

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

WATERLOO, ONTARIO

JUNE 2 – JUNE 6, 2019



GENERAL ADDRESSES

CHURCH OFFICES AND ARCHIVES	50 Wynford Drive, Toronto, Ontario, M3C 1J7 Phone 416-441-1111; 1-800-619-7301 Fax 416-441-2825; presbyterian.ca
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ST. ANDREW'S HALL	6040 Iona Drive, Vancouver, British Columbia, V6T 2E8 Phone 604-822-9720 standrews.edu
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OFFICERS OF THE 145TH GENERAL ASSEMBLY

Moderator: The Rev. Amanda Currie
 Principal Clerk: The Rev. Stephen Kendall
 Deputy Clerk: The Rev. Donald G.A. Muir

MODERATORS OF GENERAL ASSEMBLY

1875 Montreal, John Cook, D.D., LL.D., Quebec City, Quebec
 1876 Toronto, Alexander Topp, M.A., D.D., Toronto, Ontario
 1877 Halifax, Hugh MacLeod, M.A., D.D., Sydney, Nova Scotia
 1878 Hamilton, John Jenkins, D.D., LL.D., Montreal, Quebec
 1879 Ottawa, William Reid, M.A., D.D., Toronto, Ontario
 1880 Montreal, Donald MacRae, M.A., D.D., St. John, New Brunswick
 1881 Kingston, Donald H. MacVicar, D.D., LL.D., Montreal, Quebec
 1882 Saint John, William Cochrane, B.A., M.A., D.D., Brantford, Ontario
 1883 London, John M. King, M.A., D.D., Toronto, Ontario
 1884 Toronto, William MacLaren, D.D., LL.D., Toronto, Ontario
 1885 Montreal, Alexander MacKnight, D.D., Halifax, Nova Scotia
 1886 Hamilton, James K. Smith, M.A., D.D., Galt, Ontario
 1887 Winnipeg, Robert F. Burns, D.D., Halifax, Nova Scotia
 1888 Halifax, William T. McMullen, D.D., Woodstock, Ontario
 1889 Toronto, George M. Grant, M.A., D.D., LL.D., Kingston, Ontario
 1890 Ottawa, John Laing, M.A., D.D., Dundas, Ontario
 1891 Kingston, Thomas Wardrope, D.D., Guelph, Ontario
 1892 Montreal, William Caven, D.D., LL.D., Toronto, Ontario
 1893 Brantford, Thomas Sedgwick, D.D., Tatamagouche, Nova Scotia
 1894 Saint John, George L. Mackay, D.D., Tamsui Formosa, Taiwan
 1895 London, James Robertson, D.D., Winnipeg, Manitoba
 1896 Toronto, Daniel M. Gordon, M.A., D.D., LL.D., CMG, Halifax, Nova Scotia
 1897 Winnipeg, William Moore, D.D., Ottawa, Ontario
 1898 Montreal, Robert Torrance, D.D., Guelph, Ontario
 1899 Hamilton, Robert Campbell, M.A., Sc.D., Renfrew, Ontario
 1900 Halifax, Allan Pollok, D.D., LL.D., Halifax, Nova Scotia
 1901 Ottawa, Robert H. Warden, D.D., Toronto, Ontario
 1902 Toronto, George Bryce, B.A., M.A., Ph.D., D.D., LL.D., Winnipeg, Manitoba
 1903 Vancouver, Donald H. Fletcher, M.A., D.D., Hamilton, Ontario
 1904 Saint John, George M. Milligan, B.A., D.D., LL.D., Toronto, Ontario
 1905 Kingston, William D. Armstrong, B.A., M.A., D.D., Ph.D., Ottawa, Ontario
 1906 London, Alexander Falconer, D.D., Pictou, Nova Scotia
 1907 Montreal, Robert Campbell, M.A., D.D., Montreal, Quebec
 1908 Winnipeg, Frederick B. DuVal, D.D., Winnipeg, Manitoba
 1909 Hamilton, Samuel Lyle, M.A., D.D., Hamilton, Ontario
 1910 Halifax, John Forrest, B.A., D.D., LL.D., Halifax, Nova Scotia
 1911 Ottawa, Robert Peter Mackay, B.A., D.D., Toronto, Ontario
 1912 Edmonton, David G. McQueen, B.A., D.D., LL.D., Edmonton, Alberta
 1913 Toronto, Murdoch Mackenzie, D.D., Honan, China
 1914 Woodstock, William T. Herridge, B.A., B.D., D.D., Ottawa, Ontario
 1915 Kingston, Malcolm Macgillivray, M.A., D.D., Kingston, Ontario
 1916 Winnipeg, Andrew Browning Baird, M.A., B.D., D.D., Winnipeg, Manitoba
 1917 Montreal, John Neil, B.A., D.D., Toronto, Ontario
 1918 London, Colin Fletcher, M.A., D.D., Exeter, Ontario
 1919 Hamilton, John Pringle, B.A., D.D., LL.D., Sydney, Nova Scotia
 1920 Ottawa, James Ballantyne, B.A., D.D., Toronto, Ontario
 1921 Toronto, Charles W. Gordon, B.A., D.D., LL.D., CMG, Winnipeg, Manitoba
 1922 Winnipeg, William J. Clark, D.D., Westmount, Quebec
 1923 Port Arthur, Alfred Gandier, M.A., B.D., D.D., LL.D., Toronto, Ontario
 1924 Owen Sound, Clarence Mackinnon, M.A., B.D., D.D., LL.D., Halifax, Nova Scotia
 1925 Toronto, George C. Pidgeon, B.A., B.D., D.D., Toronto, Ontario

- 1925 Toronto, David G. McQueen, B.A., D.D., LL.D., Edmonton, Alberta
(Interim Moderator)
- 1925 Toronto, Ephriam Scott, B.A., D.D., Montreal, Quebec
- 1926 Montreal, Alexander J. MacGillivray, M.A., D.D., Guelph, Ontario
- 1927 Stratford, W. Leslie Clay, B.A., D.D., Victoria, British Columbia
- 1928 Regina, John Buchanan, B.A., M.D., D.D., Amkhut, India
- 1929 Ottawa, David Perrie, D.D., Wingham, Ontario
- 1930 Hamilton, Frank Baird, M.A., D.D., LL.D., Pictou, Nova Scotia
- 1931 Toronto, William G. Brown, M.A., B.D., Saskatoon, Saskatchewan
- 1932 London, Robert Johnston, M.A., D.D., Ottawa, Ontario
- 1933 Peterborough, Hugh R. Grant, M.A., D.D., Fort William, Ontario
- 1934 Toronto, James S. Shortt, M.A., D.D., Barrie, Ontario
- 1935 Montreal, Donald T.L. McKerroll, B.A., D.D., Toronto, Ontario
- 1936 Hamilton, Malcolm A. Campbell, D.D., Montreal, Quebec
- 1937 Ottawa, Hugh Munroe, B.A., D.D., New Glasgow, Nova Scotia
- 1938 Toronto, Donald MacOdrum, B.A., D.D., Brockville, Ontario
- 1939 Midland, Stuart C. Parker, M.A., B.D., D.D., Toronto, Ontario
- 1940 St. Catharines, William Barclay, M.A., B.D., D.D., Hamilton, Ontario
- 1941 Toronto, James B. Skene, B.A., D.D., Vancouver, British Columbia
- 1942 Montreal, Norman A. MacLeod, B.D., Ph.D., D.D., Brockville, Ontario
- 1943 Hamilton, H. Beverley Ketchen, M.A., D.D., Hamilton, Ontario
- 1944 Toronto, Alexander C. Stewart, M.A., D.D., Midland, Ontario
- 1945 Toronto, John M. MacGillivray, B.A., D.D., Sarnia, Ontario
- 1946 Toronto, W. Gordon Maclean, M.A., B.D., D.D., Winnipeg, Manitoba
- 1947 Calgary, Charles H. MacDonald, D.D., Lucknow, Ontario
- 1948 Toronto, C. Ritchie Bell, B.A., B.D., D.D., Outremont, Quebec
- 1949 Kitchener, Charles L. Cowan, B.A., B.D., D.D., Hamilton, Ontario
- 1950 Outremont, F. Scott Mackenzie, M.A., B.D., S.T.M., Th.D., D.D., D.C.L.,
Montreal, Quebec
- 1951 Ottawa, Norman D. Kennedy, M.C., M.A., D.D., Regina, Saskatchewan
- 1952 Toronto, John A. MacInnes, B.A., B.D., D.D., Orillia, Ontario
- 1953 Toronto, William A. Cameron, B.A., D.D., LL.D., Toronto, Ontario
- 1954 Toronto, James L.W. McLean, C.D., M.A., D.D., Victoria, British Columbia
- 1955 Toronto, Walter T. McCree, M.A., D.D., Toronto, Ontario
- 1956 Toronto, Finlay G. Stewart, D.D., LL.D., Kitchener, Ontario
- 1957 Vancouver, Archibald D. MacKinnon, B.A., D.D., LL.D., Little Narrows,
Nova Scotia
- 1958 Toronto, John McNab, B.A., B.D., M.A., S.T.M., D.D., Toronto, Ontario
- 1959 Toronto, Alexander Nimmo, D.D., Wingham, Ontario
- 1960 Guelph, Robert Lennox, M.A., Ph.D., D.D., Montreal, Quebec
- 1961 Toronto, Robert L. Taylor, B.A., D.D., Medicine Hat, Alberta
- 1962 Toronto, Ross K. Cameron, M.A., D.D., Toronto, Ontario
- 1963 Toronto, Harry Lennox, C.D., B.A., D.D., Vancouver, British Columbia
- 1964 Toronto, Hugh MacMillan, M.A., B.D., Ph.D., D.D., Toronto, Ontario
- 1965 Toronto, J. Alan Munro, M.C., B.A., D.D., Toronto, Ontario
- 1966 Toronto, G. Deane Johnston, C.D., M.B.E., M.A., D.D., Brantford, Ontario
- 1967 Ottawa, John Logan-Vencta, C.D., E.D., O.B.E., M.A., D.D., Ottawa, Ontario
- 1968 Toronto, Clifton J. MacKay, B.A., B.D., D.D., Montreal, Quebec
- 1969 Toronto, Edward H. Johnson, B.Sc., Th.B., LL.D., D.D., Toronto, Ontario
- 1970 Halifax, Dillwyn T. Evans, B.A., B.D., D.D., Thornhill, Ontario
- 1971 Toronto, Murdo Nicolson, M.A., D.D., Calgary, Alberta
- 1972 Toronto, Maxwell V. Putnam, B.A., D.D., Kingston, Ontario
- 1973 Toronto, Agnew H. Johnston, M.A., D.D., Thunder Bay, Ontario
- 1974 Kitchener, Hugh F. Davidson, M.A., D.D., Don Mills, Ontario
- 1975 Montreal, David W. Hay, M.A., D.D., Toronto, Ontario
- 1976 Arnprior, A. Lorne Mackay, B.A., B.D., D.D., LL.D., Hamilton, Ontario
- 1977 Toronto, DeCourcy H. Rayner, C.D., B.A., D.D., Toronto, Ontario
- 1978 Hamilton, Jesse E. Bigelow, B.A., B.D., S.T.M., D.D., Edmonton, Alberta
- 1979 Sudbury, Kenneth G. McMillan, C.M., B.A., M.Div., D.D., Toronto, Ontario
- 1980 Windsor, Alexander F. MacSween, B.A., D.D., Don Mills, Ontario

1981 Ottawa,	Arthur W. Currie, M.A., B.D., M.Th., D.D., Ottawa, Ontario
1982 Toronto,	Wayne A. Smith, B.A., B.D., D.D., Cambridge, Ontario
1983 Kingston,	Donald C. MacDonald, B.A., D.D., Don Mills, Ontario
1984 Peterborough,	Alex J. Calder, B.A., M.Div., D.D., Peterborough, Ontario
1985 Guelph,	Joseph C. McLelland, M.A., B.D., Ph.D., D.D., Pointe Claire, Quebec
1986 London,	J. Charles Hay, M.A., B.D., Ph.D., D.D., Toronto, Ontario
1987 Cornwall,	Tony Plomp, B.A., B.D., D.D., Richmond, British Columbia
1988 Toronto,	Bruce A. Miles, B.A., D.D., Winnipeg, Manitoba
1989 Montreal,	J.J. Harrold Morris, B.A., B.Ed., B.D., Th.M., D.D., Toronto, Ontario
1990 Vancouver,	John F. Allan, B.A., B.D., D.D., Victoria, British Columbia
1991 Barrie,	John R. Cameron, B.A., B.D., D.D., Charlottetown, Prince Edward Island
1992 Hamilton,	Linda J. Bell, B.A., M.Div., D.Min., D.D., McDonald's Corners, Ontario
1993 St. Catharines,	Earle F. Roberts, B.A., D.D., Don Mills, Ontario
1994 Toronto,	George C. Vais, B.A., B.D., D.D., Toronto, Ontario
1995 Waterloo,	Alan M. McPherson, M.A., B.D., Th.M., D.D., Hamilton, Ontario
1996 Charlottetown,	Tamiko (Nakamura) Corbett, B.A., D.D., Toronto, Ontario
1997 Ottawa,	John D. Congram, B.A., B.D., D.D., North York, Ontario
1998 Windsor,	William J. Klempa, B.A., M.A., B.D., Ph.D., D.D., Montreal, Quebec
1999 Kitchener,	Arthur Van Seters, B.A., B.D., Th.M., Th.D., D.D., Toronto, Ontario
2000 Hamilton,	H. Glen Davis, B.A., B.D., M.Th., D.D., Agincourt, Ontario
2001 Toronto,	Joseph W. Reed, B.A., M.A., M.Div., D.D., Montreal, Quebec
2002 Cornwall,	J. Mark Lewis, B.A., M.Div., D.D., Hamilton, Ontario
2003 Guelph,	P.A. (Sandy) McDonald, B.A., B.D., D.D., Dartmouth, Nova Scotia
2004 Oshawa,	Richard W. Fee, B.A. (Hon.), M.Div., D.D., Toronto, Ontario
2005 Edmonton,	M. Jean Morris, B.A., M.Div., Th.M., D.D., Calgary, Alberta
2006 St. Catharines,	M. Wilma Welsh, D.D., Guelph, Ontario
2007 Waterloo,	J.H. (Hans) Kouwenberg, B.A. (Hons.), M.Div., M.A., D.Min., D.D., Abbotsford, British Columbia
2008 Ottawa,	Cheol Soon Park, B.A., M.Div., D.D., Toronto, Ontario
2009 Hamilton,	A. Harvey Self, B.A., M.Div., Orangeville, Ontario
2010 Sydney,	Herbert F. Gale, B.A., M.Th., D.Min., Toronto, Ontario
2011 London,	H.D. Rick Horst, B.A., M.Div., D.Min., Barrie, Ontario
2012 Oshawa,	John A. Vissers, B.A., M.Div., Th.M., Th.D., D.D., Toronto, Ontario
2013 Toronto,	David W.K. Sutherland, B.Comm., M.Div., M.Th., D.Min., St. John's, Newfoundland and Labrador
2014 Waterloo,	Stephen C. Farris, B.A., D.Min., Th.M., Ph.D., Vancouver, British Columbia
2015 Vancouver,	Karen R. Horst, B.A., M.R.E., M.Div., Orillia, Ontario
2016 Toronto,	Douglas H. Rollwage, B.Th., M.T.S. M.Div., Charlottetown, Prince Edward Island
2017 Kingston,	Peter G. Bush, B.A. (Hons.), M.A., M.T.S., M.Div., Winnipeg, Manitoba
2018 Waterloo,	Daniel W. Cho, B.A., M.Div., Toronto, Ontario

CLERKS OF ASSEMBLY

Rev. J.H. MacKerras, B.A., M.A.	June 15, 1875 – January 9, 1880
Dr. W. Reid, M.A., D.D.	June 15, 1875 – January 19, 1896
Dr. W. Fraser, D.D.	June 15, 1875 – June 9, 1892
Dr. R. Campbell, M.A., D.D.	June 9, 1892 – March 13, 1921
Dr. R.H. Warden, D.D.	June 11, 1896 – November 26, 1905
Dr. J. Somerville, M.A., D.D.	June 13, 1906 – May 31, 1919
Dr. T. Stewart, B.A., B.D., D.D.	June 11, 1919 – January 8, 1923
Dr. R.B. Cochrane, M.A., D.D.	June 1, 1921 – June 9, 1925
Dr. W.G. Wallace, M.A., B.D., D.D.	June 13, 1923 – June 9, 1925
Dr. T. Wardlaw Taylor, M.A., Ph.D., D.D.	June 11, 1925 – December 5, 1952
Dr. J.W. MacNamara, B.D., D.D.	June 11, 1925 – March 5, 1948
Dr. E.A. Thomson, B.A., D.D.	June 3, 1948 – June 30, 1973
Dr. L.H. Fowler, M.A., B.D., D.D.	June 11, 1952 – July 31, 1975
Dr. D.C. MacDonald, B.A., D.D.	June 9, 1971 – June 30, 1985
Dr. E.H. Bean, B.A., B.Th., B.D., D.D.	August 1, 1975 – June 30, 1987

Dr. D.B. Lowry, B.A., B.D., Ph.D.	August 1, 1975 – September 1, 1992
Dr. E.F. Roberts, B.A., D.D.	October 1, 1982 – June 30, 1992
Dr. T. Gemmell, B.A., B.D., D.D.	July 1, 1992 – June 30, 1998
Ms. B.M. McLean, B.Ed.	July 1, 1992 – July 25, 2003
Dr. T. Plomp, B.A., B.D., D.D.	July 1, 1987 – September 23, 2016
Rev. S. Kendall, B.Eng., M.Div.	July 1, 1998 –
Rev. D.G.A. Muir, B.A., M.Div.	June 1, 2003 –

STANDING COMMITTEES OF GENERAL ASSEMBLY

Advise with the Moderator, Committee to: Convener	The Rev. Dr. J. Morris
Secretary	Ms. T. Hamilton
Assembly Council: Convener	Ms. S. Cameron Evans
Principal Clerk of the General Assembly	The Rev. S. Kendall
Associate Secretary, Assembly Office and Deputy Clerk	The Rev. D.G.A. Muir
Chief Financial Officer/Treasurer	Mr. O. Ng
Atlantic Missionary Society: President	Ms. L. MacKinnon
Business, Committee on, 2017 Assembly: Convener	The Rev. M.R. McLennan
Church Doctrine, Committee on: Convener	The Rev. W. Hong
Ecumenical and Interfaith Relations, Committee on: Convener	The Rev. M. Sams
History, Committee on: Convener	The Rev. G.M. Ross
International Affairs Committee: Convener	The Rev. B. Barbouri
Life and Mission Agency Committee: Convener	Ms. C. Stephenson
General Secretary	The Rev. I.A. Ross-McDonald
Associate Secretaries:	
Canadian Ministries	Ms. J. de Combe
Communications	Ms. B. Summers
International Ministries	The Rev. Dr. G.R. Williams
Justice Ministries	Dr. A.A. Carr
Ministry and Church Vocations	The Rev. T.R. Purvis
Presbyterian World Service and Development	Mr. G. Smaghe
Stewardship and Planned Giving	Ms. K. Plater
Maclean Estate Committee: Convener	Mr. D. Phillips
Managing Director, Crieff Hills Community	The Rev. K.E. O'Brien
Nominate, Assembly Committee to: Convener	The Rev. J. Dennis
Pension and Benefits Board: Convener	Rev. J.C. Bigelow
Director	Ms. N. Jeffrey
Theological Colleges	
Knox College Board of Governors: Convener	Dr. P. MacKinnon
Principal	The Rev. Dr. J.A. Vissers
Presbyterian College Board of Governors: Convener	Mr. J. Hewlett
Principal	The Rev. Dr. D.S. Woods
St. Andrew's Hall Board, Vancouver: Convener	Mr. I. Rokeby
Dean	The Rev. Dr. R. Paul
Vancouver School of Theology: Principal	The Rev. Dr. R.R. Topping
Trustee Board: Convener	Mr. R. Johnston
Secretary	Ms. D. Veenstra
Women's Missionary Society: President	Ms. J. Brewer
Executive Director	The Rev. S.Y.M. Kim

RELATED CORPORATION

Presbyterian Church Building Corporation: Chair	The Rev. T. Vais
General Manager	Mr. W.B. Collier

LEGISLATION – 2019

Remit A, 2019 re Book of Forms 108–108.3 – Length of Term Service for Elders

That Book of Forms 108–108.3 regarding term service for eldership be amended as follows and remitted to presbyteries under the Barrier Act (Clerks of Assembly, Recommendation No. 1, p. 261, 31):

108. Elders, once lawfully called to the office, and having gifts of God 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 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)

Remit B, 2019 re Definition of Marriage

That the following be approved and remitted to presbyteries under the Barrier Act. (Special Committee on Implications of Pathway B, Recommendation No 2, as amended, p. 51):

The Presbyterian Church in Canada holds two parallel definitions of marriage and recognizes that faithful, Holy Spirit filled, Christ centred, God honouring people can understand marriage as a covenant relationship between a man and a woman or as a covenant relationship between two adult persons.

