Convenor of Finance Committee

Approved by the Pension and Benefits Board

_____ Convenor Pension Board

The accompanying notes are an integral part of these financial statements

The Presbyterian Church in Canada Pension Fund

Statement of Changes in Net Assets Available for Plan Benefits

For the year ended December 31, 2018

	2018 \$	2017 \$
Increase in net assets available for plan benefits		
Contributions		
Employers – annual normal costs	1,641,090	1,135,334
Employers – special payments	4,837,361	5,460,879
Plan members	3,786,624	3,580,927
Interest and dividend income (note 3(b))	13,203,604	13,778,559
Net realized gains on sale of investments	31,218,981	12,835,027
Change in unrealized gain/loss on investments	(42,499,046)	(2,079,941)
Other income	196,671	13,266
	<u>12,385,285</u>	<u>34,724,051</u>
Decrease in net assets available for plan benefits		
Benefit payments to retirees	14,539,359	12,956,122
Termination refunds and transfers out (note 9)	948,086	1,377,323
Administrative expenses (note 4)	1,800,617	2,184,002
	<u>17,288,062</u>	<u>16,517,447</u>
Increase (decrease) in net assets available for plan benefits during the year	(4,902,777)	18,206,604
Net assets available for plan benefits – Beginning of year	<u>273,037,987</u>	<u>254,831,383</u>
Net assets available for plan benefits – End of year	<u>268,135,210</u>	<u>273,037,987</u>

The accompanying notes are an integral part of these financial statements.

The Presbyterian Church in Canada Pension Fund

Notes to Financial Statements

December 31, 2018

1 Description of Plan

The following is a brief description of The Presbyterian Church in Canada Pension Plan (the Plan). For more complete information, reference should be made to the Plan agreement.

General

The Presbyterian Church in Canada (PCIC) has established a pension plan to provide ordained ministers of the PCIC, employees and other designated individuals with retirement income. The Plan is a single-employer contributory defined benefit pension plan. It is registered under the Pension Benefits Act of the Province of Ontario (the Act) and with the Financial Services Commission of Ontario (FSCO) under registration number 0368902.

Contribution policy

The Plan is funded by contributions from its plan members and by contributions from the employers, congregations, boards, colleges and PCIC as defined in the Plan (collectively the Employer).

Normal retirement

- Eligibility

Each employee working on a regular basis is eligible to become a member.

- Retirement age

Normal retirement date is the first day of the month next following a member's 65th birthday. Deferred pensions are available as of attainment of age 55 reduced by 0.5% per month or 6% per year by which early retirement precedes age 65.

- Maximum pension

The greater of:

a) 1.5% of the member's maximum qualifying income in that year, multiplied by the member's pensionable income ratio in that year, multiplied by one year of pensionable service or less; and

b) 2% of pensionable income accrued based on the member's total earnings for members contributing to the Plan after December 31, 1989.

Effective December 31, 2015, all future accrual will only be based on a) above. Previously earned pension under b) still applies.

Early retirement

- Eligibility

A member who has attained age 55 may retire before the normal retirement date with entitlement to a pension based on the pension accrued up to the date of retirement but reduced by 0.5% for each month by which their age is less than 65.

A member whose age and pensionable service total 95 or more may retire before the normal retirement date with entitlement to the full normal pension accrued up to the date of retirement.

Pre-retirement death benefit

- Eligibility

All members are eligible for pre-retirement death benefits.

- Benefit

The surviving spouse of a member who dies before retirement is entitled to a pension equal to 66.67% of the member's accrued pension payable until the spouse's death. For members who die before retirement, the spouse's pension is based on a minimum of 12 years of pensionable service (or, less the pensionable service the member would have accrued if the member had continued in pensionable service until the normal retirement date). Dependent children are entitled to additional benefits.

Death and survivor allowances

Death and survivor allowances are paid to spouses with provisions available for individuals to name other beneficiaries in the case of single persons.

2 Summary of significant accounting policies

Basis of accounting

FSCO allows the preparation of financial statements in accordance with Canadian accounting standards for pension plans, excluding recognition and disclosure of pension obligations to comply with the filing requirements of Section 76 of Regulation 909 of the Act. As such, these financial statements of The Presbyterian Church in Canada Pension Fund (the Fund) have been prepared in accordance with Part IV of the Chartered Professional Accountants of Canada (CPA Canada) Handbook – Accounting, excluding recognition and disclosure of the pension obligation and include certain additional disclosures required by Section 76 of Regulation 909 of the Act. These financial statements differ materially from financial statements prepared in accordance with Canadian accounting standards for pension plans and do not purport to show the adequacy of the Plan's assets to meet its pension obligations. These financial statements have been prepared to assist in meeting the financial reporting requirements of the FSCO.

The Presbyterian Church in Canada Pension Fund

Notes to Financial Statements

December 31, 2018

These financial statements are prepared on a going concern basis and present the information of the Fund as a separate reporting entity independent of the Employer and Plan members. The Fund applies Canadian accounting standards for private enterprises in Part II of the CPA Canada Handbook – Accounting for its accounting policies not related to its investment portfolio.

Investment assets and liabilities

Investment assets and liabilities are recorded at fair value in accordance with International Financial Reporting Standard (IFRS) 13, Fair Value Measurement. Purchases and sales of investments are recorded as of the trade date (the date on which the substantial risks and rewards have been transferred). Transactions that have not been settled are reflected in the statement of net assets available for plan benefits as amounts receivable or payable for unsettled trades.

The methods used to determine fair value for each category of investment assets and liabilities are explained in note 6.

Investment income

Dividend income is recognized based on the ex-dividend date and interest is recognized on the accrual basis as earned. Net realized gains (losses) on investments sold during the year represent the difference between sale proceeds and average cost and are included in the statement of changes in net assets available for plan benefits. Changes in unrealized gains (losses) on investments represent the change in the difference between the fair value and the cost of investments at the beginning and end of the year and are included in the statement of changes in net assets available for plan benefits.

Transaction costs

Transaction costs are not part of the fair value of investments and are expensed as incurred in the statement of changes in net assets available for plan benefits. All transaction costs and investment management fees are grouped as part of the administrative expenses.

Contributions and funding policy

Contributions are made in accordance with actuarial valuations prepared by Eckler Ltd. The most recent actuarial valuation was completed as at March 31, 2018.

Refunds and transfers

When a member ceases to be employed by the Employer, the Plan will record a liability to the member on receipt of the signed election form requesting a refund or transfer of assets. The amount of the payment is determined in accordance with the actuarial calculation.

Cash

Cash includes short-term investments with a term to maturity of 90 days or less on issuance.

The Presbyterian Church in Canada Pension Fund

Notes to Financial Statements

December 31, 2018

Administrative expenses

Administrative expenses incurred are paid from the Plan and are treated as expenses in the financial statements.

Use of estimates

The preparation of financial statements requires management to make estimates and assumptions that affect the reported amounts of assets and liabilities, the disclosure of contingent assets and liabilities at the date of the financial statements and the reported amounts of income and expenses during the reporting period. Actual results could differ from those estimates. The most significant estimates relate to the determination of the fair value of the financial instruments (note 6).

Income taxes

The Plan is a registered pension plan, as defined under the Income Tax Act (Canada), and is not subject to income taxes in Canada. Foreign income and any related withholding taxes are recorded on a gross basis in the statement of changes in net assets available for plan benefits.

Benefits

The cost of benefits to members (pension, survivor, disability benefits and termination refunds) are recorded in the year in which the benefits are payable.

Prior to 1998, benefits were purchased and payments of required benefits to retirees were fulfilled through annuity payments. All required pension benefits are now paid through the Plan.

Translation of foreign currencies

Assets and liabilities denominated in foreign currencies are translated into Canadian dollars at the exchange rates prevailing as at the year-end date. Income and expenses are translated into Canadian dollars at the exchange rates prevailing on the dates of the underlying transactions. The realized and unrealized foreign exchange gains and losses arising from these transactions are included in realized and unrealized gain or loss on investments.

The Presbyterian Church in Canada Pension Fund

Notes to Financial Statements

December 31, 2018

3 Investments

a) Investments at year-end are summarized as follows.

	2018		2017	
	Book value \$	Fair value \$	Book value \$	Fair value \$
Investments				
Short-term investments	-	-	668,577	668,577
Equities				
Canadian	27,765,187	28,830,452	25,497,828	31,013,928
Foreign	72,523,645	66,393,981	-	-
	100,288,832	95,224,433	25,497,828	31,013,928
Bonds				
Canadian	24,206,951	23,818,703	27,599,646	26,434,883
Foreign	-	-	-	-
	24,206,951	23,818,703	27,599,646	26,434,883
Pooled funds				
Short-term investments	3,087,401	3,087,401	171,003	171,003
Canadian equities	40,275,975	37,401,140	35,332,298	38,279,287
Foreign equities	30,500,872	31,156,166	78,459,050	111,101,694
Bonds	50,185,434	49,549,143	45,883,195	47,262,667
Mortgages	2,064,647	2,045,881	2,092,005	2,050,813
	126,114,329	123,239,731	161,937,551	198,865,464
Infrastructure / Real estate funds	18,821,655	22,278,638	10,470,450	11,299,116
Mortgages	9,855	9,855	25,169	25,169
	269,441,622	264,571,360	226,199,221	268,307,137

The Presbyterian Church in Canada Pension Fund

Notes to Financial Statements

December 31, 2018

b) Interest and dividend income for the year ended December 31 is summarized as follows:

	2018 \$	2017 \$
Bond interest	2,060,067	2,212,951
Dividend income	10,986,351	11,439,255
Mortgage interest	64,366	72,320
Short-term investment income	46,225	17,952
Interest on cash balances	46,595	36,081
	<hr/>	<hr/>
	13,203,604	13,778,559

c) Included in total investments are the following individual investments, which have a fair value or book value as at December 31, 2018 equal to or greater than 1% of the fair value of the net assets available for plan benefits:

	2018 \$	2017 \$
Pooled funds		
Canadian equity – TD Emerald Low Volatility Canadian Equity Fund	35,454,069	38,279,287
Foreign equity – TD Emerald Low Volatility Global Equity Fund	31,156,166	33,214,774
Bond – Phillips Hager & North Investment Grade Corp. Bond Fund TR series	15,480,365	11,400,226
Bond – Phillips Hager & North STIF Pooled Fund	2,958,397	1,439,580
Bond – Leith Wheeler Core Active Bond Fund	32,813,160	34,778,483
Crestpoint Real Estate Fund	4,075,855	1,790,889
Brookfield Real Estate Fund	5,862,741	-
Infrastructure funds		
Northleaf Infrastructure Co-Investment L.P. I	5,935,002	5,148,797
Northleaf Infrastructure Co-Investment L.P. II	4,546,948	2,860,427

4 Administrative expenses

	2018 \$	2017 \$
Investment management fees	1,070,576	1,382,743
Salaries	340,020	327,824
Actuarial fees	282,830	343,401
Other administrative expenses	107,191	130,034
	<hr/>	<hr/>
	1,800,617	2,184,002

5 Investment risk management

The objective of the Plan is to achieve medium to long-term growth of its investment portfolio to provide the Plan with assets sufficient to meet members' pension benefit payment obligations. The Plan's investment policy is set out in the Statement of Investment Policies and Procedures (SIP&P). The latest SIP&P was amended and approved on September 13, 2018 by the Trustee Board of The Presbyterian Church in Canada.

The Plan has investments held by a third party custodian in cash, short-term investments, Canadian and foreign equities, bonds, mortgages, infrastructure limited partnership units, infrastructure fund, real estate fund and pooled funds. The pooled funds are invested in government and corporate bonds, debentures, equity securities and mortgages. The pension fund's investment in infrastructure is through a private equity fund and through an infrastructure fund. The infrastructure private equity fund is currently invested in thirteen projects. The projects invested in by the fund include wind farms, a water treatment plant, a rooftop solar portfolio and a tolled highway. The infrastructure fund is currently invested in fifteen projects. Third party investment managers are used to manage the Plan's investments. The investment managers must adhere to the investment policies governing these funds, which are monitored by the Trustee Board of the PCIC. The Plan's investing activities expose it to a variety of direct and indirect financial risks: market risk (including currency risk, interest rate risk and equity price risk), credit risk and liquidity risk.

The allocation of assets among the various types of investments and the performance of investments held by the Plan are monitored by the Plan's investment managers on a monthly basis and are reviewed by the Investment Advisory Committee quarterly and approved by PCIC on a regular basis. Divergence from target asset allocation and the composition of the portfolio are monitored by the Plan's investment managers daily and the Investment Advisory Committee quarterly.

The Pension and Benefits Board oversees how management monitors compliance with the Plan's risk management policies and procedures and reviews the adequacy of the risk management framework in relation to the risks faced by the Plan.

Market risk

The Plan's investments are susceptible to market risk, which is defined as the risk the fair value or future cash flows of a financial instrument will fluctuate because of changes in market prices. The Plan's market risk is affected by changes in the level or volatility of market rates or prices, such as interest rates, foreign exchange rates and equity prices. The sensitivity analysis provided below discloses the effect on net assets available for plan benefits as at December 31, 2018 and 2017, assuming that a reasonably possible change in the relevant risk variable has occurred as at December 31, 2018 and 2017 and has been applied to the risk exposures in existence at those dates to show the effects of the reasonably possible changes. The reasonably possible changes in market variables used in the sensitivity analysis were determined based on implied volatilities where available or on historical data.

The sensitivity analysis provided is hypothetical and should be used with caution, as the impacts provided are not necessarily indicative of the actual impacts that would be experienced, since the Plan's actual exposure to market rates may change. Changes in fair values or cash flows based on a variation in a market variable cannot be extrapolated because the relationship between the change in a market variable and the change in fair value

The Presbyterian Church in Canada Pension Fund

Notes to Financial Statements

December 31, 2018

or cash flows may not be linear. In addition, the effect of a change in a particular market variable on fair values or cash flows is calculated without considering interrelationships between the various market rates or mitigating actions that would be taken by the Plan.

Currency risk

Currency risk is the risk the fair value or future cash flows of a financial instrument will fluctuate because of changes in foreign exchange rates. The Plan holds assets denominated in currencies other than the Canadian dollar, the Plan's functional currency. It is therefore exposed to currency risk, as the value of the financial instruments denominated in other currencies will fluctuate due to the change in exchange rates. Foreign exchange exposure primarily arises from the Plan's holdings of non-Canadian assets through pooled funds and foreign equities, which totalled \$98,461,761 for 2018 (2017 – \$105,239,245), representing 37% (2017 – 39%) of total investments. The risk in this area is considered to be moderate.

The table below summarizes the foreign currencies to which the Plan had exposure as at December 31, 2018 and the approximate change in this exposure for a 5% change in the Canadian dollar exchange rate. It is not expected the exchange rates would all move in the same direction for all currencies at the same time. However, the estimate provides a sense of the magnitude of the sensitivity of the portfolio to currency exchange rate movement.

Currency	Amount \$	%	2018
			Impact of 5% change on exposure 2018 \$
US dollar	89,407,780	90.8	4,470,389
Japanese yen	4,745,084	4.8	237,254
Swiss franc	682,320	0.7	34,116
Hong Kong dollar	956,494	1.0	47,825
Euro	280,405	0.3	14,020
British pound	302,215	0.3	15,111
Australian dollar	146,434	0.1	7,322
Singapore dollar	744,632	0.8	37,232
Swedish krona	813,176	0.9	40,659
Danish kroner	37,387	0.0	1,869
Israeli shekel	99,700	0.1	4,985
Norwegian kroner	246,134	0.2	12,307
	98,461,761	100.0	4,923,089

The Presbyterian Church in Canada Pension Fund

Notes to Financial Statements

December 31, 2018

Currency			2017
	Amount \$	%	Impact of 5% change on exposure 2017 \$
US dollar	60,736,320	57.7	3,036,816
Japanese yen	13,330,584	12.8	666,529
Swiss franc	6,424,044	6.1	321,202
Hong Kong dollar	8,039,422	7.6	401,971
Euro	7,157,335	6.8	357,867
British pound	3,418,718	3.2	170,936
Australian dollar	1,718,305	1.6	85,915
Singapore dollar	953,263	0.9	47,663
Swedish krona	1,232,858	1.2	61,643
Danish kroner	2,105,501	2.0	105,275
Israeli shekel	122,895	0.1	6,144
Norwegian kroner	-	-	-
	105,239,245	100.0	5,261,961

Interest rate risk

Interest rate risk is the risk the fair value or future cash flows of a financial instrument will fluctuate because of changes in market interest rates. The Plan has investments in bonds and mortgages. As at December 31, 2018, had interest rates increased or decreased by 1%, with all other variables held constant, the increase or decrease in net assets available for Plan benefits for the year would amount to approximately \$2,303,269 (2017 – \$2,101,573) for investments directly held, and \$3,572,500 (2017 – \$3,427,333) for investments held in pooled funds. Short-term investments have minimal sensitivity to changes in interest rates due to the short-term nature of the investments.

Equity price risk

The Plan holds equity financial instruments. The Plan is therefore exposed to equity price risk as the value of equity financial instruments will fluctuate due to changes in equity prices. If the unit price of the equity pooled funds and infrastructure limited partnership and the value of the Plan's equities directly held were to increase or decrease by 10%, with all other variables held constant, the impact on the net assets available for Plan benefits would be approximately \$18,606,038 (2017 – \$19,169,403).

As noted above, the Plan manages its market risk by investing in a diversified portfolio and by monitoring the performance of the individual investments and the compliance of each investment manager with the set investment policies.

The Presbyterian Church in Canada Pension Fund

Notes to Financial Statements

December 31, 2018

Credit risk

Credit risk is the risk one party to a financial instrument will cause a financial loss for the other party by failing to discharge an obligation. The Plan is exposed to credit risk primarily through its bond investment portfolio.

The investment grade of the Plan's bond and mortgage portfolio as at December 31 is as follows:

Credit ratings	2018		2017	
	\$	%	\$	%
Directly held				
AAA/AA	22,746,861	95.5	24,003,874	90.8
A	1,071,842	4.5	2,432,009	9.2
	<u>23,818,703</u>	<u>100.0</u>	<u>26,435,883</u>	<u>100.0</u>
Indirectly held in pooled funds				
AAA/AA	22,919,002	42.0	19,134,915	38.8
A	15,993,570	29.3	16,538,602	33.5
BBB	12,422,678	22.8	10,936,250	22.2
BB	1,176,110	2.2	652,900	1.3
Unrated	2,045,881	3.7	2,050,813	4.2
	<u>54,557,241</u>	<u>100.0</u>	<u>49,313,480</u>	<u>100.0</u>

Liquidity risk

Liquidity risk is the risk the Plan may be unable to meet obligations in a timely manner. In addition to recurring expenses, the Plan is called on to meet regular pension benefit payments as well as lump sum transfers that may occur on retirement or termination of qualifying members. The risk the Plan would be unable to meet such obligations is managed through the Plan's ongoing monitoring of the individual investment managers and in their ability to liquidate investments in which the Plan has invested. The risk in this area is assessed by the Plan to be insignificant.

The Presbyterian Church in Canada Pension Fund

Notes to Financial Statements

December 31, 2018

The following is a maturity analysis of the Plan's investments that are held both directly and indirectly through its investments in pooled funds for managing liquidity risk:

					2018
Maturity	< 1 year \$	1 – 5 years \$	5 – 10 years \$	> 10 years \$	Total \$
Directly held	31,660	7,305,518	6,619,284	9,862,241	23,818,703
Indirectly held in pooled funds	5,518,198	24,522,492	9,691,814	14,824,737	54,557,241
	<u>5,549,858</u>	<u>31,828,010</u>	<u>16,311,098</u>	<u>24,686,978</u>	<u>78,375,944</u>
					2017
Maturity	< 1 year \$	1 – 5 years \$	5 – 10 years \$	> 10 years \$	Total \$
Directly held	16,318	10,260,920	7,489,194	8,668,451	26,434,883
Indirectly held in pooled funds	6,669,945	18,706,173	10,501,171	13,436,191	49,313,480
	<u>6,686,263</u>	<u>28,967,093</u>	<u>17,990,365</u>	<u>22,104,642</u>	<u>75,748,363</u>

The amounts shown as indirectly held in pooled funds represent the Plan's proportionate share of the investments held in the underlying pooled funds.

Methods and assumptions used in preparing sensitivity analysis

For indirect risk exposures from investments held in pooled funds, the various sensitivity analyses are based on similar disclosures presented in the audited financial statements of the various pooled funds. When the Plan invests in more than one pooled fund with similar financial instrument risks, the impact on the Plan's net assets available for Plan benefits is calculated separately for each of these funds based on the pro rata holdings of the Plan, and then added together. When funds with similar financial instrument risks use a different level of reasonability of possible change to assess the impact on their net asset value, the impact has been estimated by pro-rating the reported change in the audited financial statements in order to arrive at a consistent level of possible impact.

The Presbyterian Church in Canada Pension Fund

Notes to Financial Statements

December 31, 2018

6 Fair value measurement

The following is a summary of the methods used to determine the fair value of the Plan's investments directly held and indirectly held in pooled funds, and an analysis of those investments using the hierarchy set forth in IFRS 7, Financial Instruments: Disclosures. The hierarchy prioritizes the inputs to fair value measurement, placing the highest priority on unadjusted quoted prices in active markets for identical assets or liabilities (Level 1) and the lowest priority to inputs not based on observable market data (Level 3). The three levels of the fair value hierarchy are:

- Level 1 – unadjusted quoted prices in active markets for identical assets or liabilities;
- Level 2 – inputs that are observable for the assets or liabilities either directly or indirectly; and
- Level 3 – inputs for assets or liabilities that are not based on observable market data.

Short-term investments

Short-term investments are generally classified as Level 2. These instruments mature within one year and are stated at cost, which, when combined with accrued interest income, approximates fair value.

Equities

The Plan's equity investments are classified as Level 1 when the security is actively traded and a reliable quote is observable. Certain of the Plan's equities do not trade frequently; therefore, observable prices may not be available. In such cases, fair value is determined using observable market data (e.g. transactions for similar securities of the same issuer) and the investment is classified as Level 2, unless the determination of fair value requires significant unobservable data, in which case the investment is classified as Level 3.

Bonds and mortgages

Bonds, mortgages and other interest bearing securities are classified as Level 1 when they are actively traded. They are classified as Level 2 when they are valued using observable inputs, including interest rate curves, credit spreads and volatilities. Mortgages for which significant unobservable data is required in determining fair value have been classified as Level 3.

Infrastructure

Investments in infrastructure limited partnership units are classified as Level 3. They are measured and reported at fair value in accordance with fair value policies and procedures, which give consideration to a range of factors. The investment manager considers any control, size, liquidity or other discounts or premiums on unlisted and unquoted investments in determining fair value. A number of valuation methodologies are considered in arriving at the fair value of investments including analysis of recent transactions and internal or external valuation models, which may include discounted cash flow analysis. The most appropriate methodology used to estimate fair value is determined on an investment by investment basis. Due to the

The Presbyterian Church in Canada Pension Fund

Notes to Financial Statements

December 31, 2018

inherent uncertainty of valuing investments for which no market price exists, these estimated values do not necessarily represent amounts that might be ultimately realized had a ready market existed for the investments.

The following table sets forth by level, within the fair value hierarchy, the Plan's financial assets at fair value as at December 31, 2018:

	2018			
	Level 1	Level 2	Level 3	Total
	\$	\$	\$	\$
Investments				
Short-term investments	-	-	-	-
Equities				
Canadian	28,830,452	-	-	28,830,452
Foreign	66,393,981	-	-	66,393,981
Bonds				
Canadian	-	23,818,703	-	23,818,703
Foreign	-	-	-	-
Pooled funds				
Short-term investments	-	3,087,401	-	3,087,401
Canadian equities	-	37,401,140	-	37,401,140
Foreign equities	-	31,156,166	-	31,156,166
Bonds	-	49,549,143	-	49,549,143
Mortgages	-	2,045,881	-	2,045,881
Infrastructure	-	-	22,278,638	22,278,638
Mortgages	-	-	9,855	9,855
	95,224,433	147,058,434	22,288,493	264,571,360

The Presbyterian Church in Canada Pension Fund

Notes to Financial Statements

December 31, 2018

	2017			
	Level 1 \$	Level 2 \$	Level 3 \$	Total \$
Investments				
Short-term investments	-	668,577	-	668,577
Equities				
Canadian	31,013,928	-	-	31,013,928
Bonds				
Canadian	-	26,434,883	-	26,434,883
Foreign	-	-	-	-
Pooled funds				
Short-term investments	-	171,003	-	171,003
Canadian equities	-	38,279,287	-	38,279,287
Foreign equities	-	111,101,694	-	111,101,694
Bonds	-	47,262,667	-	47,262,667
Mortgages	-	2,050,813	-	2,050,813
Infrastructure	-	-	11,299,116	11,299,116
Mortgages	-	-	25,169	25,169
	<u>31,013,928</u>	<u>225,968,924</u>	<u>11,324,285</u>	<u>268,307,137</u>

The following is a reconciliation of Level 3 fair value measurements from January 1, 2017 to December 31, 2018:

	\$
Opening balance	11,324,285
Infrastructure purchases	10,086,532
Change in fair value	902,844
Redemption of mortgage units	<u>(25,168)</u>
Closing balance	<u>22,288,493</u>

If the unit price of the infrastructure limited partnership were to increase or decrease by 10%, with all other variables held constant, the impact on the net assets available for plan benefits would be approximately \$2,227,834 (2017 – \$1,192,911).

The Presbyterian Church in Canada Pension Fund

Notes to Financial Statements

December 31, 2018

7 Contributions and other receivables

	2018 \$	2017 \$
Contributions receivable from members	256,895	319,545
Contributions receivable from Employer	370,284	470,524
Other receivables	197,886	11,732
	<u>825,065</u>	<u>801,801</u>

8 Accounts payable and accrued liabilities

	2018 \$	2017 \$
Audit fees	36,500	20,001
Actuarial fees	60,224	68,816
Investment management fees	29,148	26,398
Group insurance	90,975	12,917
HST	24,865	66,056
Due to PCIC (a)	47,706	111,359
	<u>289,418</u>	<u>305,547</u>

(a) PCIC provides administration services to the Plan at no cost. The Plan reimburses PCIC for all expenses paid on its behalf.

9 Termination refunds and transfers out

	2018 \$	2017 \$
Retirement/disability	73,470	61,706
Termination	850,609	1,264,704
Death	24,007	50,913
	<u>948,086</u>	<u>1,377,323</u>

10 Capital management

Management of the Plan defines capital as the net assets available for plan benefits. As the Plan represents only the net assets available for plan benefits, it does not manage capital on a stand-alone basis. Management of capital is done at the Plan level.

As the net assets of the defined benefit component of the Plan represent only the net assets available for benefits of the defined benefit component of the Plan, the management of capital is directly related to the management of investments. Capital is managed to achieve a long-term (five to ten-year period) total rate of return equal to the long-term discount rate assumption used for the going-concern actuarial valuation.

Additional Disclosure Document
(Unaudited)

The Presbyterian Church in Canada Pension Fund

Additional Disclosure Document

(Unaudited)

December 31, 2018

Purpose

This document is prepared by the administrator of the Presbyterian Church in Canada Pension Fund (the Fund) to provide additional information to comply with the requirements in the Financial Statements Guidance Note-100 issued by the Financial Services Commission of Ontario (FSCO). The information contained in this document is prepared solely for the Pension Investment Committee of the Plan (the Committee) and FSCO and should not be used by parties other than the Committee or FSCO. This document is authorized for issue by the Committee on March 14, 2019.

Capital management

Management of the Fund defines capital as the net assets available for plan benefits. As the Fund represents only the net assets available for plan benefits, it does not manage capital on a stand-alone basis. Management of capital is done at the Plan level.

The SIP&P was last amended on September 13, 2018. The return expectation of the Fund is to achieve a long-term (five to ten-year period) total rate of return equal to the long-term discount rate assumption used for the going-concern actuarial valuation. The discount rate is determined by the Pension Board with input from the Plan's actuary. As of the March 31, 2018 actuarial valuation, the discount rate is 6.35%. The annualized five-year return as at December 31, 2018 was 7.6% (gross of fees) (2017 – 10.0%).

The following table presents the asset allocation and annual rate of investment return for each asset category, and total investments, along with appropriate benchmarks. The Plan is compliant with the SIP&P.

The Presbyterian Church in Canada Pension Fund

Additional Disclosure Document

(Unaudited)

December 31, 2018

Mandate	Investment manager	Benchmark	Asset allocation (%)		Annual rate of investment return (%)			
			As at December 31		Benchmark		Actual (Total)	
			2018	2017	2018	2017	2018	2017
Canadian equity	Leith Wheeler	S&P/TSX Composite Index	11.6	10.9	(8.9)	9.1	(11.6)	10.6
Canadian fixed income	Leith Wheeler	FTSE TMX Canadian Universe Index	12.5	13.8	1.4	2.5	1.6	3.0
Canadian equity	TD Asset Management	MSCI Canada Minimum Volatility	13.3	14.3	(6.8)	7.8	(4.6)	7.8
Fixed income	Philips, Hager & North	FTSE TMX Canadian Universe Index	17.1	15.7	1.4	2.5	1.6	2.9
Foreign equity	RBC DS / Walter Scott	MSCI World Index	25.1	29.1	(0.5)	14.2	7.3	17.9
Foreign equity	TD Asset Management	MSCI World Minimum Volatility	11.7	12.4	6.8	9.6	3.3	11.5
Infrastructure	Northleaf Capital	Absolute target 9%	4.0	2.7	9.0	-	12.9	4.5
Infrastructure	CC&L Infrastructure	n/a	0.7	0.4	-	-	10.7	-
Real estate	Crestpoint Real Estate	n/a	1.5	0.7	8.4	-	14.2	-
Real estate debt	Brookfield	n/a	2.5	-	7.8	-	7.2	-
			100.0	100.0	(1.5)	8.8	0.6	10.0

The Presbyterian Church in Canada Pension Fund

Additional Disclosure Document

(Unaudited)

December 31, 2018

As of the most recent SIP&P, the Plan invested with the following managers/mandates:

Mandate	Investment manager	Target weight (%)
Canadian equities and fixed income	Leith Wheeler	23.5
Canadian equities	TD Asset Management	11.5
Canadian fixed income and mortgages	Phillips, Hager & North	15.0
Foreign equities	RBC Dominion Securities	24.0
Foreign equities	TD Asset Management	10.0
Infrastructure	Northleaf Capital Partners	8.0
Infrastructure	CC&L	4.0
Real estate	Crestpoint Real Estate	2.0
Fixed income (real estate debt)	Brookfield Asset Management	2.0

Financial Statements of

**THE PRESBYTERIAN CHURCH
BUILDING CORPORATION**

Year ended December 31, 2018



KPMG LLP
Vaughan Metropolitan Centre
100 New Park Place, Suite 1400
Vaughan ON L4K 0J3
Canada
Tel 905-265-5900
Fax 905-265-6390

INDEPENDENT AUDITORS' REPORT

To the Members of The Presbyterian Church Building Corporation

Opinion

We have audited the financial statements of The Presbyterian Church Building Corporation (the Entity) which comprise:

- the statement of financial position as at December 31, 2018
- the statement of operations for the year then ended
- the statement of changes in net assets for the year then ended
- the statement of cash flows for the year then ended
- and notes to the financial statements, including a summary of significant accounting policies

(Hereinafter referred to as the "financial statements").