That congregations, sessions, ruling and teaching elders be granted liberty of conscience and action on marriage.

Remit C, 2019 re Ordination of LGBTQI persons (married or single)

That the following be approved and remitted to presbyteries under the Barrier Act. (Special Committee on Implications of Pathway B, Recommendation No 1, p. 52):

That congregations and presbyteries may call and ordain as ministers and elect and ordain as ruling elders LGBTQI persons (married or single) with the provision that liberty of conscience and action regarding participation in ordinations, inductions and installations be granted to ministers and ruling elders.

**THE ACTS AND PROCEEDINGS OF
THE ONE HUNDRED AND FORTY-FIFTH GENERAL ASSEMBLY
OF
THE PRESBYTERIAN CHURCH IN CANADA
HELD AT
WATERLOO, ONTARIO
JUNE 2 – JUNE 6, 2019
FIRST SEDERUNT**

At the city of Waterloo, Ontario, and within Wilfrid Laurier University there, on Sunday the second day of June in the year of our Lord two thousand and nineteen, at seven-thirty o'clock in the evening.

At which place and time, ministers, diaconal ministers and ruling elders being commissioners from the several presbyteries of The Presbyterian Church in Canada, convened as appointed by the General Assembly held in the city of Waterloo, Ontario, in its final sederunt on the sixth day of June 2018.

WORSHIP

The opening worship service was held in St. Andrew's Presbyterian Church, Kitchener, Ontario.

The territorial acknowledgement was led by a group of Indigenous people. The ceremony included smudging, prayer, a welcoming song and reflections on the sacred teachings of the Seven Grandfathers: truth, love, respect, courage, honesty, humility and wisdom.

The remainder of the service was conducted by the minister of St. Andrew's, the Rev. Greg Smith and Mr. Gibson McIlrath, Moderator of the Presbytery of Waterloo-Wellington. The scripture lesson, John 20:19–23, was read in Plains Cree, English, French, Arabic, Korean, Hungarian and Twi. The Rev. Daniel Cho preached a sermon entitled, "Then Love Will Start Breathing" and, assisted by Mr. McIlrath, celebrated the Lord's Supper. Music was provided by the Rev. Reuben St. Louis, Joonim Presbyterian Church Praise Band, Ms. Jane Choi and the Waterloo-Wellington Presbytery Children's Choir which was led by director Mr. Gordon Burnett and accompanist Ms. Ann-Marie MacDairmid. Hymns were accompanied by Music Director, Mr. Douglas Haas.

CONSTITUTION OF THE ASSEMBLY

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

ROLL OF ASSEMBLY

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

ROLL OF ASSEMBLY

Ministers	Elders
I. SYNOD OF THE ATLANTIC PROVINCES	
1. Presbytery of Cape Breton (Nova Scotia)	
Marion R. Barclay MacKay, Sydney Mines	Carole Lovell, Florence
R. Ritchie Robinson, North Sydney	David W. Sneddon, Westmount
2. Presbytery of Newfoundland (Newfoundland and Labrador)	
Ian S. Wishart, St. John's	Lynne Allan, Grand Falls-Windsor
3. Presbytery of Pictou (Nova Scotia)	
Charles E. McPherson, Stellarton	Bonnie McGrath, Melrose

- 4. Presbytery of Halifax-Lunenburg** (Nova Scotia)
 Cynthia J. Chenard, Dartmouth
 Michael Koslowski, Halifax
 Marilyn A. Clyde, 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
 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 Kandalaft, Kemptville
 Keppel N. Bharath, Cornwall
 Garnet Cole Thompson, Morewood
- 10. Presbytery of Ottawa** (Ontario)
 Denise P. Allen-Macartney, Ottawa
 Douglas R. 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 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 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 B. Dennis, Tottenham
 Kirk D. MacLeod, Keswick
 Robert Royal, Maple
 Nagi Said, Markham
 Maureen Eberly, Caledon
 Barb Hiltz, 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
 Young Jin Lee, North York
- IV. SYNOD OF SOUTHWESTERN ONTARIO**
- 24. Presbytery of Hamilton (Ontario)**
 Monica Berezcki-Farkas, Cambridge
 Janice Doyle, Caledonia
 Emma J. Duncan, Burlington
 Richard B. Warne, Jarvis
 Fivel Flavour, Hamilton
 Ron French, Cheyne
 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
J. 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 M. 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
Rodger D. McEachern, Edmonton
Gabriel J. Snyman, Fort McMurray
Barbara Acton, Edmonton
Christine M. Litvinchuk, Sherwood Park
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 Delport, Calgary
Grant T. Gunnink, Calgary
Jared M. Miller, Calgary
M. Dianne Ollerenshaw, Calgary
Audrey H. Cole, Calgary
Toomas Paasuke, Canmore
Karen L.S. Robbins, Lethbridge
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
Mary M. Fontaine, Richmond
Geoffrey B. Jay, Surrey
Bernard N. Skelding, Coquitlam
Willem H. van de Wall, Chilliwack
Garland Chow, Vancouver
Arthur Lin, Burnaby
Ronald D. Miller, Maple Ridge
Rod W. Thomson, Abbotsford
- 44. Presbytery of Vancouver Island** (British Columbia)
Christopher Clarke, Duncan
Jennifer L. Geddes, Comox
Roy Napier, Victoria
Tjeed (Jerry) Verwey, Victoria
- 45. Presbytery of Western Han-Ca**
Joshua Jonghwa Kim, Calgary
Jasper J. Lim, Edmonton
Cheol Soon Park, Burnaby
Jungryl Yang, Calgary
Byung Kyu Lee, Abbotsford
Younguk Shin, Edmonton

YOUNG ADULT REPRESENTATIVES

Presbytery

- 4 Halifax & Lunenburg
14 Pickering
15 East Toronto
17 Brampton
22 Waterloo-Wellington
23 Eastern Han-Ca
27 London
31 Grey-Bruce-Maitland
34 Brandon
38 Edmonton-Lakeland
40 Calgary-Macleod
44 Vancouver Island

Young Adult Representative

- Brittany Power, Halifax
Ama O. Mambe, Oshawa
Victoria Graff, Toronto
Omar Zachary Baboolal, Mississauga
Crystal Tufford, Waterloo
Priscilla Joung, Toronto
Jacqueline Nathaniel, London
Bryan Kenwell, Meaford
Danielle Currie, Brandon
Julia-Don Edwards, Edmonton
Kelly M. Christopher, Saskatoon
Bronwyn M. McCormick, Nanaimo

STUDENT REPRESENTATIVES

Knox College
Presbyterian College
St. Andrew's Hall/VST

Angelica Atkins, Prince Albert
Jinsil Park, Montreal
Mike Aldred, Burlington

ELECTION OF THE MODERATOR

The Rev. Daniel Cho called upon the Assembly to choose a Moderator to preside over its deliberations. He called on the Rev. Dr. Richard W. Fee, convener of the Committee to Advise with the Moderator.

In accordance with the method determined by the 95th General Assembly, the committee placed in nomination the name of the Rev. Amanda Currie as Moderator of the 145th General Assembly.

The Rev. Daniel Cho called for nominations from the floor. There were no further nominations. The Moderator then asked if the Assembly was in agreement that nominations be closed. The Assembly signified agreement.

The Moderator called for a motion to elect a Moderator.

M. Butterfield-Kocis moved, seconded by E.K. Bisset that the Rev. Amanda Currie be declared elected as Moderator. Adopted.

The Rev. Daniel Cho declared the Rev. Amanda Currie elected Moderator of the 145th General Assembly.

The Rev. Amanda Currie, along with M. Butterfield-Kocis and E.K. Bisset, withdrew in order that the new Moderator might be suitably robed.

While awaiting the return of the Moderator, the Rev. Daniel Cho and the Rev. Dr. Mark Lewis, a former minister of St. Andrew's, Kitchener, entertained commissioners with Elvis impersonations and a comical rendition of *Love Me Tender*.

INSTALLATION OF THE MODERATOR

The Rev. Amanda Currie was conducted to the chair by E.K. Bisset and M. Butterfield-Kocis. The Rev. Daniel Cho asked the Rev. Currie the appointed questions and installed her as Moderator of the 145th General Assembly.

MODERATOR ADDRESSED ASSEMBLY

The Moderator addressed the Assembly saying, "I am pleased to serve as the sixth female Moderator of our church and the third Moderator who was serving in Saskatchewan at the time of their election." Ms. Currie expressed thanks for the presbyteries that nominated her to the office of Moderator, including her home Presbytery of Assiniboia. She also gave thanks to the session and congregation of First Presbyterian Church, Regina, that have been encouraging and supportive. She added, "The Celtic cross that I am wearing is a gift from First Church and it will serve as a reminder of their love and prayers for me." The Moderator thanked her parents, Stan and Jean Currie, her Aunt Ruth and her husband, Nick Jesson, for their love. She noted that the theme for her Moderatorial year would be ecumenism, a principle very close to her heart. She said, "My prayer for our Presbyterian Church is that the spirit will guide us at this Assembly towards a pathway by which we can continue our ministry together in unity, making space for a diversity of gifts and ideas and practices and that our desire for unity will grow and deepen so that we can continue to take steps as a denomination towards greater understanding, cooperation, dialogue and sharing in common prayer, mission, witness with the whole church."

CHAPLAIN TO THE MODERATOR

The Moderator introduced the Rev. Michelle Butterfield-Kocis and announced that she would serve as her chaplain during this Assembly.

INTRODUCTION OF ECUMENICAL AND INTERNATIONAL GUESTS

The Moderator welcomed guests of the Assembly: the Rev. Robinson Christian of the Gujarat Diocese of the Church of North India; Mr. Peter Noteboom, General Secretary of the Canadian Council of Churches; and Mr. Kerry Rice, Deputy Stated Clerk, the Presbyterian Church (USA).

INTRODUCTION OF FORMER MODERATORS

The Moderator acknowledged former Moderators of General Assemblies in attendance that evening: the Rev. Daniel W. Cho and Ms. Esther Cho (2018), the Rev. Peter G. Bush and Ms. Debbie Bush (2017), the Rev. Douglas H. Rollwage (2016), the Rev. Karen R. Horst (2015) and the Rev. Dr. H.D. Horst (2011), the Rev. Dr. Stephen C. Farris (2014) and Ms. Patty Farris; the Rev. David W.K. Sutherland (2013); the Rev. Dr. John A. Vissers (2012) and Ms. Lynn Vissers; the Rev. Dr. Herbert F. Gale (2010) and the Rev. Dr. Shirley J. Gale; the Rev. A. Harvey Self (2009); Dr. M. Wilma Welsh (2006) and Ms. Pauline Brown; the Rev. Dr. M. Jean Morris (2005) and Mr. Matthew Vyse; the Rev. Dr. Richard W. Fee (2004); the Rev. Dr. Mark Lewis (2002) and Ms. Donna Fitzpatrick-Lewis; and the Rev. Dr. George Vais (1994).

YOUNG ADULT AND STUDENT REPRESENTATIVES

The Moderator acknowledged and welcomed the Young Adult and the Student Representatives to the Assembly.

COMMITTEE TO ADVISE WITH THE MODERATOR

The Assembly called for the report of the Committee to Advise with the Moderator which, as printed on p. 200–01, was presented by the Rev. Dr. Richard W. Fee, convener.

Receive and Consider

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

Recommendation No. 1 (p. 201) was moved by J.L. Geddes, duly seconded. Adopted.

Recommendation No. 2 (p. 201) was moved by J.L. Geddes, duly seconded. Adopted.

Recommendation No. 3 (p. 201) was moved by J.L. Geddes, duly seconded. Adopted.

Recommendation No. 4 (p. 201) was moved by J.L. Geddes, duly seconded. Adopted.

Report as a Whole

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

COMMITTEE ON BUSINESS

The Assembly called for the report of the Committee on Business which, as printed on p. 241–44, was presented by M.R. McLennan, convener.

Receive and Consider

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

Recommendations were placed before the Assembly to be adopted by consent. A commissioner asked that **Recommendation No. 3** (p. 241) be withdrawn from the list.

Consent Recommendation

S. Mattinson moved, duly seconded, that **Recommendation Nos. 1, 2, 4, 5, 6, 7, 8, 9, 10, 11, 12** and **13** (p. 241–44) be adopted by consent. Adopted.

Recommendation No. 3 (p. 241) was moved by S. Mattinson, duly seconded.

Amendment

E.K. Bisset moved, duly seconded, that the Sunday agenda be approved as printed and that the Monday agenda be modified by the Committee on Business in such a way that the report of the Rainbow Communion is received and considered prior to the report of the Special Committee of Former Moderators. Adopted.

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

That the agenda for Sunday be approved as printed and that the Monday agenda be modified by the Committee on Business in such a way that the report of the Rainbow Communion is received and considered prior to the report of the Special Committee of Former Moderators.

Notices of Motion

The convener provided the following notices of motion:

I give notice that, at a future sederunt, I will 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. 224).

I give notice that, at a future sederunt, I will 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. 259).

(cont'd p. 13)

**LIFE AND MISSION AGENCY
COMMITTEE ON EDUCATION AND RECEPTION – INTRODUCTION**

The Moderator invited A. Phillips, convener of the Committee on Education and Reception, to introduce the committee's report, as printed on p. 439–43.

A. Phillips drew attention to the committee's recommendations and invited commissioners to address inquiries or discussion to Ministry and Church Vocations Acting Associate Secretary, S. Shaffer, or herself.

(cont'd on p. 14)

COMMITTEE TO NOMINATE STANDING COMMITTEES – INTRODUCTION

The Moderator invited J.B. Dennis, convener of the Committee to Nominate Standing Committees, to introduce the committee's report, as printed on p. 444–51.

J.B. Dennis explained that proposed changes to the report must be given in the usual manner, that is, in writing, over the signature of any two commissioners, submitted to himself as convener or to T. Hamilton at the General Assembly Office, by Monday, June 3 at 6:00 p.m.

(cont'd on p. 40)

RECORDS OF ASSEMBLY, SYNODS AND ASSEMBLY COUNCIL

The Assembly called for the minutes of the 2018 General Assembly, the several synods and the Assembly Council, that they might be placed in the hands of the committee appointed to examine them. The Principal Clerk announced that the minutes and records were present for examination by the Committee to Examine Records and will be considered by the General Assembly following examination.

(cont'd on p. 45)

ADJOURNMENT

Announcements having been made, the Moderator adjourned the Assembly with prayer, to meet at Wilfrid Laurier University, Waterloo, Ontario, on Monday, June 3, 2019 at 8:30 a.m., of which public intimation was given.

SECOND SEDERUNT

WORSHIP

Morning worship included a service for commissioners to the General Assembly. The sermon was delivered by the Rev. Theresa McDonald-Lee, Co-Executive Director of Camp Kintail.

Under the direction of Mr. Rich Richards, musical accompaniment was provided by the Rev. Hugh Donnelly (guitar), Mr. Daniel Kendall (drums), the Rev. Stephen Kendall (bass guitar) and Ms. Sidney O'Brien (violin). The ensemble provided musical leadership throughout the Assembly.

ASSEMBLY CONSTITUTED

At Wilfrid Laurier University, Waterloo, Ontario, on Monday, June 3, 2019 at 8:30 a.m., the Assembly met pursuant to adjournment. The Moderator constituted the Assembly with prayer.

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

The Assembly called for the report of the Committee on Business which was presented by M.R. McLennan, convener. J.I.F. Barrett moved, duly seconded, that the agenda for the day be adopted. Adopted.

(cont'd on p. 16)

COMMISSIONER ORIENTATION

The Principal Clerk and the Moderator provided orientation explaining procedures that occur during sederunts.

ASSEMBLY CHAPLAINS

The Moderator re-introduced the Rev. Michelle Butterfield-Kocis as her chaplain for the duration of the Assembly and invited commissioners to submit prayer requests to her. The Moderator also identified those who agreed to serve the 2019 Assembly as chaplains: the Rev. Dr. Arnold Bethune, the Rev. Deborah Stanbury, the Rev. Greg Smith and the Rev. Dr. Frank Sztatmari.

LOCAL ARRANGEMENTS AND DESIGN TEAM

The Moderator drew attention to local arrangements volunteers and the General Assembly Design Team, giving thanks for their generous contributions to the Assembly.

LIFE AND MISSION AGENCY COMMITTEE

The Assembly called for the report of the Life and Mission Agency Committee which, as printed on p. 301–443, was presented by C. Stephenson, a member of the committee and I.A. Ross-McDonald, General Secretary.

Receive and Consider

The report was received and considered by consensus.

The Assembly agreed to have copies of the Truth and Reconciliation Commission of Canada Calls to Action distributed to commissioners.

C. Stephenson acknowledged the presence of members of the National Indigenous Ministries Council in the Assembly.

A video illustrating some of the ways the Spirit is moving within our denomination was shown to the Assembly.

A. Phillips, convener of the Committee on Education and Reception was called forward. She explained that Recommendation Nos. 27–33 within the Life and Mission Agency's consent recommendation are related to the work of this committee.

Recommendations were placed before the Assembly to be adopted by consent. Commissioners asked that **Recommendation No. 8** (p. 320), **No. 9** (p. 321) and **Nos. 15–16** (p. 379), **No. 17** (p. 382) and **No. 19** (p. 396) be withdrawn from the list.

Consent Recommendation

Recommendation No. 1 (p. 306), **No. 7** (p. 320), **No. 18** (p. 385), **No. 22** (p. 421), **No. 23** (p. 422), **No. 24** (p. 427), **No. 25** (p. 429), **No. 26** (p. 439) and **Nos. 27–33** (p. 441–42) were adopted by consent.

Canadian Ministries (p. 322–48)

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.

International Ministries (p. 352–65)

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.

Communications (p. 348–52)

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.

Program Coordination (p. 302–22)

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

Recommendation No. 2 (p. 315) was placed before the Assembly.

Additional Motion

J.P. Smit moved, duly seconded, that we proceed to voting procedures. Adopted.

The Assembly moved out of Consensus-Building Decision-Making to regular voting procedures.

Motion to Refer

H.J. Currie moved, duly seconded, that **Recommendation No. 2** be referred back to the Life and Mission Agency Committee. Adopted.

Dissent

The following Commissioners asked that their dissent, regarding the Motion to Refer, be recorded: B. Acton, L.J. Ashfield, M. Bereczki-Farkas, J.C. Borthwick, S. Brachmayer, H.J. Bradley, M.D. Brough, C.A. Calkin, D.L. DeWolfe, E.J. Duncan, B.J. Fotheringham, P.F. Gushue, B.J. Harper, R.P. Lenters, I.D. MacCready, B.L. Molengraaf, B.J. Neilson, W.T. Newton, W.G. O'Farrell, I.H. Panton, L. Robertson, K.L.S. Robbins, J.E. Swatridge, T.A. Smit, S.E. Thomson and M.E. Walter.

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

E.K. Bissett: The Life and Mission Agency Committee presented a comprehensive, clear and helpful overview of the Joint Statement on Physical Punishment of Children and Youth. The statement is not The Presbyterian Church in Canada's or the Life and Mission Agency's statement. We are being asked to join our voices to a statement that has been widely reviewed and endorsed by an impressive and creditable range of educational, medical and legal bodies. Referring the statement back to the Life and Mission Agency will not change the statement. In addition, the Life and Mission Agency did its due diligence and beyond in consulting widely with ministers and members across The Presbyterian Church in Canada. Feedback and conversation were received and considered in putting forward the recommendation. Referring this recommendation back to the Life and Mission Agency ignores and discredits this faithful work when it was more than sufficient for the Assembly to vote on the recommendation to endorse. Referral is cowardly for many reasons, including our commitment to Truth and Reconciliation, we should endorse the Joint Statement on Physical Punishment of children and Youth immediately, without delay or reservation.

M.G. Emig Carr: The Joint Statement has been reviewed and endorsed by many reputable organizations and supported by many respected individuals. Referring this back to the Life and Mission Agency will not change the Joint Statement – it will just make The Presbyterian Church in Canada seem even more “behind the curve” than we already are on many other social justice issues.

A.M. Cornell: Too much time has already been spent by staff on this which is not an issue the church should even be discussing. Children already have adequate protection under the law.

J. Foxall: When I read down the list of endorsing institutions, distinguished Canadians and faith-based bodies, I believe it behoves The Presbyterian Church in Canada to add its endorsement to this Joint Statement on the Physical Punishment of Children and Youth. Our energy would be better focussed on developing courageous and creative ways to encourage parents and caregivers in their calling to raise children and youth.

T.J. Kay: While many spoke for and against and some concerns were expressed regarding methodology in the studies used, the central issue seemed to be with the repeal of section 43 of the Criminal Code of Canada which, as one commissioner pointed out, could have been dealt with when considering Recommendation No. 5. The referral was an unnecessary diversion and delay of an important statement by The Presbyterian Church in Canada.

W.S. McAndless: This is just what we always do – avoid moving forward at all costs. Referring back accomplishes nothing. The Life and Mission Agency has no additional experience or learning to bring. I expect our discussion will not change their perspective. This whole discussion will only take place on the same terms next Assembly.

L.F. Risinger: A decision as important as protecting children should not be put off for a year to satisfy formality in the way things are written. Further research will only show the same statistics. As a church we need to move forward, be strong and take a stand. Recommendation No. 4 gave clear direction about supporting parents with non-violent discipline. This is where we should be spending our time – generating new ideas, not rehashing old ones.

The following Young Adult Representatives asked that their dissent, regarding the Motion to Refer, be recorded:

K.M. Christopher, J. Edwards, B. Kenwell, J. Nathaniel and A.O. Mambe.

(cont'd on p. 35)

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

The Assembly called for the report of the Committee on Business which was presented by M.R. McLennan, convener. D.H. Rollwage moved, duly seconded, that the agenda for the day be amended so that the remainder of the report of the Life and Mission Agency be deferred and that the report of the Committee on the Roll and Leave to Withdraw be added. Adopted.

(cont'd on p. 17)

ECUMENICAL AND INTERFAITH RELATIONS COMMITTEE

The Assembly called for the report of the Ecumenical and Interfaith Relations Committee which, as printed on p. 263–69, was presented by M. Sams, convener.

Receive and Consider

The report was received and considered by consensus.

75th Anniversary Canadian Council of Churches – Mr. Peter Noteboom

M. Sams welcomed and introduced Mr. Peter Noteboom, General Secretary of the Canadian Council of Churches, to the Assembly.

Mr. Noteboom spoke to the Assembly about the origins and work of the Canadian Council of Churches. The council is marking its 75th anniversary, coinciding with the D-Day invasion of France. He said, “At that time, church leaders in Canada were saying, as a response to the conflict of the Second World War, it would be important for churches to work together in the pursuit of peace. That pursuit of peace has always been a core part of the mission of the Canadian Council of Churches. That expression for peace takes shape through us hosting Project Ploughshares which is Canada’s leading peace and disarmament agency.” Mr. Noteboom indicated there are 26 member denominations in the council and he anticipates other denominations will become members in the near future. He concluded that the business of ecumenism is not about reaching the lowest common denominator but of listening together with the deepest common denominator.

Recommendations were placed before the Assembly to be adopted by consent. A commissioner asked that **Recommendation No. 6** (p. 269) be withdrawn from the list.

Consent Recommendation

Recommendation Nos. 1, 2, 3, 4 (p. 265) were adopted by consent.

Recommendation No. 5 (p. 267) was adopted.

Recommendation No. 6 (p. 269) was considered.

Amendment

The Assembly agreed to add the word “presbyteries” to the recommendation.

Amendment

The Assembly agreed to change the word “spirituality” to “spiritualities”.

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

That congregations and presbyteries be encouraged to continue to learn more about Canadian Indigenous spiritualities.

Report as a Whole

The report as a whole was adopted.

COMMITTEE ON BILLS AND OVERTURES

The Assembly called for the report of the Committee on Bills and Overtures which, as printed on p. 239–40, was presented by J.M. Murray, convener.

Receive and Consider

The report was received and considered by consensus.

Recommendations were placed before the Assembly to be adopted by consent. Commissioners asked that **Recommendation No. 1** (p. 239) and **No. 3** (p. 240) be withdrawn from the list.

Consent Recommendation

Recommendation Nos. 2, 4, 5, 6, 7, 8 (p. 239–40) were adopted by consent.

Recommendation No. 1 (p. 239) was adopted.

Recommendation No. 3 (p. 240) was adopted.

Report as a Whole

The report as a whole was adopted.

ADJOURNMENT

Announcements having been made, commissioners worshipped in song and the Moderator adjourned the Assembly with prayer, to meet at Wilfrid Laurier University, Waterloo, Ontario, on Monday, June 3, 2019 at 2:00 p.m., of which public intimation was given.

THIRD SEDERUNT

ASSEMBLY CONSTITUTED

At Wilfrid Laurier University, Waterloo, Ontario, on Monday, June 3, 2019 at 2:00 p.m., the Assembly met pursuant to adjournment. The Moderator constituted the Assembly with prayer.

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

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

(cont'd on p. 19)

COMMITTEE ON THE ROLL AND LEAVE TO WITHDRAW

The Assembly called for the report of the Committee on the Roll and Leave to Withdraw which was presented by M.A. Robertson, convener.

Receive and Consider

The report was received and considered by consensus.

The Assembly agreed that the names of R. Lee (Presbytery of Eastern Han-Ca) and R. Quick (Presbytery of Lindsay-Peterborough) be removed from the Roll of the Assembly.

(cont'd on p. 20)

**THE CONFESSION OF THE PRESBYTERIAN CHURCH IN CANADA
TO GOD AND TO INDIGENOUS PEOPLES
25TH ANNIVERSARY**

The Moderator said, “It has been twenty-five years since our church first made the confession to God and the Indigenous Peoples for our participation in the Residential Schools system. This afternoon, we remember, mark and recommit ourselves to that confession.” She said we had the honour of having members of the National Indigenous Native Council and Residential School Survivors present at the Assembly. “We are grateful for the witness of survivors and for their patience with us as we seek to learn and to seek justice and healing for all who have been harmed by this legacy. The Moderator drew attention to the posters in the hall containing photographs and information about Murdered and Missing Indigenous Women and Girls, Transgender and Two-Spirit People and their families which is part of a larger exhibition entitled Shades of our Sisters.

The Principal Clerk outlined the history of how The Presbyterian Church in Canada cooperated with the Government of Canada in running Residential Schools from the 1880s to 1969. He said, "We now know, without any doubt, that the affects of the schools on the 150,000 children who attended them, their families, their communities and indeed, their nations, was devastating." He noted that over 1,000 individual claims of physical and sexual abuse from former students from Presbyterian managed schools have been adjudicated. "In 1994 our confession was adopted and presented by the Rev. Dr. George Vais and the Women's Missionary Society to Manitoba Chief Phil Fontaine. Chief Phil Fontaine declined to accept it at the time because he wanted to see how the church would live into the confession. 'Words must be accompanied by actions', he said. We have been learning what the actions need to be for 25 years."

Ms. Terri Brown is former Chief of Tahltan Band in Telegraph Creek, British Columbia and an Indian Residential School survivor. She served six years on the Survivor Committee of the Truth and Reconciliation Commission. Ms. Brown said, "I want to stress the importance of having survivors present when you talk about us, when you consult about us, when you want to learn about us because it is our experience that has brought Canada to where we are today. We gave our gut-wrenching stories to bring us further ahead and not fall behind." Ms. Brown talked about being a survivor and of her work with the Truth and Reconciliation Commission of Canada. "The word genocide is very important to explore and accept. As Canadians it is quite unbelievable that we could have gone down that path. That has happened to us," she said. She spoke highly of the supportive work of KAIROS and noted that the final report of the Murdered and Mission Indigenous Women and Girls inquiry is being released today. "Racism, sexism and classism is prevalent in this country. When we value each other as brothers and sisters, when we can move forward with trust and confidence, then we can say we've done the work."

The Rev. I.A. Ross-McDonald spoke of the physical punishment as well as psychological and sexual abuse imposed upon children in Residential Schools. "While we have learned much from the courageous testimony from Residential School survivors, we do not know fully all the ways they suffered or continue to suffer." The names of the schools operated by The Presbyterian Church in Canada were read to the Assembly while slides of the schools were shown.

The Assembly stood while the Moderator read the Confession of The Presbyterian Church in Canada as adopted on June 9, 1994.

Surrounded by members of the National Indigenous Ministries Council, the Rev. R. Stewart Folster, Director of the Saskatoon Native Circle Ministry, introduced himself as Laughing Bear and a member of the Eagle Clan. He sang a song written by his brother who has worked with Residential School survivors who have been sexually abused as well as with women who were sterilized against their will in the 1950s and 1960s so that they could not have children. Mr. Brian Harper, a member of the National Indigenous Ministries Council and a Residential School survivor offered words of forgiveness. The Moderator led the Assembly in a pray of hope for healing and reconciliation. The Rev. Margaret Mullin, Thundering Eagle Woman, minister at Place of Hope Church in Winnipeg, invited commissioners to participate in sharing circles to talk about how we find healing and wholeness together as God's people as we recommit ourselves to healing and reconciliation. The Moderator concluded the ceremony with prayer.

SPECIAL COMMITTEE RE LISTENING (LGBTQI PEOPLE) RAINBOW COMMUNION

The Assembly called for the report of the Rainbow Communion which, as printed on p. 482-90, was presented by R.N. Faris and S. Senior, co-conveners.

The Assembly agreed to distribute copies of the letter of repentance to the LGBTQI community authored by the Rev. Peter Bush while serving as Moderator of the 2017 General Assembly.

Receive and Consider

The report was received and considered by consensus.

Dr. Faris and Ms. Senior highlighted the Rainbow Communion's second interim report.

The Principal Clerk pointed out an overlapping interest in the report of the Rainbow Communion and the Special Committee of Former Moderators as defined by Book of Forms section 307. The overlapping interest is that Pathway A in the Special Committee of Former Moderators report

includes a note suggesting that a future Assembly could reverse the decision regarding the indefinite suspension of discipline for those who shared stories with the Rainbow Communion. It was noted that, after conversation with the convener of the special committee and the Principal Clerk, there is no intention that any future decision regarding discipline would apply retroactively to those who have participated in the work of the Rainbow Communion.

Emerging themes, as noted in the committee's report, were highlighted. It was noted that for most of the last year, the committee has been devoted to listening spaces. Over 100 stories have been heard. Listening space opportunities will continue to be facilitated until June 15, 2019. The stories have come from individuals in every province.

A clip taken from the video *Belonging in the Body: Transgender Journeys of Faith* regarding gender identity, was played for the Assembly.

The Moderator read the aforementioned letter of repentance to the Assembly.

Recommendation No. 1 (p. 486) was adopted.

Dissent

D. Christiani asked that his dissent regarding Recommendation No. 1 be recorded.

D.J. Shute asked that his dissent regarding Recommendation No. 1 be recorded with reasons given as follows:

The word "heterosexism" says too much. This would imply that the rule of chastity (sexual intercourse restricted by Christian conviction to sex male with sex female in a lifelong committed relationship) is no longer valid.

(cont'd on p. 46)

MODERATOR OF THE 2018 GENERAL ASSEMBLY ADDRESSES THE ASSEMBLY

The Moderator invited the Rev. Daniel Wonho Cho to address the court.

After a few words of introduction, the former Moderator showed a PowerPoint presentation called *This is our Church*. It related some of what he saw, heard and experienced in his travels across Canada and beyond during his year as Moderator.

ADJOURNMENT

Announcements having been made, commissioners worshipped in song and the Moderator adjourned the Assembly with prayer, to meet at Wilfrid Laurier University, Waterloo, Ontario, on Tuesday, June 4, 2019 at 8:30 a.m., of which public intimation was given.

FOURTH SEDERUNT

WORSHIP

The Assembly gathered for worship. The sermon was delivered by the Rev. Mary Fontaine, Director, Hummingbird Ministries, Richmond, British Columbia.

ASSEMBLY CONSTITUTED

At Wilfrid Laurier University, Waterloo, Ontario, on Tuesday, June 4, 2019 at 8:30 a.m., the Assembly met pursuant to adjournment. The Moderator constituted the Assembly with prayer.

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

The Assembly called for the report of the Committee on Business which was presented by M.R. McLennan, convener.

S. Mattinson moved, duly seconded, that the agenda for this morning be approved as presented. Adopted.

(cont'd on p. 21)

PRESENTATION OF MINUTES

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

(cont'd on p. 29)

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

The Assembly called for the report of the Committee on the Roll and Leave to Withdraw which was presented by M.A. Robertson, convener.

M.A. Robertson moved, duly seconded, that D. Christiani be granted leave to withdraw from the eighth sederunt until the end of the General Assembly.

(cont'd on p. 28)

SPECIAL COMMITTEE OF FORMER MODERATORS

The Assembly called for the report of the Special Committee of Former Moderators which, as printed on p. 467–82, was presented by P.G. Bush, convener.

Additional Motion

L.J. Ashfield moved, duly seconded, that for the report of the Special Committee of Former Moderators, the Young Adult Representatives have the full standing of commissioners, including the privilege to make and amend motions and have their votes counted among those of the commissioners.

Out of Order

The Moderator ruled the Additional Motion out of order.

Additional Motion

L.J. Ashfield moved, duly seconded, that for the report of the Special Committee of Former Moderators, the advisory votes of the Young Adult Representatives be counted and recorded in the minutes. Adopted.

Receive and Consider

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

Committee of the Whole

Recommendation No. 1 (p. 464) was moved by C.S. Park, duly seconded.

Amendment

D.P. Allen-Macartney moved, duly seconded, that in the “process outlined below”, number 6, that the words “withdrawn from the count if the Pathways that have been ranked on the ballot are eliminated” be removed and replaced with “included in the total number of votes cast”. Defeated.

Amendment

M.J.E. Ross moved, duly seconded, that the General Assembly move into the Committee of the Whole and follow the process outline above in steps 1–7, except that the voting threshold be raised to 60% instead of 50% plus 1.

The Young Adult Representatives’ advisory vote was opposed to the amendment. The amendment motion was defeated.

Amendment

P. Kim moved, duly seconded, that when the secret ballot is taken, the result of the final votes counted be communicated to the Assembly.

The Young Adult Representatives’ advisory vote was opposed to the amendment. The amendment motion was defeated.

Amendment

J.B. Dennis moved, duly seconded, that the words be added: “and that the Moderator read our Basis of Union from sections 2 and 3 of the Book of Forms after step 3”.

The Young Adult Representatives' advisory vote was opposed to the amendment. The amendment motion was defeated.

Immediate Vote

J.P.C. Smit, duly seconded, that we move to an immediate vote.

The Young Adult Representatives' advisory vote was in favour of taking an immediate vote. The motion for an immediate vote was adopted.

Recommendation No. 1 (p. 469) was adopted.

Dissent

J.B. Dennis asked that his dissent regarding Recommendation No. 1 be recorded, with reasons as follows:

“While I respect the work of the Special Committee of Former Moderators, I do not believe that all of the proposed options are consistent with the Basis of Union of The Presbyterian Church in Canada.”

Additional Motion

C.S. Park, duly seconded, that D. Cho be named convener for the Committee of the Whole with the Clerks of Assembly serving as secretaries.

The Young Adult Representatives' advisory vote was in favour of the additional motion. The additional motion was adopted.

Additional Motion

D.L. DeWolfe moved, duly seconded, that live streaming cease while we are in the Committee of the Whole and while the Assembly discusses any recommendations that come back from the Committee of the Whole.

The Young Adult Representatives' advisory vote was opposed to the additional motion. The additional motion was defeated.

P.G. Bush described how the ballot voting method would work and urged commissioners to speak with humility and respect as the process unfolds.

Commissioners asked questions for clarification regarding the four pathways proposed by the committee.

Commissioners were then invited to speak in favour of a pathway.

(cont'd on p. 22)

ADJOURNMENT

Announcements having been made, commissioners worshipped in song and the Moderator adjourned the Assembly with prayer, to meet at Wilfrid Laurier University, Waterloo, Ontario, on Tuesday, June 4, 2019 at 2:00 p.m., of which public intimation was given.

FIFTH SEDERUNT

ASSEMBLY CONSTITUTED

At Wilfrid Laurier University, Waterloo, Ontario, on Tuesday, June 4, 2019 at 2:00 p.m., the Assembly met pursuant to adjournment. The Moderator constituted the Assembly with prayer.

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

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

(cont'd on p. 28)

SPECIAL COMMITTEE OF FORMER MODERATORS (cont'd from p. 21)

The Assembly continued meeting as a Committee of the Whole and commissioners resumed offering comments in favour of a pathway.

Commissioners discussed two questions in table groups. (1) On a scale of 1 to 5, with 1 being uncertain and 5 confident, how confident are you that you understand what you are being asked to do when filling in your ballot? (2) What have you heard in the conversation today that you thought was wise?

The preferential ballot voting process was described by the Principal Clerk. K.R. Horst lit a Christ candle and led commissioners in prayer. In silence, commissioners marked and submitted secret ballots for a pathway. The Principal Clerk and the Special Committee of Former Moderators withdrew from the Assembly Hall to count the ballots.

Ballot Results Announced

Upon the return of the special committee members, D. Cho announced the result of the ballot count. The Young Adult and Student Representative advisory vote was in favour of Pathway B (Inclusion). The commissioner vote was also in favour of Pathway B (Inclusion).

Rise from the Committee of the Whole

C.S. Park, duly seconded, that the Assembly rise from the Committee of the Whole with the recommendation that Pathway B (Inclusion) be approved. Adopted.

Additional Motion

C.S. Park moved, duly seconded, that Pathway B (inclusion) be approved.

Amendment

G.T. Gunnink moved, duly seconded, that Option B (Inclusion) be replaced by “Option C – One Church, Three Streams”.

Immediate Vote

J.C. Borthwick moved, duly seconded, that the Assembly take an immediate vote.

The Young Adult Representatives advisory vote was in favour of taking an immediate vote. The motion for an immediate vote was adopted.

Amendment defeated

The Young Adult Representatives advisory vote was opposed to the amendment. The amendment was defeated.

A commissioner asked for a vote count on the defeated amendment. The count resulted in the following totals. Young Adult Representatives: two in favour and nine opposed. Commissioners: 87 in favour and 129 opposed.

Amendment

S. Howard moved, duly seconded, that the Assembly add the following to the end of the recommendation of the Committee of the Whole; “and that any congregation that believes Pathway (the pathway recommended by the Committee of the Whole) is contrary to their understanding of the teaching of scripture be permitted to withdraw from the denomination while keeping their resources and buildings.”

Amendment Ruled Out of Order

The Moderator ruled the amendment out of order.

Ballot Count

J.M. Kreplin asked for the count of the ballots to be announced.

Ballot Count Ruled Out of Order

The Moderator ruled the request for a ballot count out of order.