In our opinion, the accompanying financial statements, present fairly, in all material respects, the financial position of the Entity as at December 31, 2018, and its results of operations and its cash flows for the year then ended in accordance with Canadian accounting standards for not-for-profit organizations.

Basis for Opinion

We conducted our audit in accordance with Canadian generally accepted auditing standards. Our responsibilities under those standards are further described in the "*Auditors' Responsibilities for the Audit of the Financial Statements*" section of our auditors' report.

We are independent of the Entity in accordance with the ethical requirements that are relevant to our audit of the financial statements in Canada and we have fulfilled our other ethical responsibilities in accordance with these requirements.

We believe that the audit evidence we have obtained is sufficient and appropriate to provide a basis for our opinion.



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Responsibilities of Management and Those Charged with Governance for the Financial Statements

Management is responsible for the preparation and fair presentation of the financial statements in accordance with Canadian accounting standards for not-for-profit organizations, and for such internal control as management determines is necessary to enable the preparation of financial statements that are free from material misstatement, whether due to fraud or error.

In preparing the financial statements, management is responsible for assessing the Entity's ability to continue as a going concern, disclosing as applicable, matters related to going concern and using the going concern basis of accounting unless management either intends to liquidate the Entity or to cease operations, or has no realistic alternative but to do so.

Those charged with governance are responsible for overseeing the Entity's financial reporting process.

Auditors' Responsibilities for the Audit of the Financial Statements

Our objectives are to obtain reasonable assurance about whether the financial statements as a whole are free from material misstatement, whether due to fraud or error, and to issue an auditors' report that includes our opinion.

Reasonable assurance is a high level of assurance, but is not a guarantee that an audit conducted in accordance with Canadian generally accepted auditing standards will always detect a material misstatement when it exists.

Misstatements can arise from fraud or error and are considered material if, individually or in the aggregate, they could reasonably be expected to influence the economic decisions of users taken on the basis of the financial statements.

As part of an audit in accordance with Canadian generally accepted auditing standards, we exercise professional judgment and maintain professional skepticism throughout the audit.

We also:

- Identify and assess the risks of material misstatement of the financial statements, whether due to fraud or error, design and perform audit procedures responsive to those risks, and obtain audit evidence that is sufficient and appropriate to provide a basis for our opinion.

The risk of not detecting a material misstatement resulting from fraud is higher than for one resulting from error, as fraud may involve collusion, forgery, intentional omissions, misrepresentations, or the override of internal control.

- Obtain an understanding of internal control relevant to the audit in order to design audit procedures that are appropriate in the circumstances, but not for the purpose of expressing an opinion on the effectiveness of the Entity's internal control.



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- Evaluate the appropriateness of accounting policies used and the reasonableness of accounting estimates and related disclosures made by management.
- Conclude on the appropriateness of management's use of the going concern basis of accounting and, based on the audit evidence obtained, whether a material uncertainty exists related to events or conditions that may cast significant doubt on the Entity's ability to continue as a going concern. If we conclude that a material uncertainty exists, we are required to draw attention in our auditors' report to the related disclosures in the financial statements or, if such disclosures are inadequate, to modify our opinion. Our conclusions are based on the audit evidence obtained up to the date of our auditors' report. However, future events or conditions may cause the Entity to cease to continue as a going concern.
- Evaluate the overall presentation, structure and content of the financial statements, including the disclosures, and whether the financial statements represent the underlying transactions and events in a manner that achieves fair presentation.
- Communicate with those charged with governance regarding, among other matters, the planned scope and timing of the audit and significant audit findings, including any significant deficiencies in internal control that we identify during our audit.

KPMG LLP

Chartered Professional Accountants, Licensed Public Accountants

Vaughan, Canada

April 5, 2019

THE PRESBYTERIAN CHURCH BUILDING CORPORATION
Statement of Financial Position

December 31, 2018, with comparative information for 2017

	2018	2017
Assets		
Cash	\$ 38,386	\$ 61,925
Investments (note 2)	4,982,085	5,233,756
Residential properties (note 3)	284,584	284,584
	<u>\$ 5,305,055</u>	<u>\$ 5,580,265</u>

Liabilities and Net Assets

Liabilities:		
Accrued liabilities	\$ 41,218	\$ 40,817
Promissory notes payable (note 4)	273,300	283,300
	<u>314,518</u>	<u>324,117</u>

Net assets:		
Invested in residential properties	284,584	284,584
Restricted for endowment purposes (note 5)	197,421	197,421
Internally restricted (note 5)	1,020,045	943,944
Unrestricted	3,488,487	3,830,199
	<u>4,990,537</u>	<u>5,256,148</u>

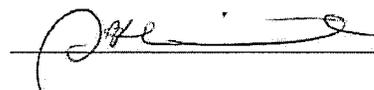
Contingent liabilities (note 6)		
	<u>\$ 5,305,055</u>	<u>\$ 5,580,265</u>

See accompanying notes to financial statements.

On behalf of the Board:



Director



Director

THE PRESBYTERIAN CHURCH BUILDING CORPORATION

Statement of Operations

Year ended December 31, 2018, with comparative information for 2017

	2018	2017
Revenue:		
Investment income (loss) (note 2)	\$ (51,521)	\$ 330,737
Rental	16,500	16,500
	(35,021)	347,237
Expenditures:		
Salaries and benefits	120,090	118,208
Housing expenses and rent subsidies	71,885	49,222
Professional fees	15,807	12,600
Interest on promissory notes	5,632	5,768
Office and other	5,416	5,094
General Manager travel	3,998	3,543
Directors travel	4,622	2,880
Annual meeting	3,140	2,214
	230,590	199,529
Excess (deficiency) of revenue over expenditures	\$ (265,611)	\$ 147,708

See accompanying notes to financial statements.

THE PRESBYTERIAN CHURCH BUILDING CORPORATION
Statement of Changes in Net Assets

Year ended December 31, 2018, with comparative information for 2017

	Invested in residential properties	Restricted for endowment purposes (note 5)	Internally restricted (note 5)	Unrestricted	Total	
					2018	2017
Net assets, beginning of year	\$ 284,584	\$ 197,421	\$ 943,944	\$ 3,830,199	\$ 5,256,148	\$ 5,108,440
Excess (deficiency) of revenue over expenditures	-	-	-	(265,611)	(265,611)	147,708
Internally imposed restrictions (note 5)	-	-	76,101	(76,101)	-	-
Net assets, end of year	\$ 284,584	\$ 197,421	\$ 1,020,045	\$ 3,488,487	\$ 4,990,537	\$ 5,256,148

See accompanying notes to financial statements.

THE PRESBYTERIAN CHURCH BUILDING CORPORATION

Statement of Cash Flows

Year ended December 31, 2018, with comparative information for 2017

	2018	2017
Cash provided by (used in):		
Operations:		
Excess (deficiency) of revenue over expenditures	\$ (265,611)	\$ 147,708
Items not involving cash:		
Unrealized loss (gain) on investments of consolidated portfolio of The Presbyterian Church in Canada	178,895	(198,848)
Investment income reinvested	(127,224)	(131,837)
Change in non-cash operating items	401	314
	(213,539)	(182,663)
Financing:		
Repayment of promissory notes payable	(10,000)	(10,000)
Investments:		
Withdrawals of investments	200,000	150,000
Decrease in cash	(23,539)	(42,663)
Cash, beginning of year	61,925	104,588
Cash, end of year	\$ 38,386	\$ 61,925

See accompanying notes to financial statements.

THE PRESBYTERIAN CHURCH BUILDING CORPORATION

Notes to Financial Statements

Year ended December 31, 2018

The Presbyterian Church Building Corporation (the "Corporation") continued under the Canada Not-for-profit Corporations Act in March, 2015. Its principal functions include the issuance of guarantees to a financial institution which funds loans to congregations for capital purposes and financial assistance with housing for retired servants of The Presbyterian Church in Canada. The Corporation is classified as a charitable organization under the Income Tax Act (Canada). The Corporation is exempt from income taxes under provisions related to not-for-profit corporations, provided certain requirements under the Income Tax Act (Canada) are met.

1. Significant accounting policies:

These financial statements have been prepared in accordance with the Canadian Accounting Standards for Not-For-Profit Organizations in Part III of the Chartered Professional Accountants of Canada Handbook.

(a) Revenue recognition:

Investment and rental income are recognized on the accrual basis. Donations are recognized when received.

Endowment contributions are recognized as direct increases in net assets.

(b) Financial instruments:

Financial instruments, other than investments, are recorded at fair value on initial recognition and are subsequently recorded at cost or amortized cost, unless management has elected to carry the instruments at fair value. The Corporation has not elected to carry any such financial instruments at fair value.

Investments are stated at fair value. In determining fair values, adjustments have not been made for transaction costs as they are not considered significant. The unrealized gain or loss on investments, being the difference between cost and fair value, is included in investment income (loss) in the statement of operations.

THE PRESBYTERIAN CHURCH BUILDING CORPORATION

Notes to Financial Statements (continued)

Year ended December 31, 2018

1. Significant accounting policies (continued):

(c) Residential properties:

Residential properties are recorded at cost and consist of land and buildings. Amortization is not provided on the buildings. Office furniture and equipment are expensed in the year of purchase.

(d) Use of estimates:

The preparation of financial statements requires management to make estimates and assumptions that affect the reported amounts of assets and liabilities and disclosure of contingent assets and liabilities at the date of the financial statements and the reported amounts of revenue and expenditures during the year. Actual amounts could differ from those estimates.

2. Investments:

Investments in the consolidated portfolio of The Presbyterian Church in Canada have characteristics of diversity and quality to comply with investment guidelines and benchmark yields and consist of the following:

	2018	2017
Short-term notes and bankers' acceptances	8%	7%
Canadian bonds:		
Government	20%	27%
Corporate	13%	11%
Pooled funds	3%	2%
Canadian equities	22%	22%
Foreign equities	34%	31%
	100%	100%

Investment income (loss) consists of the following:

	2018	2017
Bank interest	\$ 150	\$ 52
Investment income	127,224	131,837
Change in value of consolidated portfolio of The Presbyterian Church in Canada	(178,895)	198,848
	\$ (51,521)	\$ 330,737

THE PRESBYTERIAN CHURCH BUILDING CORPORATION

Notes to Financial Statements (continued)

Year ended December 31, 2018

3. Residential properties:

	2018	2017
Guelph	\$ 87,075	\$ 87,075
Tillsonburg	141,153	141,153
Saint John	56,356	56,356
	<u>\$ 284,584</u>	<u>\$ 284,584</u>

4. Promissory notes payable:

Promissory notes payable bear interest at approximately 2% (2017 - 2%) per annum and are due as follows:

	2018	2017
2018	\$ —	\$ 30,000
2019	44,000	44,000
2020	86,000	86,000
2021	90,000	90,000
2022	33,300	33,300
2023	20,000	—
	<u>\$ 273,300</u>	<u>\$ 283,300</u>

5. Restrictions on net assets:

The Corporation defines its capital as the amounts included in its net asset balances. The Corporation's objective when managing its capital is to safeguard the Corporation's ability to continue as a going concern so that it can continue to provide the appropriate level of benefits and services to its stakeholders. A portion of the Corporation's capital is restricted.

(a) Restricted for endowment purposes:

	2018	2017
Penman Estate	\$ 100,000	\$ 100,000
Charles Brine are restricted for use in Alberta only	40,000	40,000
Giollo Kelly	57,421	57,421
	<u>\$ 197,421</u>	<u>\$ 197,421</u>

THE PRESBYTERIAN CHURCH BUILDING CORPORATION

Notes to Financial Statements (continued)

Year ended December 31, 2018

5. Restrictions on net assets (continued):

(b) Internally restricted:

	2018	2017
Max Bell Foundation	\$ 191,433	\$ 191,433
Deferred maintenance	25,000	25,000
Reserve for guaranteed bank loans	803,612	727,511
	<u>\$ 1,020,045</u>	<u>\$ 943,944</u>

Under the Corporation's Guidelines as approved at the Annual Meetings on April 7, 1989, March 23, 1990 and March 22, 2013, the Corporation's directors have agreed to keep a specified reserve fund to cover 20% of the guaranteed congregational loans referred to in note 6.

The Corporation has issued guarantees in favor of a financial institution as a security for loans funded by a financial institution. The outstanding loan balances are reported as contingent liabilities (note 6). Guarantees are limited to a maximum of \$1,000,000 per congregational loan up to a combined total for the Corporation of \$10,000,000. Maximum gearing or leverage is limited to 4:1 and based on that ratio, the total of all guarantees is not to exceed four times the net assets of the Corporation.

Loans are restricted to a maximum term of 15 years. Interest on the loans is calculated dependent on the term of the loan and the prevailing rate of interest as follows:

First five years	Prime
Second five years	Prime plus 0.25%
Third five years	Prime plus 0.50%
Thereafter	Prime plus 0.50%

THE PRESBYTERIAN CHURCH BUILDING CORPORATION

Notes to Financial Statements (continued)

Year ended December 31, 2018

6. Contingent liabilities:

The Corporation has issued guarantees in favor of a financial institution, which has funded loans to the following congregations:

	Maturity date	2018	2017
Almanarah, Mississauga, Ontario	August 7, 2024	\$ 483,055	\$ 496,388
Calvin, Abbotsford, British Columbia	February 5, 2031	570,623	654,443
Chippawa, Niagara Falls, Ontario	May 24, 2027	261,000	338,000
Cornerstone, Kleinburg, Ontario	September 30, 2021	139,823	199,823
Eglise Presbytienne Arabe, Montreal, Quebec	January 31, 2031	154,462	168,999
Gale, Elmira, Ontario	January 20, 2027	214,994	260,000
Knox, Thedford, Ontario	September 11, 2033	248,979	–
St. Andrew's, Ancaster, Ontario	March 2, 2033	350,000	–
St. Andrew's, Moncton, New Brunswick	February 1, 2031	790,000	890,000
St. David's, Campbellville, Ontario	December 31, 2021	–	63,200
St. Giles, Ottawa	October 19, 2032	–	105,000
Summerside, Prince Edward Island	November 4, 2026	–	8,959
Synod of Southwestern Ontario	July 25, 2033	396,666	–
Trafalgar, Oakville, Ontario	December 30, 2030	72,000	78,000
Varsity Acres, Calgary, Alberta	April 29, 2025	336,458	374,743
		\$ 4,018,060	\$ 3,637,555

7. Risk management:

Guarantees, which represent irrevocable assurances that the Corporation will make payment in the event that a congregation cannot meet its obligation to the bank, carry the same credit risk as loans.

Guaranteed amounts listed in note 6 represent the potential amount of future payments owed to a financial institution, based on the outstanding loan balances owing by the congregations at year end. Guaranteed congregational loans generally have a term of 15 years. At year end, the maturity dates of these loans ranged from September 30, 2021 to September 11, 2033. In the event the guarantee is exercised, the Corporation has legal rights and remedies, which are contained in the mortgage documents, to recover the funds paid.

Risk management relates to the understanding and active management of risks associated with all areas of the business and the associated operating environment. Investments are primarily exposed to interest rate and market risks. The Presbyterian Church in Canada has formal policies and procedures that establish target asset mix. The Presbyterian Church in Canada's policies also require diversification of investments within categories, and set limits on exposure to individual investments.

**ACTUARIAL REPORT TO THE PENSION BOARD ON
THE PENSION PLAN OF THE PRESBYTERIAN CHURCH IN CANADA
AS AT MARCH 31, 2018
REGISTRATION NUMBER: 0368902**

SECTION 1 – EXECUTIVE SUMMARY

This report replaces our original report dated November 2018. Shortly after completing that report, we discovered that the asset value had been understated, due to a real estate placement with a new investment manager early in 2018 for which reporting by the custodian was delayed and as a result, was inadvertently omitted when the total value of plan assets was initially compiled for the valuation.

We are pleased to present this report which was prepared at the request of the Pension and Benefits Board of The Presbyterian Church in Canada in accordance with section 17.3 of the constitution governing the plan for the following purposes:

- To report on the financial position of the Pension Plan of The Presbyterian Church in Canada (the “Plan”) as at March 31, 2018;
- To establish the minimum and maximum contributions required for the period from April 1, 2018 until the results of the next valuation are available, for which the effective date must be no later than March 31, 2021;
- To assess whether the contributions to the plan, at the rates specified in the constitution, are sufficient to meet the costs of benefits provided in the constitution;
- To provide the actuarial certifications required under the Pension Benefits Act (Ontario) and the federal Income Tax Act.

The intended users of this report are The Presbyterian Church in Canada (the “Church”), the Financial Services Commission of Ontario (“FSCO”) and the Canada Revenue Agency (“CRA”). This report is not intended or necessarily suitable for purposes other than those listed above. Any party reviewing this report for other purposes should have their own actuary or other qualified professional assist in their review to ensure that the party understands the assumptions, results and uncertainties inherent in our estimates.

CHANGES SINCE PREVIOUS VALUATION

Ontario Regulation 250/18 was filed on April 20, 2018 and new funding rules applicable to defined benefit (DB) pension plans became effective on May 1, 2018. These rules apply to actuarial valuations with a valuation date on or after December 31, 2017 and filed with the regulators after April 30, 2018. Specific content regarding the changes to the funding rules must be included in the first annual or biennial statements sent to active, former and retired members after the filing of the first valuation report dated on or after December 31, 2017 under these rules.

The last valuation of the plan was prepared as at March 31, 2017. This valuation reflects all amendments up to the time of preparing this report.

The going concern actuarial assumptions were also revised. In particular, the discount rate was increased to 6.49% per annum from 6.35% per annum used at the previous valuation to reflect the current expectation of the long-term rate of investment return and to remove the margin for adverse deviations that was previously included. In addition, the provision for non-investment administration expenses were increased from 1.5% of pensionable income to 1.8% of pensionable income. See section 4 and appendix B for details of the assumptions used in this valuation and the rationale employed in setting these assumptions. See section 5 for the impact of the changes in assumptions on the valuation results.

With the exception of the solvency economic assumptions, there were no other changes made to the actuarial assumptions used for this valuation from those used for the previous valuation. The solvency economic assumptions were changed to reflect market conditions as at the valuation date in accordance with the CIA’s Standards of Practice and the CIA’s Educational Note on Assumptions for Hypothetical Wind- up and Solvency Valuations. These assumptions are summarized in Appendix C.

RELIANCE

We have relied on the asset information provided by the Church as well as custodial statements provided by RBC Investor Services. We have also relied on the Church to provide all relevant data and to confirm the pertinent plan terms.

SUMMARY OF RESULTS

	March 31, 2018	March 31, 2017
Going Concern Financial Position	\$	\$
Actuarial value of assets	\$268,121,345	\$252,944,323
Going concern liabilities	<u>\$217,547,601</u>	<u>\$216,827,674</u>
Going concern excess/ (unfunded liability) prior to PfAD	\$50,573,744	\$36,116,649
Target provision for adverse deviations (PfAD – %)	9.46%	N/A
Target provision for adverse deviations (PfAD – \$)	20,580,003	N/A
Going concern excess/(unfunded liability) after application of PfAD	29,993,741	36,116,649
Windup Financial Position		
Market value of assets net of provision for expenses (1)	\$272,355,558	\$263,165,936
Windup liability	<u>\$311,958,355</u>	<u>\$304,105,621</u>
Windup excess/(deficiency)	(\$39,602,797)	(\$40,939,685)
Transfer ratio	87.4%	86.6%
Prior year credit balance	(\$250,154)	(\$336,688)
Solvency Financial Position		
Market value of assets net of provision for expenses (1)	\$272,355,558	\$263,165,936
Present value of special payments	\$0	\$24,728,362
Prior year credit balance	(\$250,154)	(\$336,688)
Adjusted solvency assets net of provision for expenses	\$272,105,404	\$287,557,610
Solvency liability	\$311,958,355	\$304,105,621
New solvency excess/(deficiency)	(\$39,852,951)	(\$16,548,011)
New reduced solvency excess/(deficiency)	\$6,940,802	N/A
Solvency ratio	87.5%	86.7%

(1) Provision for windup expenses is assumed to be \$500,000.

	2018(1) (2)	2019	2020
Minimum annualized contribution requirements			
Assumed Pensionable Income (PI)	\$39,788,078	\$39,788,078	\$39,788,078
Normal Cost (% of PI)	10.3%	10.2%	10.2%
Provision for Adverse Deviations (% of PI)(3)	0.8%	1.1%	1.1%
Administration expense provision (% of PI)(4)	1.7%	1.8%	1.8%
Total Normal Cost (% of PI)	12.8%	13.1%	13.1%
Normal cost	\$4,098,172	\$4,058,384	\$4,058,384
less Member contributions	(\$3,580,927)	(\$3,580,927)	(\$3,580,927)
Equals Church normal cost	\$517,425	\$477,457	\$477,457
plus			
Provision for administration expenses	\$674,200	\$700,000	\$700,000
Provision for adverse deviations	\$337,615	\$450,153	\$450,153
Solvency special payments	\$0	\$0	\$0
equals			
Church annual contribution requirements	\$1,529,240	\$1,627,610	\$1,627,610

(1) Contributions for 2018 based on requirements from the March 31, 2017 valuation up to March 31, 2018 and on the valuation results from the March 31, 2018 actuarial valuation for the period from April 1, 2018.

(2) The normal cost, as a % of pensionable income, is estimated at 10.2% at March 31, 2018, compared to 10.7% at March 31, 2017. Total Normal Cost (including administration expenses) at March 31, 2018 is 13.1% of pensionable income, compared to 12.2% at March 31, 2017.

(3) Prorated for 9 months for 2018.

(4) Expense provision is estimated at 1.8% at March 31, 2018, compared to 1.5% at March 31, 2017.

MAXIMUM PERMITTED CONTRIBUTIONS FOR THE YEAR FOLLOWING THE VALUATION DATE

At the Church's option, the Church may choose to fund at a higher level than the minimum requirement stated. The maximum tax deductible contributions the Church could make for the period from April 1, 2018 until the effective date of the next valuation is equal to the Church's portion of the normal cost, plus the provision for administration expenses, plus the provision for adverse deviations, plus the greater of the unfunded actuarial liability or the wind-up deficiency at the valuation date prior to the adjustment for the prior year credit balance or \$39,602,797.

SUMMARY OF MEMBERSHIP DATA

	March 31, 2018	March 31, 2017
Actives		
- number	682	686
- average age	52.2	52.5
- average monthly pension	\$989	\$1,012
Deferred Vesteds		
- number	221	230
Retirees and Beneficiaries		
- number	1,005	984
- average age	76.9	77.4
- monthly pension		
- paid by Canada Life*	\$169,764	\$187,076
- paid by pension fund	\$1,112,438	\$1,061,063
total	\$1,282,202	\$1,248,139
- average monthly pension	\$1,276	\$1,268
Children's Pensions		
- number	5	6
- average monthly pension	\$167	\$153

* Pensions for retirees up to early 1997 were purchased from Canada Life. Pensions provided since then (including ad-hoc pension increases for pre-1997 retirees) are paid by RBC Investor Services in monthly instalments from the pension fund.

This report should be filed with the Financial Services Commission of Ontario, to meet the filing requirements of the Pension Benefits Act (Ontario) and with the Canada Revenue Agency, in order to ensure that contributions recommended in the report will qualify as eligible contributions for purposes of the Income Tax Act. The next actuarial valuation of the plan should be performed no later than March 31, 2021.

This report has been prepared and our opinions given in accordance with accepted actuarial practice in Canada.

Respectfully submitted,

Tulio Walles, FSA, FCIA
 Anthony Benjamin, FSA, FCIA
 December 2018

SECTION 2 – INTRODUCTION

The General Assembly of The Presbyterian Church in Canada adopted the present earnings-related pension plan on January 1, 1974 to provide pension and ancillary benefits for plan members. The plan was merged with the Retirement Fund for Church Employees effective January 1, 1987 and all the assets and liabilities under the retirement fund were transferred to and assumed by, the plan as of that date. The pension formula under the plan was substantially revised effective January 1, 1990 and subsequently has been amended from time-to-time.

The 2003 General Assembly granted improvements to spouses' and children's benefits and approved the addition of a minimum pension to members who retired or terminated service in 1989. They also removed the option for members to make voluntary contributions. The treatment of members while on maternity or parental leave was also updated to comply with applicable legislation. A clarification was made to the contributions required from members and employers for part-time members.

The 2004 General Assembly approved the removal of the option for terminated members to pay a premium to retain death benefits. Any terminated members who were paying the premium prior to the change retained the right to continue making the payments. In addition, the definition of spouse in various provinces was amended to comply with applicable legislation. This General Assembly also granted the Pension and Benefits Board the ability to provide increases to pensions that have been in payment for at least a year in line with Consumer Price Indexation, to a maximum of 3% per annum, for the years 2004 to 2008, provided adequate surplus was available.

The 2005 General Assembly approved amendments to death benefits in Saskatchewan to comply with applicable legislation.

The 2006 General Assembly approved an increase of 1.6% to pensions in payment for at least a year and to deferred pensioners, effective January 1, 2007.

On April 11, 2007 the Pension and Benefits Board approved an increase of 3% to pensions in payment for at least a year and to deferred pensioners, effective January 1, 2008.

The 2007 the General Assembly approved an increase in the latest age that members must commence their pension from the plan from the end of the year the member turns 69 to the end of the year they turn 71, in line with a change made to the Income Tax Act.

The 2009 the General Assembly approved the change to the definition of the Average Maximum Qualifying Income, to address the inequity for members with less than 5 years of service.

The 2011 the General Assembly approved the increase of the member contributions to the plan effective January 1, 2012 from 6.0% to 7.0% of pensionable income and increase to the congregational contribution rate as a percent of dollar base from 3.0% to 3.1%. The increase applied to the postponed retirement benefit was clarified, including references to the supplement applicable to service in the Provinces of Manitoba and Quebec. Finally, other housekeeping changes to the constitution were introduced.

The 2012 General Assembly approved the increase of the member contributions to the plan effective January 1, 2013 from 7.0% to 9.0% of pensionable income and increase to the congregational contribution rate as a percent of dollar base from 3.1% to 5.0%. In addition, effective January 1, 2013, the constitution was amended to introduce a new career average formula for service after December 31, 2012. Benefits for service earned prior to January 1, 2013 have been frozen based on the member's average income and the average maximum qualifying income as of this date. Effective July 1, 2012 the constitution was also amended to provide immediate vesting for Ontario members.

On May 31, 2014, the General Assembly approved a change in the annual rate used to credit interest to member required contributions to the plan from the fund rate of investment return of the plan assets to the published 5-year personal fixed term rate (CANSIM series V122515) effective January 1, 2015. This change applies to all non-Quebec plan members.

The constitution was amended effective September 1, 2014 to provide for immediate vesting for Alberta members, in accordance with legislative changes introduced by the Alberta Employment Pension Plans Act.

In addition, the constitution was amended effective January 1, 2015 to increase the employer contribution rates in respect of members who are neither ministers nor diaconal ministers serving in a congregation, as a percent of pensionable income, from 9.0% to 10.5% on January 1, 2015 and to 12% on January 1, 2016.

The 2015 the General Assembly approved a change to the minimum benefit test in respect of future service for members who were contributors on December 31, 1989.

In accordance with changes introduced by Nova Scotia and British Columbia legislation, the constitution was amended effective June 1, 2015 to update the spouse definition and vesting requirements for Nova Scotia members and effective September 30, 2015 to update the vesting requirements for British Columbia members.

The Constitution was amended effective January 1, 2016 to modify the commuted value that is paid to terminating members in Quebec, in accordance with legislative changes under the Supplemental Pension Plans Act in Quebec.

Amendments were filed in 2018 to amend the Constitution effective January 1, 2016 to update the spouse definition for Ontario members and effective June 30, 2018 to change the pensionable service definition for doctoral students.

SUBSEQUENT EVENTS

This valuation as of March 31, 2018 is based on the plan provisions of the present constitution, which includes all amendments to the plan up to the valuation date. A summary of the main provisions of the plan is included as Appendix A of this report.

Ontario Regulation 250/18 was filed on April 20, 2018 and new funding rules applicable to defined benefit (DB) pension plans became effective on May 1, 2018. These rules apply to actuarial valuations filed with a valuation date on or after December 31, 2017 and filed with the regulators after April 30, 2018. Specific content regarding the changes to the funding rules must be included in the first annual or biennial statements sent to active, former and retired members after the filing of the first valuation report dated on or after December 31, 2017 under these rules.

The Church has chosen to prepare a valuation as of March 31, 2018 in accordance with the new funding rules effective May 1, 2018.

Any investment experience occurring between the valuation date and the report date, which differs from the assumptions made, is not reported in this valuation report and will be reported in future valuations.

We are not aware of any other events that occurred between the valuation date and the date this report was completed that would have a material impact on the results of this valuation.

VALUATIONS INCLUDED IN THIS REPORT

In this report, we describe the results of three different valuations of the plan:

- A “going concern valuation” which is used to estimate the funded position of the plan, assuming the plan is continued indefinitely and to estimate the contributions currently required to be made to the Plan’s fund, both to fund the cost of any benefits being earned by members for current service and in the event there is a funding deficiency, to liquidate the amount of the funding deficiency.
- a “wind-up valuation”, which is intended to reflect the status of the plan as if it had been wound up on the valuation date and the Plan members had been provided with the benefits specified by the Plan and the Pension Benefits Act (Ontario). The purpose of this valuation is to show the degree of benefit security provided for all the Plan members’ accrued benefit by the current assets of the pension fund. The wind-up valuation is not used to determine the required contributions to the plan.
- A “solvency valuation”, which is required by the Regulations under the Pension Benefits Act (Ontario). This valuation is similar to a wind-up valuation, except that certain adjustments may be made to the assets and liabilities. The solvency valuation does affect the required contributions to the plan. If the solvency valuation reveals that there is a “reduced solvency deficiency” (as defined in the Regulations), then additional contributions must be made to the plan.

The difference between the wind-up and solvency valuations for this plan relates to the value of assets that are included in the valuation. In the wind-up valuation, the only assets taken into account are the invested assets of the plan, which are taken at their market values, including any receivables and payables, net of a provision for wind-up expenses. In the solvency valuation, in addition to the plan’s invested assets, including any receivables and payables and net of a provision for wind-up expenses, also taken into account is the present value, if any, of all special payments that are scheduled to be made for the five years starting no later than one year from the valuation date.

FILING REQUIREMENTS

The last filed actuarial report was effective March 31, 2017. This report outlines the movements of the plan’s financial position since the previous valuation and is to be filed with the Financial Services Commission of Ontario and the Canada Revenue Agency. The report covers the period from April 1, 2018 to March 31, 2021 and is to be used by the Church to determine its funding requirements during that period or until the next actuarial valuation is performed, if sooner. The next actuarial valuation of the Plan should be performed with an effective date no later than March 31, 2021.