Moderator’s Ruling Challenged

The ruling of the Moderator was challenged.

The Principal Clerk asked the Assembly whether it upheld the ruling of the Moderator.

The Assembly upheld the ruling.

Immediate Vote

D.L. DeWolfe moved, duly seconded, that the Assembly take an immediate vote on the additional motion. Adopted.

The Young Adult Representatives advisory vote was in favour of taking an immediate vote. The motion to take an immediate vote was adopted.

Additional Motion

D.L. DeWolfe moved, duly seconded, that the vote on the motion be by secret ballot.

The Young Adult Representatives advisory vote was in favour of voting by secret ballot. The additional motion was defeated.

Additional Motion was adopted

The additional motion, that Pathway B (Inclusion) be approved, was adopted.

Vote Count

Upon the request of two commissioners, the Moderator announced the count of the vote as 126 in favour and 91 opposed.

Dissent

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

D.A. Adlam, T. Anyam, M. Baxter, E.M. Beattie, A.D. Brouwer, C.A. Calkin, J. Choi, G. Chow, C.A. Clark, C.L. Clarke, J. Coppeters, A.M. Cornell, R. De Vries, J. Douglas, S.A. Filyk, G.A. Forsyth, P.S. Han, J. Hong, M. Horrigan, G.B. Jay, J. Khang, J.J. Kim, P. Kim, B.Y.J. Ko, B.K. Lee, Y.J. Lee, J.T. Lim, A. Lin, A. MacLeod, C. MacRitchie, R.D. McEachern, G. McIlwraith, G.S. Malcolm, J.M. Miller, R.D. Miller, E.S. Moon, R.B. Napier, J.V.R.T. Nel, D. Oudekerk, M.R. Park, T. Paasuke, J.D. Rickwood, M.A. Robertson, M.J.E. Ross, R.T. Royal, N. Said, E. Shariff, D.E. Sherbino, Y. Shin, G.J. Snyman, R. Tarr, R.W. Thomson, A. Van Bodegom, W.H. van de Wall, L. Vanderkamp, J.V.R.T. Nel, G. Vissers, C.E. Wilson, E.S. Wilson and J. Yang.

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

D.P. Allen-Macartney: With respect, I believe pathway “B” to be unhelpful to our church and dishonouring to the Lord because of its harsh and exclusionary position to students considering a call to ordination and others in the denomination who hold that scripture calls us to traditional views of marriage. Further and also with respect, I believe that the Assembly did not have opportunity for clear and fulsome debate on the four pathways presented by the Special Committee. Firstly, during the Committee of the Whole, commissioners were told firmly and repeatedly by the convener that we were not to speak negatively about any option but to speak positively about options we preferred. This was done by the speakers. When speakers asked when debate could take place, we were told there would be opportunity for debate when the Committee as a Whole brought its recommendation to the Assembly. However, when the recommendation came to the Assembly, a commissioner called for an immediate vote. This took place. Therefore, there was never an opportunity for fulsome debate on the different pathways. Further, I believe the church as a whole, would be far better served if we did the work together to propose a way forward that would allow faithful brothers and sisters with differing theological views on this question to work together in the church. Pathway “B” in its present form does not do that. Further, several commissioners asked for the vote count to be made known. This was not permitted by the Moderator. Thus, we are left without knowing whether there might have been another, more productive, pathway forward that could have been endorsed by a greater majority of commissioners. It is my fervent hope and prayer that during this Assembly and in the months ahead, there will be a greater willingness on the part of commissioners, sessions and presbyteries to seek a pathway forward that will welcome and respect congregations, elders, clergy and individuals on both sides of this issue.

A.A. Bartha: We excluded those who did not support inclusivity. We shot ourselves in the foot. Full inclusion is only achieved when it applies to everyone. Including a certain group of people at the expense of excluding others is not inclusion. Choosing pathway B as the way to full inclusion is a logical flaw. I am deeply saddened that those who were not in favour of pathway B were hurt. People who felt excluded until now became included by the oppressive forces they had been hurt

by. We should have chosen a pathway where people of different views could have lived together in peace and unity. My problem is not with the LGBTQI+ people but with the forceful propaganda some people try to support them. People are not good or bad because of their colour, gender identity, religion, etc. But in every group there are good and bad people. True Christian love does not prevail by sheer force and oppression but by acceptance and understanding. You cannot love people by invalidating part of their identity. Pathway B is not the pathway to full inclusion.

M. Bereczki-Farkas: Because I don't feel the love toward those who are on a different option. They had the chance to say "yes" to us but they didn't do that. It means "no" to us and not love. It is not the way of Jesus Christ.

K. Broersma: The adoption of marriage between two adult persons is not defined to be between two adults of the same sex. God created male and female to live in a state of marriage and in His image. According to the Word of God, marriage was instituted to be between female and male. Homosexuality is a sin according to scriptures I read.

C. Carter: The decision goes against the clear teaching of Scripture (Romans 1:18–32). It goes against the call to live the crucified life in Christ (Galatians 2:20, I Peter 2:9–12) and the consistent call to personal holiness as it is found in Scripture (I Peter 1:13–19). I believe this decision goes against our confessional faith in the Gospel and the Bible that confesses Christ as the only King and Head of the Church and the Scriptures as our only rule for faith and life. For these reasons and many others, I dissent.

C.S. Cook: The context of the Assembly's decision was entirely love for one another and graciousness expressed and felt, yet this decision for option "B" is the most exclusive option for change out of the possibilities given. It pays no heed to the voice of the communion of saints or the holy Catholic church. It is a decision for a divisive course of action and will irreparably damage our ecumenical relations with the international church. It also says to those who have served this denomination for years in the terms of the theology and doctrinal framework of The Presbyterian Church in Canada that there is no place for them. Indeed, their pleas for accommodation were unheeded and they were clearly informed their concerns are of no concern. There was no compelling, theological vision expressed to inform this choice but only stories of hurt and pain. But such stories from others were clearly not desirable. Moreover, even the worship preceding the sederunts clearly spoke to the inclusion option "B" represents. Whereas those who spoke for option "C" in the Assembly when an amendment was proposed were held to a mere 90 seconds, the Assembly was given a 20 minute sermon for option "B" during morning worship as was the sermon the following morning, a call to step into line". We have just affirmed that theologically and doctrinally we know and have heard the Holy Spirit more clearly than the vast majority of Christians throughout time and in our world today.

D. Delpont: Excludes rather than includes: Pathway "B", though it is called inclusion, will exclude congregations and individuals called to ministry who believe in the traditional definition of marriage (one man and one woman). Pathway "B" excludes traditionally minded-individuals who will discern a call to ministry in The Presbyterian Church in Canada after the new policy takes effect. And Pathway "B" will eventually eliminate congregations who hold to a traditional view of marriage within the next 20–30 years. Pathway "C" (one church – three streams) on the other hand, would have allowed for those individuals and congregations who believe in the traditional view of marriage a place within The Presbyterian Church in Canada. Pathway "C" encourages unity; Pathway "B" encourages exclusion. Pathway "B" does not create a safe space for clergy (future and present) nor congregations who hold to a traditional view of marriage.

The Subordinate Standard Living Faith: The traditional view of marriage which our church confessed was deeply rooted, not only in scripture but also in Living Faith and the Westminster Confession of Faith. Living Faith states: The Bible has been given to us by the inspiration of God to be the rule of faith and life. The preamble of the ordination vows reiterates this view of scripture: The scriptures of the Old and New Testaments, as the written Word of God, testifying to Christ, the Living Word, are the canon of all doctrine, by which Christ rules our faith and life. It is therefore not the society, culture, the youth, the boomers or the millennials who provide the rule of faith and life. It is not the societal pressures outside the church that should determine the rule and faith of life. It is the Word of God that is the rule of faith and life. We may not always agree with God's revealed Word, however, God's Word is still the rule of faith and life. It appears that Pathway "B" leans toward the society and culture more than it leans toward the Word of God as

the rule of life and faith. Living Faith 8.2.3 states: Christian marriage is a union in Christ whereby a man and a woman become one in the sight of God. Pathway “B” ignores this statement. A change in the doctrine of marriage should have proceeded a move to Pathway “B” at the very least. Ordained ministers and elders promise to uphold our subordinate standards as a true reflection of the Bible’s doctrine. The clause in the preamble to ordination vows which speaks of holding “such doctrine as the church in obedience to scripture and under guidance of the Holy Spirit, may yet confess” is intended to cover reformulations of the same scripturally based faith, not new departures in doctrine, supposedly based on the leading of the Holy Spirit, divorced from scripture’s plain meaning. (I realize there are other interpretations of scripture but I do not find revisionist accounts persuasive. They have arisen in the context of our culture’s search for justification to affirm behaviours which scripture clearly doesn’t affirm.)

Love Is More Than a Thumbs Up: It seems that love is often used in our discussions. Yet we inevitably look at one side or aspect of love. As much as a loving parent gives a hug to a child, a loving parent also gives a child (often the same child) a time out. Parents don’t do this because they deny a child the right of her/his individuality but because of love. Love is more than simply saying “everything is okay, no matter what you do or how you feel”.

Jesus and Acceptance: Often the story of Jesus and the woman caught in adultery is referred when we talk about acceptance – Jesus’ acceptance of all people. I find that we truncate the story and do it an injustice. Yes, Jesus did say, “Neither do I condemn you”, which is where we often stop. We forget Jesus continued to say, “Go and sin no more”. Jesus looked for her transformation through grace and mercy. The same applies to Nicodemus the pharisee and Zacchaeus the tax collector. No longer are they the adulteress, the pharisee and the tax collector. They have become people who changed their behaviour through grace. This distinction between the essence of who we are and the behaviour which is based in choice, is so important to the Bible’s view of the human person but is obscured in the cultural language we have adopted of “LGBTQ”.

The Federal Government Sanctions Same Sex Marriages: The argument for Pathway “B” include the fact that civil same sex marriages are legal. As such, why doesn’t the church follow suit; after all, it is legal? There are things passed into law by the government that The Presbyterian Church in Canada does not endorse. Physician assisted suicide is one of these. Just because the federal government passes a law, doesn’t mean The Presbyterian Church in Canada has to approve. After all, we serve God.

J.B. Dennis: The General Assembly has made a decision that contradicts our Basis of Union and the commitment all ministers and elders to “uphold” the church’s doctrine “under the continual illumination of the Holy Spirit speak in the Scriptures.” Scripture had no role in the decision-making process.

R.A.F. DeSandoli: My decision to dissent was a difficult one borne out of frustration with process if not outcome of this decision. I have been blessed to serve in ministry in The Presbyterian Church in Canada to this point and I see no reason for this to change following today’s sederunts. My frustration rests with those from the option “C” camp who attempted to game the vote which took place in the committee as a whole. This camp, in its decision to attempt to pass what were blatantly dishonest and divisive amendments ensured that what might have been an open, honest and (most important to me) unity-focused decision was instead calcified into two streams: those who pursued the divisive action mentioned and those who wished to see the polity of our church respected, even if it limited opportunity to discuss how we would safeguard the unity of our beloved denomination. Stuck between these two streams, I made the difficult decision to stand with certain other dissenting commissioners whom I know to be thoughtful, prayerful and faithful in this and every decision placed before them as Presbyterian Church in Canada clergy. Most importantly, I dissented as a way to protest what might have otherwise been a unity focused decision. The freedom of conscience we enjoy as clergy in The Presbyterian Church in Canada is chief also among my concerns.

R. French: This vote, which does not constitute a huge majority, will only cause more division in the church, more overtures for gracious dismissal, more conservatives moving out of The Presbyterian Church in Canada. Present and future theology students (candidates for ordination) will be forced to conform to “popular opinion” and not follow their hearts as to what they consider being true to scripture. I believe we will continue to “cave” to other groups representing many

sexuality options until The Presbyterian Church in Canada becomes a confusing mess cast adrift in a sea of ambiguity.

G.T. Gunnink: This proposed change in doctrine and practice and discipline is unbiblical, false teaching and does not honour Jesus Christ or build up his Church.

D.M. Homer: Proposed amendment to change to Pathway “C” (one denomination from three streams) from Pathway “B” (inclusion), which had been defeated as a proposed amendment after “B” won the initial vote (and the Assembly was refused the actual counts by which “B” won over the three other options.) The amendment was defeated by only 58 percent of the floor vote. For those of us who have been with The Presbyterian Church in Canada for a long time (40 years for myself, 1979), Option “B” doesn’t solve anything for older congregations and provides zero flexibility. You have opened the door to gracious dismissal once again when this result, Option “B” hits the presbyteries across the country. This is more than a “leap of faith” and is a contradiction of the holy Bible teachings. Option “C”, three streams, is the only option that would have satisfied most congregations, new and old and people, young and old. After all that hard work by the former Moderators, we, as The Presbyterian Church in Canada, are no further ahead unless the plan was to model the United Church of Canada and their “one way fits all approach”. Clearly, as an elder of The Presbyterian Church in Canada since 1982, I am detailing my profound dissent.

J.A. Hopkins: I’m very concerned that the four-option voting structure was flawed. Options A, C and D were opposed to B option and therefore the (no to inclusion) vote was split and therefore not appropriate. A yes/no vote to inclusion likely would have gone differently today.

S. Howard: Pathway “B” contravenes our vows in “pursing no divisive course”. Pathway “B” uses language of inclusion but is, of the four pathways, by far the most divisive. It will lead to a split in The Presbyterian Church in Canada. It is unbiblical, calling “good” what God has clearly called “not good”. I cannot in good conscience be part of a Pathway “B” church.

J.M. Kreplin: The Pathway of full inclusion is contrary to the scriptures and contravenes our essential identity as a “reformed church” founded upon, in part, “sola scriptura”. The Presbyterian Church in Canada loses its moral authority to continue to be a prophetic voice in society. It fails to be truly inclusive, especially of theological diversity, forcing an eventual end to orthodox clergy and congregations within the denomination. Of all the choices before the Assembly, it is the most divisive and the most clearly in violation of our ordination vows.

R.P. Lenters: Scriptural. Romans 12:1–2, 1 Corinthians 5:9–13, 1 Corinthians 7:1–4, 1 Timothy 1:8–10.

K.D. MacLeod: I wish to record my dissent on the motion to acceptance of Pathway “B”. I believe this to be in contradiction of scripture, Living Faith and all doctrinal standards of The Presbyterian Church in Canada. I believe this divisive and exclusive course and denial of inclusive options was refused and has spoken to half our church that they are no longer welcome in our church. With this decision irreparable damage has been done, with no one listening.

S. Mattinson: Pathway “B” shows a lack of grace towards and inclusion of those ministers, presbyteries, sessions and congregations that hold a traditional view with the love and acceptance shown in Jesus Christ and scripture.

M. McClure: Pathway “B” is one of the two least inclusive pathways that could have been chosen by commissioners. Pathway “B” was the logical choice for those who wanted to advance an inclusive LGBTQI agenda but in doing so, they have excluded and marginalized those Presbyterians who uphold the subordinate standards of our church and the traditional view of marriage as found in scripture and who are supported by the consensus of the global church. Pathway “B” does not reflect the spirit of our ordination vows to pursue no divisive course. The choice of Pathway “B” by the 2019 General Assembly shows what happens when the standards by which we define what it means to be Presbyterian are abandoned. The choice of Pathway “B” promotes maximum division in the church. If we were to follow Jesus’ teaching to treat others as we would like to be treated ourselves, we would have chosen a “bigger umbrella”, option “C” or “D”, rather than pathway “B”. By the way, the debate was structured so that we were admonished to only speak “for” rather than against a pathway. We were not able to explain why we were against a pathway and how it would impact the wider church from our perspective. The most devastating result of this decision, in my opinion, is the impact it will have on candidates for

ministry. Within a short time, candidates who have a scriptural understanding of marriage between a man and a woman will not even be admitted to Presbyterian seminaries. So the traditional foundation of our church will be lost.

T. Nelson: While I do so with respect and a heavy heart, I believe Pastoral Accommodation was a wiser option. However, if the General Assembly were to provide the same consideration of freedom of conscience afforded to existing ministers, then I'd be willing to prayerfully consider withdrawing my dissent.

N. Said: 1) This decision takes the denomination away from the biblical perspective of marriage, confirmed by the order of creation, teachings of the Old Testament and New Testament and Jesus. 2) This decision discredits our witness to the Arabic speaking community to which our church is called to serve. 3) This decision that aimed at including LGBTQI has excluded many Presbyterians who hold onto the traditional view. I have been Presbyterian all my life and I would say this is the case of the majority of my congregation but now we feel alienated. 4) I am certain that the above perspective and feeling represent not only myself but also the sheer majority, if not 100 percent of the Arabic speaking Presbyterians all over Canada.

P.J. Sanderson: In so far as scripture is our role of all life and faith and as this decision departs from the clear teaching of scripture and the historic and global ecumenical church, I must dissent.

D.U. Schonberg: The General Assembly had opportunity to choose a path forward that included all theological streams of our denomination, Path "C – multiple streams". The opportunity was present on the ranked ballot, again in an amendment that offered path C as an alternative to presented path "B". This vote on the amendment revealed that approximately 40 percent of the commissioners desired a path that would include all. Despite this revelation, the vote to move forward with path B was selected by approximately 60 percent of commissioners. The repeated and deliberate choice of B effectively and intentionally excludes those wishing to continue in our confession and 1994 statement on human sexuality. It is a decision that is not inclusive to theological differences and causes egregious harm to our denomination's unity. We had opportunity to work together and chose otherwise.

D.J. Shute: Path "C" could have given the best opportunity for discouraging schisms in The Presbyterian Church in Canada. Path B has a hard ideological edge since the only acceptable candidates for the ministry of The Presbyterian Church in Canada will be those who affirm same-sex marriage and 2SLGBTQA+ values in general. This excludes those who affirm, as I do, majority-world Christianity's doctrine that sexual intercourse is for a man and woman in a lifelong, committed relationship.

B.N. Skelding: I am registering my dissent because I am unable to recommend Pathway B to the denomination. While I understand the sentiments of those who support Pathway B, the arguments are based on little more than emotion and cultural acquiescence. It is inappropriate to change a theological and doctrinal position based on emotion and cultural sentiment.

I cannot accept Pathway B because I don't believe it is scriptural. I believe that the interpretation of scripture is clear and compelling when it comes to the matter of sexual relationships, namely God's plan for sex is that it is a gift from God, to be enjoyed within the beautiful, committed, lifelong bounds of a married relationship between a man and a woman. While I recognize that humans have and continue to struggle in this matter and that God has nonetheless shown us love, mercy and grace, I don't believe normalizing any other sexual practice or behaviour is ultimately loving, gracious nor good news.

I believe that Pathway B ultimately undermines the Gospel, diminishes God's love, minimizes the power of the Cross and the need for salvation. Pathway B is a form of idolatry, worshipping love rather than Jesus, the true Lover, who sacrificed himself and battled to give all of us victory over sin and death.

I cannot accept Pathway B because I believe it will egregiously disrupt and divide God's people. I believe the end result will be a DisUnity from which The Presbyterian Church in Canada cannot recover. I believe that a significant portion of the membership and the clergy will vacate the denomination. This will have an eventually crippling impact on resources for ministry – financial & human. I don't believe The Presbyterian Church in Canada will continue to exist; the denomination will eventually join with another denomination.

I dissent from Pathway B, because I believe it will undermine the congregational ministry I am currently in. Whether the Remit passes or fails in the next year, the likelihood of damage to the congregation is high. The anxiety, stress, uncertainty that Pathway B introduces will severely hamper ministry. There is a great chance that members, adherents and staff will leave or at least begin preparations to leave. It will undermine a wide range of ministries, including our attempts to raise funds to sponsor a refugee family (our application already endorsed by PWS&D). In the end, Pathway B will make the church unsafe for everyone.

While I cannot give a full expression to all my reasons for dissent, I nonetheless submit this dissent as an initial expression of what I expect will be my growing lament in the coming year, over the 145th General Assembly's decision to remit Pathway B. Submitted in sorrow.