SECTION 3 – DATA

The valuation is based on membership data as at December 31, 2017 adjusted to March 31, 2018 as follows:

- for active members, adjustments were made to accrued benefits, credited service and contribution with interest balances to reflect the March 31, 2018 valuation date;
- new entrants between December 31, 2017 and April 1, 2018 (inclusive) were added to the data;
- for deferred vested members, adjustments were made to the contribution with interest balances to reflect the March 31, 2018 valuation date;
- for members who terminated between December 31, 2017 and April 1, 2018 but who have not been paid out, the value of their benefit entitlements is held as a liability; and
- known deaths of retirees and beneficiaries over the period between April 1, 2018 and April 30, 2018 were taken into account.

The membership data as at March 31, 2018 is summarized in Appendix D.

We subjected this data to a number of tests of reasonableness and consistency, including the following:

- a member's (and partner's as applicable) age is within a reasonable range;
- all dates remained unchanged from the data used in the previous actuarial valuation of the plan;
- accrued pensions changed by a reasonable amount (e.g. no change for retired members and vested pensioners, etc.);
- a member's gender did not change;
- the form of pension payment did not change (other than resulting from the death of a retired member); and
- we examined the additions to and deletions from each of the data files (i.e., the files for active members, pensioners and terminated members entitled to a deferred vested pension) since the previous valuation to determine whether all plan members were accounted for in this valuation, to check for duplicate records and to confirm pension amounts.

All of our tests had satisfactory results or the data was corrected. However, the tests may not have captured all deficiencies in the data. We have also relied on the plan administrator's certification on the quality of the data.

The assets of the plan are invested by various external managers. For the purpose of this valuation, we have relied on the custodial statements provided by RBC Investor Services as at March 31, 2018 and as at April 30, 2018 to determine in-transit amounts, as well as supplemental asset information provided by the Church at March 31, 2018. A summary of plan assets is provided in Appendix E.

Tests of reasonableness with respect to contributions, benefit payments and investment income have been performed on the asset data provided. However, the asset data has not been independently audited or verified.

SECTION 4 – ACTUARIAL ASSUMPTIONS AND METHODS**ACTUARIAL ASSUMPTIONS**

The actuarial assumptions used in the going concern, wind-up and solvency valuations are summarized in Appendix B and C of this report.

Economic Assumptions – Going Concern Valuation

For the going concern valuation, with the exception of the discount rate, we have used the same economic assumptions as those used at the prior valuation, as at March 31, 2017. For this valuation, we increased the discount rate to 6.49% per annum from 6.35% per annum to reflect the current expectation of the long term rate of investment return and to remove the margin for adverse deviations that was previously included. The impact of this change is summarized in Section 5.

The selection of the economic assumptions (i.e. those related to interest rates and inflation) for this valuation was based on reasonable expectations for the relationships between key economic variables over the long term, as well as the expected impact of those economic variables on the investment performance of the pension fund given the fund's Statement of Investment Policies and Procedures.

Based on the terms of engagement, no margin for adverse deviations has been included in the economic assumptions, as an explicit provision for adverse deviations has instead been added to the going concern liabilities and normal cost in accordance with the Regulations.

To determine the going concern discount rate, our model determined expected long-term capital market returns, standard deviations and correlations for each major asset class (universe bonds, Canadian equities, global equities, etc.) by using historic returns, current yields and forecasts. We then stochastically generated projected asset class returns for 1,000 paths over 30 years to create expected returns for each asset class. The simulated going concern discount rate was the return at the median of each asset class weighted by the plan's target asset mix.

To determine the net discount rate, we have assumed that there will be no added-value returns from the active management strategy employed in excess of the associated additional investment management fees.

Based on the methodology described above, the going concern discount rate assumption was developed as follows:

	Discount rate
Simulated gross investment return	6.59%
Provision for investment related expenses	(0.10%)
Estimated net investment return rate before margin	<hr/> 6.49%
Implicit margin for adverse deviations	<hr/> -
Going concern discount rate	6.49%

For this valuation, we assumed a rate of salary increases of 2.0% per annum, plus age-related seniority increases.

As with the previous valuation, an explicit provision has been made in the current service cost for non- investment expenses expected to be paid from the fund. We have increased the provision from 1.5% of pensionable income to 1.8% of pensionable income based on a review of historical expenses, together with an expectation of future expenses to be paid from the plan.

The plan does not provide contractual pension indexing after retirement. Pension increases to retirees are made on a fully discretionary (ad-hoc) basis. Since the plan does not provide for contractual indexing after retirement, there is no requirement for the plan actuary to allow for pension indexing in the valuation.

In our view, the economic assumptions we have used for the going concern valuation remain within an acceptable range that would be considered by actuaries to be appropriate for the current circumstances of the plan.

Demographic Assumptions – Going Concern Valuation

Most of the demographic assumptions (e.g. mortality and termination) used for this valuation and prior valuations were based on standard population tables instead of the plan's experience, due to the limited statistical volume of data available. For mortality, the Canadian Pensioners' Mortality ("CPM") 2014 Private Sector Mortality Table with generational projection using CPM Improvement Scale B was used. We did not apply any factors to the base CPM Private Table to adjust for pension size. Improvements in mortality from 2014 to the calendar year of determination are projected based on each member's year of birth. This table is based on a study by the Canadian Institute of Actuaries of a subset of Canadian public sector and private sector registered pension plans. As the amount of data relating to actual mortality experience of this plan is of limited statistical significance and not able to support that mortality experience for the plan will differ significantly from that of other plans, the use of this table is reasonable.

No members are assumed to terminate prior to retirement. For retirement, the rates have been developed as our expectation of best-estimate rates of retirement based on the plan provisions, experience of the plan and our experience with other similar plans.

Assumptions - Wind-up/ Solvency Valuation

The actuarial assumptions used in the wind-up and solvency valuations were changed to reflect:

1. the Canadian Institute of Actuaries Standard of Practice for Determining Pension Commuted Values (effective March 31, 2015);
2. the Educational Note Supplement: Guidance for Assumptions for Hypothetical Wind-Up and Solvency Valuations Update – Effective March 31, 2018 and Applicable to Valuations with Effective Dates Between

March 31, 2018 and December 30, 2018 published by the CIA's Committee on Pension Plan Financial Reporting on May 9, 2018;

3. market conditions at March 31, 2018.

We made no provisions for adverse deviations in these valuations as these assumption bases are stipulated by regulation and reflect market conditions at the valuation date.

ACTUARIAL COST METHOD

Going Concern Valuation

As with the previous valuation, we used the projected unit credit actuarial cost method to determine the going concern actuarial liabilities of the plan and the Church's normal cost in respect of the provisions of the plan. Under this method, the actuarial liabilities consist of the present value of pensions in payment and vested deferred benefits for terminated members, plus that portion of the future benefits expected to be paid to present members which are related to their credited service up to the valuation date. Amounts of pension were determined in previous valuations based on each member's projected earnings to decrement ages and discounted back to the valuation date. If the value of these actuarial liabilities exceeds the actuarial value of the assets (determined as described below), the excess is defined as the unfunded actuarial liability and is funded by fixed special payments over a specified period or periods.

The normal cost for the year following the valuation date is the present value of benefits accrued by plan members with respect to their service in that year, including projection of future earnings and future contributions.

The characteristics of this actuarial cost method are that it matches year-by-year costs of benefits expected to be accrued by the plan members each year to the contributions required for those years and since it results in a pattern of progressively increasing costs for an individual member as that member ages, it may also result in progressively increasing costs for the Plan as a whole if the average age profile of the plan membership increases from year to year.

Hypothetical Wind-up/Solvency Valuation

As with the prior valuation, we valued the termination benefit payable under the plan or the Pension Benefits Act, if different. Under this valuation, the actuarial liabilities consist of the present value of pensions in payment and vested deferred benefits for terminated members, plus the portion of the future benefits expected to be paid to present members which are related to their credited service up to the valuation date. Amounts of pension for active members are determined based on each member's average pensionable income at the valuation date.

Asset Valuation Method

For valuation purposes, we must place a value on the plan assets for actuarial purposes. Generally, market values are subject to fluctuations over short periods of time (this applies to both bonds and equities). The method we have used for the going concern valuation is to "smooth" market values by taking the average of the market value of assets in each of the past five years rolled forward based on actual contributions, benefit payments, non-investment expenses and expected investment income at the going concern valuation interest rate in effect during the averaging period. The prior going concern valuation used the same method to smooth assets.

The market value of assets as of March 31, 2018 is based on the custodial financial statements provided by RBC Investor Services and asset information provided by the Church for the pension fund at March 31, 2018.

For the solvency and wind-up valuations, the assets are based on their market value as of March 31, 2018, adjusted for in-transit amounts and by a provision for wind-up expenses.

A summary of the market and actuarial value of assets at March 31, 2018 is included in Appendix E.

Benefits Valued

The benefits valued were those in effect at the valuation date. A summary of the plan provisions is provided in Appendix A.

Incremental Cost

The incremental cost is the present value, at the valuation date, of the expected aggregate change in the hypothetical wind-up or solvency liability between the valuation date and the next valuation date. It also reflects expected benefit payments between the valuation date and the next valuation date.

In our report we have determined the incremental cost under the wind-up basis. The incremental cost was determined as the sum of (a) and (b) minus (c)

- (a) the projected wind-up liability at the next valuation date for those members at the current valuation date, allowing for increase in earnings and contribution balances between the current valuation date and the next valuation date. No adjustment was made for new entrants between the two valuation dates. The resulting projected wind-up liability was then discounted to the current valuation date;
- (b) the present value of the benefit payments expected to be paid between current valuation date and the next valuation date, discounted to the current valuation date;
- (c) the wind-up liability as at the current valuation date.

For purposes of calculating the wind-up incremental cost, the expected decrements, as well as the expected benefit payments between the current valuation date and the next, were determined using the going concern demographic assumptions. The projected wind-up liability at the next valuation date was determined using the same method and assumptions as disclosed in Appendix C of this report. In particular, we have assumed that the discount rates will remain the same throughout the projection period and the Standards of Practice for determining commuted value rates in effect at the valuation date will remain unchanged, as will the current educational guidance on the estimation of annuity purchase costs.

SECTION 5 – GOING CONCERN VALUATION

VALUATION BALANCE SHEET

The following is the going concern valuation balance sheet as at March 31, 2018 based on:

- the plan provisions (summarized in Appendix A);
- the going concern valuation assumptions (described in Appendix B);
- the membership data (summarized in Appendix D); and
- the actuarial value of assets (summarized in Appendix F).

with comparative figures from the valuation as at March 31, 2017.

	March 31, 2018	March 31, 2017
Assets		
Actuarial value of assets	<u>268,121,345</u>	<u>252,944,323</u>
Liabilities		
Accrued for service to date of valuation		
- retired members		
- total	140,845,465	138,210,260
- less portion purchased from Canada Life	<u>(10,661,191)</u>	<u>(12,340,133)</u>
- net payable from Plan	130,184,274	125,870,127
- active members	75,973,518	79,073,579
- deferred vested members	<u>11,389,809</u>	<u>11,883,968</u>
- total liabilities	217,547,601	216,827,674
PfAD (9.46%) on actuarial liabilities	<u>20,580,003</u>	N/A
Total actuarial liabilities plus PfAD	238,127,604	216,827,674
Actuarial surplus/(unfunded actuarial liability)	29,993,741	36,116,649
Prior Year Credit Balance	250,154	336,688
Actuarial surplus/(unfunded actuarial liability) after		

EXPERIENCE GAIN AND LOSS

The above actuarial balance sheet shows that as at March 31, 2018, the plan has an estimated actuarial surplus of \$29,993,741, before application of the Prior Year Credit Balance. This compares to the actuarial surplus of \$36,116,649 as of March 31, 2017. The derivation of this surplus is approximately as follows:

Surplus/(unfunded actuarial liability) at March 31, 2017	\$36,116,649
Required special payments from previous valuation	4,896,664
Difference between actual and required special payments	(86,538)
Loss on administration expenses	(288,514)
Gain on investments (based on smoothed assets)	4,990,760
Increase/(Decrease) due to demographic experience from	

- Termination	(167,633)	
- Mortality	(429,146)	
- Retirement	(201,676)	
- Salary	54,205	
- Contributions with interest	<u>522,100</u>	
Increase/(Decrease) due to change in discount rate		2,740,989
Increase/(Decrease) due to PfAD		(20,580,003)
Miscellaneous		<u>(17,894)</u>
Surplus/(unfunded actuarial liability) at March 31, 2018		<u>\$29,993,741</u>

FUTURE SERVICE CONTRIBUTIONS

Under the actuarial cost method used for the going-concern valuation, the future service contribution represents the estimated value of the benefits for service in the year following the valuation date. Based on the data and assumptions described above, the total required future service contribution rate (inclusive of member contributions), is 10.2% of pensionable income. A provision for adverse deviations of 9.46% must be applied to the cost of benefits and non-investment administrative expenses and equals approximately \$450,153 per year or 1.1% of pensionable income. The table below shows the contribution requirement based on expected annual pensionable income of \$39,788,078.

Annual – Effective March 31, 2018

		% of
cost of benefits	4,058,384	10.2%
allowance for administrative expenses	700,000	1.8%
provision for adverse deviations	450,153	1.1%
total required contribution rate	<u>5,208,537</u>	<u>13.1%</u>

SENSITIVITY ANALYSIS

Below we show the impact on the going concern actuarial liability and the current service cost as at March 31, 2018 of a one percentage point drop in the discount rate assumption, excluding provision for adverse deviations. All other assumptions were kept unchanged.

	Discount rate at 6.49%	Discount rate at 5.49%	Change
Total going concern actuarial liability	\$217,547,601	\$239,096,772	\$21,549,171
Cost of benefits			

SECTION 6 – WIND-UP VALUATION

The purpose of the wind-up valuation is to determine the financial position of the Plan if it were wound up on the valuation date. Accordingly, the following approach was used:

1. The plan assets were valued at their market value.
2. The benefits valued were the pensions to which members would be entitled under applicable legislation and the plan if the plan were wound up on the valuation date. All plan members become fully vested on Plan wind-up, regardless of age or service.
3. In respect of members employed in Ontario, members whose age and service add to 55 or more, the pension may start at any age at which the member would have qualified for a pension if the Plan had not been wound up and if the member had continued in employment until retirement.

For this valuation we have made the following assumptions:

- Members who are eligible to retire are assumed to retire immediately.
 - Members employed in Ontario whose age and service add to 55 or more and are not eligible to retire are assumed to retire at the age which produces the highest present value of the pension.
 - Other members are assumed to retire at age 65.
4. The actuarial assumptions are developed in accordance with the Canadian Institute of Actuaries' (CIA's) Standard of Practice for determining Pension Commuted Values effective March 31, 2015 and the Educational Note Supplement: Guidance for Assumptions for Hypothetical Wind-Up and Solvency Valuations Update – Effective March 31, 2018 and Applicable to Valuations with Effective Dates Between

March 31, 2018 and December 30, 2018 published by the CIA's Committee on Pension Plan Financial Reporting on May 9, 2018 These assumptions are described in detail in Appendix D.

5. The values of the pensions are not discounted for death or disability before the pension start date.

Based on the plan provisions in effect on March 31, 2018, the wind-up valuation assumptions mentioned above and the membership data supplied, the following is the wind-up position as at March 31, 2018:

	March 31, 2018	March 31, 2017
Wind-up Assets		
Invested assets at market value	\$272,855,558	\$263,665,936
Provision for wind-up expenses	(500,000)	(500,000)
Net wind-up assets	<u>\$272,355,558</u>	<u>\$263,165,936</u>
Retired members		
- total	190,045,426	183,030,375
- less portion purchased from Canada Life	(12,815,352)	(14,751,241)
- net payable from Plan	<u>177,230,074</u>	<u>168,279,134</u>
Active members	114,401,380	115,408,830
Deferred vested members	<u>20,326,901</u>	<u>20,417,657</u>
Total wind-up liabilities	<u>311,958,355</u>	<u>304,105,621</u>
Prior Year Credit Balance	250,154	336,688
Transfer Ratio	87.4%	86.6%

In our opinion, the value of the plan's assets would be less than its actuarial liabilities if the plan were wound up on the valuation date.

INCREMENTAL COST

In accordance with the Canadian Institute of Actuaries' Standard of Practice, we have estimated the incremental cost of the wind-up liability as at March 31, 2018. This is the expected aggregate change in wind-up liability between March 31, 2018 and March 31, 2021.

The incremental cost as at March 31, 2018 is \$22,266,847. The incremental cost does not impact the funding requirements of the Plan under the Pension Benefits Act of Ontario and is for information purposes only.

WIND-UP VALUATION SENSITIVITY ANALYSIS

If the wind-up discount rate decreased by 1% from the assumptions described in Appendix C and all other assumptions remained the same, the total wind-up liabilities would increase by \$40,561,159 to \$352,519,514 as at March 31, 2018.

SECTION 7 – SOLVENCY VALUATION

As with the wind-up valuation, the solvency valuation is intended to reflect the status of the plan as if it had been wound up on the valuation date and the plan members had been provided with the benefits specified by the plan and the Ontario Pension Benefits Act. It is required by the Regulations of the Ontario Pension Benefits Act, that we determine the solvency deficiency of the plan as of the valuation date. Unlike the wind-up valuation, the solvency valuation impacts the required contributions of the plan.

To determine the solvency deficiency of the plan, the wind-up excess / (deficit) is adjusted as follows:

- Increasing the solvency assets by the present value of all unfunded liability special payments and previously established solvency special payments, if applicable, over the relevant solvency deficiency amortization periods;
- Reducing the solvency assets by the Prior Year Credit Balance; and
- Increasing or reducing the solvency assets and solvency liabilities, if applicable, by any smoothing adjustments as permitted under the Regulations.

Based on the plan provisions in effect on March 31, 2018, the solvency valuation assumptions summarized in Appendix C and the membership data supplied by the Church, the following is the solvency position as at March 31, 2018:

	March 31, 2018	March 31, 2017
Wind-up excess/(deficit)	(39,602,797)	(40,939,685)
Plus		
1. Solvency asset adjustment		
- Present value of the special payments in respect of going		
- Present value of special payments in respect to previously		
Asset smoothing	-	-
2. Solvency liability adjustment		
- Liability smoothing	-	-
3. Prior year credit balance	(250,154)	(336,688)
Solvency excess/ (new solvency deficiency)	<u>(39,852,951)</u>	<u>(16,548,011)</u>
Statutory solvency excess/ (new reduced solvency deficiency)	6,940,802	N/A
Solvency ratio	87.5%	86.7%

The solvency ratio is the ratio of the solvency assets excluding the present value of previously established special payments of the Plan but including the total amount of letters of credit, to the total solvency liabilities.

Under the new funding rules, solvency special payments are only required for plans that are less than 85% funded on a solvency basis. If the solvency ratio is less than 85%, only the portion of the deficiency that falls below the 85% threshold needs to be amortized, referred to as “statutory solvency excess/(new reduced solvency deficiency)” in the above table.

Since there is a statutory solvency excess at the valuation date in relation to the 85% threshold, the solvency special payments that were established in prior valuations may be eliminated.

SECTION 8 – ELIGIBLE CONTRIBUTIONS

The table below shows the annualized contribution requirements for the Church to cover the required cost of benefits for future service, administration expenses, as well as the special payments required to eliminate the deficiencies at March 31, 2018:

	Apr. 1, 2018 to Dec. 31, 2018	Jan. 1, 2019 to Dec. 31, 2019	Jan. 1, 2020 to Dec. 31, 2020	Jan. 1, 2021 to Mar. 31, 2021
Normal cost	3,043,788	4,058,384	4,058,384	1,014,596
less Member contributions	<u>(2,685,695)</u>	<u>(3,580,927)</u>	<u>(3,580,927)</u>	<u>(895,232)</u>
equals Church annual normal cost	358,093	477,457	477,457	119,364
plus Administration expenses	525,000	700,000	700,000	175,000
plus PfAD	337,615	450,153	450,153	112,538
plus Special payments	<u>0</u>	<u>0</u>	<u>0</u>	<u>0</u>
Total Church required contributions	1,220,708	1,627,610	1,627,610	406,902

At the Church's option, a prior year credit balance may be established, equal to the cumulative excess of actual employer contributions over the minimum required contributions since the last valuation. The prior year credit balance at a particular time may be applied immediately to offset all or part of the employer contribution requirements after that time. A prior year credit balance of \$250,154 was calculated as at March 31, 2018 as detailed in Appendix G.

MAXIMUM CONTRIBUTIONS

At the Church's option, the Church may choose to fund at a higher level than the minimum requirement stated above. The maximum tax deductible contributions the Church could make is equal to the Church's normal cost, provision for adverse deviations and administrative fees, plus the greater of the unfunded actuarial liability or the wind-up deficiency prior to the adjustment for the prior year credit balance or \$39,602,797.

Under Ontario pension legislation, all contributions due to the Plan should be remitted monthly. Member and Church current service contributions are due within 30 days following the end of the relevant month.

SECTION 9 – PENSION BENEFIT GUARANTEE FUND (“PBGF”)

For the purposes of the Regulations under the Pension Benefits Act (Ontario), the PBGF assessment base and liabilities at the valuation date are as follows:

PBGF liabilities (1)	\$ 225,064,487	A
Total solvency liabilities (1)	\$ 324,773,707	B
Ontario asset ratio	69.30%	C = A/B
Market value of assets (1)	\$ 285,670,910	D
Ontario portion of assets	\$ 197,969,941	E = C x D
PBGF assessment base	\$ 27,094,546	G = A – E
Number of Ontario plan beneficiaries	1,329	

(1) Includes \$12,815,352 in respect of Canada Life annuity purchase

SECTION 10 – TRANSFER RATIO

The “transfer ratio” for purposes of the Regulations under the Pension Benefits Act (Ontario) is the ratio of:

1. The solvency assets (at market value without a provision for wind-up expenses) minus the lesser of the prior year credit balance or the sum of the minimum contributions required under the regulation until the next valuation date, \$272,855,558 to
2. The solvency liabilities plus the excluded solvency liabilities, \$311,958,355.

As at March 31, 2018, the transfer ratio for the defined benefit portion of the Plan was determined to be 87.4%.

The Regulations under the Pension Benefits Act (Ontario) provide that, if the transfer ratio is greater than 100%, transfers of commuted values to terminating members may be made in full, immediately. If the transfer ratio is less than 100% and the administrator knows or ought to know that since the date of the last filed valuation the transfer ratio has fallen by 10% or more of the most recently determined transfer ratio, then no commuted values can be paid out of the plan until approval is obtained from the Superintendent. Once given, the administrator can choose to do one of the following or an alternative method approved by the Superintendent.

1. transfer a portion of the commuted value on the basis of the most recently determined transfer ratio and pay the portion held-back in instalments, with interest, over a 5-year period; or
2. transfer the full commuted value after an amount equal to the portion of the transfer deficiency based on the most recently determined transfer ratio has been remitted to the plan; or
3. transfer the full amount if the total of all amounts that should be held back for all transfers made since the last transfer ratio was determined is less than 5% of the assets of the Plan at that time

Under Ontario pension legislation, any plan for which the ratio of solvency assets to solvency liabilities is less than 85%, must complete a further valuation report within one year, rather than the usual three year period. Since this ratio is greater than 85%, the effective date of the next valuation must be no later than March 31, 2021.

SECTION 11 – ACTUARIAL OPINION

This opinion forms a part of the actuarial report dated December 2018 and based on a valuation of the pension plan of The Presbyterian Church in Canada as of March 31, 2018. This plan has been assigned registration number 0368902 by the Canada Revenue Agency and the Financial Services Commission of Ontario.

In our opinion, in respect of the going concern valuation, the wind-up valuation and the solvency valuation,

- the membership data on which the valuations are based are sufficient and reliable for the purposes of the valuations;
- the assumptions are appropriate for the purposes of the valuations; and
- the methods employed in the valuations are appropriate for the purposes of the valuations.

This report has been prepared and our opinions given, in accordance with accepted actuarial practice in Canada.

Notwithstanding the foregoing opinion, emerging experience differing from the assumptions will result in gains or losses which will be revealed in future valuations.

This report has been prepared in a manner consistent with the recommendations for the preparation of actuarial valuation reports issued by the Canadian Institute of Actuaries.

This report has been prepared in accordance with applicable legislation.

Tulio Walles
Fellow, Canadian Institute of Actuaries
December 2018

Anthony Benjamin
Fellow, Canadian Institute of Actuaries

APPENDIX A – SUMMARY OF PLAN PROVISIONS

EFFECTIVE DATE

The present plan came into effect on January 1, 1974, superseding a number of previous plans.

ELIGIBILITY

Ministers, missionaries, professors, graduates of Ewart College or members of the Order of Diaconal Ministries, executive staff of the Church and salaried employees of the Church or a congregation are eligible to become members of the plan provided they are in pensionable service with an eligible employer.

CONTRIBUTIONS

Members and participating employers contribute to the Plan in accordance with a formula specified in the Constitution, as follows:

	Members (% of Pensionable Income)	Congregations (% of Dollar Base)*	Other Employers (% of Pensionable Income)
From January 1, 2012	7.0	3.1	7.0
From January 1, 2013	9.0	5.0	9.0
From January 1, 2015	9.0	5.0	10.5
From January 1, 2016	9.0	5.0	12.0

* Dollar Base represents the total raised for all congregational purposes, as defined in the Constitution.

For the purpose of the Plan, pensionable income in any year is the stipend or salary paid to a Member, subject to the Maximum Qualifying Income for that year (\$70,920 in 2017 and \$71,940 in 2018).

Effective January 1, 2015, interest on required contributions for non-Quebec members is based on the published 5-year personal fixed term rate (CANSIM series V122515). Prior to this date, interest was based on the fund rate of investment return on the Plan assets.

NORMAL RETIREMENT DATE

Normal retirement date is the first day of the month next following a member's 65th birthday.

NORMAL PENSION

- a) The annual pension payable to a member on normal retirement who ceases to be in pensionable service on or before December 31, 2012 is equal to:
 - i) 1.5% of the Average Maximum Qualifying Income; multiplied by
 - ii) the member's Average Pensionable Income Ratio; multiplied by
 - iii) the member's Pensionable Service, where
- b) The annual pension payable to a member on normal retirement who ceases to be in pensionable service after December 31, 2012 is equal to:
 - A. The amount determined in accordance with a) above as if the member had ceased to be in Pensionable Service on December 31, 2012, based on the Average Maximum Qualifying Income, the member's Average Pensionable Income Ratio and the member's Pensionable Service as of December 31, 2012; plus

- B. The sum of the member's pension earned in respect of each calendar year of Pensionable Service after 2012, where the pension earned in a particular calendar year shall be equal to:
- i) 1.5% of the Maximum Qualifying Income for that calendar year; multiplied by
 - ii) the member's pensionable income ratio for that calendar year; multiplied by
 - iii) the period of the member's pensionable service in that calendar year (measured in complete months).

Average Maximum Qualifying Income is the average of the Maximum Qualifying Incomes in the year of retirement and the preceding 4 calendar years. The Maximum Qualifying Income is \$71,920 for 2018 and in each subsequent year is set at 160% of the top level of minimum stipend for that year as established by General Assembly.

A member's average pensionable income ratio is the average of the highest ratios of the members' pensionable incomes to the maximum qualifying income in any five calendar years (not necessarily consecutive). Each such ratio for a particular calendar year is referred to as a pensionable income ratio.

Pensionable service is the period of service during which the member made contributions to this plan or any other plan of the Church. It also includes (i) any service with an employer which is recognized under an agreement with the Church, (ii) eligible service as a full-time doctoral student and (iii) eligible back service in respect of a previous period of pensionable service.

The pension payable to a member who was a contributor on December 31, 1989 is subject to a "grandfathered" minimum equal to the amount that would have been payable under the provisions in effect on December 31, 1989 (i.e., the pension accrued under the previous formula as at December 31, 1989 plus 2% of total pensionable income after December 31, 1989). This "grandfathered" minimum is limited to pension earned in respect of service up to December 31, 2015.

EARLY RETIREMENT

A member whose age and pensionable service total 95 or more may retire before normal retirement date with entitlement to the full normal pension accrued up to the date of retirement.

A member who has attained age 55 may retire before normal retirement date with entitlement to a pension based on the pension accrued up to the date of retirement but reduced by 0.5% for each month by which the age at retirement is less than 65.

POSTPONED RETIREMENT

A member who remains in employment after age 65 must defer receipt of a pension until the first of the month coincident with or following separation from pensionable service or death or the end of the year of attaining age 71 if earlier and continues to accrue benefit until actual retirement or death. The amount of pension is increased to account for the postponement of the pension start date.

FORM OF PENSION

The normal form of pension is payable for the member's lifetime with 66⅔% of the pension continuing to the member's surviving spouse after his death. Optional forms of pension are available on an actuarial equivalence basis.

DEATH BENEFITS

The surviving spouse of a member who dies before or after retirement is entitled to a pension equal to 66⅔% of the member's accrued pension payable until the spouse's death. For members who die before retirement, the spouse's pension is based on a minimum of twelve years of pensionable service (or if less, the pensionable service the member would have accrued if the member had continued in pensionable service until normal retirement date). Dependent children are entitled to additional benefits.

A minimum death benefit is payable on the death of a non-retired member equal to:

- the member's contributions made up to December 31, 1986 with interest, plus the value of the member's accrued pension entitlements after December 31, 1986; less
- the value of the surviving spouse's pension and/or children's pension payable in respect of the member.

TERMINATION BENEFITS

A member whose employment terminates is entitled to a deferred pension commencing at age 65 equal to the pension accrued up to the date of termination. The amount of deferred pension is also subject to the minimum requirements of provincial pension legislation.

Such a member may elect to leave his or her pension entitlements in the fund (deferred vested member) or if the member is under age 55, transfer the value of the pension entitlements to a subsequent employer's pension plan, to an individual RRSP or to purchase a lifetime pension.

The above noted transfer is limited by the solvency funded position of the plan for Quebec members.

A terminating member is also entitled to a refund of any excess of the member's contributions with interest over 50% of the commuted value of the accrued pension entitlement.

DISABILITY BENEFITS

A disabled member continues to accrue benefits.

SPECIAL PROVISIONS FOR MEMBERS IN VARIOUS PROVINCES

Notwithstanding the other provisions of the plan, special provisions for compliance with pension legislation in provinces other than Ontario apply to members employed in those provinces.

ADMINISTRATION

The administration of the Plan is the responsibility of a Pension and Benefits Board consisting of members appointed by the General Assembly.

APPENDIX B – ACTUARIAL ASSUMPTIONS: GOING CONCERN BASIS**Investment Return**

6.49% per annum (net of investment expenses but not including an implicit margin for adverse deviations). The prior valuation used 6.35% per annum (net of investment expenses and including an implicit margin for adverse deviations).

Salary Increases

2.0% per annum plus seniority increases in accordance with a table, extracts from which are shown below:

Age Group	Salary Index
	%
25	0.780
35	0.880
45	0.980
47 and over	1.000

Increases in the Maximum Qualifying Income

2.0% per annum.

Interest Credited on Member Required Contributions

For non-Quebec members, 3.50% per annum on required member contributions. For Quebec members 6.49% on required member contributions. For all members, 6.49% on voluntary contribution balances.

Ad hoc Pension Indexing

No allowance.

Mortality

The 2014 Canadian Pensioners' Mortality ("CPM") Private Table with Improvement Scale CPM-B was used.

Retirement

50% are assumed to retire at the earliest date at which an unreduced retirement pension is available and the remaining 50% are assumed to retire at age 65.

Members not eligible for unreduced early retirement pensions are assumed to retire at age 65. Members over age 65 on the valuation date are assumed to retire immediately.

Termination of Employment

Ignored (assumed that all members would continue in employment until death or retirement).

Administrative Expenses

An allowance for non-investment expenses of \$700,000, representing 1.8% of pensionable income (investment expenses are allowed for in the investment return assumption). The prior valuation used an allowance for non-investment expenses of 1.5% of pensionable income.

Proportion Married and Marital Statistics

80% of members are assumed to be married and female spouses, on average, are assumed to be two years younger than male spouses.

APPENDIX C – ACTUARIAL ASSUMPTIONS: WIND-UP AND SOLVENCY

INTEREST RATE

Wind-Up

It was assumed that pensioners and active and deferred vested members over age 55 would have annuities purchased on plan wind-up. The interest rate assumed to be used for the annuity purchases is 3.00% per annum. This interest rate was determined based on a duration of the liabilities assumed to be settled by annuity purchase of 10.4.

All other members are assumed to elect a commuted value on plan wind-up. The interest rate used was 3.0% per annum for 10 years and 3.4% per annum thereafter. This rate is determined in accordance with the Canadian Institute of Actuaries' standard of practice for determining pension commuted values.

Solvency

The solvency interest rates used are the same as the wind-up rates mentioned above at March 31, 2018.

Mortality

The 2014 Canadian Pensioners' Mortality ("CPM") Private Table with Improvement Scale CPM-B was used.

Benefits Valued

The benefits to be valued are the vested pensions to which members would be entitled under the Pension Benefits Act and the plan if the plan were terminated on the valuation date.

In respect of members employed in Ontario, members whose age and service add to 55 or more, the pension may start at any age at which the member would have qualified for a pension if the plan had not been wound up and if the member had continued in employment until retirement.

We made the following assumptions for the age at which pensions will start:

- Members who are eligible to retire are assumed to start their pensions immediately
- Members employed in Ontario whose age and service add to 55 or more and are not eligible to retire are assumed to start their pensions at the age which produces the highest present value of the pension
- Other members are assumed to start their pensions at age 65.

Ad hoc Pension Indexing

No allowance.

Expenses

We have assumed that wind-up expenses to be paid from the Plan would be \$500,000. In the event of an actual wind-up of the Plan, the Church will cover any additional wind-up cost.

Asset Valuation Method

The assets are taken at market value as of the valuation date for the wind-up valuation and are smoothed over five years for the solvency valuation.

APPENDIX D – MEMBERSHIP DATA**ACTIVE MEMBERS**

	Number of	Average years of	Average annual \$
Males			
25-30	2	1.75	1,791
30-35	15	2.62	2,430
35-40	30	5.70	5,447
40-45	35	7.74	7,462
45-50	67	9.07	8,411
50-55	71	13.10	12,580
55-60	78	18.12	17,215
60-65	115	20.55	19,596
>65	20	15.82	15,332
Total Males	433	14.12	13,451
Females			
<25	1	0.00	0
25-30	5	0.76	595
30-35	17	3.14	2,815
35-40	26	3.70	3,431
40-45	22	7.19	6,768
45-50	33	9.67	8,863
50-55	30	9.53	8,832
55-60	54	11.51	10,756
60-65	47	15.88	14,934
>65	14	10.26	9,852
Total Females	249	9.75	9,105
Total Actives	682	12.53	11,864
Average attained age:	<u>52.2</u>		

DEFERRED VESTED MEMBERS

Age nearest birthday	Number of members	Total annual pension \$
Males		
35-40	6	19,078
40-45	11	43,21
45-50	9	47,149
50-55	19	156,925
55-60	34	243,169
60-65	39	265,705
>65	12	50,310
Total Males	130	825,948
Females		
30-35	1	1,605
35-40	4	8,759
40-45	6	32,469
45-50	7	46,354

50-55	9	39,409
55-60	16	155,556
60-65	34	216,762
>65	14	105,122
Total Females	91	606,036
Total Deferred Vested Members	221	1,431,584
Average attained age:	56.3	

RETIREES AND SURVIVORS

	Number of	Annual Pensions		
		\$	\$	\$
Males				
<60	3	0	15,108	15,108
60-65	11	0	215,529	215,529
65-70	98	0	1,860,064	1,860,064
70-75	128	0	2,596,970	2,596,970
75-80	93	0	1,795,017	1,795,017
80-85	93	41,983	1,605,518	1,647,501
85-90	57	337,754	717,532	1,055,286
90-95	26	335,965	162,459	498,424
95-100	5	46,574	19,791	66,365
>100	1	6,184	8,915	15,099
Total Males	515	768,460	8,996,903	9,765,363
Females				
<60	12	0	45,518	45,518
60-65	23	4,267	321,808	326,075
65-70	73	0	887,610	887,610
70-75	76	8,794	907,300	916,094
75-80	75	99,468	783,746	883,214
80-85	85	240,135	734,650	974,785
85-90	67	382,595	368,302	750,897
90-95	46	360,093	160,476	520,569
95-100	18	110,448	68,035	178,483
>100	10	62,911	65,425	128,336
Total Females	485	1,268,711	4,342,870	5,611,581
Total Annual Pension	1,000	2,037,171	13,339,773	15,376,944
Average attained age:	77.2			
Children's Pensions	5	0	10,020	10,020

MEMBER RECONCILIATION – APRIL 1, 2017 TO MARCH 31, 2018

	Active and	Deferred			
Members at March 31, 2017	686	230	984	6	1,906
New Members	55	0	0	0	55
Return from Deferred Vested status	8	(8)	0	0	0
Terminations:					
To Deferred Vested Status	(18)	18	0	0	0
Paid Out	(13)	(2)			(15)
Retirements	(36)	(15)	51	0	0
Deaths:					
Paid out	0	(1)	0	0	(1)
With no survivor	0	0	(36)	0	(36)
With survivor	0	(1)	(17)	0	(18)
New survivors	0	0	18	0	18
End of child pension	0	0	0	(1)	(1)
Members at March 31, 2018	682	221	1000	5	1,908

APPENDIX E – PLAN ASSETS**A. FINANCIAL HISTORY**

The following table reflects activity within the invested asset accounts held by RBC Investor Services from April 1, 2017 to March 31, 2018.

	Apr.1, 2017 to	Jan. 1, 2018 to
Increases		
Contributions		
Employer	5,013,797	1,559,291
Members	2,874,392	900,336
Total	7,888,189	2,459,627
Other Income	13,724,138	4,709,091
Investment earnings (Note 1)	14,929,288	1,832,992
Decreases		
Benefit payments	9,769,094	3,352,261
Lump sum payments	956,312	195,571
Other transfers	13,698,139	4,716,007
Expenses	1,932,967	136,085
Market Value, end of period	268,700,880	269,302,666

Notes:

Investment earnings represent earned income, gains (losses) on sale of investments and increases (decreases) in unrealized appreciation of investments.

B. SUMMARY OF ASSET ALLOCATION AT MARCH 31, 2018

	Assets at market	% of invested	Target % asset
Cash	5,138,188	1.9	0.0
Equities			
- Canadian	64,498,533	24.0	24.0
- Foreign	108,599,055	40.3	34.0
Fixed Income	74,839,526	27.8	26.0
Infrastructure	10,541,918	3.9	12.0
Real Estate/Mortgages	5,685,446	2.1	4.0
Total	269,302,666	100.0	100.0

C. ACTUARIAL VALUE OF ASSETS AT MARCH 31, 2018

	2014-2018	2015-2018	2016-2018	2017-2018	2018
Adjusted market value as of Mar. 31/15	223,024,819	236,337,217			
Adjusted market value as of Mar. 31/16	234,198,391	248,356,126	237,255,069		
Adjusted market value as of Mar. 31/17	244,149,281	259,206,033	247,400,059	258,515,777	
Adjusted market value as of Mar. 31/18	254,697,692	270,710,549	258,154,896	269,976,462	269,302,666
Average Adjusted Value of Assets =	<u>254,697,692</u>	<u>+ 270,710,549</u>	<u>+ 258,154,896</u>	<u>+ 269,976,462</u>	<u>+ 269,302,666</u>
			5		
	=	264,568,453			

Average Adjusted Value of Assets at March 31, 2018	264,568,453
Other investments at March 31, 2018	3,349,323
Contributions receivable at March 31, 2018	
- Employer regular	536,640
- Members	329,016
- Total	865,656
Amounts payable at March 31, 2018:	
- Expenses payable	(247,214)
- Benefit payments payable	(414,873)
- Total	(662,087)

Market Value of Assets, including other investments not held at RBC Investor Services and adjusted for payables and receivables	272,855,558
Asset smoothing adjustment at March 31, 2018	(4,734,213)

The Actuarial Value of Assets at March 31, 2018 is 98.2% of market value (adjusted for receivables and payables). [The actuarial value at March 31, 2017 was 95.9% of market.]

APPENDIX F – DEVELOPMENT OF PRIOR YEAR CREDIT BALANCE

The table below, shows the reconciliation of the prior year credit balance between March 31, 2017 and March 31, 2018:

Prior year credit balance at March 31, 2017	\$336,688
Actual Church contributions in excess of annual normal cost contributions remitted (including the provision for non-investments expenses) between April 1, 2017 and March 31, 2018	6,152,256
Required Church contributions between April 1, 2017 and March 31, 2018	<u>(6,238,790)</u>
Prior year credit balance at March 31, 2018	\$250,154

APPENDIX G – PROVISION FOR ADVERSE DEVIATIONS

In accordance with Section 11.2 of the Regulations, the Plan's Provision for Adverse Deviations (PfAD) to be applied to the going concern liabilities, has been determined as outlined in this Appendix. For the purpose of determining the PfAD, this Plan is classified as a closed plan as defined in the Regulations.

$$\text{PfAD} = \text{A} + \text{B} + \text{C}$$

Where:

“A” = Fixed Component = 4% (for open plan) or 5% (for closed plan)

“B” = First Variable Component = Asset Mix Component

Since the SIPP has not been amended to include all asset classes listed in the Regulations, we have used the Plan's actual asset allocation at March 31, 2018 to determine this component.

Classification	Actual Allocation
Cash	1.9%
Bonds	27.8%
Real Estate, Infrastructure, Mortgages	6.0%
Return seeking assets (e.g. equities, other alternative assets listed in subsection 76 (12) items 1 through 16 of the Regulations)	24.0% Canadian equities <u>40.3%</u> Non-Canadian equities 64.3%

$$\begin{aligned} \text{Assets allocated to Non-Fixed Income Securities} &= \text{Return seeking assets} \\ &+ 50\% \times \text{Real Estate, Infrastructure \& Mortgage Assets} \\ &= 64.3\% + 0.50 \times 6.0\% \\ &= 67.3\% \end{aligned}$$

Actual allocation for Non-Fixed Income Assets	PfAD – Closed Plan	PfAD – Open Plan
0%	0%	0%
20%	2%	1%
40%	4%	2%
50%	5%	3%
60%	7%	4%
70%	11%	6%
80%	15%	8%
100%	23%	12%

B = 5.46%

“C” is the greater of zero and an amount based on the Plan’s going concern discount rate (gross of any expense provision) relative to the Plan’s Benchmark Discount rate calculated in accordance with the Regulation

F = Value of the Plan’s going concern liabilities as of the valuation date, determined using a discount rate that is 1% less than the discount rate used in this report = \$239,096,772

G = Value of the Plan’s going concern liabilities as of the valuation date = \$217,547,601

Duration of the going concern liabilities = $(F - G) / (G \times 0.01) = 9.91$

H = benchmark yield on long term bonds issued by the Government of Canada for the valuation date, as determined by CANSIM V39056 = 2.23%

J = combined target asset allocation for fixed income assets = 32.7%

K = combined target asset allocation for non-fixed income assets = $100\% - J = 67.3\%$

E = Benchmark Discount Rate (BDR)
= $0.5\% + H + (1.5\% \times J) + (5\% \times K)$
= $0.5\% + 2.23\% + (1.5\% \times 32.7\%) + (5\% \times 67.3\%)$
= 6.59%

D = Going Concern gross expected investment return = 6.59%

C = Duration x Max (0, D - E) = $9.91 \times \text{Max}(0, 6.59\% - 6.59\%) = 0\%$

Therefore, the total PfAD for the Plan is = $A + B + C = 4\% + 5.46\% + 0\% = 9.46\%$

COVENANTAL PLEDGES FOR DISCUSSIONS ABOUT ISSUES OF SEXUALITY

Adapted in 2017 by the Committee on Church Doctrine and the Life and Mission Agency in part from Guidelines for Discussion produced by the Human Sexuality Task Force, Anglican Diocese of Nova Scotia.

- We acknowledge that the full range of issues of human sexuality exists within the church.
- We acknowledge that gay and lesbian, bisexual, transgender, queer persons (as well as members of other sexual minorities*) are full and faithful members of the Church.
- We will always assume that gay or lesbian persons (or members of other sexual minorities*) are present.
- While we may disagree on issues, we will use language which respects the dignity and worth of others and the truth of their lives.
- We will respect the right of people to 'name' themselves and their experience.
- We will only ask questions that we would be prepared to respond to ourselves.
- We will respect people's privacy.
- We will practice confidentiality.
- We will respect people's integrity as followers of Jesus.
- We will be mindful and respectful of time.

PRACTICE AND PROCEDURE

AT

GENERAL ASSEMBLY

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PRACTICE AND PROCEDURES

There are three sources for the material contained in this section. The source is identified at the beginning of the first paragraph in each section.

1. When a number, for example, 277, appears at the beginning of a paragraph it indicates the section number in the Book of Forms where this paragraph can be found.
2. When “A&P” followed by a year, e.g., (A&P 2011), appears at the beginning of the first paragraph in a section it indicates the year when the material quoted was submitted to the General Assembly.
3. When the wording used is that of the Clerks of Assembly, the reference “(Clerks)” will appear at the beginning of the first paragraph of the section.

THE ASSEMBLY

HIGHEST COURT 277. The General Assembly is the highest court of the church, and bears the title of “The General Assembly of The Presbyterian Church in Canada”.

277.1 The General Assembly differs from the lower courts of the church in that it has, as a body, no permanent existence. The Assembly meets to perform specific duties assigned to it by the constitution of the church, and devolving on its particular members by virtue of their commissions from their respective presbyteries. When those specific duties have been performed, its members have no further powers, and the General Assembly, after fixing the time and place for the calling of another Assembly, dissolves itself. All the powers and functions of the General Assembly belong to it solely as a representative and temporary body.

AUTHORITY OF ASSEMBLY 294. As the supreme court of the church, the General Assembly possesses the authority to determine and order such things as are necessary to be done in a pending case and for which there is no legal provision. It cannot overrule law, but only supply the want of it when necessary.

DUTIES OF ASSEMBLY 292. The General Assembly receives and disposes of petitions, overtures, references, complaints and appeals from lower courts, and all other matters regularly brought before it; reviews the records of synods; deals with matters respecting doctrine, worship, discipline and government of the church; prescribes and regulates the course of study of students having the ministry in view; admits ministers and certified candidates for ordination from other churches; forms new synods and presbyteries; corresponds with other churches; conducts the missionary operations of the church; receives and disposes of reports in respect to the colleges and from the committees charged with the care of the different departments of the work of the church; and in general adopts such measures as may tend to promote true godliness, to repress error and immorality, to preserve the unity of the church, and to advance the kingdom of Christ throughout the world.

OPENING OF ASSEMBLY 282. At the time appointed for meeting, a diet of public worship is held when a sermon is preached by the moderator of the last Assembly, or, in his/her absence, by a former moderator. Immediately thereafter the Assembly is constituted with prayer, and a provisional roll, consisting of the names of commissioners appointed at least twenty-one days before, is submitted in printed form by the clerk. The General Assembly elects its moderator on nominations made immediately after the Assembly has been constituted, who then takes the chair.

SEDERUNT (Clerks) Sederunt is a specific time period designated for business, for example “morning sederunt” refers to the hours of meeting between breakfast and lunch, “afternoon sederunt” to the meeting between lunch and dinner, and “evening sederunt” to the meeting between dinner and adjournment for the night.

DOCKET (Clerks) Docket is synonymous with agenda. It is a list of the business to come before the Assembly.

QUORUM 278.10 Forty-one commissioners, of whom one is the moderator (or acting moderator), another twenty are ministers ordained to Word and Sacraments or members of the Order of Diaconal Ministries and another twenty are ruling elders, shall constitute a quorum for the transaction of business. But twenty commissioners who were appointed twenty-one days before, being met at the place and time appointed, may constitute the court, and adjourn from time to time until a full quorum is present.

FUTURE ASSEMBLIES 281. The General Assembly ordinarily meets once a year; and each Assembly fixes the date and place of the next before it dissolves; notwithstanding, any Assembly may determine the location of future Assemblies for the ensuing five years.

SPECIAL ASSEMBLY 281.1 The General Assembly ceases to exist as soon as it is closed and, apart from the powers entrusted to the Commission re Matters Left Uncared for or Omitted, no provision has been made for summoning a special Assembly in the course of the year.

PARTICIPANTS

THE MODERATOR 282. The General Assembly elects its moderator on nominations made immediately after the Assembly has been constituted, who then takes the chair.

(Clerks) By action of the 99th General Assembly a procedure was adopted to determine the name of the person to be placed in nomination for Moderator. However, once this person has been nominated, an opportunity will be given for commissioners to make other nominations.

(Clerks) By action of the 119th General Assembly, elders and members of the Order of Diaconal Ministries may be placed in nomination for Moderator.

283. The moderator's duties are: to constitute the Assembly; to open and close each sederunt with prayer; to preserve order; to see that the business is properly conducted and the minutes are correctly taken; to take the vote; to announce decisions; to sign all documents having the authority of the Assembly; and to exercise any other functions assigned to him/her by the court.

284. The moderator may express his/her views on any subject under discussion; but if he/she wishes to take part in debate or to submit a motion, he/she leaves the chair and calls another member of the court to take his/her place.

RETIRING MODERATOR (Clerks) The Moderator of the last General Assembly following the opening worship, constitutes the court. Under his/her moderatorship, the roll of Assembly is established and the call for nominations for election as Moderator extended. After the new moderator is elected and installed, the Moderator of the last General Assembly, who has been appointed by his/her presbytery as a commissioner to this Assembly, assumes his/her responsibility as a commissioner.

CLERKS OF ASSEMBLY (Clerks) There are two Clerks of Assembly, a Principal Clerk and one Deputy Clerk. During the sederunts of the Assembly, they are responsible for keeping the record of proceedings, advising the Moderator on legal and procedural matters, assisting the Moderator in noting those who want to address the court, and serving as scrutineers when required. At some Assemblies either Clerks may be appointed a commissioner by his/her presbytery and can, therefore, participate in debate.

COMMISSIONERS 278.1 The General Assembly shall consist of one-sixth of the total number of ministers and members of the Order of Diaconal Ministries whose names are on the constituent rolls of the presbyteries of the church, and an equal number of elders. (Declaratory Act: A&P 1992, p. 275, 31)

278.2 When the number of names on the roll of the presbytery is not divisible by six, the sixth shall be reckoned from the next higher multiple of six.

278.9 The roll to be called at the opening of the Assembly shall be made up from the rolls of the several presbyteries, as transmitted to the Clerks of Assembly, containing the names of the commissioners appointed at least twenty-one days before. At its first session the Assembly shall appoint a committee to which shall be referred the reports of presbyteries regarding commissions issued at a later date and all matters affecting the roll. On the report of this committee the Assembly shall order such changes to be made in the roll as may be required. The roll thus amended shall be the permanent roll of the General Assembly.

12. A member of the court ought not to withdraw from attendance without leave.

**YOUNG ADULT
REPRESENTATIVES**

(Clerks) Since the late 1960s there have been Young Adult Representatives (YARs) at Assembly. Each year, on a rotation basis, one half of the presbyteries are invited to send a YAR. The age as set by the Assembly in 1986 is 16 to 25 years.

YARs have a time of orientation prior to the Assembly. YARs should try to attend a presbytery meeting and have met with the commissioners from their presbytery before coming to Assembly.

YARs are expected to sit in the court. Depending on the plans arranged by the YAR advisors, YARs will either sit as a group or with one or more of the commissioners from their presbytery. The 1997 General Assembly adopted a guideline calling each Assembly to adopt a motion extending open permission for young adult and student representatives to speak at that particular Assembly and be granted an advisory vote. This recommendation is presented by the Business Committee at the first sederunt. In recent years, YARs and student representatives have been granted an advisory vote from time to time. Coloured voting cards are issued for this purpose and the procedures are explained during orientation.

**STUDENT
REPRESENTATIVES**

(Clerks) Soon after the introduction of the YAR program in the mid 1960s, it was agreed to add to the group of YARs a student from each of the church's colleges. In 1986 these student representatives were dropped from the YAR program as it was felt that their interests and concerns vis à vis the Assembly were quite different. Their present status was established on recommendation of the Board of Ministry in 1987.

The intent of the student representative program is to provide an opportunity for students to attend an Assembly and observe what is happening. The 1997 General Assembly adopted a guideline calling each Assembly to adopt a motion extending open permission for young adult and student representatives to speak at that particular Assembly and be granted an advisory vote. This recommendation is presented by the Business Committee at the first sederunt.

**RESOURCE
PERSONS**

(Clerks) The convener of each General Assembly board, committee and agency normally attends Assembly. Some are able to remain until the Assembly concludes its business. The executive staff of General Assembly agencies as well as the principals/dean of the colleges also attend.

**ECUMENICAL/
INTERFAITH
VISITORS**

(Clerks) Each year the Ecumenical and Interfaith Relations Committee invites visitors to Assembly from other churches, either from within Canada or abroad, or from an ecumenical organization; or from another faith tradition. Each visitor is given an opportunity to address the Assembly sometime during the week, usually for approximately 15 minutes. Commissioners, YARs and student representatives are urged to seek out these visitors and help make them feel a part of the Assembly.

OTHERS

(Clerks) The spouses of commissioners, resource persons and others often attend Assembly. While they are not officially a part of the Assembly, they are welcome to attend all sederunts and other special events.

COMMITTEES

**STANDING
COMMITTEES**

288. The Assembly...appoints standing committees, which are entrusted with conducting the business of the church in its several departments during the year, and which report annually to the General Assembly.

(Clerks) Some standing committees are known as committees while others are called boards. Under current usage, there is no clearly defined distinction between a board and a committee.

COMMITTEES OF THIS ASSEMBLY	<p>288. The Assembly appoints a Committee on Bills and Overtures, a Committee on Business, and other committees to consider matters specially referred to them.</p> <p>(Clerks) These are committees of commissioners appointed at the opening sederunt on recommendation of the Business Committee; they have a specific task to perform in relation to that Assembly; and will be terminated with the close of Assembly.</p>
Bills & Overtures	(Clerks) This committee recommends to Assembly procedures for dealing with all unreferred overtures, memorials, petitions and appeals.
Business	<p>296.4 The Committee on Business shall fix an order of business and print the docket to be available for all commissioners before the opening sederunt.</p> <p>(Clerks) At the beginning of each sederunt the committee will recommend the docket for that sederunt. Conveners of special committees should arrange through the Committee on Business for a place on the docket.</p>
To Confer with the Moderator	(Clerks) This committee has, as one of its duties, to suggest to the Moderator the names of persons to serve on committees whose membership is nominated by the Moderator.
Courtesies & Loyal Addresses	<p>(Clerks) According to the 1987 decision, this committee is to prepare the Loyal Addresses just prior to the last sederunt of Assembly and incorporate into them a summary of decisions made by the Assembly which pertain to matters of state.</p> <p>The other aspect of this committee's responsibility is the preparation of the minute of appreciation to all those who contributed to the smooth functioning of the Assembly.</p>
Examine Records	(Clerks) A committee is appointed to examine the minutes of the last General Assembly, the several synods, and the Assembly Council to ensure that they are carefully and correctly kept.
Remits	(Clerks) During the first sederunt of Assembly, the Committee on Remits is appointed. This committee studies the replies from presbyteries re remits sent down under the Barrier Act by the previous Assembly and recommends the action to be taken by this Assembly on each remit.
Roll & Leave to Withdraw	(Clerks) The Committee on Roll and Leave to Withdraw, appointed during the first sederunt, has two responsibilities. Firstly, to determine the roll of Assembly as mentioned in 278.9 above. Secondly, to consider and recommend to Assembly action re requests from commissioners for permission to leave before Assembly concludes its business. (Please see A&P 1986, p. 286 for more detail)
SPECIAL COMMITTEES	<p>(Clerks) Special committees can be divided into two groups:</p> <ol style="list-style-type: none"> 1. Those named by the Moderator at the request of Assembly to deal with a specific matter such as an overture, appeal, resignation, etc., and present a final report to that Assembly. 2. Those named by the Moderator at the request of Assembly to undertake a specific task during the ensuing year and report to the next Assembly, for example, to advise with the Moderator, to study our church's approach to youth and young adults.
COMMISSIONS	4.4 ... it is competent for a court to remit, from time to time, particular business to "a delegated court", or commission, with power to issue.
Commission (Ordinary)	<p>289. The Assembly may appoint a commission, which powers are defined by the terms of the appointment.</p> <p>289.1 The commission chooses its own convener, who is commonly the moderator of the preceding Assembly if present. The Clerks of the Assembly act as its clerks.</p> <p>289.2 The commission is appointed for the transaction of judicial and administrative business. It has no legislative function.</p>

289.3 If it appears that a commission has exceeded its powers, or has acted in any way contrary to the acts or constitution of the church, the next Assembly may set aside or reverse its procedure.

(Clerks) Each year the Assembly appoints a commission to deal with matters left, uncared for, omitted. This is made up of the Moderator and the Clerks of Assembly.

Special Commission 290. The General Assembly may remit any cause before it to a special commission, with such powers as the Assembly shall see fit, whose decision and sentence shall be final, and shall be reported to the next General Assembly.

290.1 The special commission may, if it see cause, refrain from deciding or pronouncing sentence, and may report the matter to the next Assembly, so that the latter may itself issue.

290.2 A special commission is not subject to the authority of the commission of Assembly (section 289), and reports only to the next General Assembly.

290.3 What is determined in a judicial cause at one diet of any commission, general or special, cannot be altered at another diet, but continues in force, unless disapproved of by the next General Assembly.

290.4 The sentence of a commission of the General Assembly is final, and must be obeyed. Complaint may be taken against such sentence, on the ground of its being beyond the legal authority of the court, and the matter may be brought up to the next Assembly. But no such process will justify disobedience in the meantime.

(Clerks) A special commission is normally appointed when the Assembly is unable to deal with a matter during the regular course of its business, as, for example, an appeal or other judicial process where individuals not present at the General Assembly must be cited to appear.

MOTIONS

GENERAL 39. No discussion is in order until a motion is before the court. Speakers should confine themselves to the matter referred to in the motion, and if they depart therefrom they may be called to order.

Must be in writing 40. Every motion or amendment shall be given in to the clerk in writing as soon as it has been made, and it cannot be discussed until it has been duly seconded.

(Clerks) Motion/amendment sheets are distributed to each commissioner in the Book of Reports and extras are available at the Assembly. If presenting a motion or an amendment, these are to be completed and submitted to the Business Committee. A chart outlining types of motions are in the supplementary material.

Withdrawing a Motion 41. After a motion or amendment is in the clerk's hand and discussion has commenced, it cannot be withdrawn or altered without leave of the court.

Dividing a Motion 50. A motion under discussion that consists of two or more distinct parts, shall, on the call of any two members, at any time before the final vote is taken, be divided, and each part shall be voted on separately.

AMENDMENT 46. A motion is amended by adding certain words or clauses thereto; by striking out certain words or clauses; by substituting other words or clauses for those in the resolution; or by striking out all after the word "resolved" and substituting another motion disposing of the matter in hand.

Amendment to the Amendment 47. It is in order to propose an amendment to the first amendment, but no other can be entertained until the amendment to the amendment has been disposed of; when this has been adopted or rejected, other amendments to the amendment may be considered and disposed of one by one; when these all have been disposed of, the first amendment is voted on in answer to the question, "Shall the motion be thus amended – yea or nay?" If this is decided in the affirmative, the main motion is amended accordingly, and the discussion proceeds. Other amendments to the motion are then in order. When all amendments have been disposed of, the motion, as then before the court, is put in answer to the question, "Shall this motion be adopted – yea or nay?"

Amending Reports (Clerks and A&P 1988, p. 281–82)
 Reports to Assembly are an expression of opinion on the part of the reporting agency. The Assembly does not have the right to amend the body of a report. Assembly, if it is so inclined, can place in its minutes a statement about the report, such statement can be either in support of or in opposition to the report or a section of the report. Since “a court is entitled to say what shall have a place in its records” (Book of Forms section 29) the Assembly can agree to delete part or all of a report from its records.

When a recommendation in a report specifically refers to information contained in the preamble to the recommendation (i.e., “That a bursary fund be established for the purpose of providing financial support for candidates in doctoral theological study as per the six principles stated above), and a commissioner wants to change the wording of one of the principles, this can be accomplished by moving an amendment to the recommendation which would add to the recommendation the actual revised wording of the six principles (i.e., “That a bursary fund ... theological study as per the following six principles:” and then list the revised wording for the six principles).

**MOTIONS THAT
HAVE
PRECEDENCE**

42. When a question is under discussion, the motion before the court must be disposed of, and no other motion can be entertained unless to adjourn the court, to adjourn the debate, to lay on the table, to refer, to amend, or to take an immediate vote; and these several motions have precedence in the order in which they are herein arranged.

to adjourn

43. A motion to adjourn is always in order, and is voted on without debate.

to lay on the table

44. A motion to lay on the table is voted on without debate. If carried in the affirmative, the subject to which it refers together with the motion and pending amendments, remains on the docket and may be taken up at a subsequent sederunt, but only by a resolution adopted by a majority of the members of the court present.

(Clerks) This motion is not used to defer debate until some other matter is dealt with.

to refer

45. Any subject with the motion and pending amendments may be referred to a committee for consideration and report. (Declaratory Act 2001, p. 272–73, 21)

(Clerks) Debate is restricted to where it is referred, when a further report should be made, and whether or not it should be referred.

to take immediate
vote

48. A motion to take an immediate vote is put without debate. If carried in the affirmative, the amendment or amendments pending are put to the court without further discussion; then, if no further amendments are offered, the main motion is voted on, and the subject is disposed of. If the motion is lost, the debate continues, just as if no such motion had been made.