T.J. Verwey: The restrictive nature of the Recommendation No. 26 does not allow for acts of conscience according to Biblical teachings and will divide the church and fragment Presbyterian witness. Similar action by other denominations has resulted in loss of Christian witness. Congregations who follow traditional Christian witness will be left without traditional shepherds. Will we see the end of Reformed Presbyterian witness in our time? What will the divorce settlement be? I feel that is what the struck committee will do.

The following Young Adult Representatives asked that their dissent, regarding the Additional Motion, be recorded:

B. Kenwell and P. Joung

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

A. Atkins and J. Park

(cont'd on p. 29)

ADJOURNMENT

Announcements having been made, commissioners worshipped in song and the Moderator adjourned the Assembly with prayer, to meet at Wilfrid Laurier University, Waterloo, Ontario, on Tuesday, June 4, 2019 at 7:30 p.m., of which public intimation was given.

SIXTH SEDERUNT

ASSEMBLY CONSTITUTED

At Wilfrid Laurier University, Waterloo, Ontario, on Tuesday, June 4, 2019 at 7:00 p.m., the Assembly met pursuant to adjournment. The Moderator constituted the Assembly with prayer.

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

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

(cont'd on p. 32)

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

The Assembly called for the report of the Committee on the Roll and Leave to Withdraw which was presented by M.A. Robertson, convener.

M.A. Robertson moved, duly seconded, that E.M. Tunke (Presbytery of Peace River) be granted leave to withdraw from the tenth sederunt. Adopted.

M.A. Robertson moved, duly seconded, that R. French (Presbytery of Hamilton) be added to the Roll of the Assembly. Adopted.

(cont'd on p. 32)

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

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

(cont'd on p. 37)

SPECIAL COMMITTEE OF FORMER MODERATORS (cont'd from p. 28)

C.S. Park moved, duly seconded, that the Committee to Confer name a Committee on Pathway Implications, with the Clerks of Assembly as consultants, to report to a future sederunt. Adopted.

P.G. Bush was thanked for the leadership and dedication he contributed to the work of the special committee.

Report as a Whole

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

COMMITTEE TO CONFER WITH THE MODERATOR

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

Receive and Consider

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

Committee to Advise with the Moderator 2019–2020

L.V. Hargrove moved, duly seconded, that the Committee to Advise with the Moderator be named as follows: the Rev. Dr. M. Jean Morris Cho (convener), the Rev. W. Alex Bisset, the Rev. Michelle Butterfield-Kocis, the Rev. Matthew Sams, Dr. Jo Szostak, the Rev. S. Kendall (Principal Clerk) and Ms. T. Hamilton (secretary).

(cont'd on p. 31)

TRUSTEE BOARD

The Assembly called for the report of the Trustee Board which, as printed on p. 504–05, was presented by T.A. Herron, convener.

Receive and Consider

M.E. Walter moved, duly seconded, that the report be received for information. Adopted.

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

Report as a Whole

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

INTERNATIONAL AFFAIRS COMMITTEE

The Assembly called for the report of the International Affairs Committee which, as printed on p. 273–300, was presented by D. Henry, convener.

Receive and Consider

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

Recommendations were placed before the Assembly to be adopted by consent. Commissioners asked that **Recommendation No. 10** (p. 282) and **No. 18** (p. 288) be withdrawn from the list.

Consent Recommendation

E.J. Duncan moved, duly seconded, that **Recommendation Nos. 2, 3** (p. 276), **8, 9**, (p. 282), **14, 15, 16** (p. 286), **17, 19** (p. 288), **20, 21** (p. 289), **22, 23** (p. 291), **24** (p. 292) and **25** (p. 294) be adopted by consent. Adopted.

Recommendation No. 1 (p. 276) was moved by E.J. Duncan, duly seconded. Adopted.

Recommendation No. 4 (p. 279) was moved by E.J. Duncan, duly seconded. Adopted.

Recommendation No. 5 (p. 279) was moved by E.J. Duncan, duly seconded. Adopted.

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

Recommendation No. 7 (p. 279) was moved by E.J. Duncan, duly seconded. Adopted.

Recommendation No. 10 (p. 282) was moved by E.J. Duncan, duly seconded.

Amendment

T. Anyam moved, duly seconded, that Recommendation No. 10 be replaced with the following: That the Moderator write to the Canadian Government expressing dismay over the human rights abuses taking place in southern Cameroon and that Canada express concern for the situation to the Cameroonian Government, urging it to engage in a meaningful dialogue to seek a peaceful solution in the presence of a third-party mediator, like the United Nations or the African Union, on a neutral ground. Adopted.

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

That the Moderator write to the Canadian Government expressing dismay over the human rights abuses taking place in southern Cameroon and that Canada express concern for the situation to the Cameroonian Government, urging it to engage in a meaningful dialogue to seek a peaceful solution in the presence of a third-party mediator, like the United Nations or the African Union, on a neutral ground.

Recommendation No. 11 (p. 283) was moved by E.J. Duncan, duly seconded. Adopted.

Recommendation No. 12 (p. 283) was moved by E.J. Duncan, duly seconded. Adopted.

Recommendation No. 13 (p. 284) was moved by E.J. Duncan, duly seconded.

Amendment

D.F. Robinson moved, duly seconded, that Recommendation No. 13 be replaced with, “That the Moderator urge the Government of Canada, through the Prime Minister, to engage Canadians in meaningful action on climate change and encourage immediate action to reduce the Canadian contribution to carbon emissions.” Adopted.

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

That the Moderator urge the Government of Canada, through the Prime Minister, to engage Canadians in meaningful action on climate change and encourage immediate action to reduce the Canadian contribution to carbon emissions.

Recommendation No. 18 (p. 288) was moved by E.J. Duncan, duly seconded.

Amendment

D. Ollerenshaw moved, duly seconded, that the Moderator write the Minister of International Development requesting that the Government of Canada continue to report, providing the public with a breakdown of the Government’s annual contribution to the World Bank’s aid budget. Adopted.

Recommendation No. 18 was adopted, as amended, as follows:

That the Moderator write the Minister of International Development requesting that the Government of Canada continue to report, providing the public with a breakdown of the Government’s annual contribution to the World Bank’s aid budget.

Report as a Whole

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

COMMITTEE ON HISTORY

The Assembly called for the report of the Committee on History which, as printed on p. 269–73, was presented by G.M. Ross, convener.

Receive and Consider

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

Recommendations were placed before the Assembly to be adopted by consent. A commissioner asked that **Recommendation No. 2** (p. 270) be withdrawn from the list.

Consent Recommendation

J.L. Geddes moved, duly seconded, that **Recommendation Nos. 1** (p. 270), **3**, **4** and **5** (p. 271–72) be adopted by consent.

Recommendation No. 2 (p. 270) was moved by J.L. Geddes, duly seconded. Adopted.

Mr. Ross highlighted aspects of the work of the committee and announced three book prizes. The first was for the congregation 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. The Rev. Ian Ross-McDonald received the prize on behalf of the authors. The second was for the memoir, *China Mishkid, My Life as a Missionary Kid in China (1938–1955)*, by A. Donald MacLeod. Dr. MacLeod was present to receive the award in person. The third was for the academic book prize, *Leaving Christianity, Changing Allegiances in Canada since 1945*, by Brian Clarke and Stuart Macdonald. The Rev. Dr. John Vissers received the prize on behalf of the authors.

Thanks was offered for the life and continuing service of ministers who retired during the past year.

Report as a Whole

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

MACLEAN ESTATE COMMITTEE

The Assembly called for the report of the Maclean Estate Committee which, as printed on p. 443–44, was presented by D.F. Phillips, convener.

Receive and Consider

T.A. Smit moved, duly seconded, that the report be received for information. Adopted.

Mr. Phillips spoke with gratitude about the ministry and staff of Crieff Hills Community and extended an invitation to commissioners to visit the retreat centre. A slide presentation focussed on the grounds, people and programs of the community was shown to the Assembly.

The Rev. Dr. Kristine E. O'Brien was introduced as the new Managing Director. Dr. O'Brien spoke about the broad scope of guests who make use of the centre's facility and encounter the beauty of God's creation there. She noted plans to improve the accessibility of the property and commented on several other improvements and developments that are in process.

Report as a Whole

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

CLERKS OF ASSEMBLY

The Assembly called for the report of the Clerks of Assembly which, as printed on p. 260–63, was presented by D.G.A. Muir, Deputy Clerk.

Receive and Consider

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

Recommendation No. 1 (p. 261) was moved by D.G.A. Muir, duly seconded. Adopted.

Recommendation No. 2 (p. 262) was moved by D.G.A. Muir, duly seconded. Adopted.

Report as a Whole

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

COMMITTEE TO CONFER WITH THE MODERATOR (cont'd p. 29)

Special Committee on Pathway Implications

On nomination of the Moderator, L.V. Hargrove moved, duly seconded that the Special Committee on Pathway Implications be named as followed and report back to this Assembly: The Rev. J.P. Smit, convener, Mr. M. Aldred (student representative), the Rev. C.J. Chenard, the Rev.

P.S. Han, Mr. B.C. Kenwell (young adult representative), the Rev. K. Lee, Mr. R.B. Napier, Ms. C.L. Walker, the Rev. C.E. Wilson, with the Clerks of Assembly as consultants.

(cont'd on p. 55)

ADJOURNMENT

Announcements having been made, commissioners worshipped in song and the Moderator adjourned the Assembly with prayer, to meet at Wilfrid Laurier University, Waterloo, Ontario, on Wednesday, June 5, 2019 at 8:30 a.m., of which public intimation was given.

SEVENTH SEDERUNT

WORSHIP

The sermon was delivered by Ms. Adele Halliday, Team Leader for Discipleship and Witness in the Church in Mission Unit of the United Church of Canada.

ASSEMBLY CONSTITUTED

At Wilfrid Laurier University, Waterloo, Ontario, on Wednesday, June 5, 2019 at 8:30 a.m., the Assembly met pursuant to adjournment. The Moderator constituted the Assembly with prayer.

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

The Assembly called for the report of the Committee on Business which was presented by M.R. McLennan, convener.

J.I.F. Barrett moved, duly seconded, that the agenda for the morning be approved as presented. Adopted.

(cont'd on p. 37)

Motion to Reconsider

J.I.F. Barrett moved, duly seconded, pursuant to notice of motion (p. 12), that the terms of reference concerning membership for the Life and Mission Agency Committee be reconsidered. Adopted.

Motion to Reconsider

J.I.F. Barrett moved, duly seconded, pursuant to notice of motion (p. 12), that the terms of reference concerning membership for the Committee on Church Doctrine be reconsidered.

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

The Assembly called for the report of the Committee on the Roll and Leave to Withdraw which was presented by M.A. Robertson, convener.

M.A. Robertson moved, duly seconded, that E.K. Bisset (Presbytery of East Toronto) be granted leave to withdraw from the seventh sederunt, A. Frisa (Presbytery of Lambton-West Middlesex) be granted leave to withdraw from the eighth sederunt and J.J. Kim, J. Lim, C.S. Park, J. Yang, B.K. Lee, Y. Shin (Presbytery of Western Han-Ca) and P.S. Han, E.S. Moon, J. Hong, Y.J. Lee and J. Khang (Presbytery of Eastern Han-Ca) be granted leave to withdraw from the remainder of the General Assembly.

Divide the Motion

The Assembly agreed that the motion be divided.

Part One

M.A. Robertson moved, duly seconded, that E.K. Bisset (Presbytery of East Toronto) be granted leave to withdraw from the seventh sederunt and A. Frisa (Presbytery of Lambton-West Middlesex) be granted leave to withdraw from the eighth sederunt. Adopted.

Part Two

M.A. Robertson moved, duly seconded, that J.J. Kim, J. Lim, C.S. Park, J. Yang, B.K. Lee, Y. Shin (Presbytery of Western Han-Ca) and P.S. Han, E.S. Moon, J. Hong, Y.J. Lee and J. Khang (Presbytery of Eastern Han-Ca) be granted leave to withdraw from the remainder of the General Assembly.

Amendment

D. Cho moved, duly seconded, that the request be respectfully declined and that the members of the Han-Ca Presbyteries be invited to return to the court.

Amendment to Amendment

D. Allen-McCartney moved, duly seconded, that the words “and be heard” be added to the end of the amendment.

Immediate Vote

T. Nelson moved, duly seconded, that the Assembly take an immediate vote on the amendment to the amendment. Adopted.

Amendment to Amendment defeated

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

Amendment defeated

The amendment was put to the vote and defeated.

Motion Part Two

The motion was adopted as follows:

M.A. Robertson moved, duly seconded, that J.J. Kim, J. Lim, C.S. Park, J. Yang, B.K. Lee, Y. Shin (Presbytery of Western Han-Ca) and P.S. Han, E.S. Moon, J. Hong, Y.J. Lee and J. Khang (Presbytery of Eastern Han-Ca) be granted, with regret, leave to withdraw from the remainder of the General Assembly.

(cont'd on p. 34)

ASSEMBLY COUNCIL

The Assembly called for the report of the Assembly Council which, as printed on p. 201–37, was presented by S. Cameron Evans, convener.

Receive and Consider

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

Recommendations were placed before the Assembly to be adopted by consent. Commissioners asked that **Recommendation No. 3** (p. 210) and **No. 19** (p. 222) be withdrawn from the list.

Consent Recommendation

The Assembly agreed that **Recommendation No. 1** (p. 204), **No. 2** (p. 205), **No. 4** (p. 210), **No. 9** (p. 217), **No. 16** (p. 220) and **No. 21** (p. 224) be adopted by consent.

Recommendation No. 3 (p. 210) was moved by C. Clarke, duly seconded. Adopted.

Recommendation No. 6 (p. 214) was moved by C. Clarke, duly seconded. Adopted.

Recommendation No. 7 (p. 214) was moved by C. Clarke, duly seconded. Adopted.

Recommendation No. 8 (p. 216) was moved by C. Clarke, duly seconded. Adopted.

Recommendation No. 10 (p. 218) was moved by C. Clarke, duly seconded. Adopted.

Recommendation No. 11 (p. 218) was moved by C. Clarke, duly seconded.

Amendment

M. Brough moved, duly seconded, that the words, “to non-staff program costs incurred by the ministries related to the National Indigenous Ministries Council” be replaced by: “or distributed at the sole direction of the National Indigenous Ministries Council, which may include but would not be limited to allocations to the Indigenous Ministries Fund and that this be reviewed by the Assembly Council and the Indigenous Ministries Council in 2029.” Adopted.

Recommendation No. 11 as amended, was adopted, as follows:

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 or distributed at the sole direction of the National Indigenous Ministries Council, which may include but would not be limited to allocations to the Indigenous Ministries Fund and that this be reviewed by the Assembly Council and the Indigenous Ministries Council in 2029.

Additional Motion

T.J. Kay moved, duly seconded, that the Assembly Council be instructed to present to the next General Assembly in 2020 a process and terms of reference to constitute the National Indigenous Ministries Council as a committee of Assembly with the same access as other Assembly committees and with control of its own budget. Adopted.

Recommendation No. 12 (p. 218) was moved by C. Clarke, duly seconded.

Amendment

M. Brough moved, duly seconded, that everything after the word “that” be changed to: “the prayer of the overture be granted”.

(cont'd on p. 52)

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

Additional Motion

C.L. Horne moved, duly seconded, that the Moderator respectfully invite the commissioners of the two Han-Ca Presbyteries to return to the 145th General Assembly to participate in our sharing, reflections and further decision and that the invitation be delivered by a compassionate envoy without delay. Adopted.

Dissent

S. Brachmayer asked that his dissent regarding the additional motion be recorded with reasons given as follows:

Firstly, the response of the General Assembly to the request of the Han-Ca Presbyteries for permission to withdraw, makes our reaching out to our LGBTQI2S+ siblings disingenuous. It prioritizes those with more power and a larger voice over those who have never had a voice in our church. The manner in which we reached out to the Han-Ca Presbyteries to come back to The General Assembly tells those in LGBTQI2S+ communities that we are only interested in reaching out to them and calling them children of God as long as it doesn't cost us too much or hurt our feelings too much.

Secondly, the response to the Han-Ca Presbyteries withdrawing from the General Assembly does not feel as though we are respecting and understanding what has been shared. It fails to hear the Korean voice. They spoke loudly and clearly by withdrawing, intentions that have been made clear prior to this General Assembly and our response should respect Han-Ca's capacity to articulate their beliefs and make decisions.

Finally, I am recording my dissent as an act of solidarity with my siblings in Christ in the churches of the Han-Ca Presbyteries who self-identify as LGBTQI+ who have not felt safe to live their lives openly. This includes those to whom I ministered during my years as a student certified through Han-Ca East; youth who could only ask me questions about sexuality anonymously because they strongly felt that they were not safe to openly discuss such topics. Instead of being centered, their voices have not even been cast to the margins, rather they have been fully silenced. There was great despair voiced on the floor of General Assembly at the departure of the Han-Ca commissioners and complete silence regarding LGBTQI+ persons from the presbyteries they represented.

(cont'd on p. 37)

PRESBYTERIAN CHURCH BUILDING CORPORATION

The Assembly called for the report of the Presbyterian Church Building Corporation which, as printed on p. 456–58, was presented by N.F. Coutts, former chair of the Board of Directors.

Receive and Consider

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

N.F. Coutts described the work of the corporation and introduced the Rev. Tom Vais, the incoming chair of the Board of Directors.

Mr. Coutts also announced that Mr. William Collier is retiring from the corporation. Though Mr. Collier was unable to be present at the Assembly, Mr. Coutts noted the Minute of Appreciation in the corporation's report and commissioners rose to applaud Mr. Collier for his dedication and accomplishments. The Moderator offered prayer for Mr. Collier.

It was announced that a search process for Mr. Collier's successor has begun.

Recommendation No. 1 (p. 458) was moved by B.L. Molengraaf, duly seconded. Adopted.

Report as a Whole

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

PENSION AND BENEFITS BOARD

The Assembly called for the report of the Pension and Benefits Board which, as printed on p. 451–56, was presented by J.C. Bigelow, convener.

Receive and Consider

T.N. Boyer moved, duly seconded, that the report be received and considered. Adopted.

Mr. Bigelow spoke briefly about the ongoing work of the board.

Consent Recommendation

T.N. Boyer moved, duly seconded, that **Recommendation No. 1** (p. 453), be adopted by consent. Adopted.

Report as a Whole

T.N. Boyer moved, duly seconded, that the report as a whole be adopted. Adopted.

LIFE AND MISSION AGENCY COMMITTEE (cont'd from p. 16)

Recommendation No. 10 (p. 377) was moved by D. Cho, duly seconded. Adopted.

Recommendation No. 11 (p. 377) was moved by D. Cho, duly seconded. Adopted.

Recommendation No. 12 (p. 377) was moved by D. Cho, duly seconded. Adopted.

Recommendation No. 13 (p. 377) was moved by D. Cho, duly seconded. Adopted.

Recommendation No. 14 (p. 377) was moved by D. Cho, duly seconded. Adopted.

Additional Motion

On the second day of the General Assembly, the report on the inquiry into missing and murdered Indigenous women and girls was made public. This report shines a light on serious and ongoing issues in the relationship between Canada and its Indigenous peoples. This report offers a substantial collection of calls to action that the church may need to respond to. But the need to act is urgent and there are some things that we can do immediately.

W.S. McAndless moved, duly seconded, that the members of the General Assembly commit themselves to following through on the following calls to action from the report and that the Assembly encourage congregations and presbyteries to do likewise:

1. Denounce and speak out against violence against Indigenous women, girls and 2SLGBTQIA people.
2. Decolonize by learning the true history of Canada and Indigenous history in your local area. Learn about and celebrate Indigenous Peoples' history, cultures, pride and diversity, acknowledging the land you live on and its importance to local Indigenous communities, both historically and today.