48.1 When the motion to take an immediate vote pertains to Declaratory Acts or to matters that must be dealt with under the Barrier Act, it requires a two-thirds majority vote to pass.

**OTHER
PROCEDURAL
MOTIONS**
to defer

(Clerks) When there are matters to be considered by the court later in the agenda that may have bearing on the motion currently under discussion, or when it seems wise to halt debate temporarily and resume it later, a motion to defer is in order. The motion can indicate deferral until after a specific event or it can simply be in terms of deferral to a later sederunt.

to reconsider

49. A motion to reconsider a decision of the court cannot be entertained at the sederunt in which the decision was given; nor at any subsequent time, unless notice of such motion has been given at a previous sederunt. A motion to reconsider can only be made and seconded by members who voted in the majority.

PROCEDURES

**ADDRESSING THE
COURT**

51. When a member rises to speak, the moderator announces his/her name. If two or more rise at the same time, the moderator decides who shall speak first.

52. Every speaker addresses the moderator, and may not address any other member directly.

56. No member shall speak more than once to any motion or amendment, unless by permission of the court, and in explanation or to correct mistakes. The right of reply, however, belongs to the mover before the final vote is taken on the main motion.

PERMISSION TO SPEAK

Convener

(Clerks) Only commissioners have the right to address the Assembly. However, when a report of a board or committee is before Assembly, the person presenting the report, usually the convener of the board/committee, is authorized to speak. Such persons, unless they are a commissioner, cannot speak to the report of another board/committee without first obtaining permission from Assembly.

Executive Staff

(Clerks) On occasion, a board or committee wants a non-commissioner who is a member of the board/committee or on its staff, to speak during the presentation of the report. In such cases, the permission of Assembly must be obtained. This is normally granted when the report is first introduced.

Clerks

(Clerks) At the request of the Moderator, a Clerk of Assembly may speak to help clarify an issue, give procedural guidance, or to interpret the law of the church.

YARs & Student Representatives

(Clerks) Since young adult and student representatives cannot address the court without permission being granted by the Assembly, the Business Committee will bring a recommendation to the first sederunt asking that Young Adult and Student Representatives be permitted to participate in the debates of Assembly and be granted an advisory vote. (A&P 1997, p. 261, 24; A&P 2009, p. 261–63, 17; A&P 2010, p. 362–63, 283, 13)

RECEIPT OF REPORTS

(Clerks) The first motion put to the Assembly when a report is initially introduced is that the report be received and considered. This motion is normally adopted without discussion. However, this need not be simply a perfunctory action. If a commissioner is of the opinion that an entire report, or part of a report, contains material that should not come before the Assembly, then he/she has the right to speak against the receipt of the report, or move an amendment that a specific section of the report not be received.

VOTING

57. The vote may be taken by any method determined by the court. It is ordinarily taken by a show of hands, but the moderator may ask members to vote by rising to their feet. Further, if so required by one-third of the members present, the vote shall be by ballot. At the final vote on the main motion, the roll may be called, if required by two members of the court. Ordinarily the state of the vote is not recorded, but this may be done in regard to any vote, if required by two members of the court.

58. Members should not, without good cause, decline to vote; and unless excused by the court from voting, all who do not vote are held as acquiescing in the decision of the majority.

59. When it is agreed that a vote be taken, the moderator may order the doors to be closed, and no further debate or remark is allowed, unless to correct a mistake. When it is discovered that a mistake has been made, the vote may be taken anew.

Advisory Vote

(Clerks) Since 2009, Young Adult Representatives and Student Representatives have been granted an advisory vote whereby these representatives are occasionally permitted to vote first on a matter before the Assembly. Having been so advised of the representatives' position the commissioners then vote. Only the commissioner vote is used to determine whether or not a recommendation has been approved.

Dissent

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.

	92. Members who voted in the minority may signify their adherence to a dissent, and have their adherence recorded, either at the time, or at the following sederunt when the minutes are confirmed, but not afterwards.
Consent Recommendations	A consent recommendation is intended to be used for recommendations that are expected not to require discussion by the court in order to allow more time for subject that do require further prayerful deliberation. Some reports will propose that one or more of the report's recommendations be adopted by consent. At that moment, any commissioner may ask for one (or more) of the recommendations be removed from the consent agenda in order for it to be discussed and voted on in the usual manner. The request to remove such a recommendation is not to be debated.
FINANCIAL MATTERS	296.6 Undertakings for which new or increased expenditure is required shall not receive final approval of the General Assembly until a report from the Assembly Council has been received.
MODERATOR'S DECISION CHALLENGED	54. Any member who is dissatisfied with the ruling of the moderator may appeal to the court. The question of sustaining the ruling of the chair is then put by the clerk, and decided without debate.
DOCUMENTS FOR DISTRIBUTION	(Clerks) Before any document can be distributed to commissioners, regardless of whether or not it is related to matters that will be before the court, the permission of Assembly must be obtained.
COMMITTEE OF THE WHOLE	60. In order to allow greater freedom in discussion, the court, when considering any particular matter, may, on motion duly seconded, resolve itself into a Committee of the Whole. On motion duly made, a convener is appointed and the moderator leaves the chair. 61. While the court is in committee, the motions considered are not recorded in the minutes, and members are at liberty to speak more than once on any motion. A separate minute of the proceedings is taken. When the committee rises, its convener presents a report to the court embodying the result of the committee's deliberations, or he/she reports progress and asks leave to sit again.
NOTICE OF MOTION	(A&P, 1974) The purpose of a notice of motion is to enable the commissioners to acquaint themselves with the subject of the notice of motion and thus be prepared for any debate. Thereby the Assembly is not taken by surprise and is able to avoid hurried, too-little considered judgements. The proper form of a notice of motion is, "I hereby give notice of motion that it is my intention to move or cause to be moved at a future sederunt that ..." It is always assumed that the mover has a seconder ready. The notice of motion is always for the future sederunt, not the one in which it is presented. The printed minutes will duly contain it, and it is the practice of the Business Committee not to place it on the docket until it is before the commissioners in the minutes. It is to be strictly observed that a notice of motion deals with some subject that is definitely before the Assembly. It is customary not to present such a notice until the subject is before the Assembly. However, there are notices of motion in the bodies of Board and Committee reports, and the statement is made there that they will be presented. For these, as they are already in the texts, the notices are often given at an early sederunt. Upon this statement, that the subject must be within the documents, there is misunderstanding. At each Assembly there are commissioners who believe that their commission entitles them to raise any subject they wish. This is not so: the commissioners concerned should have had their subjects presented out of their presbyteries as overtures. There are occasions when the subject is related to the report of a certain Board of Committee, and when that subject is presented they may take their desired action by way of amendment. Particularly, it must be noted that no commissioner can raise a subject which has been before a lower court and is a closed matter. For example, a party to a case fails to take appeal at the level of presbytery or synod and believes the matter can "be raised in Assembly" if a friendly commissioner can be found to raise it. This cannot be: a notice of motion is not a means to by-pass the ordinary procedure of appeal.

Assembly is master of its own docket. It is conceivable that, in emergency, a matter not within the documents of Assembly should be brought before Assembly. This can be, by the grace of Assembly, following a motion to permit, but the Clerks consider that a two-thirds majority of those present and voting should be required.

There are times when it is difficult to distinguish between that which is properly an amendment and that which should require a notice of motion. In this dilemma it is wiser to rule the matter requires a notice of motion.

TECHNICAL TERMS

OVERTURE

65. An overture is a formal proposal to a church court requesting a change in legislation, doctrine, policy or another action that is of general interest. It cannot be used in place of judicial process. The request, if granted, must be within the jurisdiction of the court to which it is addressed, and would be binding on all within the jurisdiction of that court.

69. An overture intended for the General Assembly that contains a request for referral is to be sent by the clerk of the lower court to be received by the Clerks of Assembly by February 1 so that the committee to which it is referred has time to consider it before its report to the General Assembly is due. If no referral is requested it must be received prior to April 1 and the General Assembly will determine how it shall be considered or where it shall be referred.

COMMISSIONERS OVERTURE

(A&P 1982) It is only rarely that a “Commissioner’s Overture” is justified. It is conceivable that a great or grave emergency may arise which could not be foreseen prior to the meeting of the Assembly. Under such circumstances a commissioner or commissioners could present an overture to the Assembly. However, if the matter has not suddenly become an emergency, then the usual procedure should have been followed of having the overture come up through synod or presbytery. The whole purpose of having deadlines for overtures, petitions, etc., so as to get the material into the hands of the commissioners prior to Assembly is frustrated if someone can raise and introduce a subject concerning which commissioners cannot prepare themselves sufficiently on short notice. The individual commissioner is not prohibited from presenting an overture, but such should be most rare and the burden is on the commissioner to show that the matter could not have been brought before the Assembly through a lower court.

PETITION

71. A petition is a formal request made to a church court initiating specific business concerning the petitioners. A petition is one of the primary ways that members of the church have access to the courts of the church. A petition may begin, but not replace judicial process (see sections 324–392).

75. The court to which a petition is presented decides whether to receive or not receive it based on whether or not it is in proper form. If there is no request for further transmission, the court shall decide what action is to be taken. If the petition is received with a request that it be transmitted to a higher court, it shall be sent on with one of the following designations: with approval, with disapproval, or without comment.

78. Petitions to the General Assembly must be received by the Clerks of Assembly prior to April 1.

79. When considering how to act on a petition, a court may give any who might be affected by the petition the opportunity to be present. (See Appendix A–7b)

DECLARATORY ACT

293. The Assembly may pass a Declaratory Act affirming what it understands to be the law of the church regarding any particular matter; and such act may be passed without submission to presbyteries.

BARRIER ACT

293. ... any action contemplating a change in the law of the church must be dealt with according to the provisions of the Barrier Act (A&P 1877) which is as follows:

293.1 No prepared law or rule relative to matters of doctrine, discipline, government or worship, shall become a permanent enactment until the same has been submitted to presbyteries for consideration. Such consideration shall be given by each presbytery, at an ordinary meeting, or a special meeting held for the purpose; and an extract minute of the presbytery's judgment shall be sent to the clerk of the General Assembly, before the next meeting of that court.

293.3 If a majority of the presbyteries of the church express their approval, the Assembly may pass such proposed law or rule into a standing law of the church. If a majority of the presbyteries express disapproval, the Assembly shall reject such proposed law or rule, or again remit it to the presbyteries.

293.4 If a majority of the presbyteries of the church replying to a remit sent down under the Barrier Act, as specified in section 293.1, express their approval and this majority of presbyteries constitute an actual majority of ministers, members of the Order of Diaconal Ministries, and elders on the constituent rolls of all presbyteries, the Assembly may pass such proposed law or rule into a standing law of the church. (The original Barrier Act is from the Church of Scotland, 1697.) (Declaratory Act: A&P 1946, p. 121, 67)

INTERIM ACT

293.2 The Assembly, if it sees cause, may by a majority of two-thirds of those present, pass such proposed law or rule into an Interim Act, which shall possess the force of law, until the presbyteries have, as herein required, reported their judgment upon it to the next General Assembly.

REMIT

(Clerks) When Assembly sends a matter to presbyteries under the Barrier Act, the matter sent down to presbytery is called a remit.

REFERRAL

(Clerks) Often Assembly agrees to refer to synods or presbyteries or sessions a matter for study with the request that a report be submitted by a specific date, usually in January or February of the next year. This is called a referral.

EX OFFICIO

(Clerks) The term "ex officio" means "by virtue of office" and is most commonly used at Assembly in connection with the membership of boards and committees. For example, ex officio (by virtue of office) Chief Financial Officer/Treasurer of the church is a member of the Assembly Council. Such membership may be with or without vote, as specified in each case.

SITTING WITH CLOSED DOORS

(Clerks) In private, secretly. When by decision of Assembly all but commissioners are ordered to leave so that the Assembly may sit alone, this is referred at Book of Forms sections 10–10.1.

LEGAL TERMS**BOOK OF FORMS APPENDIX H**

The following definitions of legal terms were approved by the 108th General Assembly and ordered placed in the Appendix to the Book of Forms.

Law

Law may mean statute or long settled principles. It has been defined as the body of rules, whether formally enacted or customary, which a state or community recognizes as binding on its members.

Law has also been defined as that which must be obeyed and followed by citizens, subject to sanctions or legal consequences.

Enabling Legislation

Legislation is defined as the making of laws by express decree, and enabling legislation is often referred to as primary or governing legislation. A body enacting subordinate legislation must do so in accordance with the authority granted to it under the enabling or governing legislation passed by the sovereign legislative body and may not exceed its jurisdiction. This term is also applied to any statute enabling persons or corporations to do what they could not do before. It is applied to statutes which confer new powers.

For example, pursuant to enabling provincial legislation, municipalities are created and municipal councils are granted authority to enact by-laws in accordance with the limitations set out in the enabling provincial legislation. Similarly, the Trustee Board was created by enabling legislation called "An Act to Incorporate The Trustee Board of The Presbyterian

Church in Canada”, and by that Act, the General Assembly was authorized to make resolutions, rules and regulations for the government and control of the Trustee Board.

Regulation

Regulation has been defined as a rule prescribed for the management of some matter, or the regulating of conduct; a governing precept of direction. Under enabling legislation, the power to make statutory instruments such as regulations and by-laws is delegated to an inferior body.

Precedent

Precedent means that a principle of law actually presented to a court of authority for consideration and determination has, after due consideration, been declared to serve as a rule for future guidance in the same or analogous cases. It may also involve a previous judicial decision, method of proceeding or draft of a document which serves as an authoritative rule or pattern in similar or analogous cases.

Practice of the Church

Practice has been defined as a repeated or customary action; habitual performance; succession of acts of a similar kind; habit; custom; usage. The term may also be used in the sense of the form, manner or order of instituting and conducting a suit or other judicial proceedings through its successive stages to the end, in accordance with the rules and principles set down by law or the regulations and precedents of the court.

There is case law which indicates that practice of the Church does not mean the practice of the local church or congregation, but of the church of which the congregation is a branch.

Usage of the Church

A usage is akin to the practice. It has been defined as a habitual use, established practice or customary mode of action on behalf of a number of persons. It has also been defined as a reasonable and lawful public custom in a locality concerning particular transactions which is either known to the parties or so well established, general and uniform that they must be presumed to have acted with reference thereto. A usage is different from a custom in that it need not have existed from time immemorial. The grounds upon which a practice or usage will be considered to have crystallized into a custom or convention are as follows: continuous operation; open exercise; exercise conducted peaceably and as of right; reasonable, certain and obligatory in nature; consistency with other customs and compatibility with statutes.

**TERMS OF REFERENCES
STANDING COMMITTEES/ORGANIZATIONS
REPORTING TO THE GENERAL ASSEMBLY**

Terms of Reference for each standing committees are approved by the General Assembly. In the late 1990s all terms of reference were reviewed and there have been revisions to some terms of reference since that time. The date of approval by the General Assembly is under the title of each committee. Below are either the specific terms of references or summaries of constitutions depending on the nature of the committee. For example: the Assembly Council has terms of reference whereas the Presbyterian Church Building Corporation has a summary of their responsibilities.

COMMITTEE TO ADVISE WITH THE MODERATOR
(A&P 2002, p. 214)

The Committee to Advise is appointed each year by the Moderator at the General Assembly.

PURPOSE AND ACCOUNTABILITY

The Committee to Advise with the Moderator of the General Assembly is accountable to the General Assembly of The Presbyterian Church in Canada and provides advice and support to the Moderator of a particular General Assembly. This committee does not develop policy.

RESPONSIBILITIES

- supporting, advising with, and praying for the moderator during her/his moderatorial year;
- meeting with the moderator to assist in establishing the itinerary of events;
- listening to reports from the moderator of his/her travels and activities;
- reporting to the General Assembly on the travels and involvement of the moderator;
- counting ballots for the moderator-designate and placing that nomination before the next General Assembly;
- and
- normally, meeting three times a year.

MEMBERSHIP

- Moderator of the General Assembly;
- members and the convener are named by the Moderator; the number is 6 members, some of whom may be corresponding members.
- Principal Clerk as consultant and Senior Administrator of the Assembly Office as secretary.

ASSEMBLY COUNCIL
(A&P 1999, p. 201–203; A&P 2011, p. 220, A&P 2016, p. 221–23)

PURPOSE AND ACCOUNTABILITY

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

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

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

RESPONSIBILITIES

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

In its coordinating role, the Assembly Council will:

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

In its prophetic role, the Assembly Council will:

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

MEMBERSHIP

The Council consists of 25 individuals:

- nine persons appointed by the General Assembly from the church-at-large for a term of three years (renewable once).
- twelve persons appointed by the Assembly, each for a term of three years (renewable once), to fill presbytery slots of six years duration, with each slot rotating by geographical order of presbyteries and alternating between clergy and non-clergy each time a presbytery's six year term comes in the rotation.
- four persons, ex officio with vote, namely the President of the Atlantic Mission Society, the President of the Women's Missionary Society, Convener of the Life and Mission Agency and the Moderator of the General Assembly.

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

STAFF SUPPORT

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

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

COMMITTEES

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

1. Executive of the Assembly Council
2. Archives and Records Committee
3. Audit Committee
4. Benevolences Committee (Including the responsibilities of the Fund for Ministerial Assistance)
5. Church Architecture Committee
6. Commission on Assets of Dissolved and Amalgamated Congregations

7. Commission on Proxies
8. Ewart Endowment for Theological Education Committee
9. General Assembly Design Team
10. Human Resource Committee
11. Finance Committee
12. Governance Committee
13. Management Team
14. Nominating Committee

AD HOC COMMITTEES

The Assembly Council may appoint ad hoc committees as necessary.

COMMITTEES RELATED TO THE COUNCIL

1. Theological Education Liaison Group

ATLANTIC MISSION SOCIETY

PURPOSE AND MOTTO

The purpose of the Society is to glorify God, and to support with prayer, study and service mission endeavours through The Presbyterian Church in Canada, the Synod of the Atlantic Provinces and the Presbyteries within its bounds. The motto is: The World for Christ.

MEMBERSHIP

The membership consists of: active members; associate members; life members and affiliated members.

STRUCTURE

The structure of the Atlantic Mission Society corresponds to that of the courts of The Presbyterian Church in Canada. The Society parallels the Synod of the Atlantic Provinces with each presbyterial taking in an area similar to the presbytery and the auxiliary being drawn from the local congregation. The president of the Society reports directly to the General Assembly each year.

Each auxiliary meets regularly and is bound by the Constitution and By-Laws of the Atlantic Mission Society which was revised in September 2000. A copy of the Constitution and By-Laws may be obtained from the AMS corresponding secretary.

The president of each auxiliary is a member of the presbyterial executive, along with officers elected by the presbyterial. Each presbyterial has an annual meeting. All members of all auxiliaries within the presbyterial are encouraged to attend. Voting members include one delegate from each auxiliary (in addition to their presidents) and one leader or delegate from each affiliated group, along with the members of the presbyterial executive.

There are eight presbyterials in the Atlantic Synod namely: Cape Breton; Halifax-Lunenburg; Miramichi; Newfoundland; Pictou; Prince Edward Island; St. John and Truro-Wallace. The president of each presbyterial and the executive officers of the Society form the executive committee of the Society. The executive committee meets at least three times per year, including sessions at the time of the Annual meeting.

The Society meets annually and each auxiliary, affiliated adult, youth and children's group within the Synod of the Atlantic Provinces is entitled to send one delegate. Others are free to attend at their own expense.

The Society has representation on the Assembly Council; the Life and Mission Agency; Synod Council and some other committees of the denomination.

THE PRESBYTERIAN MESSAGE

The Society produces ten issues a year of The Presbyterian Message. This excellent little magazine is concise, interesting and informative. It contains materials for the current studies, mission news, worship resources and other information to enable Presbyterians to be more effective partners in mission.

CHILDREN AND YOUTH GROUPS

The Society promotes and encourages children's and youth groups. The Society provides study material and leadership training for affiliated mid-week groups such as COC (Children of the Church), Explorers and CGIT (Canadian Girls in Training).

FINANCIAL ASSISTANCE

Through free will offerings the Society is able to fulfil its purpose and fund special projects from time to time. The emphasis placed on study and sharing of information results in a committed and informed membership who support the Society as they are able.

CHURCH DOCTRINE COMMITTEE

(A&P 2006, p. 239)

PURPOSE AND ACCOUNTABILITY

The Church Doctrine Committee is a standing committee of the General Assembly of The Presbyterian Church in Canada. The purpose of the committee is to maintain a review of doctrinal issues as required.

RESPONSIBILITIES

1. To consider and to report on all matters of faith and order which the General Assembly may from time to time refer to it.
2. To make recommendations to the General Assembly for the furtherance of the church's continuing ministry of determining and declaring the church's confessional position.

MEMBERSHIP

24 members, namely:

- 21 General Assembly appointees, 6 of whom are by correspondence
- 3 ex-officio (Knox College, Presbyterian College, St. Andrew's Hall)

CLERKS OF ASSEMBLY

There are two Clerks of the General Assembly. The Clerks are most visible during the week of the General Assembly. At the briefing sessions, the Clerks meet with commissioners and answer questions about their report. They also help orient the young adult representatives by talking with them about what they might expect to experience at the General Assembly. During each business session, they record minutes and advise the Moderator on procedure. After each session adjourns, they prepare draft minutes that are printed and distributed to commissioners. Once the Assembly closes, the Clerks complete the official minutes, construct an index of minutes and reports, participate in the production of the Acts and Proceedings, and review evaluation forms submitted by commissioners.

Throughout the year, the Clerks of Assembly respond to queries from officers and members of lower courts, and from individual members of the church. In addition, they monitor the receipt of answers from presbyteries to remits sent down under the Barrier Act and to referrals from the General Assembly. They also act as consultants to General Assembly commissions and committees. The Clerks meet together twice each year. In autumn they discuss and designate the work referred to them by the Assembly. In spring they finalize their responses to overtures, report on findings from "study and report" matters and prepare their report to the General Assembly. Matters of polity are discussed at both meetings.

ECUMENICAL AND INTERFAITH RELATIONS COMMITTEE

(A&P 2001, p. 299–300, A&P 2004, p. 299–300, A&P 2015, p. 287)

PURPOSE AND ACCOUNTABILITY

The Ecumenical and Interfaith Relations Committee facilitates national and international relationships of the denomination and is accountable to the General Assembly of The Presbyterian Church in Canada.

RESPONSIBILITIES

The following responsibilities are not meant to encompass all the church's involvement in ecumenical work as it is involved in a variety of ecumenical activities at different levels from the local congregation to international endeavours. The Ecumenical and Interfaith Relations Committee is to:

- provide information on and co-ordination for ecumenical and interfaith matters;
- maintain and strengthen relationships with ecumenical and interfaith councils, committees and consultations, and to recommend to General Assembly the establishing of new ecumenical and interfaith relationships;
- articulate the church's ecumenical vision;
- facilitate discussions within our denomination with respect to our interfaith responsibilities and understandings;
- endeavour to develop strategies concerning ecumenical and interfaith work;
- educate members and adherents of the church about national and international ecumenical and interfaith involvements;
- promote and encourage peace, respect and understanding between ourselves and those of other faiths, even on issues of significant disagreement;
- to encourage Presbyterians to acknowledge, understand and appreciate other faith traditions, and to help Presbyterians to live in good relationship with persons who belong to other religions;
- appoint delegates to ecumenical and interfaith bodies and enable those delegates to represent The Presbyterian Church in Canada; and
- establish and maintain grants to ecumenical and interfaith councils.

MEMBERSHIP

The membership consists of:

- 6 General Assembly appointments, one of whom will be the convener;
- 2 ex-officio members: Principal Clerk, General Secretary of the Life and Mission Agency;
- Corresponding members: CANAAC (first named of the delegation), WCRC (one delegate from the last General Council), WCC (one delegate from the last Assembly), WMS (one representative), Record (one representative).

ECUMENICAL COUNCILS

The following councils relate to the denomination through the Ecumenical and Interfaith Relations Committee:

- Canadian Council of Churches (CCC)
- Caribbean and North American Area Council of the World Communion of Reformed Churches (CANAAC)
- World Communion of Reformed Churches (WCRC)
- World Council of Churches (WCC)

DOCUMENTS RELATING TO ECUMENISM

Three documents which relate to the work of this committee are: Definition of Ecumenism (A&P 1997, p. 291–92), When the Church Speaks (A&P 1998, p. 338–39) and Interfaith Mandate (A&P 2007, p. 269–70, 47).

COMMITTEE ON HISTORY

(A&P 1999, p. 264–65)

PURPOSE

To encourage an appreciation of The Presbyterian Church in Canada's Reformed heritage as a part of the Church, Holy and Catholic.

ACCOUNTABILITY

The Committee on History is accountable to the General Assembly to which it reports annually.

RESPONSIBILITY

1. To ensure that Presbyterians are aware of their past as the People of God in ways that will enable the church most effectively to understand the present and prepare for the future.
2. To encourage church agencies and other committees to include an historical perspective within their several mandates.
3. To collect, catalogue, interpret and display materials and artefacts relating to the life and mission of The Presbyterian Church in Canada.
4. To develop policies for implementation by the Archives and the National Presbyterian Museum.
5. To support the programs of such organizations as the Canadian Society of Presbyterian History.
6. To provide human (visitations, speakers, etc.) and material (publications, publicity, etc.) resources for the accomplishment of the above goals.

MEMBERSHIP

- Six members, appointed annually by the General Assembly
- By correspondence, one member from the Atlantic Provinces
- Ex Officio: Synod Conveners; Professors of History from Knox College, The Presbyterian College, Montreal and the Vancouver School of Theology
- Consultants as required, including Archivist, Assistant Archivist and Archivist Emeritus

INTERNATIONAL AFFAIRS COMMITTEE

(A&P 1999, p. 284–85)

TERMS OF REFERENCE

1. To hold meetings of the Committee for the following purposes to:
 - consider and discuss international issues;
 - reflect from time to time on the theological dimensions of events of international significance;
 - make recommendations to the General Assembly on matters of international concern;
 - communicate with the Canadian government on matters of international concern to The Presbyterian Church in Canada
2. To help Presbyterians across Canada to be informed and aware of important international issues for study, prayer and action.
3. To consult with Christians of other church bodies on matters of international concern to Christians.

The following re-wording has received the approval of the Committee:

The overall goal of the International Affairs Committee is to help Presbyterians across Canada to be informed and aware of important international issues for study, prayer and action.

OBJECTIVES

1. Consider and discuss international issues.
2. Reflect on the theological dimensions of events of international significance.
3. Consult with Christians of other church bodies on matters of international concern.
4. Make recommendations to the General Assembly on matters of international concern.
5. Develop educational initiatives on matters of international concern for use by congregations.
6. Communicate with the Canadian government on matters of international concern to The Presbyterian Church in Canada consistent with the document “When the Church Speaks”, adopted by the 124th General Assembly. (A&P 1998, p. 339)

LIFE AND MISSION AGENCY COMMITTEE

(A&P 2009, p. 303–307, A&P 2011, p. 299–300, A&P 2012, p. 298, A&P 2016, p. 434–35)

LIFE AND MISSION AGENCY COMMITTEE

The Life and Mission Agency Committee is responsible for the effective and efficient operation of the Life and Mission Agency in response to the goals and objectives of the General Assembly of The Presbyterian Church in Canada. The General Secretary of the Life and Mission Agency reports directly to the Committee, and the Committee, in turn, reports to the General Assembly with information to the Assembly Council as appropriate throughout the year.

The Agency Committee will consist of 15 members, three of whom will be named by the Assembly Council from its membership, and 12 of whom will be named by General Assembly. The convener will be named by General Assembly from among those 12. In addition, there will be the following ex-officio voting members:

- representative of Atlantic Mission Society;
- 2 representatives of Women's Missionary Society;
- representative of Presbyterian World Service and Development Committee.

The Committee:

- will assist the General Secretary in the development of programs, goals and objectives for the Agency,
- will receive from staff reports, programs and budgets for approval,
- will, in consultation with staff, develop the policies, plans and recommendations for the General Assembly,
- will insure liaison with the Assembly Office and Support Services,
- will report to the General Assembly and work with the Assembly Council through the convener,
- will make recommendations to the General Assembly for new members of the Committee as appropriate.

The Agency Committee will meet at least twice each year.

GENERAL MANDATE FOR THE AGENCY

In all its work the Life and Mission Agency, with the guidance and power of the Holy Spirit, will strive to enable The Presbyterian Church in Canada to serve faithfully where it has been called in the world, and thus to be a sign of the reign of God. The agency will carry out its duties and responsibilities in such a way as to be faithful to the Mission Statement 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 will give leadership in the specific programs mandated by the General Assembly. The agency will respond flexibly, creatively and effectively to the needs of congregations and courts of the church as they seek assistance in responding to the call of Jesus Christ to mission.

The agency will give priority to doing what must be done at the national level, and will seek to facilitate tasks that can be done more appropriately at another level of the church, or ecumenically.

The Life and Mission Agency is mandated to be the program arm of The Presbyterian Church in Canada. It shall work collaboratively through the Management Team, with the General Assembly Office and Support Services.

Canadian Ministries

Believing that congregations are of vital importance and that presbyteries have a pivotal role in the oversight of their constituencies, Canadian Ministries will strive to provide human, on-line, printed, financial and other resources to enhance the mission and ministry of The Presbyterian Church in Canada. Canadian Ministries will engage with and facilitate church leaders, supporting them as they carry out their ministry of furthering the spread of the gospel. Canadian Ministries:

- provides accessible, thorough and prompt responses to requests for information for all aspects of congregational life;
- produces on line and print resources for the church in the fields of evangelism, Christian education, youth, congregational development, change and transition, worship and leadership development;
- draws upon the gifts and talents of the leadership of The Presbyterian Church in Canada and connects them and their ideas to the wider church through leadership opportunities and print resources;
- assists presbyteries as they evaluate, vision and execute programs as a part of their strategic planning emphasis and supports presbyteries in the development of workshops, consultations and conferences for growth and renewal;
- supports and provides grants to congregations and to presbyteries as they oversee new church development, renewing ministries, Aboriginal ministries, chaplaincies, rural and remote ministries, and other specialized ministries;
- aids presbyteries in their search for new and innovative mission and ministry initiatives by providing grants from regular budget sources, from internally restricted funds, and from designated bequests;
- makes appointments based upon presbytery requests;
- will be current, creative, responsive, proactive and innovative in aspects of congregational ministry in seeking to carry out this mandate.

Communications

The Communications department will be the centre for all communication and evolving concepts of communication for the national office of The Presbyterian Church in Canada. The department will inspire the church in innovative communication techniques, bold methods for presenting the gospel to a 21st century audience and equip congregations to do the same. The department shall be responsible for:

- creating a vision for an innovative, multi-faceted communication strategy for The Presbyterian Church in Canada;
- communicating essential messages within The Presbyterian Church in Canada;
- communicating with Presbyterian churches and courts;
- communicating with the wider community about the mission and ministry of The Presbyterian Church in Canada and its congregations;
- equipping congregations, presbyteries and synods to share their mission and ministry with the wider church;
- presenting bold concepts and images for other departments/offices, committees and agencies in communication and resources;
- providing an effective internal communication network to the respective bodies and courts of The Presbyterian Church in Canada;
- providing an effective external communication plan for the broader public (media, seekers and ecumenical bodies);
- assisting the General Assembly Office in implementing a communication strategy for the benefit of all commissioners and resource people at General Assembly.

International Ministries

The International Ministries department shall enable the church to participate in the worldwide mission of God through Jesus Christ in co-operation with partner churches and agencies throughout the world, by such means as:

- communicating regularly with the leaders of our partner churches and agencies through correspondence and partner visits;
- recruiting and sending personnel who will serve as living links of the bonds of friendship between our church and our mission partners around the world;
- providing funds to enable our partners to carry out aspects of their mission that they would not be able to carry out without outside assistance;
- enabling leadership development of key personnel, both lay and clergy, identified by our partners;
- participating in ecumenical organizations and coalitions that support our church's holistic understanding of the worldwide mission of God through Jesus Christ.

Justice Ministries

To collaborate with and assist congregations and courts of the church to respond obediently to the justice imperatives of the gospel by:

- supporting and facilitating initiatives on social justice in The Presbyterian Church in Canada. This could involve: regional staff, congregations, social justice committees in presbyteries, the Atlantic Mission Society and the Women's Missionary Society and youth groups;
- encouraging theological reflection and action on social justice issues in The Presbyterian Church in Canada;
- animating workshops;
- responding to queries on church policies or social justice issues;
- co-coordinating research and writing position papers to assist The Presbyterian Church in Canada speak prophetically on social justice issues through engagement with elected officials and decision-makers;
- assisting Presbyterians and courts of the church in bringing about healing and reconciliation between Aboriginal and non-Aboriginal people, and in building a new, strong and healthy relationship;
- collaborating with ecumenical partners including the Canadian Council of Churches, the Church Council on Justice and Corrections, KAIROS and Project Ploughshares and encouraging Presbyterians to become involved in these ecumenical agencies;
- ensuring representation of The Presbyterian Church in Canada on the Canadian Council of Churches' Commission on Justice and Peace; Churches Council on Justice and Corrections; KAIROS: Canadian Ecumenical Justice Initiatives.

Ministry and Church Vocations

The Ministry and Church Vocations department shall assist the church to discern, prepare and support professional leaders in ministry, by such means as:

- stimulating theological reflection about ministry;
- maintaining effective working relationships with the Committee on Theological Education and the theological colleges;
- co-ordinating the work of special committees, such as the Committee on Education and Reception, the Continuing Education Grants Committee, and the Women in Ministry Committee;
- maintaining effective networks with synods and presbyteries, and serving as a resource in the use and interpretation of particular policies;
- assisting presbyteries, colleges and candidates in their decisions regarding candidacy for ministry;
- equipping presbyteries for their decisions regarding calls and designations, appointments and benefits;
- facilitating placement of professional church leaders through a congregational and personnel profile referral system;
- assisting the church in the ongoing support, nurture and development of professional church leaders;
- establishing and identifying resources to support the work of crisis intervention and conflict resolution across the church;
- formulating policies and managing a feedback loop on the church's use of them, proposing revisions as appropriate;
- serving actively in appropriate ecumenical coalitions/structures.

Presbyterian World Service & Development

The Presbyterian World Service & Development Committee shall be a standing committee of the Life and Mission Agency serving as the international development and relief agency of The Presbyterian Church in Canada. PWS&D is "to act as the agency within The Presbyterian Church in Canada for undertaking development activities, disaster relief and education of congregations to these world-wide needs." (A&P, 1981, p. 407)

PWS&D shall enable the church to respond generously and compassionately to human need around the world by:

- identifying and supporting development programs of partner agencies that contribute to long-term improvement in living conditions and transformation of society;
- building partnerships with churches and agencies with which we share development projects;
- providing emergency relief for people in disaster situations;
- working closely with other Life and Mission Agency departments such as International Ministries, Justice Ministries and Education for Mission to co-ordinate the wider mission of the church;
- working closely with these departments to provide resources that promote awareness and understanding throughout the church of the causes of poverty, conflict and suffering in the world and calling our constituency to obedient, generous involvement and response;
- administering the Refugee Sponsorship Agreement with the Canadian government and assisting congregations in sponsoring refugees to Canada;
- working actively with ecumenical and international agencies where possible to maximize our impact.

Stewardship and Planned Giving

Purpose

The Stewardship and Planned Giving department will help individuals, congregations, presbyteries and synods discover the ways that they can best use their resources to participate in God's mission in creation and redemption by:

- helping congregations to better understand the linkages between money and faith and foster an understanding of generosity as a spiritual discipline and as a way to share in God's mission;
- equipping clergy and lay leaders with the skills, materials and opportunities they need to nurture financially healthy churches with strong annual giving programs, year round stewardship and planned giving opportunities, and how to effectively use their facilities for ministry;
- encouraging individuals, congregations, presbyteries and synods to support mission locally, nationally and internationally as one way of participating in God's mission;
- helping the church understand and support the annual budget of The Presbyterian Church in Canada (Presbyterians Sharing);

- encouraging and enabling individuals to make gifts of their accumulated resources to all levels of the church through a strong planned giving and major gifts program.

Mandate

The Stewardship and Planned Giving department shall be grounded in the theology of stewardship and the ethos and mission of The Presbyterian Church in Canada. The department will encourage generous giving from individuals and congregations to the ministries of The Presbyterian Church in Canada through Presbyterians Sharing, Gifts of Change, accumulated assets and major gifts. It will help individuals, congregations, presbyteries, synods, and specialized ministries find sustainable financial resources to participate in God's mission today and in the future.

Tasks

The department will:

- nurture annual, major and planned gifts from congregations and individuals to support the mission and ministry we do together through Presbyterians Sharing, Gifts of Change and special funds;
- hold educational and equipping events (e.g.: Stewards by Design, regional workshops, congregational consultations) to equip congregations to nurture a culture of generosity in support of the ministry of the church – locally, regionally and nationally;
- develop and support networks of resource people who are equipping congregations in healthy financial stewardship and planned giving and are encouraging gifts to national ministry;
- research, adapt and prepare electronic and printed educational materials – including best practices, templates for policies, assessment tools, worship material and congregational strategies – to help congregations, specialized ministries and presbyteries develop sound financial stewardship and planned giving strategies based on technology appropriate for the Presbyterian context.

Sub-committees, Advisory Committees, Task Forces

The Agency Committee may establish sub-committees within the guidelines set forth in the Committee Structure in order to ensure that all areas of work are covered adequately.

In addition, Associate Secretaries and General Secretaries may request the appointment of advisory committees, within guidelines set forth in the Committee Structure. The role of advisory committees is to advise the staff person on matters related to her/his area of work. They do not have decision-making authority, but may make suggestions to staff and sub-committees.

The Agency Committee may appoint task forces to work on specific tasks within a designated time frame.

A task force or advisory committee may be centered in whatever part of the country will facilitate its task.

Relationship with other Committees and Agencies

The Life and Mission Agency Committee will relate especially to the following committees and agencies for purposes of co-operation on tasks of mutual concern and sharing of information:

- Support Services
- Assembly Office
- Women's Missionary Society
- Atlantic Mission Society
- Committee on International Affairs
- Committee on Church Doctrine
- Committee on Ecumenical and Interfaith Relations
- Committee on History
- Committee to Advise with the Moderator
- Presbyterian Record Committee

MINISTRY AND CHURCH VOCATIONS
COMMITTEE ON EDUCATION AND RECEPTION
(A&P 2011, p. 392–94, 42)

The Committee on Education and Reception recommends programs of study for mature students entering the ministries of this church, for diaconal ministers of this church seeking ordination to the ministry of Word and Sacraments, and for students who attend theological colleges other than those of The Presbyterian Church in Canada. 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.

CURRENT GUIDELINES

Graduates of "Other" Theological Colleges

1. All certified candidates for ministry of The Presbyterian Church in Canada must complete the entire candidacy process of preparation and discernment before ordination to the ministry of Word and Sacraments or designation to the Order of Diaconal Ministries. This process assigns significant roles in listening to the direction of God's calling of the candidate to the following: the session of the home congregation, the certifying presbytery, the college of The Presbyterian Church in Canada where the candidate studies, and eventually, the calling congregation and its presbytery.
2. The purpose of the guidelines for graduates of "other" theological colleges is two-fold:
 - a) to provide the church and the candidate with sufficient time and development of relationships to discern the candidate's readiness to serve in the ministry of The Presbyterian Church in Canada;
 - b) to ensure that candidates are equipped with the knowledge, understanding and experience necessary to serve in the ministry of The Presbyterian Church in Canada.

3. **Membership Requirements**

Candidates for the ministry of The Presbyterian Church in Canada are members of a congregation of The Presbyterian Church in Canada for at least one year before certification by a presbytery. Although this initial time span is short, the candidate's three years (or more) of study in a Presbyterian Church in Canada college normally extend this period considerably.

In the case of certified candidates for ministry who apply for a course of study as graduates of "other" theological colleges, they must have completed a minimum of two years of membership in a congregation of The Presbyterian Church in Canada in the period immediately preceding their application. Such candidates, with the guidance of their presbytery and in consultation with their session, are directed to seek active participation and leadership, as appropriate to their interests and abilities and the needs of the church.

Presbyteries are required to ensure that the candidate's application, which comes before the Committee on Education and Reception only with the endorsement of the presbytery, details fully the nature and extent of the candidate's experience in The Presbyterian Church in Canada.

4. **Educational Requirements**

Candidates for the ministry of The Presbyterian Church in Canada are normally required to earn a B.A. degree, or equivalent, from an accredited university, plus an M.Div. degree, and diploma, or equivalent, from a theological college of The Presbyterian Church in Canada.

- 4.1 Candidates for ministry who are graduates of "other" theological colleges are assigned additional theological studies in a college of The Presbyterian Church in Canada. The goals of these courses of study include the following:
 - a) to build upon the candidate's previous theological education,
 - b) to provide competent instruction on the Reformed view of scripture that enables students to develop sound principles of biblical interpretation,
 - c) to ensure strong emphasis on the preaching of the Word in Reformed practice,
 - d) to provide clear instruction on Reformed theology, sacramental theology and worship,
 - e) to provide instruction on Presbyterian Church in Canada history and polity, recognizing that understanding this denomination's history and the Canadian context is essential for ministerial service in The Presbyterian Church in Canada,
 - f) to ensure knowledge and understanding of the theology and practice of The Presbyterian Church in Canada,

- g) to facilitate strengthening and sharpening of skills for ministry in the context of congregational practice in The Presbyterian Church in Canada,
 - h) to facilitate the development of significant friendships and relationships among those who will be colleagues in ministry.
- 4.2 Graduates of theological colleges not affiliated with The Presbyterian Church in Canada will be required to be formally examined under the auspices of the Committee on Education and Reception as to their readiness for ministry in The Presbyterian Church in Canada, and to determine the length of additional study required at one of our theological colleges. All applicants must have a B.A., or equivalent, from an accredited university, followed by an M.Div. degree from a Christian theological college accredited by the Association of Theological Schools (or equivalent, outside North America). No applicant will be considered without at least a B average, or its equivalent, in the M.Div. studies.
- a) Graduates of theological colleges not affiliated with member churches of the World Communion of Reformed Churches will normally be required to complete two semesters of theological study (10 semester courses) under the care of the governing board of one of the colleges of The Presbyterian Church in Canada. This study will include supervised theological field education in a congregation of The Presbyterian Church in Canada throughout the assigned academic year.
 - b) Graduates of theological colleges affiliated with member churches of the World Communion of Reformed Churches whose academic requirements are the equivalent of those of The Presbyterian Church in Canada, namely a B.A. degree, or equivalent, from an accredited university, plus an M.Div. degree, and diploma, or equivalent, will normally be required to complete 1 semester of theological study (5 semester courses) under the care of the governing board of one of the colleges of The Presbyterian Church in Canada and a supervised theological field education placement in a congregation of The Presbyterian Church in Canada. The semester's study will be focused in such areas as: Presbyterian Church in Canada history, Presbyterian Church in Canada polity (including policies), preaching and worship, sacraments and the doctrine of the church, and Reformed confessions.
 - c) Colleges are expected to work with each candidate to map out a program of study that, to the fullest extent possible, avoids duplication of the candidate's previous studies. Colleges may use such means as comparison of detailed course outlines to determine areas of overlap.
 - d) Significant length of time and breadth of leadership experience within The Presbyterian Church in Canada may be reflected in the educational requirements assigned to a particular candidate. Normally both factors – length and breadth – are required for an adjustment in the usual educational requirements. Length of time normally denotes continuous leadership experience in The Presbyterian Church in Canada. Breadth of leadership experience normally denotes service outside the local congregation, such as presbytery representative elder; giving leadership in presbytery, synod or national programs; or serving on presbytery, synod or national committees.

Ministers and Those Certified for Examination for Ordination of Other Churches

All recommendations are made in terms of the ruling of the General Assembly (A&P 1977, p. 15) that:

All ministers from other denominations and Presbyterian Churches outside of Canada who desire to be received into the ministry of our Church, shall be required by the presbyteries in which they may labour to pass satisfactorily an examination on the history of The Presbyterian Church in Canada and on the rules and forms of procedure: the examination to be taken any time between the time of application for reception and the time the applicant is received; results of such examination to be sent to the Committee on Education and Reception; the convener shall advise the Clerk of the General Assembly that all requirements have been met. The Clerk of Assembly may then inform the presbytery concerned that it may proceed to examine for certification for ordination, ordain or induct as the case may be.

Applicants for Special Courses

1. No application for a special General Assembly course may be recommended unless the applicant has attained at the time of first certification, the age of 35 years, and not attained the age of 60 years as of June 1st of the year in which the application is to be considered.
 - (a) Applicants for a special General Assembly course will be required to attend a guidance conference.
 - (b) Applicants are also required to have a psychological assessment.

- (c) A synopsis of a candidate's responses to certification questions in Appendix J of the Book of Forms will be forwarded to the Committee on Education and Reception by presbytery as part of the candidate's application.
2. Requirements for special General Assembly programs shall be:
 - (a) Age 35–40. The equivalent of two full years of arts at the university level, three years intramural study in theology; one biblical language may be assigned at the discretion of the committee.
 - (b) Age 41–59. The equivalent of one full year of arts at the university level, three years intramural study in theology, with exemption from the biblical language requirement if desired by the applicant. These age guidelines shall come into effect at the time of application for a General Assembly course, or at the time a person begins the process of preparation for ministry, whichever is the earlier.
 - (c) Prerequisite course work for any special course must achieve a B average or above. A program will not be recommended based on a lesser academic standard.
 3. In January of the final year of study of an Assembly student, the appropriate presbytery is permitted to examine him/her for certification for ordination. Approval, however, must be subject to the certification by the college that prescribed studies have been satisfactorily completed and with affirmation, comparable to the college diploma, that the candidate has demonstrated fitness for ministry. The examining presbytery shall inform Ministry and Church Vocations of the Life and Mission Agency of its action.

General

1. In cases where the General Assembly does not approve a recommendation of the Committee on Education and Reception with regard to a particular candidate, the matter will be referred back to the Committee on Education and Reception for further consideration and report. (Book of Forms sections 302.1 and 302.2).
2. All candidates who have English as a second language and who are applying for a special course of studies in English, will be required to pass an English language examination under the supervision of the college the candidate proposes to attend.
3. The responsibility to examine candidates for reception in Canadian Presbyterian Church History and Government belongs to the presbyteries. Presbyteries are invited, nevertheless, to use the colleges of the church as resources to assist them in this responsibility.

Note: A reading course has been developed by the Presbytery of East Toronto in consultation with the faculty of Knox College. The Committee on Education and Reception is prepared to make this course available to presbyteries upon request.
4. Travel Costs: The policy of the committee is that applicants are responsible for any travel costs involved in appearing before the committee, except in those cases for which the committee accepts financial responsibility because of special circumstances.
5. All recommendations to the General Assembly are conditional upon receipt of a satisfactory medical certificate when requested.
6. All recommendations of eligibility for reception are valid for three years but may be renewed upon application.
7. Applications to the Committee on Education and Reception for a special General Assembly course, for permission to be examined for certification for ordination, and for reception as a minister of The Presbyterian Church in Canada should be in the hands of the committee one full month before the next scheduled meeting of the committee.
8.
 - (a) In the case of persons who apply for permission to be examined for certification for ordination, the committee will send a circular letter to all the presbyteries of the church, which will be given three months to lodge any competent objection with the Secretary of the Committee. (Book of Forms section 205.2).
 - (b) In the case of applicants for reception as a minister of The Presbyterian Church in Canada, the committee will send a circular letter to all the presbyteries of the church which will be given two months to lodge any competent objection with the secretary of the committee. (Book of Forms section 248.3).
9. All recommendations for permission to be examined for certification for ordination and for reception are subject to no valid objections being received from the presbyteries in response to circular letters.

10. The committee has adopted a policy to not receive applications for exemption from the study of a biblical language from persons who have a B.A. degree or equivalent.
11. The assignment of a course of study does not guarantee admission to one of the colleges of the church. Each college sets its own admission criteria.
12. The financial obligations for travel and an assigned course of study are the responsibility of the candidate and his/her presbytery of care.

Guidelines for Reception into The Order of Diaconal Ministries

1. Each application should be received on its own merits.
2. Transcripts will be forwarded to the Committee on Education and Reception which will arrange to have them evaluated, paying attention to the degree of similarity of training to that of other members of the Order.
3. For graduates of colleges of other Reformed Churches or ATS accredited colleges, the applicants shall normally be required to pass an examination on The Presbyterian Church in Canada (its history, doctrine and polity) and on Christian Education in The Presbyterian Church in Canada.
4. Graduates of non-affiliated colleges shall normally be required to complete satisfactorily not less than 1 year of study at one of our colleges, which year shall include those areas of study listed in guideline 3.
5. In cases where the General Assembly does not approve a recommendation of the Committee on Education and Reception with regard to a particular candidate, the matter will be referred back to the Committee on Education and Reception for further consideration and report.
6. All candidates who have English as a second language, and who are applying for a special course of studies given in English will be required to pass an English language examination under the supervision of the college the candidate proposed to attend.
7. The financial obligations for travel and an assigned course of study are the responsibility of the candidate and his/her presbytery of care.
8. All recommendations to the General Assembly concerning candidates are conditional upon receipt of a satisfactory medical certificate, if requested.

MACLEAN ESTATE COMMITTEE

(A&P 2005, p. 524–25)

The Maclean Estate Committee is appointed each year by the General Assembly of The Presbyterian Church in Canada. Members are appointed for three years.

PURPOSE AND ACCOUNTABILITY

The Maclean Estate Committee's Statement of Purpose states: "We are called to glorify God by building Christian community and fostering spiritual growth and leadership skills among Presbyterians and the larger Christian church. We also seek to offer all people 'a place apart' to learn, grow, and enjoy God's creation. We strive to do this within an atmosphere of unity, love, service, and openness to God's redemptive purpose."

The Maclean Estate Committee is accountable to the General Assembly of The Presbyterian Church in Canada.

RESPONSIBILITIES

1. To oversee the income from the Maclean Estate Endowment Fund by:
 - a. budgeting expenses and income and maintaining adequate books and financial records
 - b. providing a grant to augment the stipend of the minister at Knox Presbyterian Church, Crieff (per Colonel Maclean's will).
 - c. providing bursaries to promising students in the Crieff region who attend the University of Guelph or the University of Western Ontario as full time students (per Colonel Maclean's will).
 - d. raising funds for the development of our property.

2. To administer the property at Crieff Hills by:
 - a. maintaining and developing the property and keeping the buildings, roads, fencing, and recreation facilities in good repair, insured and taxes paid.
 - b. ensuring that the land is utilized in a way that is productive, as well as aesthetically pleasing, useful for recreation connected to our programs, and as a wildlife habitat.
 - c. ensuring, as far as possible, that the uses of the surrounding properties are not incompatible with programs and atmosphere of Crieff Hills Community as a retreat and conference centre.
3. To provide competent staff, relevant programs, adequate facilities and equipment to ensure that Crieff Hills Community is enabled to serve the needs of the congregations and persons within them by offering programs in the following areas:
 - a. the experience of Christian community in a ‘setting apart’.
 - b. the encouragement of personal spiritual growth.
 - c. the equipping for service within congregations, committees and the World.
 - d. the development of leadership skills.
 - e. the fostering of an appreciation for creation in praise of the creator.
4. To support as much as possible the programs and policies of The Presbyterian Church in Canada by reflecting them in the programs and policies of Crieff Hills Community .
5. To study and develop ways and means by which Crieff Hills Community may be of service to The Presbyterian Church in Canada on a nation-wide basis as a retreat and conference centre.
6. To publicize the programs and facilities of Crieff Hills Community throughout The Presbyterian Church in Canada, in other churches and groups.
7. To subsidize when possible, programming costs for deserving individual or church groups where other funds are not available.
8. To subsidize greater than normal travelling costs of participants in Crieff Hills Community programs when possible and when funds become available.
9. To provide facilities and hospitality for other church groups.
10. To provide facilities and hospitality for non-church groups in non-peak periods or when available.
11. To report annually to the General Assembly on the operation and programs of Crieff Hills Community and other related matters.

MEMBERSHIP

- 12 General Assembly appointments, one of whom will be the convener
- 1 ex-officio, non-voting member: Managing Director of Crieff Hills Community

COMMITTEE TO NOMINATE STANDING COMMITTEES

(A&P 2010, p. 361–62; A&P 2012, p. 451–52; A&P 2015, p. 477, A&P 2018, p. 435)

PURPOSE AND ACCOUNTABILITY

The Committee to Nominate Standing Committees serves the General Assembly by presenting a slate of names for membership on each of its standing committees. It will co-ordinate the call for and reception of nominations, and assist the church in finding members who can serve at the national level on committees and boards where their gifts and skills are most needed and can best be used.

The Committee to Nominate Standing Committees reports to the General Assembly and is accountable to the Assembly for its work.

The Committee to Nominate Standing Committees is appointed by the General Assembly on nomination by the various synods as per Book of Forms section 288.1 and described below.

RESPONSIBILITIES

In all matters, the Committee to Nominate Standing Committees will carry out its duties with discretion, fairness and balance, seeking to build up the church, to reflect the ethnic diversity of the denomination and challenge members to service.

The Committee will:

- Keep records of the names and addresses of all members of standing committees, together with their date of appointment and duration of term.
- Communicate to the church the various opportunities for service on standing committees, and the skills, gifts and time commitment required for each position.
- Annually correspond with each standing committee and board in order to call for nominations and seek to ascertain the skills particularly needed over the next term of office.
- Annually correspond with presbyteries to call for nominations to the various standing committees.
- Maintain data on the racial and ethnic diversity of the standing committees of the church and make that data available to the church as appropriate.
- Meet at least twice per year, no more than once in person, to carry out its work.

The Assembly Office will provide administrative support to the committee.

MEMBERSHIP

The Committee to Nominate Standing Committees consists of nine members of The Presbyterian Church in Canada appointed for a three-year non-renewable term, nominated by the eight synods from within their bounds, with one synod, every three years in rotation, nominating two members to make up the full complement of nine. Each synod will alternate between clergy and non-clergy each time its term comes in the rotation (see Book of Forms section 288.1).

One third of the members shall retire each year. The initial rotation will be established by the Clerks of Assembly.

The convener is to be named from among the membership.

GUIDELINES FOR MEMBERSHIP OF STANDING COMMITTEES AND NOMINATION PROCESS

The General Assembly in 2012 approved changes to the structure and workings of the Committee to Nominate Standing Committees with the adoption of Book of Forms section 288.1 and the Terms of Reference (A&P 2010, p. 361–62, 41).

The Committee to Nominate proposes nominations for membership on each of the General Assembly's standing committees. It co-ordinates the call for and reception of nominations and assists the church in finding members who can serve at the national level on committees where their gifts and skills are most needed and can best be used.

Membership and Terms on Standing Committees

Any professing member of The Presbyterian Church in Canada (member, ruling elder, diaconal minister, minister of Word and Sacrament) may be nominated by or apply with the endorsement of a session, presbytery, synod or standing committee.

Members on the standing committees of the General Assembly serve for a three-year term with the option of serving a second three-year term. A six-year limit on membership applies to all individuals unless the General Assembly makes an exception. A member's term will be indicated by the year commencing and completing the appointment (for example, 2012–2015). A person can serve only on one committee at a time. Members by correspondence are treated in the same manner. Ex-officio members are not included in the six-year rule and are designated as voting or non-voting on the membership list.

Membership will be based on a rotation with 1/3 of membership retiring annually.

When a vacancy on a committee occurs during the year for any reason, that committee may appoint someone to complete the term, but that person must be confirmed by the next General Assembly through the report of the Committee to Nominate.

The committee is to ensure that there is a balance between ministers and laity; regional representation, gender, and will strive to include the cultural diversity of our church.

Nomination Process

In the fall, the committee will communicate with the church to encourage members of the church to consider serving on a standing committee of the General Assembly.

1. Specific correspondence calling for nominations will be sent to sessions, presbyteries, synods and committees. This information will also be on the church's website inviting nominations. This correspondence includes: submission date for nominations; terms of reference for the various standing committees, size, and requirements of members; nomination forms; and any information particular to that year's nomination process and/or needs.
2. Nominations are to be accompanied with full address and contact information, biographical information and reasons explaining why the person is recommended (a nomination form will be provided).
3. The committee is encouraged to contact individuals to consider serving on a standing committee. These nominations will be considered along with those submitted by sessions, presbyteries, synods and committees.
4. All nominations must be submitted by the date indicated in the correspondence.
5. The committee, at its spring meeting, prepares the slate of names for nomination. Following this meeting it will inform those individuals being nominated.
6. The slate of nominations will be a recommendation in the committee's report to the General Assembly circulated to commissioners in the Book of Reports (initial mailing). The committee may submit a supplementary report for the registration package distributed at the General Assembly.
7. Recommendations/Amendments to the slate of nominations at General Assembly:
 - 7.1 The report with its recommendations is presented at an early sederunt.
 - 7.2 Once the report has been received, only new nominations and nominations for the second three-year term are subject to amendment.
 - 7.3 Amendments must be given in writing, over the signature of two commissioners, to the convener of the committee by the time noted. The amendment must be in the form of a name replacing the proposed nomination or a name filling a vacancy in the report along with reasons for the amendment. (Amendment forms will be available.)
 - 7.4 The committee will meet during the Assembly, if necessary, by telephone conference at an appointed time to deal with amendments and prepare a supplementary report.
 - 7.5 Upon presenting a supplementary report, only those suggested changes to the slate of nominations previously made in writing by commissioners may be introduced by amendment.
8. Following the General Assembly, the General Assembly Office will inform those individuals appointed to standing committees, along with initial information about the specific committee to which they have been appointed. A thank you letter will be sent to those persons whose term has concluded.

PENSION AND BENEFITS BOARD

ACCOUNTABILITY

The Board is appointed by and accountable to the General Assembly for the administration of the Pension Plan according to its Constitution (A&P 2001, p. 502–21).

The Board is responsible to the General Assembly for the administration of the other Benefit Plans as approved by General Assembly.

RESPONSIBILITIES

- Overseeing the Pension and Benefits Administration.
- Monitoring the solvency of the Pension Fund.
- Recommending changes to the Constitution, including contribution rates, to the General Assembly.

- Reporting to and filing required documents with the Pension regulatory authorities.
- Selecting Actuarial and other consultants as required.

MEETINGS

The Board normally meets in October and February and at other times if required.

MEMBERSHIP

The Board consists of nine people appointed by the General Assembly and the ex-officio (voting) members. One third of the appointed members are appointed each year to three year terms of office, subject to Assembly's own rules for re-election and maximum years of service.

The ex-officio members are:

The Moderator of the General Assembly
The Chief Financial Officer/Treasurer
The Convener of the Trustee Board

The Board requires members who are active plan members, retired members and others with experience in those disciplines relevant to the work of the board, for example; actuarial, accounting insurance benefits and pension administrations and labour relations.

PRESBYTERIAN CHURCH BUILDING CORPORATION

PURPOSE

The principal objects of the Corporation are to provide guarantees to the Royal Bank of Canada for loans for church building projects and to assist with housing for retired servants of the church.

ACCOUNTABILITY

The General Manager has the general management and direction of the Corporation's business and affairs, subject to the authority of the Directors and the supervision of the Chairman. The Directors present a report to the annual meeting of the General Assembly of The Presbyterian Church in Canada.

RESPONSIBILITIES

As treasurer of the Corporation, the General Manager is responsible for the care and custody of all funds and securities and for keeping full and accurate accounts of all receipts and disbursements. As secretary of the Corporation, the General Manager attends and records the proceedings of all meetings and maintains the corporate status. The four Directors who form the Audit Committee are responsible to all the Directors for the annual audited financial statements of the Corporation. The Chairman, the Vice-Chairman and five Directors, who form the Executive Committee, are responsible to all of the Directors for the conduct of the ordinary business of the Corporation.

MEMBERSHIP

The members of the Corporation are the Directors. Directors are elected annually by the General Assembly for a four year term from nominees provided by the Corporation's Board of Directors and one quarter retire in rotation each year.

THEOLOGICAL COLLEGES

Presbyterian College, Montreal, Knox College, Toronto and St. Andrew's Hall, Vancouver, each have boards of governors appointed by the General Assembly. These three, along with Vancouver School of Theology, the college with which St. Andrew's Hall is associated, report directly to the General Assembly.

TRUSTEE BOARD

PURPOSE

Under authority of the Parliament of Canada and the Legislatures of all 10 Provinces, the Trustee Board has responsibility to administer the Acts of the Federal Government in each of 10 Provinces and manage the assets and sign contracts for the Church.

ACCOUNTABILITY

The Trustee Board, subject to its statutory duties, is accountable to the General Assembly and when not in session to its Assembly Council.

RESPONSIBILITIES

1. Administer the Acts in force:
 - Canada 3 George VI, 1939, Chapter 64 (as amended in 1962 and 1966)
 - Alberta 7 George VI, 1943, Chapter 44
 - British Columbia 7 George VI, 1943, Chapter 73
 - Manitoba 7 George VI, 1943, Chapter 73 (Re-stated 1990 as Chapter 197)
 - New Brunswick 7 George VI, 1943, Chapter 73
 - Newfoundland 1956, Chapter 30
 - Nova Scotia 7 George VI, 1943, Chapter 63
 - Ontario 3 George VI, 1939, Chapter 69
 - Prince Edward Island 11 George VI, 1947, Chapter 58
 - Quebec 10 George VI, 1946, Chapter 95
 - Saskatchewan 7 George VI, 1943, Chapter 75
2. Acquire and manage properties.
3. Enter into contracts.
4. Investment of funds.
5. Issue annuities.
6. Establish pension plans.
7. Execute documents.