3. Develop knowledge and read the Final Report. Listen to the truths shared and acknowledge the burden of these human and Indigenous rights violations and how they impact Indigenous women, girls and 2SLGBTQQIA people today.
4. Using what you have learned and some of the resources suggested, become a strong ally. Being a strong ally involves more than just tolerance; it means actively working to break down barriers and to support others in every relationship and encounter in which you participate.
5. Confront and speak out against racism, sexism, ignorance, homophobia and transphobia and teach or encourage others to do the same, wherever it occurs: in your home, in your workplace, or in social settings.
6. Protect, support and promote the safety of women, girls and 2SLGBTQQIA people by acknowledging and respecting the value of every person and every community, as well as the right of Indigenous women, girls and 2SLGBTQQIA people to generate their own, self-determined solutions.
7. Create time and space for relationships based on respect as human beings, supporting and embracing differences with kindness, love and respect. Learn about Indigenous principles of relationship specific to those Nations or communities in your local area and work and put them into practice in all of your relationships with Indigenous Peoples.
8. Help hold all governments accountable to act on the Calls for Justice and to implement them according to the important principles we set out.

W.S. McAndless moved, duly seconded, that the entire report on missing and murdered Indigenous women be referred to the Life and Mission Agency for further study to find the further actions that we can take.

Motion Divided

The Assembly agreed, by consensus, to divide the additional motion and deal only with the last part of the motion at this time.

Additional Motion Part One

W.S. McAndless moved, duly seconded, that the entire report on missing and murdered Indigenous women be referred to the Life and Mission Agency for further study to find the further actions that we can take.

Amendment

The Assembly agreed by consensus to remove the word “further” from Additional Motion – Part 1 to read as follows:

That the entire report on missing and murdered Indigenous women be referred to the Life and Mission Agency for study to find the actions that we can take.

Amendment

The Assembly agreed by consensus to amend Additional Motion – Part 1 to read as follows:
That the entire report on missing and murdered Indigenous women be referred to the Life and Mission Agency and the National Indigenous Ministries Council for study and to report with recommendations to the next Assembly to find the actions that we can take.

Additional Motion Part One as amended, was adopted as follows

Upon learning the correct name of the report referenced in the Additional Motion – Part 1, the Assembly agreed by consensus that the motion be adopted as amended to read as follows:

That Reclaiming Power and Place: The Final Report of the National Inquiry into Missing and Murdered Indigenous Women and Girls be referred to the Life and Mission Agency and the National Indigenous Ministries Council for study and to report with recommendations to the next Assembly to find the further actions that we can take.

(cont'd on p. 53)

ADJOURNMENT

Announcements having been made, commissioners worshipped in song and the Moderator adjourned the Assembly with prayer, to meet at Wilfrid Laurier University, Waterloo, Ontario, on Wednesday, June 5, 2019 at 2:00 p.m., of which public intimation was given.

EIGHTH SEDERUNT

ASSEMBLY CONSTITUTED

At Wilfrid Laurier University, Waterloo, Ontario, on Wednesday, June 5, 2019 at 2:00 p.m., the Assembly met pursuant to adjournment. The Moderator constituted the Assembly with prayer.

COMMITTEE ON BUSINESS (cont'd from p. 32)

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

(cont'd on p. 46)

COMMITTEE ON THE ROLL AND LEAVE TO WITHDRAW (cont'd from p. 34)

The Assembly called for the report of the Committee on the Roll and Leave to Withdraw which was presented by M.A. Robertson, convener.

M.A. Robertson moved, duly seconded, that the name of I. MacMinn (Presbytery of New Brunswick) be removed from the Roll of the Assembly. Adopted.

M.A. Robertson moved, duly seconded, that R.T. Royal (Presbytery of Oak Ridges) be granted leave to withdraw from the sixth sederunt, K.J. Firth (Presbytery of Lindsay-Peterborough) and G.M. Ament (Presbytery of Huron-Perth) from the eighth sederunt and K.N. Bharath (Presbytery of Seaway-Glengarry) from the tenth sederunt. Adopted.

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

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

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

(cont'd on p. 47)

WOMEN'S MISSIONARY SOCIETY

The Assembly called for the report of the Women's Missionary Society which, as printed on p. 505–08, was presented by J.E. Brewer, president.

Receive and Consider

I. Camp moved, duly seconded, that the report be received for information. Adopted.

J.E. Brewer highlighted some of the work supported by the Women's Missionary Society. She drew attention to information at the Women's Missionary Society table regarding the 2020 National Women's Gathering and the Women of Faith award.

Report as a Whole

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

THEOLOGICAL COLLEGES

The Assembly called for the reports of the Theological Colleges which, as printed on p. 490–504, were presented by the Rev. Dr. D.S. Woods, Principal and Mr. J. Hewlin, Convener, Board of Governors, the Presbyterian College; the Rev. Dr. J.A. Vissers, Principal and Mr. P.M. McKinnon, Convener, Governing Board, Knox College; the Rev. Dr. R. Paul, Dean and Mr. R. Thompson, Convener, Board of St. Andrew's Hall.

Receive and Consider

R. De Vries moved, duly seconded, that the reports of Theological Colleges, be received and considered. Adopted.

THE PRESBYTERIAN COLLEGE

D.S. Woods introduced J. Hewlin. Mr. Hewlin explained that the original five-year appointment of the Rev. Dr. Dale Woods as Principal of the Presbyterian College expires at the end of June 2019. After an extensive review of his work, the board is pleased to recommend that he be re-appointed as the Principal, without term.

Recommendation No. 1 (p. 494) was moved by R. De Vries, duly seconded. Adopted.

The Rev. Dr. Dale Woods, upon his re-appointment as the Principal of The Presbyterian College, Montreal, was invited to address the Assembly. Dr. Woods thanked the Assembly for its confidence. He said, "We will continue to build faithful and effective leaders for the church and the world. Pray for our students."

(cont'd below)

INTERNATIONAL GUESTS

The Moderator invited the Rev. Dr. Glynis Williams to welcome guests from the Korean Christian Church in Japan, a longstanding partner of The Presbyterian Church in Canada. She introduced the Rev. Jonghyun Kim, the Moderator of the 54th General Assembly of the Korean Christian Church in Japan. Mr. Kim was accompanied by the Rev. Byungho Kim, General Secretary of the Korean Christian Church in Japan and Mr. David McIntosh, co-director of the Centre for Minority Issues and Mission in Tokyo, Japan; a ministry that is supported by The Presbyterian Church in Canada.

The Rev. Jonghun Kim said, "Nearly a century ago when tens of thousands of Koreans who had lost their country left their homes and drifted to Japan and suffered oppression and discrimination under the Japanese Empire, The Presbyterian Church in Canada sent their first missionary to serve among us. Since that day in 1927, The Presbyterian Church in Canada has sent 34 missionaries to engage in Gospel evangelism and stand with us in our struggle for dignity and human rights." He gave thanks for the current mission work of Mr. David McIntosh, son of missionaries Jack and Beth McIntosh. He also acknowledged that 110th anniversary of Korean Christian Church in Japan and gave thanks for the message of congratulations received from the Rev. Daniel Cho as Moderator of the 2018 General Assembly. "We pray for God's rich blessings upon The Presbyterian Church in Canada."

THEOLOGICAL COLLEGES (cont'd from above)

KNOX COLLEGE

Mr. McKinnon greeted the Assembly and introduced the Rev. Dr. Vissers. Dr. Vissers noted that 2019 marks the 175th anniversary of Knox College as a theological seminary and briefly described the various venues that housed the college over these generations. Against the backdrop of a slide presentation of historical photographs of the college, he reflected on the purpose and work of the seminary throughout the years and what it means for the 21st century.

ST. ANDREW'S HALL VANCOUVER SCHOOL OF THEOLOGY

Dr. Paul brought greetings from the Rev. Dr. Richard Topping, Principal of Vancouver School of Theology. He related good news stories about theological education at St. Andrew's Hall and Vancouver School of Theology.

Minute of Appreciation

R.A.F. DeSandoli moved, duly second the following Minute of Appreciation for Mr. Rod Thomson. Adopted.

St. Andrew's Hall is grateful for the service of Rod Thomson during his six years as a member of the board, including the last four years as convener. Rod has provided wise and valuable counsel to fellow board members, the Dean and the staff of the college. We are grateful for his friendship and leadership.

Mr. Thomson responded with gratitude and invited all those who attended or are attending the three seminaries to stand and be acknowledged for their leadership in the church.

R. De Vries moved, duly seconded, that the reports as a whole be adopted. Adopted.

ATLANTIC MISSION SOCIETY

The Assembly called for the report of the Atlantic Mission Society which, as printed on p. 238–39, was presented by L.D. MacKinnon, president.

Receive and Consider

I.S. Wishart moved, duly seconded, that the report be received for information. Adopted.

L. MacKinnon related details of recent Atlantic Missionary Society gatherings and of the many ministries the society supports.

Report as a Whole

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

COMMITTEE ON CHURCH DOCTRINE

The Assembly called for the report of the Committee on Church Doctrine which, as printed on p. 244–60, was presented by W.W.H. Hong, convener.

Receive and Consider

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

Consent Recommendation

A. Johnston moved, duly seconded, that **Recommendation No. 3** (p. 257) and **No. 4** (p. 258) be adopted by consent. Adopted.

Recommendation No. 1 (p. 257) was moved by A. Johnston, duly seconded.

Motion to Refer

M. Kreplin moved, duly seconded, that Recommendation Nos. 1 and 2 be referred back to the Committee of Church Doctrine with a view of revision to reflect the theological diversity of The Presbyterian Church in Canada and the provision of a two-page executive summary. Defeated.

Recommendation No. 1 was adopted.

Recommendation No. 2 (p. 257) was moved by A. Johnston, duly seconded. Adopted.

Recommendation No. 5 (p. 259) was moved by A. Johnston, duly seconded. Adopted.

Recommendation No. 6 (p. 259) was moved by A. Johnston, duly seconded. Adopted.

Report as a Whole

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

COMMITTEE ON REMITS

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

Receive and Consider

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

Recommendation No. 1

G. Farnell moved, duly seconded, that Remit A, 2018 (p. 458) re Book of Forms section 176.1.10 regarding equalizing ministers be approved and that this become the law of the church and that the Book of Forms be amended accordingly. Adopted.

Recommendation No. 2

G. Farnell moved, duly seconded, that Remit B, 2018 (p. 458–59) re Book of Forms section 252 regarding deposition of ministers be approved and that this become the law of the church and that the Book of Forms be amended accordingly. Adopted.

Recommendation No. 3

G. Farnell moved, duly seconded, that Remit C, 2018 (p. 459–60) re Book of Forms sections 365–375 regarding censure be approved and that this become the law of the church and that the Book of Forms be amended accordingly. Adopted.

Report as a Whole

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

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

D.H. Rollwage moved, duly seconded, that copies of the report of the Special Committee on Pathway Implications be circulated. Adopted.

(cont'd on p. 46)

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

The Assembly called for the report of the Committee to Nominate Standing Committees which, as printed on p. 444–51, was presented by J.B. Dennis, convener.

Receive and Consider

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

Recommendation No. 1 (p. 450) with the addition of Mr. Douglas A. Wall to the membership of the Trustee Board (2019–2025), was moved by J.B. Dennis, duly seconded. Adopted.

GENERAL ASSEMBLY STANDING COMMITTEES – 2019–2020

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 Paterson, 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)

	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 Zavitz, 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)	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 – 3 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
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 (Saskatchewan)
2018–2021	Rev. Dr. Nancy Cocks, Medicine Hat, AB (Alberta and the Northwest)
2018–2021	Ms. Margaret Peacock, Armstrong, BC (British Columbia)
2019–2020	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 Pandey, 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
2019–2025	Mr. Douglas A. Wall, Mississauga, 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)
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. Gifty 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

2016–2022 (II)	Ms. Sharon Dworzak, Laval, QC
2017–2022 (II)	Rev. Charles McPherson, Stellerton, NS
2019–2022 (I)	Rev. Dr. Katharine Burgess, Quebec City, PQ
2019–2022 (I)	Rev. Dr. Cedric C. Pettigrew, 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)	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. 2 (p. 451) was moved by J.B. Dennis, duly seconded. Adopted.

Report as a Whole

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

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

Receive and Consider

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

Recommendation No. 1

D. Delpont moved, duly seconded, that the minutes of the Synods of the Atlantic Provinces; Quebec and Eastern Ontario; Southwestern Ontario; Manitoba and Northwestern Ontario; and Alberta and The Northwest; the Assembly Council and of the 144th General Assembly, be attested as neatly and correctly kept. Adopted.

Recommendation No. 2

D. Delpont moved, duly seconded, that the minutes of the Synod of Central, Northeastern Ontario and Bermuda; Saskatchewan; and British Columbia, be attested with notes. Adopted.

Report as a Whole

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

**2019 CUTTING EDGE OF MISSION AWARD RECIPIENT
SHEILA WATT-CLOUTIER**

The Moderator invited the Rev. Joan M. Masterton, a member of the E.H. Johnson Memorial Fund Committee, to welcome and introduce the 2019 E.H. Johnson Award recipient, Dr. Sheila Watt-Cloutier.

Dr. 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. 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. Dr. Watt-Cloutier is the recipient of many awards, twenty honorary doctorates, is an Officer of the Order of Canada and 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*.

Ms. Watt-Cloutier described the humble beginnings of her life. Raised by her mother and grandmother, she travelled only by dogsled for the first ten years of her life and did not learn any English until the age of six. "Here I am in the world, trying to make a difference, from the very foundation that I was given and feeling very blessed by the meaningful work that has found its way to me." About her work on climate change, she said, "While most people tend to understand this issue as a political, economic, scientific or academic issue, for us it's a human rights issue. One has to remember that for the Inuit, we are dependent upon the ice, snow and cold for our way of life. As soon as that starts to go, it becomes an issue of safety and security. What happens in the Arctic does not stay in the Arctic. Whatever is happening in the world today is triggered by the melting ice." She spoke about the importance of maintaining the remarkable Inuit culture that has much to offer the world. "We, as Canadians and all common humanity, have a reasonability for what is happening to the Arctic's ice and to move in a direction that better understands one another and what's happening in the world. We are all in this together."

COMMITTEE ON BUSINESS (cont'd from p. 40)

The Assembly called for the report of the Committee on Business which was presented by M.R. McLennan, convener. M. Clarkson moved, duly seconded, that the afternoon agenda be amended by adding the report of the Rainbow Communion. Adopted.

(cont'd below)

RAINBOW COMMUNION – SPECIAL COMMITTEE RE LISTENING (LGBTQI PEOPLE) (cont'd from p. 19)

Recommendation No. 2 (p. 486) was moved by B.A. Pilozow, duly seconded. Adopted.

Recommendation No. 3 (p. 486) was moved by B.A. Pilozow, duly seconded. Adopted.

Report as a Whole

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

ADJOURNMENT

Announcements having been made, commissioners worshipped in song and the Moderator adjourned the Assembly with prayer, to meet at Wilfrid Laurier University, Waterloo, Ontario, on Wednesday, June 5, 2019 at 7:00 p.m., of which public intimation was given.

NINTH SEDERUNT

ASSEMBLY CONSTITUTED

At Wilfrid Laurier University, Waterloo, Ontario, on Wednesday, June 5, 2019 at 7:00 p.m., the Assembly met pursuant to adjournment. The Moderator constituted the Assembly with prayer.

COMMITTEE ON BUSINESS (cont'd from above)

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

(cont'd on p. 49)

PRESENTATION OF MINUTES (cont'd from p. 37)

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

(cont'd on p. 55)

SHARING AND LISTENING

The Moderator provided the opportunity to the Assembly for a time of sharing and listening in response to the report of the Special Committee of Former Moderators.

SPECIAL COMMITTEE REGARDING IMPLICATIONS OF OPTION B (INCLUSION)

The Assembly called for the report of the Special Committee Regarding Implications of Option B (Inclusion) which was presented by J.P. Smit, convener.

Receive and Consider

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

Report of the Special Committee regarding Implications of Option B (Inclusion)

Introduction

On June 4, 2019, the 145th General Assembly submitted itself to a process of discernment as a way to move forward in the Human Sexuality debate. This process was created, presented and administered by the Special Committee, created at the 144th General Assembly, of Former Moderators of The Presbyterian Church in Canada.

The pathway chosen by the court was Pathway B (Inclusion)

This pathway changes The Presbyterian Church in Canada's definition of marriage to be a committed/covenanted relationship between two adult persons. Clergy would be permitted to conduct such marriages. LGBTQI persons (married or single) would be eligible for ordination as elders and ministers.

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 Presbyterian Church in Canada 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.

Membership

The Special Committee re Implications was struck by the Committee to Confer. It consists of commissioners:

the Rev. Dr. John-Peter Smit (convener), the Rev. Dr. Cynthia Chenard, the Rev. Kevin Lee, Ms. Colleen Walker, the Rev. Dr. Charlene Wilson, the Rev. Peter Han and Mr. Roy Napier. As well as Mr. Bryan Kenwell (Young Adult Representative), the Rev. Michael Aldred (Student Representative) and the Rev. Dr. Bob Faris.

Report

The committee notes that even in the original option, that language notes that clergy and sessions “be free to,” as opposed to “be required to.” The committee understands that many in the court have great difficulty with this option and its implications. At the same time we believe that the call to inclusion is just that, a call to inclusion.

In its deliberations therefore, the committee chose to model its efforts after the account in the Book of Acts of Peter’s encounter with Cornelius and his subsequent appearance before the Council at Jerusalem. (Acts 10, 11, 15) In this account the church likewise found itself with a new and daunting challenge. As the Council responded to this new set of circumstances with the least legislation necessary to move forward, so is it the desire of the committee to do the least necessary to move forward as a whole community of faith. To this end, the following recommendations are presented:

Recommendation No. 1

That the following policy be approved and sent to presbyteries under the Barrier Act:

That congregations and presbyteries may call and ordain as ministers and elect and ordain as ruling elders LGBTQI persons (married or single) with the provision that liberty of conscience and action regarding participation in ordinations, inductions and installations be granted to ministers and ruling elders, candidates for ministry and applicants through Education and Reception ordained, certified or received prior to September 1, 2022.

Rationale

The committee understands that there are those currently in ministry or preparing for ministry within the Presbyterian Church who do not support this option for the church. No minister or elder currently serving (or actively preparing for ministry) should be forced to change their convictions. At the same time we understand that if inclusion becomes the doctrine of our church that, following a reasonable time of transition, noted in the above motion, those wishing to serve as ministers or elders need to accept this doctrine as a part of the whole doctrine and life of the church.

Recommendation No. 2

That the following be approved and remitted to presbyteries under the Barrier Act:

That the definition of marriage be a committed covenant relationship between two adult persons. That liberty of conscience and action on participating in same sex marriages be granted to ministers and sessions.

Rationale

This is a change of doctrine and practice. The practice of the church and of the courts concerning marriage is clear. No minister can be compelled to marry anyone against his/her conscience or will. Likewise the court cannot compel a minister (or session) to change their mind in this matter. As such, unlike the previous motion which speaks to covenant behaviour in the courts of the church, the committee believes that ministers and sessions must have ongoing freedom of conscience in this matter.

Recommendation No. 3

That the Clerks of Assembly be instructed to provisionally prepare guidelines to ensure that calls to LGBTQI ministers and the election of LGBTQI elders are facilitated in presbyteries and congregations.

Recommendation No. 4

That the Moderator write a pastoral letter to the church.

Recommendation No. 5

That as a matter of urgency, the Life and Mission Agency provide a means for those affected by this decision to express their concerns, views and pain in a safe environment.

Recommendation No. 6

That all overtures before the General Assembly or any of its standing committees related to sexuality be answered in terms of the actions of the 2019 General Assembly, namely Overture Nos. 4, 5, 6, 7, 8, 10, 11, 12, 14, 15, 16, 18, 19, 21, 23, 24, 26, 29, 30, 31, 32, 33, 35 (2015); Overture Nos. 13, 15, 21 (2016); Overture No. 19 (2017); Overture Nos. 5, 12, 13 (2018).

Recommendation No. 7

That the Special Committee of Former Moderators be discharged with thanks.

Recommendation No. 8

That the Special Committee re Implications of Option B (Inclusion) be dismissed.