PROCEDURE

1. Meetings will be held at the call of the convener.
2. Normally, three meetings of the Trustee Board will be held each year, in fall, late winter and spring.
3. Minutes are kept by the Secretary.
4. Business arising at any meeting will be decided by a majority of the members (including the convener) in attendance or connected by telephone.
5. A quorum of any meeting will be three members.

MEMBERSHIP

- Shall consist of not less than 7 and not more than 15 and shall consist of the convener of the Assembly Council, the Treasurer and such other persons as appointed by the General Assembly. Presently there are the convener of Assembly Council, 2 staff persons appointed and 9 members at large. 9 members at large are appointed for one six year term (1/3 of whose terms expire each year). The convener of Assembly Council while holding that capacity. The Principal Clerk and the Chief Financial Officer/Treasurer while holding their offices.

WOMEN'S MISSIONARY SOCIETY

The Women's' Missionary Society is a society of Presbyterians whose main objective is to support the mission of the church. The statement of purpose reads as follows:

The WMS is a community of Christians whose purpose, in response to the love of God in Jesus Christ, is to encourage one another and all the people of the church to be involved in local and world mission through prayer, study, service and fellowship.

We are a national organization covering the country from Quebec to British Columbia. We are divided into seven regions from which we draw representation in membership, stewardship and service.

The organization is structured to run parallel to The Presbyterian Church in Canada. That is, we have local groups within congregations, presbyteries within the bounds of presbyteries, and synodicals within the bounds of synods. Our Council would be parallel to the General Assembly of the Church.

The Society functions autonomously within The Presbyterian Church in Canada, but it reports to the General Assembly and is under its jurisdiction.

Currently, there are over 3500 members and 255 groups from Quebec to British Columbia.

OVERTURES FROM PREVIOUS YEARS

OVERTURE NO. 7, 2012 (A&P 2012, p. 523–24)

Re: Federal government’s “security certificate” process

(Referred to the Life and Mission Agency (Justice Ministries, p. 237, 14)

WHEREAS, the General Assembly has affirmed The Presbyterian Church in Canada’s role to call public officials to responsible governance in its adoption of “A Declaration Concerning Church and Nation” (1954), and

WHEREAS, The Presbyterian Church in Canada is committed to the pastoral and prophetic role of clarifying publicly what it considers to be issues related to the welfare of the nation and its people, and

WHEREAS, we have concerns about the continued use of sections 76–86 of the Immigration and Refugee Protection Act (2001), which allow for the imprisonment in Canada of refugees and permanent residents under the authority of a “Security Certificate”, and

WHEREAS, we have concerns that those detained and deported under security certificates are:

- imprisoned indefinitely on secret evidence, though no charges have been laid against them,
- subject to deportation based on secret evidence,
- denied the full right to appeal when the certificate is upheld in a process that uses the lowest standard of proof of any court in Canada, and
- under threat of deportation even when they face unfair imprisonment, torture or death, and

WHEREAS, the Supreme Court of Canada unanimously agreed that the Security Certificate process was unconstitutional (2007); nevertheless, the resulting new bill (2008), while improving bail conditions, allowing for a limited appeal provision and introducing a “special advocate” system, still maintains a veil of secrecy over any information that may be used against the detained, and

WHEREAS, we have concerns that the existing Security Certificate process is unjust and undemocratic; violates the Canadian Charter of Rights and Freedoms; and violates fundamental human rights, to which the Government of Canada has committed itself through the UN Convention on Refugees, the International Covenant on Civil and Political Rights (ICCPR) and the UN Convention against Torture (CAT),

THEREFORE, the Presbytery of Montreal humbly overtures the Venerable, the 138th General Assembly to write a letter of prayerful concern to the Prime Minister of Canada making a forthright statement of concern about the existing Security Certificate process, which suspends the rule of law, unjustly discriminates between citizens of Canada and non-citizens, and violates Canada’s international treaty obligations, or to do otherwise as the General Assembly, in its wisdom, may deem best.

OVERTURE NO. 30, 2017 (A&P 2017, p. 602)

Re: Preamble to ordination and induction of ruling elders

(Referred to Committee on Church Doctrine in consultation with the Life and Mission Agency Committee (Canadian Ministries), p. 235, 23)

WHEREAS, the vision of Pentecost made the word of God accessible to diverse cultural and linguistic communities (Acts 2), and our scriptures were written in a context of racial, cultural and linguistic diversity; and

WHEREAS, The Presbyterian Church in Canada reflects considerable diversity in its membership, including, but not limited to geographic, racial, ethnic, cultural, linguistic differences; and

WHEREAS, the ordination and admission of elders represents an important aspect of ministry in The Presbyterian Church in Canada, particularly among lay people; and

WHEREAS, the diversity of people in the church may not fully understand the preamble or questions put to elders before ordination or admission; and

WHEREAS, the current preamble before the questions put to elders before ordination or admission is well written, but difficult to understand for people who are not theologically trained or for whom English is not their first language;

THEREFORE, the Session of St. Andrew’s Humber Heights, Toronto, Ontario, humbly overtures the Venerable, the 143rd General Assembly to re-write the current preamble before the questions to be put to elders before ordination or admission in plain English, using current and accessible language and while maintaining the theological integrity of the document, or to do otherwise as the General Assembly, in its wisdom, deems best.

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

Re: Housing allowance benefit for non-ordained church workers

(Referred to Assembly Council in consultation with Life and Mission Agency Committee (Canadian Ministries, Ministry and Church Vocations) and Financial Services, p. 220, 14)

WHEREAS, there are persons who are not ordained as ministers of Word and Sacraments serving congregations and missions of The Presbyterian Church in Canada in roles which have “traditionally” been held by ministers of Word and Sacraments, and the number of such non-ordained persons fulfilling “traditionally” ordained roles is expected to rise; and

WHEREAS, these persons are functioning in ministerial roles with ability and grace; and

WHEREAS, the advice given by the Financial Services department of the Presbyterian Church offices is to not ask the Canadian Revenue Agency to recognize these non-ordained persons as “ministers” for tax purposes; and

WHEREAS, that that means these persons do not benefit from the clergy housing tax deduction, meaning these persons are required to pay taxes on the housing portion of their stipend or on the fair rental value of the manse in which they live; and

WHEREAS, that means the “take-home pay” for these non-ordained persons is substantially less than if they were recognized as “ministers”, a reduction in income which puts stress on the one serving the church and their household; and

WHEREAS, the Assembly Council has made adjustments to salaries of church office executive staff who are not ordained ministers of Word and Sacraments who hold positions “traditionally” held by ordained ministers;

THEREFORE, the Presbytery of Winnipeg humbly overtures the Venerable, 143rd General Assembly to find an equitable solution to this un-equal treatment and that Canadian Ministries be instructed when providing grants to congregations and missions served by non-ordained persons functioning in “traditionally” ministerial roles to apply the equitable pattern arrived at, and that the Assembly ask those charged with solving this problem to make this a priority given this un-equal treatment has very real consequences in the lives of servants of the church, or to do otherwise as the General Assembly, in its wisdom, deems best.

OVERTURE NO. 4, 2018 (A&P 2018, p. 489–90)

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 record 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.

OVERTURE NO. 8, 2018 (A&P 2018, p. 491–92)

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.

OVERTURE NO. 9, 2018 (A&P 2018, p. 492)

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.

OVERTURE NO. 10, 2018 (A&P 2018, p. 493)

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.

OVERTURE NO. 11, 2018 (A&P 2018, p. 493)

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.

OVERTURE NO. 14, 2018 (A&P 2018, p. 495)

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.

OVERTURE NO. 15, 2018 (A&P 2018, p. 496)

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.

OVERTURE NO. 16, 2018 (A&P 2018, p. 496)

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.

OVERTURE NO. 19, 2018 (A&P 2018, p. 498–500)

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 receipted 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.

OVERTURE NO. 20, 2018 (A&P 2018, p. 500–01)

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); 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.

SPECIAL COMMITTEE OF FORMER MODERATORS

To the Venerable, the 145th General Assembly:

The 144th General Assembly (2018) named a special committee of past Moderators of the 2005–2017 General Assemblies. The committee was asked “to propose a way ahead that allows the mission and ministry of The Presbyterian Church in Canada to continue”, taking 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. The Assembly discerned that the formation of this committee was the way through a significant impasse. The decision to name a committee of former Moderators is unprecedented. Though willing to serve, we are concerned that this not become a practice of the church should the Assembly reach a similar impasse in the future.

Having taken into consideration the matters expressed in the sexuality overtures and related reports from the various committees and agencies of the church, our report deals primarily with the questions concerning same sex marriage and the ordination of married same sex clergy and elders. This report does not address the full range of issues related to LGBTQI inclusion.

In this report, the special committee is proposing as a way ahead, a process that is intended to assist the General Assembly in making a decision which properly belongs to it. The report sets before the Assembly four pathways for consideration and a process of discernment and decision in the selection of one of these pathways as a way ahead.

The special committee met three times in person and twice by conference call, as well as continuing conversations by email.

In addition to the referred sexuality overtures, we received in almost 400 pages a spectrum of responses to the Unity and Diversity paper and are aware of the work of various committees and agencies over the years. We also studied the decisions of similar denominations concerning human sexuality. We thank all who took the time to share their insights, concerns and prayers.

As former Moderators we affirm the theology and polity of The Presbyterian Church in Canada and underscore that it is the General Assembly (and possibly General Assemblies) which must make this decision under the Lordship of Jesus Christ, the only King and Head of the church. As elders we have all “accepted the government of this church by sessions, presbyteries, synods and general assemblies, and have promised to share in and submit ourselves to all lawful oversight therein, and to follow no divisive course but to seek the peace and unity of Christ among our people and throughout the holy catholic Church.” (Book of Forms, 447.3 and 449.3)

We understand the need to move ahead but we also understand the equal importance of how we do that. Therefore, we recommend the following process which we hope will encourage prayerful conversation, patient listening and mutual respect.

THE DECISION-MAKING PROCESS FOR THE COMMITTEE OF THE WHOLE'S RECOMMENDATION TO ASSEMBLY

The Assembly moves into Committee of the Whole to follow the process outlined below:

1. A brief introduction by the Special Committee.
2. An opportunity for questions and clarification will be given which the Special Committee would seek to answer. This time is not for speeches.
3. Commissioners as a whole discuss the four pathways.
The Special Committee encourages commissioners to speak in favour of the pathway(s) they support in order to assist all commissioners in the discernment process.
4. Table Group conversation.
5. Guided Prayer.
6. Voting by Preferential Ballot – The method of voting in selecting the General Assembly Moderator

The Voting:

- Each commissioner will receive a ballot with the pathways: Current Practice; Inclusion; One Denomination – Three Streams; and Pastoral Accommodation listed on it. Commissioners will be asked to rank the Pathways 1 to 4 with 1 being your first choice and 2 being your second choice, etc. Commissioners are not required to rank all 4 Pathways; they may leave some of the Pathways unranked. Ballots will be collected and counted by members of the special committee.
 - The Counting: Ballots will be counted a first time on the basis of how many “1”s each Pathway receives. If none of the Pathways has received 50% plus 1 of the votes counted, the Pathway with the least number of “1”s is dropped off and those ballots are distributed on the basis of the Pathway ranked “2”. And the ballots will be recounted.
 - If none of the Pathways has reached 50% plus 1 of the votes counted, the Pathway with the least number of ballots will be dropped and those ballots are distributed on the basis of the next number on the ballot.
 - Ballots with un-selected Pathways will be withdrawn from the count if the Pathways that have been ranked on the ballot are eliminated during the counting process.
7. The Chosen Pathway will be announced as the recommendation of the Committee of the Whole to be reported to the General Assembly. As with voting for a Moderator, no percentages will be shared.

Rise from the Committee of the Whole

The Committee of the Whole reports to the General Assembly the decision made.

On behalf of the Committee of the Whole, two members of the Special Committee of Former Moderators who are commissioners will present the recommendation to the General Assembly.

The General Assembly votes on a motion to adopt the recommendation made in Committee of the Whole as the decision of the Assembly.

A special committee of the Assembly (not including former Moderators) named by the Committee to Confer with the Moderator will report back to this Assembly on implications and next steps arising from the Assembly decision.

Recommendation No. 1

Adopted/Defeated/Amended

That the General Assembly move into Committee of the Whole and follow the process outlined above in steps 1-7.

PATHWAY A: CURRENT PRACTICE

This pathway proposes no change in the current practice of The Presbyterian Church in Canada's definition of marriage as being between a woman and a man. These are the only weddings permitted to be conducted by PCC clergy. LGBTQI persons who are celibate are eligible for ordination as both ruling and teaching elders. Sexual orientation is not a barrier to ordination; sexual practice is.

- Currently the 2018 General Assembly suspended discipline so that LGBTQI persons could tell their story without fear to the Special Committee re Listening (Rainbow Communion). This pathway makes no change from the present, maintaining the doctrine of the church as it presently is and maintaining the practice of the church as it presently is.

Implications

For Congregations

No changes would take place in the life of congregations from the current practice.

For Sessions

Sessions would continue to consider the approval of conducting only heterosexual weddings.

For Clergy

Clergy would continue to conduct only heterosexual marriages. LGBTQI clergy are expected to be celibate.

For Presbyteries

Presbyteries would not be permitted to sustain calls to married same-sex clergy.

Next Steps

If the Assembly were to choose this pathway, notice of this decision would be circulated to synods, presbyteries and sessions. No further action would be required.

Questions Still Remaining

At present there is a suspension of discipline to accommodate the work of the Rainbow Communion, which the Clerks of Assembly indicate could be removed by a simple motion of the Assembly. Will the suspension of discipline be removed in the future?

How this Pathway moves forward the Mission and Ministry of The Presbyterian Church in Canada?

This pathway provides agreement on the matter, ending uncertainty and speculation. Ending the uncertainty will allow energy to be put into other tasks requiring the church's attention. This pathway keeps The Presbyterian Church in Canada in continuity with much of the majority world church where the PCC has important partnerships.

PATHWAY B: INCLUSION

This pathway proposes to change The Presbyterian Church in Canada's definition of marriage to be a committed/covenanted relationship between two persons (adults). Clergy would be permitted to conduct such marriages. LGBTQI persons in married relationships would be eligible for ordination. This pathway affirms that the context for sexual intimacy is within the vows of marriage.

Implications

For Congregations

Congregations would be free to call as ministers and elect as ruling elders LGBTQI persons in married relationships.

For Sessions

Sessions would be free to approve same-sex weddings. Sessions would be free to approve the election of LGBTQI persons in married relationships to the eldership.

For Clergy

Should the PCC adopt this pathway, all clergy ordained after that time would be expected to affirm same-sex marriage and to participate in the ordinations and inductions of LGBTQI clergy who are in same-sex marriages. Clergy ordained prior to that decision would have liberty of conscience and action regarding the ordination and induction of LGBTQI clergy in married relationships.

For Presbyteries

Presbyteries would support married LGBTQI persons within their bounds who are exercising their calls as ruling elders and teaching elders. Presbyteries would support the liberty of conscience and action of congregations and sessions which are not affirming and would support the liberty of conscience and action of clergy ordained prior to the adoption of inclusion.

Next Steps

If the Assembly were to choose this pathway forward, a remit under the Barrier Act would be required. Only after passing through that Barrier Act process would Inclusion be implemented.

Questions Still Remaining

The sexuality overtures, in general, have focused on ordination and same sex marriage that have shaped this pathway. We recognize that this does not address all issues of LGBTQI inclusivity.

Guidelines will need to be developed ensuring presbyteries sustain calls to married same-sex clergy and support married same-sex elders.

How this Pathway moves forward the Mission and Ministry of The Presbyterian Church in Canada?

This pathway provides a way forward on this matter, ending uncertainty and speculation concerning the church's doctrine and practice of same sex marriage and ordination. This will allow energy to be put into other tasks requiring the church's attention. This pathway brings The Presbyterian Church in Canada into line with a number of mainline ecumenical partners in North America with whom the denomination has close working relationships.

PATHWAY C: ONE DENOMINATION – THREE STREAMS

This pathway proposes the creation of three distinct streams within the one denomination while still sharing common commitments. Three distinct streams seem likely: Traditional, Accommodating and Affirming. While the streams would be distinct on some matters, they would share other things in common across the multiple streams.

- Each stream would define its theological position on the marriage of LGBTQI persons and the ordination of married LGBTQI persons. Each stream would have distinct ordination requirements but all would be ordained within The Presbyterian Church in Canada. The streams would share some programs in common such as PWS&D and Pension and Benefits Board. The General Assembly would continue to provide oversight on matters the streams held in common.

Implications

For Sessions

Sessions would recommend to their congregations which stream they wished to join. Following a congregational vote at a duly called congregational meeting, that choice, determined by simple majority, would be forwarded to the Clerks of Assembly. The Assembly would convene a process to draft together presbyteries of like-minded congregations.

For Congregations

As stated above, there would be a congregational meeting and vote on the matter. Congregations would be free to move from one stream to another. If a congregation selected being part of Stream A and later reached a decision that they wanted to be part of Stream B, congregations would be free to move.

For Clergy

Clergy would choose which stream to join. There would be freedom of movement across streams.

For Presbyteries

Presently existing presbyteries would cease to be and new presbyteries would be erected based on both geography and the three streams. Neighbouring congregations might not be in the same presbytery depending on the stream they were in, yet they would be in the same denomination.

Next Steps

If the Assembly were to choose this pathway forward, a remit under the Barrier Act would be required. Only after passing through that Barrier Act process would the three streams be implemented.

Questions Still Remaining

There would be transitions at the national level of the church. Details about what would be the shared work of the one denomination and what would be the work of the individual streams would need to be worked out.

How this Pathway moves forward the Mission and Ministry of The Presbyterian Church in Canada?

The present tensions within The Presbyterian Church in Canada are hindering the denomination's functioning. The creation of multiple streams provides space to allow Canadian Presbyterians to discover the mission and ministry we hold in common.

PATHWAY D: PASTORAL ACCOMMODATION

This pathway proposes to leave the doctrine of the denomination unchanged: marriage is between a woman and a man. Notwithstanding, pastoral accommodation creates space within presbyteries for clergy and congregations to conduct same-sex marriages and for congregations to call married LGBTQI clergy. The suspension of discipline which exists at present would become permanent.

Implications

For Sessions

Sessions wishing to enter the space provided by the Pastoral Accommodation would inform the congregation. The Pastoral Accommodation would allow the session to approve same-sex marriages in the church building and to ordain as ruling elders married LGBTQI persons.

For Congregations

Sessions will inform the congregation regarding the desire to offer Pastoral Accommodation. If a congregation wishes to call a married LGBTQI minister, they would be allowed to do so.

For Presbytery

Same-sex married status should not be considered a sole obstacle to process a gospel call. Clergy and representative elders would not be compelled to attend the ordination or induction of married LGBTQI clergy. No special legislation needs to be introduced for this freedom of conscience and action because they are holding a position consistent with the doctrine of the church.

Next Steps

If the Assembly were to choose this pathway forward, a remit under the Barrier Act would be required. Only after passing through that Barrier Act process would the pastoral accommodation be implemented.

Questions Still Remaining

Guidelines will need to be developed for presbyteries in providing oversight to Pastorally Accommodating congregations.

How this Pathway moves forward the Mission and Ministry of The Presbyterian Church in Canada?

In developing this pathway, The Presbyterian Church in Canada demonstrates how to live with difference while staying together. Such forbearance is a witness to the world.

Peter Bush
Convenor

David Sutherland
Secretary

M. Jean Morris
M. Wilma Welsh
J. H. (Hans) Kouwenberg
Cheol Soon Park
A. Harvey Self
Herbert F. Gale
H.D. Rick Horst
John A. Vissers
Stephen C. Farris
Karen R. Horst
Douglas H. Rollwage
Daniel W. Cho

COMITÉ SPÉCIAL D'ANCIENS MODÉRATEURS

À la Vénérable 145^e Assemblée générale :

La 144^e Assemblée générale (2018) a nommé un comité spécial d'anciens modérateurs des Assemblées générales de 2005 à 2017. On a demandé au comité « de proposer une voie pour l'avenir qui permettrait la poursuite de la mission et du ministère de l'Église presbytérienne au Canada », en tenant compte des propositions relatives à la sexualité et des rapports connexes des divers comités et organismes de l'Église, en parallèle avec les travaux continus du comité Rainbow Communion. L'Assemblée a compris que la formation de ce comité représentait le moyen de se sortir d'une impasse importante. La décision de nommer un comité d'anciens modérateurs est sans précédent. Bien que nous acceptions de faire partie du comité, nous espérons qu'une telle solution ne deviendra pas pratique courante pour l'Église en cas de future impasse semblable au sein de l'Assemblée.

Notre rapport, qui tient compte des questions abordées dans les propositions relatives à la sexualité et les rapports connexes des divers comités et organismes de l'église, traite principalement des questions touchant le mariage entre personnes de même sexe et l'ordination de membres du clergé et d'anciens qui sont mariés à une personne de même sexe. Ce rapport n'aborde pas l'éventail complet des questions liées à l'inclusion LGBTQI.

Dans ce rapport, le comité spécial propose comme voie pour l'avenir un processus visant à aider l'Assemblée générale à prendre une décision qui lui est propre. Le rapport présente à l'Assemblée quatre voies à étudier et un processus de discernement et de décision qui lui permettra d'opter pour l'un de ces choix comme voie à suivre.

Le comité spécial s'est réuni trois fois en personne et deux fois par conférence téléphonique, en plus d'avoir des échanges suivis par courriel.

En plus des propositions relatives à la sexualité déjà mentionnées, nous avons reçu, en près de 400 pages, un éventail de réponses au document sur l'unité et la diversité et sommes conscients du travail accompli par les divers comités et organismes au fil des ans. Nous avons également étudié les décisions au sujet de la sexualité humaine de confessions semblables à la nôtre. Nous remercions tous ceux qui ont pris la peine de partager leurs connaissances, préoccupations et prières.

À titre d'anciens modérateurs, nous soutenons la théologie et la politique de l'Église presbytérienne au Canada et soulignons que c'est l'Assemblée générale (et possiblement les Assemblées générales) qui est responsable de la prise de cette décision, sous l'autorité de Notre-Seigneur Jésus-Christ, seul Roi et Chef de l'Église. À titre d'anciens, nous avons tous [traduction libre] « accepté la gouvernance de cette Église par les sessions, les presbytères, les synodes et les assemblées générales, et avons promis de participer à toute surveillance et de nous soumettre à toute surveillance à cet égard, et de ne pas suivre un parcours axé sur la division, mais de rechercher la paix et l'unité du Christ parmi nos gens et la sainte Église catholique dans son ensemble ». (*Book of Forms*, 447.3 et 449.3)

Nous sommes conscients de l'importance d'aller de l'avant, tout en étant également conscients de l'importance tout aussi grande à accorder à la façon de procéder. Par conséquent, nous recommandons le processus suivant. Nous avons bon espoir qu'il encouragera les échanges dans la prière, l'écoute patiente et le respect mutuel.

PROCESSUS DE DÉCISION RELATIF À LA RECOMMANDATION FORMULÉE PAR LE COMITÉ PLÉNIER À L'INTENTION DE L'ASSEMBLÉE

L'Assemblée se constitue en comité plénier pour suivre le processus décrit ci-dessous :

1. Brève introduction par le comité spécial.
2. Une période est prévue pour les questions et les clarifications. Le comité spécial cherchera à répondre aux questions. Cette période ne doit pas être consacrée aux discours.
3. Ensemble, les commissaires discuteront des quatre voies.
Le comité spécial invite les commissaires à s'exprimer en faveur de la ou des voies qu'ils favorisent afin de faciliter le processus de discernement pour tous les commissaires.
4. Conversation en petits groupes.
5. Prière guidée.
6. Vote par scrutin préférentiel – Mode de scrutin utilisé pour sélectionner le modérateur de l'Assemblée générale.
 - Le vote : Chaque commissaire recevra un bulletin de vote qui comprend les voies : Pratique actuelle; Inclusion; Une confession - trois courants; et Accommodement pastoral. Les commissaires seront invités à numéroter les voies de 1 à 4, 1 étant leur premier choix, 2 leur deuxième et ainsi de suite. Les commissaires ne sont pas tenus de numéroter les quatre voies; ils peuvent ne pas associer de numéro à certaines voies. Les bulletins de vote seront ramassés et comptés par des membres du comité spécial.
 - Le comptage : Les bulletins seront comptés une première fois en fonction du nombre de « 1 » obtenu par chaque voie. Si aucune voie n'obtient 50 % plus 1 des votes comptés, la voie avec le nombre le moins élevé de « 1 » sera éliminée et ces bulletins de vote seront distribués en fonction de la voie au rang « 2 ». On procédera alors au recomptage.
 - Si aucune voie ne reçoit 50 % plus 1 des votes comptés, la voie ayant reçu le moins grand nombre de votes sera éliminée et ces bulletins de vote seront distribués en fonction de la prochaine voie sur le bulletin de vote.
 - Les bulletins de vote contenant des voies non sélectionnées seront retirés au moment du comptage si les voies classées sur le bulletin de vote sont éliminées durant le recomptage.
7. La voie choisie sera la recommandation du comité plénier, à annoncer à l'Assemblée générale. Comme c'est le cas pour le vote de sélection d'un modérateur, aucun pourcentage ne sera communiqué.

Ajournement du comité plénier

Le comité plénier signalera la décision prise à l'Assemblée générale.

Au nom du comité plénier, deux membres commissaires du comité spécial d'anciens modérateurs présenteront la recommandation à l'Assemblée générale.

L'Assemblée générale se prononcera sur une motion d'adoption de la recommandation formulée par le comité plénier à titre de décision de l'Assemblée.

Un comité spécial de l'Assemblée (n'incluant aucun ancien modérateur) nommé par le comité plénier consultera le modérateur, puis fera rapport à l'Assemblée relativement aux répercussions et aux prochaines étapes associées à la décision de l'Assemblée.

RECOMMANDATION 1 adopté/rejeté/modifié

Que l'Assemblée générale se constitue en comité plénier pour suivre le processus décrit aux étapes 1 à 7 ci-dessus.

VOIE A : PRATIQUE ACTUELLE

Cette voie propose qu'aucun changement ne soit apporté à la pratique actuelle, c'est-à-dire que la définition du mariage de l'Église presbytérienne au Canada est l'union entre un homme et une femme. Ce sont les seuls mariages pouvant être célébrés par les membres du clergé de l'ÉPC. Les personnes LGBTQI qui ont choisi le célibat sont admissibles à l'ordination comme anciens tant comme dirigeants que comme enseignants. L'orientation sexuelle n'est pas un obstacle à l'ordination; la pratique sexuelle l'est.

- Actuellement, les mesures disciplinaires sont suspendues par l'Assemblée générale de 2018 afin que les personnes LGBTQI puissent raconter leur histoire sans crainte au comité d'écoute spécial (Rainbow Communion). Cette voie ne représente aucun changement par rapport à la situation actuelle. Elle maintient la doctrine et la pratique actuelles de l'église.

Répercussions

Pour les congrégations

Aucun changement dans la vie des congrégations par rapport à la pratique actuelle.

Pour les sessions

Les sessions continueraient d'étudier l'approbation de la célébration de mariages hétérosexuels uniquement.

Pour le clergé

Le clergé continuerait de célébrer uniquement des mariages hétérosexuels. Les membres du clergé LGBTQI doivent pratiquer le célibat.

Pour les presbytères

Les presbytères n'auraient pas le droit d'appuyer la nomination de membres du clergé mariés à une personne de même sexe.

Prochaines étapes

Si l'Assemblée devait choisir cette voie, un avis de cette décision serait communiqué aux synodes, aux presbytères et aux sessions. Aucune autre mesure ne serait requise.

Questions en suspens

Les mesures disciplinaires sont suspendues actuellement afin de permettre les travaux du comité Rainbow Communion. Les clercs de l'Assemblée indiquent que la suspension pourrait être retirée au moyen d'une simple motion de l'Assemblée. Est-ce que la suspension des mesures disciplinaires sera retirée dans l'avenir?

De quelle façon cette voie fait-elle progresser la mission et le ministère de l'Église presbytérienne au Canada?

Cette voie permet une entente sur la question, mettant fin à l'incertitude et aux conjectures. Ainsi, l'Église pourrait se consacrer à d'autres tâches nécessitant son attention. En adoptant cette voie, l'Église presbytérienne au Canada continue de s'aligner sur la plupart des églises du monde avec lesquelles elle a conclu d'importants partenariats.

VOIE B : INCLUSION

Cette voie propose de changer la définition du mariage de l'Église presbytérienne au Canada pour une relation d'engagement entre deux personnes adultes. Les membres du clergé auraient le droit de célébrer de tels mariages. Les personnes LGBTQI mariées seraient admissibles à l'ordination. Cette voie soutient que l'intimité sexuelle s'exerce dans le contexte des vœux du mariage.

Répercussions

Pour les congrégations

Les congrégations pourraient nommer comme ministres et élire comme anciens d'église des personnes LGBTQI mariées.

Pour les sessions

Les sessions pourraient approuver les mariages entre personnes de même sexe. Les sessions pourraient approuver l'élection de personnes LGBTQI mariées comme anciens.

Pour le clergé

Si l'ÉPC adopte cette voie, tous les membres du clergé ordonnés par la suite devraient soutenir le mariage entre personnes de même sexe et participer à l'ordination et à l'intronisation de membres du clergé LGBTQI qui sont mariés à une personne de même sexe. Les membres du clergé ordonnés avant cette décision bénéficieraient de la liberté de conscience et d'action relativement à l'ordination et à l'intronisation de membres du clergé LGBTQI qui sont mariés.

Pour les presbytères

Les presbytères soutiendraient les personnes LGBTQI mariées dans leurs limites qui répondent à leur appel comme anciens dirigeants et anciens enseignants. Les presbytères appuieraient la liberté de conscience et d'action des congrégations et des sessions qui ne soutiennent pas l'inclusion, ainsi que la liberté de conscience et d'action des membres du clergé ordonnés avant l'adoption de l'inclusion.

Prochaines étapes

Si l'Assemblée devait choisir cette voie, un « remit » au titre du *Barrier Act* serait nécessaire. Ce n'est qu'une fois franchi le processus du *Barrier Act* que l'inclusion serait mise en œuvre.

Questions en suspens

De manière générale, les propositions relatives à la sexualité ont porté sur l'ordination et le mariage entre personnes de même sexe, ce qui a façonné cette voie. Nous reconnaissons que cela n'aborde pas toutes les questions liées à l'inclusion LGBTQI.

Des lignes directrices devront être élaborées de manière à assurer que les presbytères appuient la nomination de membres du clergé mariés à une personne de même sexe et soutiennent les anciens mariés à une personne de même sexe.

De quelle façon cette voie fait-elle progresser la mission et le ministère de l'Église presbytérienne au Canada?

Cette voie permet de cheminer à cet égard en mettant fin à l'incertitude et aux conjectures au sujet de la doctrine et de la pratique de l'Église en matière de mariage entre personnes de même sexe et d'ordination. Ainsi, l'Église pourrait se consacrer à d'autres tâches nécessitant son attention. Cette voie permettrait à l'Église presbytérienne au Canada de s'aligner sur plusieurs partenaires œcuméniques en Amérique du Nord avec lesquels la confession entretient des relations de travail étroites.

VOIE C : UNE CONFESSION - TROIS COURANTS

Cette voie propose la création de trois courants distincts au sein d'une même confession qui partageraient néanmoins des engagements communs. Les trois courants distincts probables sont : tradition, accommodement et affirmation. Les courants seraient distincts à certains égards, mais ils partageraient des éléments communs.

- Chaque courant définirait sa position théologique sur le mariage de personnes LGBTQI et l'ordination de personnes LGBTQI mariées. Chaque courant aurait ses propres exigences en matière d'ordination, mais tous les membres seraient ordonnés au sein de l'Église presbytérienne au Canada. Les courants auraient en commun certains programmes, comme PWS&D et le Pension and Benefits Board. L'Assemblée générale continuerait de superviser les questions communes aux courants.

Répercussions

Pour les sessions

Les sessions recommanderaient à leurs congrégations le courant auquel elles souhaitent appartenir. À la suite d'un vote mené au sein de la congrégation lors d'une assemblée dûment convoquée, le choix, déterminé par une majorité simple, serait transmis aux clerics de l'Assemblée. L'Assemblée mettrait au point une approche visant à rassembler les presbytères de congrégations partageant une même vision.

Pour les congrégations

Comme il est mentionné ci-dessus, il y aurait assemblée de la congrégation et vote sur cette question. Les congrégations pourraient passer en toute liberté d'un courant à l'autre. Si, par exemple, une congrégation ayant choisi d'appartenir au courant A décidait de passer au courant B, elle pourrait le faire.

Pour le clergé

Le clergé déciderait de son courant d'appartenance. Il pourrait passer d'un courant à l'autre.

Pour les presbytères

Les presbytères actuels cesseraient d'exister. De nouveaux presbytères seraient créés en fonction tant des limites géographiques que des trois courants. Selon leur courant d'appartenance, des congrégations voisines pourraient ne pas appartenir au même presbytère, et pourtant elles auraient la même confession.

Prochaines étapes

Si l'Assemblée devait choisir cette voie, un « remit » au titre du *Barrier Act* serait nécessaire. Ce n'est qu'une fois franchi le processus du *Barrier Act* que les trois courants seraient mis en œuvre.

Questions en suspens

Il y aurait des transitions à l'échelle nationale de l'Église. Les détails des tâches partagées par la confession et de celles relevant des courants individuels devraient être précisés.

De quelle façon cette voie fait-elle progresser la mission et le ministère de l'Église presbytérienne au Canada?

Les tensions qui existent actuellement au sein de l'Église presbytérienne au Canada nuisent au fonctionnement de la confession. La création de multiples courants fournirait l'espace nécessaire pour la découverte par les presbytériens du Canada de leurs mission et ministère communs.

COURANT D : ACCOMMODEMENT PASTORAL

Ce courant propose de n'apporter aucun changement à la doctrine de la confession : le mariage est une union entre une femme et un homme. Néanmoins, l'accommodement pastoral créerait de l'espace au sein des presbytères pour que le clergé et les congrégations puissent célébrer des mariages entre personnes de même sexe et pour que les congrégations puissent nommer des membres du clergé LGBTQI mariés. La suspension actuelle des mesures disciplinaires deviendrait permanente.

Répercussions

Pour les sessions

Les sessions désirant pénétrer dans l'espace fourni par l'accommodement pastoral en informeraient la congrégation. L'accommodement pastoral permettrait à la session d'approuver les mariages entre personnes de même sexe dans l'édifice de l'église et d'ordonner comme anciens d'église des personnes LGBTQI mariées.

Pour les congrégations

Les sessions informeraient la congrégation de leur souhait d'offrir l'accommodement pastoral. Une congrégation désirant nommer un ministre LGBTQI marié aurait le droit de le faire.

Pour le presbytère

Être marié(e) à une personne de même sexe ne devrait pas être considéré comme l'unique obstacle au traitement d'un appel évangélique. Le clergé et les anciens qui sont des représentants ne seraient pas tenus d'assister à l'ordination ou à l'intronisation de membres du clergé LGBTQI mariés. Il n'est pas nécessaire d'adopter une loi spéciale pour une telle liberté de conscience et d'action, car la position tenue respecte la doctrine de l'Église.

Prochaines étapes

Si l'Assemblée devait choisir cette voie, un « remit » au titre du *Barrier Act* serait nécessaire. Ce n'est qu'une fois franchi le processus du *Barrier Act* que l'accommodement pastoral serait mis en œuvre.

Questions en suspens

Des lignes directrices de supervision des congrégations ayant adopté l'accommodement pastoral devront être formulées pour les presbytères.

De quelle façon cette voie fait-elle progresser la mission et le ministère de l'Église presbytérienne au Canada?

Dans l'élaboration de cette voie, l'Église presbytérienne au Canada montre comment vivre avec la différence tout en préservant l'unité. Pareille tolérance est un exemple pour le monde.

Peter Bush
Convenor (responsable)

David Sutherland
Secrétaire

M. Jean Morris
M. Wilma Welsh
J. H. (Hans) Kouwenberg
Cheol Soon Park
A. Harvey Self
Herbert F. Gale
H.D. Rick Horst
John A. Vissers
Stephen C. Farris
Karen R. Horst
Douglas H. Rollwage
Daniel W. Cho

중경총회장 특별위원회

존경하는 제 145 회 총회 귀하!

제 144 회 총회(2018 년) 에서 지난 2005-2017 년 사이 총회장을 지낸 전 총회장들로 구성된 특별위원회를 임명했습니다. 당시 총회는 특별 위원회에 성정체성에 관한 헌의안(Sexuality Overtures)를 포함, 산하 여러 부서와 위원회가 그 동안 진행해온 연구 및 이들과 병행하는 차원에서 지금도 계속되고 있는 무지개 커뮤니티(Rainbow Communion)의 업무와 관련, “캐나다 장로교회의 사명과 사역이 앞으로 이들을 계속 고려할 수 있는 방안을 제시해줄 것”을 요청했습니다. 당시 총회는 이 같은 특별위원회 ((이하 “특위”)의 구성이 적지 않은 난관을 헤쳐나갈 수 있는 방안임을 인식했습니다. 전 총회장들로 특위를 구성한 것은 전례가 없습니다. 저희는 모두 기꺼이 봉사할 것을 다짐했지만, 앞으로 교회가 비슷한 난관에 부딪혔을 때 총회에서 같은 식의 결정을 내리는 일이 없었으면 하는 우려를 표하는 바입니다.

특별 위원회는 성정체성에 관한 헌의안 (Sexuality Overtures) 및 교회 내 여러 위원회와 부서들이 제시한 관련 보고서들이 언급한 문제들을 고려했습니다. 저희 보고서는 이들 중에서 동성결혼 및 동성결혼자에 대한 목사와 장로 안수에 대한 사안 만을 집중적으로 다뤘습니다. 이번 보고서는 LGBTQI 수용과 관련한 포괄적 주제들에 대해선 언급하지 않습니다.

이번 보고서에서 특위는 장로교가 나아갈 방향을 제안합니다. 이 같은 절차는 마땅히 총회가 내려야 할 결정을 돕기 위한 것입니다. 보고서는 우리가 고려해볼 수 있는 네 가지 방안과 이들 중 하나를 택하기 위한 분별과 결정의 절차를 총회에 제시합니다.

특위는 그 동안 세 차례는 직접 모여서, 두 차례는 키퍼런스 전화통화로 만남을 가졌고, 이메일을 통해서도 계속 대화를 나누어 왔습니다.

저희는 앞서 언급한 성정체성에 관한 헌의안 (Sexuality Overtures) 보고서 뿐만 아니라, 연합과 다양성(Unity and Diversity)연구에 관련해 400 쪽에 달하는 다양한 견해와 반응을 접수했습니다. 아울러 교회 내 여러 부서와 위원회들이 다년 간에 걸쳐 제출한 보고서들의 내용과 다른 개신교회들이 비슷한 문제에 대해 내린 결정들도 참고했습니다. 그 동안 저희들에게 의견과 우려를 전달하고, 기도로 도움을 주신 모든 분들에게 감사를 표합니다.

전 총회장들로서, 저희는 캐나다장로교회의 신학과 교리를 확인하고, 우리 교회의 유일한 왕이자 주인이신 예수 그리스도의 인도에 따라 총회(또는 총회들)가 결정을 내려야 한다는 사실을 강조합니다. 장로들로서 우리는 모두 “당회, 노회, 총회 등으로 구성된 교회의 정권 및 교회의 법적 감독을 따르기로 서약했고, 분열의 길을 쫓지 않고 그리스도 안에서 성스러운 교회 내에 속한 모든 사람들의 평화와 단결을 추구하기로 결의 했습니다. (Book of Forms, 447,3 과 449.3)

저희는 앞을 향해 나아갈 필요성을 인정하는 동시에 어떤 방법으로 그렇게 할 것인가의 중요성도 배제하지 않습니다. 따라서 저희는 기도를 바탕으로 한 대화, 인내심 있는 청취 및 상호 존중을 희망하면서 다음과 같은 절차를 권고하는 바입니다.

총회에 권고하는 전체위원회(COMMITTEE OF THE WHOLE)의 결정과정

총회는 전체위원회로 전환하여 다음과 같은 과정을 거친다.

1. 특별 위원회의 간단한 상황 설명
2. 특위는 질문 및 보다 명확한 설명의 요구에 대해 답변할 기회를 갖는다. 이 시간은 연설을 위한 시간이 아니다.
3. 총대들 전체가 네 가지 방안에 대해 의견을 개진한다.
특위는 모든 총대들의 결정 과정을 돕기 위해서 총대들이 자신들이 찬성하는 방안에 대해서 발언하도록 인도한다.
4. 그룹별 토론.
5. 기도 (Guided Prayer)
6. 순위지정 투표 (Preferential Ballot) – 총회장 선출방식과 동일
투표:
 - 각 총대는 방안들이 명시된 투표용지를 받는다: 용지에는
현행유지(Current Practice);
포용(Inclusion);
한 교단 – 세 줄기(One Denomination – Three Streams);
목회적 수용(Pastoral Accommodation)이 적혀있다.
 - 총대들은 네가지 중에 첫 번째 선택, 두 번째 선택 등을 숫자로 표시한다. 총대들이 네가지를 다 표시하도록 요구되는 것은 아니다. 어떤 방안은 표시하지 않고 빈칸으로 남겨 두어도 된다; 투표용지는 특위 위원이 회수해서 집계한다.
 - 집계: 투표용지는 1 차로 '1'번이 표시된 순위로 집계된다. 만일 네 가지 방안 중에 전체표의 50% 이상 받은 것이 없으면 가장 적은 표를 받은 방안은 탈락되고 탈락된 표에 2 번으로 표시된 것을 기준으로 다른 방안에 표를 재배분한 후에 2 차로 다시 집계한다.)
 - 2 차 집계 후에도 과반수 이상의 표를 받은 방안이 없으면 표가 가장 적은 방안이 탈락되고 탈락된 표에 다음 순위로 표시된 것을 기준으로 다른 방안에 재배분 한 후에 다시 집계한다.
 - 모든 순위가 표시되지 않은 표는, 순위가 표시된 방안이 집계 과정에서 탈락될 때에 제외된다.
7. 채택된 방안은 전체위원회의 권고사항으로 총회에 선포된다. 총회장 투표 때와 마찬가지로 투표 비율은 공개되지 않는다.

전체위원회 이후

전체위원회는 위원회가 내린 결정을 총회에 보고한다.

전체위원회를 대신해 이번 총회 총대로 참석한 증경총회장 특위 위원들 중 2 명이 총회에 동의안을 전달한다.

총회는 전체위원회가 올린 이 같은 사안을 총회의 결정으로써 받아들일 지 여부를 투표로 결정한다.

총회장 자문위원회 (Committee to Confer)가 임명한 총회 특별위원회(전 총회장들은 포함되지 않은)는 총회의 결정사항에 따른 다음 과정 및 어떤 의미를 초래할 수 있는지에 관하여 이번 총회에 보고한다.

동의안) 1

총회가 전체위원회가 되어, 위의 1-7 에 명시된 과정에 따라 토론에 들어갈 것을 동의한다.

방안 A (PATHWAY A): 현행유지 (CURRENT PRACTICE)

이 방안은 결혼은 한 여자와 한 남자 사이에서 이뤄지는 것이라고 정의하는 캐나다장로교회(PCC)의 기존 입장을 그대로 유지할 것을 제시한다. 따라서 PCC 소속 목사는 이 같은 방식의 결혼만을 주례할 수 있다. 그러나 독신(celebrate)인 LGBTQI 성애자는 장로나 목사 안수 대상자가 될 수 있다. 성적 행위(sexual practice)와 달리 성적 성향(sexual orientation)은 안수의 걸림돌이 되지 않는다.

- 현재 2018 년 총회는 LGBTQI 성애자들이 그들의 의견을 두려움 없이 특별위원회에게 전할 수 있도록 그들에 대한 징계처분을 일시 보류한 것이 유효한 상태이다. (참고, Listening, Rainbow Communion). 이 방안은 현재 유지되고 있는 교리를 그대로 유지하고 교회의 실행에 어떤 변화도 주지 않는다.

의미 (Implications):**교회:**

현재의 상황을 그대로 유지한다. 어떤 변화도 없다.

당회:

당회는 계속 이성애자들 간의 결혼만을 허용할 것을 고려한다.

목회자:

이성애자들 간의 결혼만 주례할 수 있다. LGBTQI 목회자는 독신으로 남아야 한다.

노회:

동성간 결혼한 목회자의 청빙을 다루는 것은 허락되지 않는다.

다음 절차:

총회가 이 방안을 채택하면 그러한 결정에 대한 공문을 대회, 노회, 당회 등에 보낸다. 다른 조치는 요구되지 않는다.

남은 질문:

현재, 무지개 커뮤니티의 편의를 도모하기 위한 절차로 징계가 일시 정지되어 있는 상태인데 총회 서기에 의하면 총회에서 간단한 안건을 내어 이 같은 일시 정지를 폐지할 수 있다. 일시 징계 정지를 미래에 폐지할 것인가?

이 방안은 캐나다 장로교회의 선교와 사역을 어떻게 진전시키는가:

이 방안은 이 문제에 대한 합의에 도달하는 것이며, 그 동안의 역측과 불확실을 종결한다. 이런 불확실이 없어지면 교회는 당면한 다른 일들을 처리해 나갈 동력을 얻는다. 이 방안은 캐나다장로교회가 중요한 파트너 관계를 맺고 있는 전세계의 다수 교회들과 같은 입장을 유지하게 한다.

방안 B (PATHWAY B): 포용 (INCLUSION)

이 방안은 결혼에 대한 캐나다 장로교회의 정의를 두 성인들간의 헌신된 성약적 관계(committed/covenanted relationship)로 변경할 것을 제시한다. 목회자는 이 같은 결혼을 주례할 수 있고, 결혼한 LGBTQI 성애자도 안수를 받을 수 있다. 이 방안은 성적인 친밀감이 결혼 서약 안에 포함되어 있다고 확인한다.

의미:**교회:**

교회는 결혼한 LGBTQI 성애자들 중에 자유로이 목사를 청빙할 수 있고 장로를 선출할 수 있다.

당회:

동성결혼을 자유로이 허락할 수 있고, 결혼한 관계의 LGBTQI 성애자를 자유로이 장로로 선출할 수 있다.

목회자:

PCC가 이 방안을 채택하면 이후 목사 안수를 받게 되는 모든 목회자는 동성결혼을 인정하고, 결혼관계에 있는 LGBTQI 성애자들의 목사안수와 위임식에 참여해야 한다. 이 결정 이전에 안수를 받은 목회자들은 결혼 관계에 있는 LGBTQI 성애자들의 목사안수와 위임식에 관하여 자신의 양심과 행동을 선택할 자유를 갖는다.

노회:

노회는 지역 안에 있는 결혼한 LGBTQI 성애자들 중에 치리장로 및 사역장로의 소명을 확인하고자 하는 사람들을 후원해야 한다. 동시에 노회는 이 결정에 따르지 않는 교회와 당회의 양심과 행동의 자유도 존중하며 이 결정 이전에 안수 받은 목회자들의 양심과 행동의 자유도 존중한다.)

다음 절차:

총회가 이 방안을 채택하면 조기결정 방지법 (Barrier Act)에 따른 절차가 필요하다. 오직 이 과정을 거친 후에만 이 방안이 효력을 발휘할 수 있다.

남은 질문:

성정체성에 관한 헌의안은 동성결혼과 동성결혼자 안수 문제에 주된 초점이 맞춰져 있고 이것이 본 방안이 만들어진 배경이다. 우리는 이 방안이 LGBTQI 에 관한 모든 문제를 다루고 있지 않음을 인지한다.

노회들이 결혼관계에 있는 동성애 목회자와 동성애 장로들을 적절히 세울 수 있도록 돕는 가이드라인이 개발될 필요가 있다.

이 방안은 캐나다 장로교회의 선교와 사역을 어떻게 진전시키는가:

이 방안 역시 동성결혼 및 동성결혼자 안수에 대해 그 동안 난무했던 억측과 불확실한 상황을 종료하며, 교회는 다른 문제들을 다룰 새로운 에너지를 가질 수 있을 것이다. 이 방안은 캐나다 장로교회가 파트너로서 친밀한 관계를 맺고 있는 북미의 많은 주요 에큐메니칼 교회들과 보조를 맞추게 한다.

방안 C (PATHWAY C):**한 교단-세 줄기 (ONE DENOMINATION – THREE STREAMS)**

이 방안은 한 교단 안에 각자 뚜렷한 정체성을 소유한 세 줄기를 만드는 것이다. 이들 세 가지 줄기는 전통적(traditional), 수용적(accommodating), 확정적(affirming)으로 나눌 수 있다. 이들 줄기는 특정면에서는 각자 개성을 갖는 반면에 복수의 줄기들과 공유점을 가질 수도 있다.

- 각 줄기는 LGBTQI 성애자들의 결혼과 결혼한 LGBTQI 성애자들의 안수 문제에 대한 나름대로의 신학적 위치를 정의할 수 있다. 각 줄기는 안수와 관련한 특별한 요구조건을 가질 수 있으나, 모든 안수는 캐나다 장로교회 안에서 이루어지게 된다. 모든 줄기는 PWS&D 및 연금과 혜택위원회(Pension and Benefits Board) 등 일부 프로그램을 공유한다. 총회는 각 줄기들이 공유하는 부분에 대해 감독권한을 계속 유지한다.

의미:**당회:**

교인들에게 어떤 줄기에 속할 것인지에 대해 제안한다. 이 같은 결정은 합법적으로 소집된 공동의회에서 투표로 정하고, 가장 많은 표의 획득으로 (simple majority) 내린 결정을 총회 서기에게 통보한다. 총회는 같은 생각을 가진 교회들로 구성되는 노회를 조직하기 위한 과정을 시작한다.

교회:

위에서 언급했듯이 어떤 줄기를 택할 것인지에 대한 공동의회를 소집하고, 투표로 결정한다. 처음에는 A 줄기에 속할 것으로 결정을 했어도, 나중에 B 줄기로 옮기기로 다시 결정하면 그렇게 할 수 있다.

목회자:

어떤 줄기에 속할 것인지 개인적으로 결정을 내린다. 이들은 어떤 줄기로 옮길 것인지에 대한 자유를 갖는다.

노회:

현존하는 노회는 더 이상 유효하지 않게 되고 지리 상 문제와 어떤 줄기에 속했는지 등을 감안해 새로운 노회를 결성하게 된다. 어떤 줄기에 속했는지에 따라 이웃 교회가 같은 노회에 속하지 않게 될 수도 있다. 그러나 어떤 경우에도 교단은 하나이다.

다음 절차:

총회가 이 방안을 채택하면 조기결정 방지법(Barrier Act)에 따른 절차가 필요하다. 오직 이 과정을 거친 후에만 이 방안이 효력을 발휘할 수 있다.

남은 질문:

전국적 차원에서의 교회 과도기가 요구된다. 교회간 무엇을 공유할 것인지, 각 줄기들이 담당할 역할은 무엇인지 등에 대한 세부적 토론 절차가 필요하다.

이 방안은 캐나다 장로교회의 선교와 사역을 어떻게 진전시키는가:

캐나다 장로교회 안에 현존하는 긴장감이 교단의 효율적 역할을 방해하고 있다. 여러 줄기를 창설하는 것은 캐나다 장로교회들이 공통으로 갖고 있는 선교와 사역을 발견할 공간을 마련해 줄 것으로 기대된다.

방안 D (PATHWAY D): 목회적 수용 (PASTORAL ACCOMMODATION)

이 방안은 결혼은 한 여자와 한 남자 사이에 이뤄지는 것이라는 현존하는 교리를 그대로 유지한다. 단, 목회적 수용은 노회 안에서 목회자와 교인들이 원할 때 동성결혼을 집행하고, 결혼한 LGBTQI 성애자들을 목회자로 청빙할 공간을 마련해준다. 현재 동성애 문제와 관련해 시행되고 있는 징계 일시 정지는 영구 조치가 된다.

의미:**당회:**

목회적 수용이 허락하는 공간을 받아들이기를 원하면 이런 뜻을 교회에 알린다. 이 방안은 당회가 해당 교회 건물 안에서 동성결혼을 허용하고, 결혼한 LGBTQI 성애자들에게 장로 안수를 줄 수 있게 한다.

교회:

이 방안을 수용할 용의가 있음을 당회로부터 통보 받게 된다. 만약 교회가 결혼한 LGBTQI 성애자를 목회자로 초빙하기 원한다면 그렇게 할 권리를 갖게 된다.

노회:

동성결혼 상태가 복음적 청빙을 진행하는데 있어 유일한 걸림돌이 되어선 안 될 것이다. 목사님과 노회 대표장로는 결혼한 LGBTQI 성애자의 목사안수와 위임식에 참여하도록 강요받지 않는다. 이런 양심과 행동의 자유는 교단 교리에도 일치 하기 때문에 특별한 교회법을 새로 제정할 필요가 없다.

다음 절차:

총회가 이 방안을 채택하면 조기결정방지법 (Barrier Act)에 따른 절차가 필요하다. 오직 이 과정을 거친 후에만 이 방안이 효력을 발휘할 수 있다.

남은 질문:

노회가 목회적 수용방안을 채택한 교회들에게 적절한 감독권을 제공할 수 있도록 가이드라인이 개발되어야 한다.

이 방안은 캐나다 장로교회의 선교와 사역을 어떻게 진전시키는가:

이 방안을 개발함으로써 캐나다 장로교회는 서로 다른 견해를 갖고서도 공존할 수 있음을 보여주게 된다. 이러한 관용이 세상을 향한 증거가 될 것이다.

Peter Bush
(위원장)

David Sutherland
(서기)

위원

M. Jean Morris
M. Wilma Welsh
J. H. (Hans) Kouwenberg
Cheol Soon Park
A. Harvey Self
Herbert F. Gale
H. D. Rick Horst
John A. Vissers
Stephen C. Farris
Karen R. Horst
Douglas H. Rollwage
Daniel W. Cho

LIFE AND MISSION AGENCY COMMITTEE

SUPPLEMENTARY REPORT

MINISTRY AND CHURCH VOCATIONS

COMMITTEE ON EDUCATION AND RECEPTION

The Committee on Education and Reception reviews applications of The 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. 454–57 in the Book of Reports. They were last revised and approved by the General Assembly in 2011 (A&P 2011, p. 382–94). A brief overview is provided here.

The normal educational preparation for the Ministry of Word and Sacraments or for Diaconal Ministry is a general Arts or equivalent university undergraduate degree followed by the Master of Divinity degree and the diploma of a college of The Presbyterian Church in Canada. This standard is used as a benchmark in recommending the educational assignments for applicants to the Committee on Education and Reception, upon approval of their application. While the educational requirements outlined below are given in terms of full-time study, the equivalent amount of part-time study is also possible.

Certified candidates for ministry between the ages of 35 and 59 years who lack a university undergraduate degree, upon approval of their application, may be assigned a General Assembly Special Course. Their life experience is counted toward 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 The Presbyterian Church in Canada history and The 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. Glynis Faith, Presbytery of Prince Edward Island
2. Seon Ok Lee, Presbytery of Eastern Han-Ca

Graduates of Other Theological Colleges, Certified for Ordination by Presbyteries as Shown

1. Alvin Eu-Shin Kim, Presbytery of East Toronto
2. Jonghwa (Joshua) Kim, Presbytery of Western Han-Ca
3. Bonnie J. Langille, Presbytery of Pictou

Ministers of Other Churches, Received by Presbyteries as Shown

1. Christian Persaud, Presbytery of Calgary-Macleod

Ministers of Reformed Churches, Received by Presbyteries as Shown

1. Robert J. Dean, Presbytery of Winnipeg
2. Jacob van Pernis, Presbytery of Calgary-Macleod

CASES IN PROGRESS

Special Course Candidates

1. Istvan C. Farkas, Presbytery of Hamilton
Not studying
2. Samuel D. Graham, Presbytery of Pictou
Continuing studies in Arts
3. Guy Laberge, Presbytery of Seaway-Glengarry
Continuing studies in Theology
4. Sandrah Mashingaidze, Presbytery of Pickering
Continuing studies in Arts
5. Thomas. S. Mason, Presbytery of Algoma and North Bay
Continuing studies in Theology
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
No information

Graduates of Other Theological Colleges Applying for Eligibility for Certification for Ordination

1. Nam Sun Choi, Presbytery of Eastern Han-Ca
Not studying
2. Young Tae Choi, Presbytery of Western Han-Ca
Completed studies
3. Sean (Seungho) Lee, Presbytery of Western Han-Ca
Continuing studies in Theology
4. Jinsil Park, Presbytery of Assiniboia
Completed studies

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
Completed studies

2. Mahendra Christie, Presbytery of Brampton
No information
3. Niven Harrichand, Presbytery of Pickering
No information
4. Mario Gundayao, Presbytery of Winnipeg
No information
5. Samuel Kim, Presbytery of Eastern Han-Ca
Not studying
6. Gregory John Martin, Presbytery of New Brunswick
Not currently studying
7. Ibrahim Zabaneh, Presbytery of Winnipeg
Withdrew from process

Ministers of Reformed Churches Applying for Eligibility for Reception

1. Kyo Won Lee, Australia
No information

CASES TO BE DROPPED

Recommendation No. 27 Adopted/Defeated/Amended

That the cases of Hyung Jun Kim, Tai-Hun David Oh, Jeremy P. Sauvé and Jaekil Yang be dropped.

NEW APPLICATIONS

Special Course Candidates

1. Joey Rugay, Presbytery of Winnipeg

Recommendation No. 28 Adopted/Defeated/Amended

That Mr. Joey Rugay complete two semesters (10 semester courses or equivalent) in Arts and six 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. Clifford Smith, Presbytery of West Toronto

Recommendation No. 29 Adopted/Defeated/Amended

That Mr. Clifford Smith complete two semesters (10 semester courses or equivalent) in Arts and six 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. Anita M. Evans, Presbytery of London

Recommendation No. 30 Adopted/Defeated/Amended

That permission be granted to the Presbytery of London to examine Ms. Anita M. Evans for certification for ordination, subject to no competent objections being raised by a presbytery of this church by July 31, 2019 and subject to satisfactory completion of two semesters (10 semester courses) of theological study at one of the colleges of this church, with courses to include: Reformed Theology, Missiology, The Presbyterian Church in Canada history, The Presbyterian Church in Canada government and a supervised theological field education placement in a congregation of The Presbyterian Church in Canada

2. Jin Hyung Kim, Presbytery of Western Han-Ca

Recommendation No. 31 Adopted/Defeated/Amended

That permission be granted to the Presbytery of Western Han-Ca to examine Mr. Jin Hyung Kim for certification for ordination, subject to no competent objections being raised by a presbytery of this church by

July 31, 2019 and subject to satisfactory completion of two semesters (10 semester courses) of theological study at one of the colleges of this church, with courses to include: Worship and Sacraments, Reformed Theology, Missiology, Reconciliation, The Presbyterian Church in Canada history, The Presbyterian Church in Canada government and a supervised theological field education placement in a congregation of The Presbyterian Church in Canada.

Ministers of Other Churches Applying for Eligibility for Reception

1. Shin Hwang, Presbytery of Western Han-Ca

Recommendation No. 32 Adopted/Defeated/Amended

That the Rev. Shin Hwang be declared eligible for reception as a minister of The Presbyterian Church in Canada, subject to the successful completion of 10 semester courses or equivalent of theological study at one of the colleges of this church, with courses to include: The Presbyterian Church in Canada Worship and Sacraments, Reformed Theology, Missiology, Reconciliation, The Presbyterian Church in Canada History and Presbyterian Church in Canada Government.

2. Naggie Sterling, Kingston, Jamaica

Recommendation No. 33 Adopted/Defeated/Amended

That the Rev. Naggie Sterling be declared eligible for reception as a minister of The Presbyterian Church in Canada, subject to the successful completion of one semester (5 semester courses or equivalent) at one of the colleges of this church, with courses to include: The Presbyterian Church in Canada History, The Presbyterian Church in Canada Government and a supervised theological field education placement in a congregation of The Presbyterian Church in Canada.

Ministers and Certified Candidates of Reformed Churches Declared Eligible for Reception

The following applicants have been declared eligible for reception, however, in some cases their eligibility for reception has not yet come into effect. In all cases, presbyteries are circularized with information about the applicants and given opportunity to raise competent objections, based on their knowledge of the individuals. Until the period for raising objections has elapsed, applicants are not permitted to apply for calls and presbyteries are not permitted to place their names on the roll.

With respect to educational requirements, all are required to complete successfully examinations in The Presbyterian Church in Canada history and The Presbyterian Church in Canada government, prior to induction. In cases when only this study is assigned, Book of Forms 248.12–248.12.6 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. Esther Acolatse, USA
2. Schalk Basson, South Africa
3. Mitchell Coggin, Presbytery of Vancouver Island
4. Ricardo Gouvea, Presbytery of Brampton
5. Kwangsik (John) Kim, Presbytery of Western Han-Ca
6. David Mang, Presbytery of Montreal
7. Stephen Rothery, Australia
8. Solomon Umazi, Presbytery of Hamilton
9. Dick van Dorsten, The Netherlands
10. Jacob van Pernis, USA

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, the Rev. John Paeng, Ms. Anne Phillips (Convener), the Rev. Dr. Lynda Reid and the Rev. Dr. Susan Shaffer (secretary).

Tom Billard
Convener

Ian Ross-McDonald
General Secretary