Conclusion

At times of great stress, it seems that our differences are insurmountable. In truth we differ theologically on many things; the role of scripture, the virgin birth, the resurrection, the place of children, of women and the priorities of the church. Yet the church is able to co-exist under the umbrella of Christ's love and the promises of the Holy Spirit. It is the prayer of this committee that with time and grace that we will come to see that this too is a part of who we are but that as God's church we are always better journeying together than apart.

John-Peter Smit

Convener

The convener provided an overview of the report and its recommendations. Commissioners were then provided an opportunity to ask questions for clarification.

(cont'd below)

COMMITTEE ON BUSINESS (cont'd from p. 46)

The Assembly called for the report of the Committee on Business which was presented by M.R. McLennan, convener. D.H. Rollwage moved, duly seconded, that Assembly postpone the hour of adjournment by twenty minutes. Adopted.

(cont'd below)

**SPECIAL COMMITTEE REGARDING IMPLICATIONS
OF OPTION B (INCLUSION)** (cont'd from above)

Commissioners resumed asking questions for clarification regarding the report and its recommendations resumed.

(cont'd on p. 50)

ADJOURNMENT

Announcements having been made, commissioners worshipped in song and the Moderator adjourned the Assembly with prayer, to meet at Wilfrid Laurier University, Waterloo, Ontario, on Thursday, June 6, 2019 at 8:30 a.m., of which public intimation was given.

TENTH SEDERUNT

ASSEMBLY CONSTITUTED

At Wilfrid Laurier University, Waterloo, Ontario, on Thursday, June 6, 2019 at 8:30 a.m., the Assembly met pursuant to adjournment. The Moderator constituted the Assembly with prayer.

WORSHIP

The sermon was delivered by the Rev. Dr. Nicholas Athanasiadis, Lead Minister at Grace Church, Calgary, Alberta.

COMMITTEE ON BUSINESS (cont'd from above)

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

(cont'd on p. 55)

ECUMENICAL GUEST

The Moderator invited the Rev. Matthew Sams to welcome and introduce Mr. Kerry Rice. Mr. Rice is ruling elder and the Deputy Stated Clerk for the Office of the General Assembly of the Presbyterian Church (USA). In this office Mr. Rice is responsible for strategic planning and for providing leadership and administrative oversight for all programs and services of the Office of the General Assembly.

“North America is changing. Our world is changing. People of all faiths face daily threats from all those who hate. It seems like every week there has been violence at a church, synagogue or mosque. No one is immune. We continue to see families seeking asylum in our country only to be turned away incarcerated and separated from their families. The United States must face its gun culture and the church must lead that effort. The gap between the poor and wealthy is growing. Climate change continues to erode that which God has given us.” Mr. Rice noted how The Presbyterian Church in Canada and the Presbyterian Church (USA) have much work to do to tear down walls of racism and hate and begin to build a world of welcome without judgement or violence. “Your work on the confession and reconciliation with Indigenous peoples is admirable and inspiring. We, in the Presbyterian Church (USA), can learn from this work as we come to terms with our own participation in the oppression and subjugation of American Indians, native Americans, Hawaiians and Alaskans.”

SPECIAL COMMITTEE REGARDING IMPLICATIONS OF OPTION B (INCLUSION) (cont'd from 49)

Recommendation No. 2 (p. 48) was moved by J.P. Smit, duly seconded.

Amendment

J. Foxall moved, duly seconded, the following replace everything after the words “That the following be approved and remitted to presbyteries under the Barrier Act”.

That The Presbyterian Church in Canada holds two parallel definitions of marriage and recognizes that faithful, Holy Spirit filled, Christ centred, God honouring people can understand marriage as a covenant relationship between a man and a woman or as a covenant relationship between two adult persons.

That congregations may call and presbyteries sustain calls to LGBTQI persons, whether married or single.

That congregations, sessions, ruling and teaching elders be granted liberty of conscience and action on marriage and ordination.

Amendment Divided

At the request of two commissioners, the amendment was divided as follows, with the words “and ordination” removed from the third paragraph.

Amendment Part One

That the following be approved and remitted to presbyteries under the Barrier Act:

That The Presbyterian Church in Canada holds two parallel definitions of marriage and recognizes that faithful, Holy Spirit filled, Christ centred, God honouring people can understand marriage as a covenant relationship between a man and a woman or as a covenant relationship between two adult persons.

That congregations, sessions, ruling and teaching elders be granted liberty of conscience and action on marriage.

Amendment Part Two

That the following be approved and remitted to presbyteries under the Barrier Act:

That congregations may call and presbyteries sustain calls to LGBTQI persons, whether married or single.

Amendment to Amendment Part One

C.S. Cook moved, duly seconded, that the amendment read, “That The Presbyterian Church in Canada has two streams that hold parallel definitions of marriage.” Defeated.

Amendment Part One adopted

The amendment was adopted.

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

That the following be approved and remitted to presbyteries under the Barrier Act:

That The Presbyterian Church in Canada holds two parallel definitions of marriage and recognizes that faithful, Holy Spirit filled, Christ centred, God honouring people can understand marriage as a covenant relationship between a man and a woman or as a covenant relationship between two adult persons.

That congregations, sessions, ruling and teaching elders be granted liberty of conscience and action on marriage.

Dissent

The following commissioners asked that their dissent regarding Recommendation No. 2 be recorded:

J. Choi, J.B. Dennis, G.A. Forsyth, G.B. Jay, J. Khang, J.J. Kim, B.K. Lee, J.T. Lim, C. MacRitchie, M.A. Robertson, N. Said, P.J. Sanderson, G. Sjaarda, Y. Shin and J. Yang.

The following commissioners asked that their dissent regarding Recommendation No. 2 be recorded with reasons given as follows:

D.A. Adlam: Matter of conscience over definition of marriage to include between two adult persons. I affirm marriage to be solely between a man and a woman.

C.L. Clark: While worded slightly differently, this amendment to Recommendation No. 2 reads as an attempt to simply placate those who hold a traditional view of marriage. I cannot support a Presbyterian Church in Canada that does not have a unified doctrine and theology that honours scripture and our subordinate standards. While painful, I believe we may just need to respectfully part ways.

C.S. Cook: The Presbyterian Church in Canada has voted at this Assembly to depart from the doctrine and practice of the communion of saints and the Holy Catholic Church. This is a divisive course and will bear the fruit of division. As an Assembly, we chose not to listen to the voices of the Arabic, Hungarian and Korean voices amongst us and the realities of their ministries. In the beginning God made them male and female.

A.M. Cornell: Christ is not divided. His church's doctrine should similarly not be divided. Marriage cannot have two contrary understandings and definitions.

J.M. Kreplin: This amendment changes the doctrine of marriage and does not allow for gracious space for some fifth of worshippers of The Presbyterian Church in Canada (our Korean sisters and brothers) to continue to exist within The Presbyterian Church in Canada.

D.J. Shute: 1. Christian Church has, up to this point, held that sexual intercourse is properly between one woman and one man in a covenanted relationship and holds this on the basis of scripture and Christian tradition. 2. We (The Presbyterian Church in Canada) cannot properly change the teaching concerning marriage without modifying Living Faith.

Recommendation No. 2 – Amendment Part Two withdrawn

The Assembly agreed to withdraw Recommendation No. 2 – Amendment Part Two.

Recommendation No. 1 (p. 48) was moved by J.P. Smit, duly seconded.

Amendment

J. Kay moved, duly seconded, that Recommendation No. 1 be amended to read: That the following be approved and remitted to presbyteries under the Barrier Act:

“That congregations and presbyteries may call and ordain as ministers and elect and ordain as ruling elders LGBTQI persons (married or single) with the provision that liberty of conscience and action regarding participation in ordinations, inductions and installations be granted to ministers and ruling elders.”

Motion to Refer

J.B. Dennis asked that the recommendation be referred back to the Special Committee Regarding Implications of Option B (Inclusion).

Out of Order

Moderator ruled the request out of order.

Moderator's Ruling challenged

The ruling of the Moderator was challenged.

The Principal Clerk asked the Assembly whether it upheld the ruling of the Moderator.

The Assembly upheld the ruling.

Amendment Adopted

The amendment was adopted.

Amendment

T. Smit moved, duly seconded, that the following be added to the amended Recommendation No. 1 "... and may not discriminate on the basis of sexual orientation." Defeated.

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

That the following policy be approved and remitted to presbyteries under the Barrier Act:

That congregations and presbyteries may call and ordain as ministers and elect and ordain as ruling elders LGBTQI persons (married or single) with the provision that liberty of conscience and action regarding participation in ordinations, inductions and installations be granted to ministers and ruling elders.

Dissent

J. Coppieters asked that his dissent regarding the adoption of Recommendation No. 1 be recorded.

Recommendation No. 3, No. 4, No. 7 and No. 8 (p. 48–49) were adopted by consent.

Recommendation No. 5 (p. 48) was moved by J.P. Smit, duly seconded.

Amendment

S.A. Filyk moved, duly seconded, that the following words be added, "and that the concerns be reported back to the 2020 General Assembly before the report on remits is received and its recommendations considered". Adopted.

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

That as a matter of urgency, the Life and Mission Agency provide a means for those affected by this decision to express their concerns, views and pain in a safe environment and that the concerns be reported back to the 2020 General Assembly before the report on remits is received and its recommendations considered.

Recommendation No. 6 (p. 48) was withdrawn with the consent of the General Assembly.

Report as a Whole

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

Dissent

D.J. Shute asked that his dissent regarding the closing of the report be recorded.

J.B. Dennis asked that his dissent regarding the closing of the report be recorded with reasons given as follows:

The process of the General Assembly voting for the recommendations was irregular. The right of commissioners to "move to refer" was wrongfully denied.

ASSEMBLY COUNCIL (cont'd from p. 34)

Recommendation No. 12 – Amendment

Discussion on the amendment resumed.

Amendment

M.D. Brough moved, duly seconded, that everything after the word "That" be changed to: "the prayer of the overture be granted".

Amendment to Amendment

J.I.F. Barrett moved, duly seconded, that everything after the word “That” be changed to, “Given the discussion concerning the ongoing funding of the Indigenous Ministries Fund during the 2019 General Assembly, that the question of funding formulas be revisited by the Assembly Council and that the Assembly Council present a report and recommendations to Overture No.10, 2018 at the 2020 General Assembly. Defeated.

Amendment adopted

The amendment was adopted.

Recommendation No. 12 was adopted, as amended, as follows:

That the prayer of the overture be granted.

Recommendation Nos. 13 (p. 214), **14** (p. 219), **15** (p. 220), **17** (p. 221), **18** (p. 221), **19** (p. 222), **20** (p. 223), and **5** (p. 212 with revised wording) were adopted by consent.

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

That the 2020 budget, as found on p. 231, with the addition of:

- \$200,000 line item added to the Life and Mission Agency as part of the budget entitled “Indigenous Ministries Program Costs” and
- \$200,000 added to the fund transfer line at the bottom.

Additional Motion

A. Macleod moved, duly seconded, that the Assembly Council review how the General Assembly worship is planned. Adopted.

Report as a Whole

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

LIFE AND MISSION AGENCY COMMITTEE (cont'd on p. 36)

Recommendations Withdrawn

D. Cho moved, duly seconded, that the Life and Mission Agency be permitted to withdraw the remainder of its recommendations. Adopted.

Withdrawn are **Recommendation Nos. 3** (p. 315), **4, 5, 6** (p. 316), **8** (p. 320), **9** (p. 321), **15, 16** (p. 379), **17** (p. 382), **19** (p. 396), **20** (p. 398) and **21** (p. 400).

Report as a Whole

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

STUDENT REPRESENTATIVES

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

The Presbyterian College – Mr. Jinsil Park

Mr. Jinsil Park said, “I have learned a lot from the General Assembly, not only about our court system and polity but also about many other stories, especially about my Indigenous brothers and sisters in this land. As I look back on all the meetings since Sunday, I can recall many words of joy, love, suffering, surprise, fear, anger and rejection. I have learned that we can work together although we are different.

Vancouver School of Theology/St. Andrew’s Hall – Mr. Mike Aldred

Mr. Mike Aldred, said, “Here at General Assembly I have heard your stories. You are people who can testify to the quality of friendship, the caring family and the deep goodness found within the Presbyterian Church. You have experienced the church as I believe Christ intended it. A home where lost can be found. The unloved can be embraced. And the wounded made whole. Even though many of those stories were shared through tear-stained eyes, my hope is that you take the same authenticity to the mission fields of your church.”

Knox College – Ms. Angelica Atkins

Ms. Angelia Atkins, reflecting on the story of the prodigal son, said, “We can focus on the fact that both sons were invited, compelled, to come to the table and the extravagant father. That is the heart of reconciliation in God our father. I have bright hope this morning. Shalom. Peace be with you.”

YOUNG ADULT REPRESENTATIVES

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

The Moderator accepted a letter prepared and signed by the Young Adult Representatives to be read by the commissioners. The Young Adult Representatives distributed the letter to commissioners.

COMMISSION RE MATTERS LEFT UNCARED FOR OR OMITTED

D.G.A. Muir moved, duly seconded, that the Commission of Matters Left Uncared For or Omitted, consisting of the Moderator of the 2019 General Assembly and the Clerks of Assembly, be established until the 2020 General Assembly. Adopted.

COURTESIES AND LOYAL ADDRESSES

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

Receive and Consider

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

The Assembly agreed to take the report as read and adopted as printed.

Courtesies

We, the commissioners of the 145th General Assembly of The Presbyterian Church in Canada express our gratitude to God for being present to us and with us during this time of deliberation and decision.

We acknowledge that Wilfrid Laurier University is located on the traditional lands of the Neutral, Anishinaabe and Haudenosaunee peoples and we recognize their presence and contribution to the nation of Canada.

We thank the Presbytery of Waterloo-Wellington for graciously hosting another General Assembly and the minister, session and congregation of St Andrew's Church, Kitchener, for welcoming the Assembly during its opening worship and sederunt.

We express our appreciation to all who took part in the opening worship in both word and song as well as those who led worship and preached during the week.

We are grateful for the wisdom and guidance of our Moderator, the Rev. Amanda Currie, the Officers of the Court and the staff of the Assembly Office.

We thank the young adult representatives and representatives of our colleges for their presence and participation.

We thank those who joined us from other traditions. Their presence and their words enriched our experience at this General Assembly – especially on this, the occasion of the 25th anniversary of the church's Confession to Indigenous peoples.

We are grateful for the words of Sheila Watt-Cloutier, the Cutting Edge of Mission award recipient, as well as her many years of advocacy.

We thank all those who fulfilled their commissions to the Assembly from their respective presbyteries. We are grateful for their time and talent.

Loyal Addresses

To Her Majesty, Queen Elizabeth II, Queen of Canada

We, the commissioners of the Venerable, the 145th General Assembly of The Presbyterian Church in Canada, meeting at Wilfrid Laurier University in Waterloo, Ontario, June 2–6, 2019, convey to you, loyal greetings and sincere congratulations on the expansion of your family through the birth of a royal great-grandson.

It gives us pleasure to note that the opening of our meeting coincides with the sixty-sixth anniversary of your coronation.

Your continued and unwavering personal faith in God serves as an inspiration to your subjects. The Venerable General Assembly prays God's sustained blessings upon you, the Duke of Edinburgh and all members of the Royal Family.

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

We, the commissioners of the 145th General Assembly of The Presbyterian Church in Canada, meeting at Wilfrid Laurier University, Waterloo, Ontario, June 2–6, 2019 convey greetings to you.

As the Queen’s representative in Canada, we are grateful for your leadership and we ask God’s richest blessings to you as you discharge the high duties of your office.

To the Right Honourable Justin Trudeau, Prime Minister of Canada

We, the commissioners of the Venerable, the 145th General Assembly of The Presbyterian Church in Canada, meeting at Wilfrid Laurier University in Waterloo, Ontario, June 2–6, 2019, send greetings to you and your family, your Ministers and to the Parliament of Canada.

Please be assured of our prayers that God will guide and direct you and the other Members of Parliament in making decisions in keeping with the common good and commensurate with the ideals of truth and justice.

To the Honourable Doug Ford, Premier of Ontario

We, the commissioners of the Venerable, the 145th General Assembly of The Presbyterian Church in Canada, meeting at Wilfrid Laurier University in Waterloo, Ontario, June 2–6, 2019, send greetings to you and the other Members of the Legislature of Ontario. We thank you for your service and we pray that God will bless your leadership as you seek to fulfill the responsibilities of your office.

To the Chiefs of the Neutral, Anishinaabe and Haudenosaunee Peoples

We, the commissioners of the Venerable, the 145th General Assembly of The Presbyterian Church in Canada, meeting at Wilfrid Laurier University in Waterloo, Ontario, June 2–6, 2019, send our greetings. We acknowledge your ancient and rich history and traditions and give thanks for every opportunity to foster continued dialogue and reconciliation.

To His Worship, Dave Jaworsky, Mayor of Waterloo

We, the commissioners of the Venerable, the 145th General Assembly of The Presbyterian Church in Canada, meeting at Wilfrid Laurier University in Waterloo, Ontario, June 2–6, 2019, convey our greetings and good wishes to you and the members of Waterloo City Council.

It is our prayer that God will bless you with wisdom and integrity as you serve the people of this city with both justice and compassion.

Report as a Whole

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

ADOPTION OF MINUTES (cont'd from p. 47)

D.G.A. Muir moved, duly seconded, that the minutes of the first seven sederunts be adopted as presented, subject to correction and that the minutes of the remaining sederunts be taken as read and adopted, subject to correction. Adopted.

COMMITTEE TO CONFER WITH THE MODERATOR (cont'd from p. 32)

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

COMMITTEE ON BUSINESS (cont'd from p. 49)

Report as a Whole

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

ADJOURNMENT

The business being finished and announcements having been made, the Moderator entertained a motion to adjourn. It was moved by G. Vissers, duly seconded and adopted, that the 145th General Assembly adjourn. The Assembly joined together in worship. The Moderator led the Assembly in prayer and then said: “In the name of the Lord Jesus Christ, the only King and Head of the Church and by the authority of this Assembly, I now dissolve this Assembly and appoint another General Assembly of The Presbyterian Church in Canada to meet in Waterloo, Ontario, on the seventh day of June, in the year of our Lord, two thousand and twenty, at seven o’clock in the evening local time.”

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 services. 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 for him 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 the joyous and 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, p. 12)

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, p. 12)

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, p. 12)

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, p. 12)

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, 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 tools 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, p. 33)

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, Vernon, 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 projects contribute to improved access for staff and researchers to 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, p. 33)

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 to 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 Anamiewiggumig (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 and the Pension Fund and presents them to the General Assembly for information.

Recommendation No. 3 (adopted, p. 33)

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, p. 33)

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.

Receipts	2018 Actual \$	2019 Budget \$	2020 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

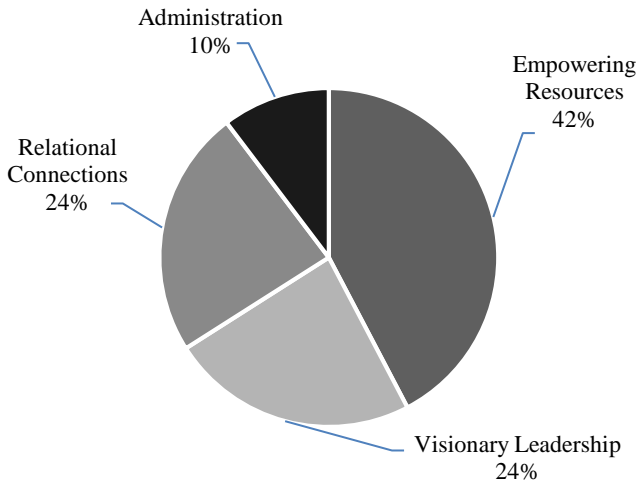
In light of the drop in Presbyterians Sharing funding in recent years and in order to provide the colleges greater clarity and a clear ongoing commitment to funding, the Management Team discussed with the college principals and board conveners in October 2018 and confirmed that grants to colleges would 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 Breakdown of Transfers Restricted to Operating	2018 Actual \$	2019 Budget \$	2020 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 (revised and adopted, p. 53)
That the 2020 budget, as found on p. 231, 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. (revised version, p. 232)

	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, p. 33)

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, p. 33)

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 Sacraments 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, p. 33)

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, p. 33)

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, p. 33)

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 (amended, p. 34)

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 (amended, p. 53)

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, p. 53)

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, p. 53)

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

OVERTURE NO. 3, 2019 (p. 510–11)**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, p. 53)

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. 511–12)**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, p. 33)

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. 512)**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, p. 53)

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, p. 53)

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, 2018 (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, p. 53)

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. 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, p. 53)

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, p. 33)

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 Erhardt 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. The 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

THE PRESBYTERIAN CHURCH IN CANADA
2020 MINIMUM STIPEND AND ALLOWANCE SCHEDULE

Presbyteries can set their own minimums,
 provided they exceed those set by the 145th General Assembly.

Categories: (see Note 1)	<u>Category I</u>	<u>Category II</u>	<u>Category III</u>
Basic Stipend 2019: (see Notes 2 & 3) the increment has been adjusted and COLA of 2.2% has been applied to the minimum stipend grid (see Note 1)	38,703	36,460	34,223
Basic Stipend 2020: (see Notes 2 & 3)	39,554	37,262	34,976
Increment: (see Note 4)	904	833	756

MINIMUM STIPEND

Starting Stipend 2020	39,554	37,262	34,976
After 1st increment	40,458	38,095	35,732
After 2nd increment	41,362	38,928	36,488
After 3rd increment	42,266	39,761	37,244
After 4th increment	43,170	40,594	38,000
After 5th increment	44,074	41,427	38,756
After 6th increment	44,978	42,260	39,512
After 7th increment	45,882	43,093	40,268
After 8th increment	46,786	43,926	41,024

Appropriate Accommodation: (see Note 5)	Applicable to each category.
Utilities – on voucher	Applicable to each category.

Heath & Dental Insurance: (see Note 6) (working 50% or more of normal hours of work)	Applicable to each category.
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Continuing Education	600	600	600
	2 weeks	2 weeks	2 weeks

OTHER

Retired Minister: 100% of Category I basic stipend and increments, plus accommodation and utilities; pro-rated for part-time service based on 5 days per week.
 (See A&P 1991, p. 344 re part-time ministries.)

Student on annual appointment: (see Note 7) \$29,270 per annum, plus manse and utilities.

Student on summer appointment: Rate must meet or exceed minimum wage requirements for the province in which the appointment takes place. Housing shall be provided and costs may be shared with the student at a rate not to exceed \$100 per week. Travel to be paid as applicable.

Sunday Supply: \$175 per Sunday for both clergy and lay, plus accommodation and meals, as required, and travel expense reimbursed at the rate of \$0.45 per km.

Maximum Qualifying Income: (See Note 8) \$74,880 per annum effective January 1, 2020. Effective January 1, 2013 the members contribution level was changed to 9.0% of their "Maximum Qualifying Income" formerly "Pensionable Earnings" to the annual maximum.

(Please see next page for an explanation of the notes.)

NOTES:

1. **Stipend Categories:**

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

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

2. **Basic Travel:** The basic travel allowance is included in the minimum basic stipend figure.

The individual worker has a choice of either:

1. including on his/her annual tax return as part of income all revenue received in respect to travel and then claiming as a deduction all business travel related expenses,

or

2. being reimbursed at a per kilometre rate as per Revenue Canada's 4 point provision as supplied to congregational treasurers for church workers. Basic stipend can be adjusted downward by the mutually agreed upon cost of the option.

3. **Multiple Point Charges:** A travel allowance is provided equal to the average number of kilometres travelled on a Sunday for church services within the charge, multiplied by \$41.00, to a maximum of \$4,920 (non taxable).

4. **Years of Service Increments:** The first year of service increment is payable on the first of the month following the completion of the first 12 months of service, counting from the date of the service of induction/recognition. Subsequent incremental increases become effective on the first of the month following the completion of further 12 month periods of service.

5. **Appropriate Accommodation:** All persons remunerated under one of the minimum stipend categories for church workers, regardless of their marital status, are to receive 100 percent of the fair rental value of appropriate accommodation. (see A&P 1992, p. 222)

6. **Health & Dental Insurance:** Coverage under the Health & Dental Insurance plan will apply to the above three categories of professional church workers. (See also A&P 1986, p. 212, Item No. 6; and A&P 1988, Rec. No. 37, p. 227.) As of July 1, 1998, we allow participation of non-clergy full-time and part-time staff with 20 hours or more, conditional upon participation of all such employees in a congregation and the congregation providing the required premiums. (see A&P 1998, Rec. No. 24, p. 219)

7. **Student on Annual Appointment:** Students on annual appointment do not receive increments, are expected to work full-time when their college is not in session (apart from one month's annual vacation) and must not enroll in summer programs; therefore the annual remuneration rate for such students in respect to their congregational responsibilities is 74 percent of the basic rate set annually by the General Assembly in respect to an ordained minister. (see A&P 1989, p. 212–213)

8. **Maximum Qualifying Income:** is defined as the sum of the actual stipend plus an additional 60% of stipend (in respect of allowances) up to the annual maximum.

THE PRESBYTERIAN CHURCH IN CANADA
Statement of Receipts & Expenditures
For the year ended December 31, 2018

RECEIPTS	2018	2019	2020
	<u>Actual</u>	<u>Budget</u>	<u>Budget</u>
	\$	\$	\$
<i>Presbyterians Sharing</i>	6,330,075	6,500,000	6,300,000
<i>Individual Presbyterians Sharing</i>	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
GENERAL ASSEMBLY/ASSEMBLY COUNCIL			
General Assembly	281,233	295,000	295,000
Assembly Council/Committees	59,316	51,500	51,500
Assembly Council/Secretary's Office	632,152	651,500	651,500
Archives	12,512	16,000	16,000
Total General Assembly/Assembly Council	985,213	1,014,000	1,014,000
LIFE AND MISSION AGENCY			
Program Support and Administration	2,025,142	2,109,219	2,019,118
Ministry and Church Vocations	62,748	88,380	85,321
Stewardship and Planned Giving	123,764	140,758	135,891
Justice Ministries	69,665	74,600	72,031
Regional Resourcing	400,612	497,856	488,000
International Ministries	905,527	1,013,094	978,096
Communications	64,855	85,440	82,485
Canadian Ministries	1,615,659	1,580,153	1,525,551
Indigenous Ministries Program Costs			200,000
Total Life and Mission Agency	5,267,972	5,589,500	5,586,493
SUPPORT SERVICES			
Administration	932,940	906,600	906,600
Building Maintenance	298,605	294,100	294,100
Missionary Residence	(2,112)	18,000	18,000
Financial Services	144,586	164,500	164,500
Printing and Distribution	93,130	59,300	59,300
Sub-Total	1,467,149	1,442,500	1,442,500
Approved by GA – Colleges	700,000	700,000	633,007
Total Support Services	2,167,149	2,142,500	2,075,507
TOTAL NET EXPENDITURES	8,420,334	8,746,000	8,676,000
NET EXPENDITURES IN EXCESS OF RECEIPTS	(1,452,236)	(1,500,000)	(1,700,000)
Opening Balance Operating Fund	517,253	497,268	497,268
Net Transfer from Restricted Fund	1,432,251	1,500,000	1,700,000
Closing Balance Operating Fund	497,268	497,268	497,268
Breakdown of Transfers from Restricted to Operating			
Transfer from Restricted Fund	1,282,251	1,200,000	1,400,000
Transfer from Presbyterians Sharing Legacy Fund	150,000	300,000	300,000
	1,432,251	1,500,000	1,700,000

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

2020 College Grant Distribution

	Presbyterian	
	College	St. Andrew's Hall
Knox College	22%	12%
417,785	139,261	75,961

THE PRESBYTERIAN CHURCH IN CANADA
Forecast of Receipts & Expenditures
For the period 2021 to 2023
Amended to Include Revised 2020 Budget (p. 53)

RECEIPTS	2021	2022	2023
	\$	\$	\$
<i>Presbyterians Sharing</i>	6,200,000	6,100,000	6,000,000
<i>Individual Presbyterians Sharing</i>	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	<u>6,865,000</u>	<u>6,770,000</u>	<u>6,675,000</u>
TOTAL ALL EXPENDITURES	8,565,000	8,470,000	8,375,000
NET EXPENDITURES IN EXCESS OF RECEIPTS	(1,700,000)	(1,700,000)	(1,700,000)
Opening Balance Operating Fund	497,268	497,268	497,268
Transfer from Restricted Fund	1,700,000	1,700,000	1,700,000
Closing Balance Operating Fund	<u>497,268</u>	<u>497,268</u>	<u>497,268</u>
Breakdown of Transfers Restricted to Operating			
From Restricted Fund	1,400,000	1,400,000	1,400,000
From Presbyterians Sharing Legacy Fund	300,000	300,000	300,000
	<u>1,700,000</u>	<u>1,700,000</u>	<u>1,700,000</u>

THE PRESBYTERIAN CHURCH IN CANADA
CONDENSED FINANCIAL INFORMATION
AS AT DECEMBER 31, 2018

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

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

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

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

The Presbyterian Church in Canada
Statement of Financial Position as at December 31, 2018

	Operating Fund	Restricted Funds	Endowment Funds	2018 Total	2017 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	-	182,726	137,040	319,766	334,290
Prepaid expenses and sundry assets	81,041	-	3,677	84,718	118,870
Loans/mortgages receivable – current	-	248,149	-	248,149	269,872
Executive staff mortgages receivable current	-	4,589	-	4,589	5,973
	<u>761,345</u>	<u>3,134,740</u>	<u>1,269,395</u>	<u>5,165,480</u>	<u>9,629,935</u>

Investments	-	50,579,980	41,081,800	91,661,780	91,973,519
Loans/mortgages receivable	-	1,730,390	-	1,730,390	1,638,005
Executive staff mortgages receivable	-	604,234	-	604,234	609,031
Capital assets	-	427,511	945,480	1,372,991	1,480,749
Properties held for congregational use	-	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
Liabilities and Fund Balances					
Current liabilities					
Accounts payable and accruals	264,073	2,968,054	157,084	3,389,211	3,096,934
Gift annuities payable – current	-	175,040	-	175,040	186,940
	264,073	3,143,094	157,084	3,564,251	3,283,874
Gift annuities payable	-	1,989,086	-	1,989,086	2,251,839
	264,073	5,132,180	157,084	5,553,337	5,535,713
Fund balances	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

The Presbyterian Church in Canada
Statement of Revenues and Expenses and Changes in Fund Balances
For the year ended December 31, 2018

	Operating Fund	Restricted Funds	Endowment Funds	2018 Total	2017 Total
	\$	\$	\$	\$	\$
Revenues					
Contributions					
<i>Presbyterians Sharing</i> – congregations	6,330,075			6,330,075	6,584,123
<i>Presbyterians Sharing</i> – individuals	139,503			139,503	119,222
Contributions for the work of L&M Agency					
Women's Missionary Society	70,000			70,000	70,000
Atlantic Mission Society	36,645			36,645	40,000
Presbyterian World Service & Development	-	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	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	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	-	9,051,854	923,510	9,975,364	11,897,416
Grants to colleges	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					
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 Presbyterian Church in Canada – J.B. Maclean Bequest Fund
Statement of Financial Position as at December 31, 2018**

	Operating Fund	Board Restricted Funds	McTavish Fund	2018 Total	2017 Total
	\$	\$	\$	\$	\$
Assets					
Current					
Cash and investment certificates	251,462	51,107	42,481	345,050	232,191
Accounts receivable	19,038	-	-	19,038	9,667
Inventory	721	-	-	721	845
Prepaid expenses and deposits	3,147	-	-	3,147	3,440
Due from Operating Fund	-	87,461	-	87,461	87,461
	<u>274,368</u>	<u>138,568</u>	<u>42,481</u>	<u>455,417</u>	<u>333,604</u>
Portfolio Investments	2,109,414	-	-	2,109,414	2,187,478
Property and Equipment	<u>947,246</u>	<u>-</u>	<u>-</u>	<u>947,246</u>	<u>1,016,883</u>
	<u>3,331,028</u>	<u>138,568</u>	<u>42,481</u>	<u>3,512,077</u>	<u>3,537,965</u>
Liabilities					
Current					
Accounts payable and accrued liabilities	40,378	-	-	40,378	69,660
Deferred revenue	96,479	-	-	96,479	79,633
Obligation owing to other funds	87,461	-	-	87,461	87,461
	<u>224,318</u>	<u>-</u>	<u>-</u>	<u>224,318</u>	<u>236,754</u>
Fund balances	3,106,710	138,568	42,481	3,287,759	3,301,211
	<u>3,331,028</u>	<u>138,568</u>	<u>42,481</u>	<u>3,512,077</u>	<u>3,537,965</u>

**The Presbyterian Church in Canada – J. B. Maclean Bequest Fund
Statement of Revenues and Expenditures and Changes in Fund Balances
For the year ended December 31, 2018**

	Operating Fund	Board Restricted Funds	McTavish Fund	2018 Total	2017 Total
	\$	\$	\$	\$	\$
Revenues					
Revenue from Conference Centre	821,940	-	-	821,940	848,121
Investment income	1,286	56,026	-	57,312	56,658
Unrealized portfolio gains (losses)	(77,895)	-	-	(77,895)	86,030
Other revenues	61,349	77,837	-	139,186	72,273
	<u>806,680</u>	<u>133,863</u>	<u>-</u>	<u>940,543</u>	<u>1,063,082</u>
Expenditures					
Operating expenses	801,163	-	-	801,163	855,379
Other	59,506	6,339	-	65,845	45,878
	<u>860,669</u>	<u>6,339</u>	<u>-</u>	<u>867,008</u>	<u>901,257</u>
Excess (deficiency) of revenues over expenditures	(53,989)	127,524	-	73,535	161,825
Amortization/capitalization	86,987	-	-	86,987	86,081
Excess (deficiency) of revenues over Expenditures	(140,976)	127,524	-	(13,452)	75,744
Inter-fund transfers	84,876	(84,840)	(36)	-	-
Fund balance, beginning of year	<u>3,162,810</u>	<u>95,884</u>	<u>42,517</u>	<u>3,301,211</u>	<u>3,225,467</u>
Fund balance, end of year	<u>3,106,710</u>	<u>138,568</u>	<u>42,481</u>	<u>3,287,759</u>	<u>3,301,211</u>

**The Presbyterian Church in Canada – Pension Fund
Statement of Net Assets Available for Plan Benefits
As at December 31, 2018**

	2018	2017
	\$	\$
Assets		
Cash	2,817,689	4,087,766
Investments	264,571,360	268,307,137
Contributions and other receivables	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	289,418	305,547
Net Assets Available for Plan Benefits	<u>268,135,210</u>	<u>273,037,987</u>

**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 Assets		
Contributions		
Employer - annual normal costs	1,641,090	1,135,334
Employer - special payments	4,837,361	5,460,879
Plan members	3,786,624	3,580,927
Interest and dividend income	13,203,604	13,778,559
Net realized and unrealized gains on investments	31,218,981	12,835,027
Change in unrealized gains 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 Assets		
Benefit payments to retirees	14,539,359	12,956,122
Termination refunds	948,086	1,377,323
Administrative expenses	1,800,617	2,184,002
	<u>17,288,062</u>	<u>16,517,447</u>
Increase 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>

**Colleges
Knox, Presbyterian and St Andrew’s Hall
As at December 31, 2018**

	Knox* College	Presbyterian College	St. Andrew’s Hall	2018 Total	2017 Total
	\$	\$	\$	\$	\$
Assets					
Current assets	1,247,457	326,966	1,603,654	3,178,077	2,263,723
Loans receivable	22,360	75,000	97,360	98,928	98,928
Investments	25,566,696	2,441,697	12,439,137	40,447,530	41,722,501
Capital assets	3,927,472	865,548	8,019,538	12,812,558	13,419,163
Total assets	<u>30,741,625</u>	<u>3,656,571</u>	<u>22,137,329</u>	<u>56,535,525</u>	<u>57,504,315</u>
Liabilities and Funds/Surplus Balances					
Liabilities	4,180,135	510,497	7,002,723	11,693,355	12,384,129
Funds/surplus balances	26,561,490	3,146,074	15,134,606	44,842,170	45,120,186
Total liabilities and fund/surplus balances	<u>30,741,625</u>	<u>3,656,571</u>	<u>22,137,329</u>	<u>56,535,525</u>	<u>57,504,315</u>
Excess of revenues over expenditures for the year	165,100	101,894	(343,722)	(76,728)	786,295

Note: *Knox College’s fiscal year runs from May 1st to April 30th, the information noted here is unaudited information for the period January 1st to December 31st.

**The Presbyterian Church Building Corporation
Statement of Financial Position
As at December 31, 2018**

	2018	2017
Assets	\$	\$
Cash	38,386	61,925
Investments	4,982,085	5,233,756
Residential properties	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	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	197,421	197,421
Internally restricted	1,020,045	943,944
Unrestricted	3,488,487	3,830,199
	<u>4,990,537</u>	<u>5,256,148</u>
	<u>5,305,055</u>	<u>5,580,265</u>
Contingent Liabilities		
Guarantees of bank loans to congregations	4,018,060	3,637,555

**The Presbyterian Church Building Corporation
Statement of Operations
For the year ended December 31, 2018**

	2018	2017
Revenues	\$	\$
Interest and investment income (loss)	(51,521)	330,737
Rental income	16,500	16,500
	<u>(35,021)</u>	<u>347,237</u>
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
	<u>230,590</u>	<u>199,529</u>
Excess of revenues over expenditures	<u>(265,611)</u>	<u>147,708</u>

**The Presbyterian Church in Canada
Women's Missionary Society
Statement of Financial Position
As at December 31, 2018**

	2018	2017
	\$	\$
Assets		
Cash	228,346	207,067
Accounts receivable	181	1,095
Prepaid expenses	3,840	5,679
Investments	855,154	989,748
	<u>1,087,521</u>	<u>1,203,589</u>
Liabilities and Fund Balances		
Accounts payable and accrued liabilities	17,767	25,202
Deferred revenue	13,855	12,874
Glad Tidings subscription paid in advance	29,591	24,300
	<u>61,213</u>	<u>62,376</u>
Trust Funds		
	<u>1,026,308</u>	<u>1,141,213</u>
	<u>1,087,521</u>	<u>1,203,589</u>

**The Presbyterian Church in Canada
Women's Missionary Society
Statement of General Fund's Revenues, Expenditures and Fund Balance
For the year ended December 31, 2018**

	2018	2017
	\$	\$
Revenues		
Synodical givings	265,128	270,700
Legacies received – unrestricted	7,968	5,400
Glad Tidings subscriptions	26,155	33,119
Individual gifts	5,094	4,378
Canadian periodical grant	26,728	48,563
Life membership	-	100
Arise ministries	-	5,734
Guatemala	60	4,065
Haiti	11,080	5,583
Tumekutana	(19,500)	19,700
Haiti trip 2018	(15,421)	9,806
Winnipeg Inner City Mission	-	256
Kenora Fellowship Centre	(2,043)	7,388
Maternal health	-	100
Interest and other	2,319	1,800
	<u>307,568</u>	<u>416,692</u>
Expenditures		
Life and Mission Agency	70,000	70,000
Salaries and benefits	235,557	187,528
Administration	31,534	73,032
Glad Tidings expenses	31,328	25,729
Council meeting	36,019	36,716
Grants	1,535	1,455
	<u>405,973</u>	<u>394,460</u>
Excess (deficiency) of revenue over expenditures for the year	(98,405)	22,232
Transfer from (to) Internally Restricted and Endowment Fund	98,405	(22,232)

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 God's 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. 513)

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, p. 17)

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

Overture No. 9, 2019 (p. 513–14)

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, p. 17)

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. 514)

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, p. 17)

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. 514–15)

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, p. 17)

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. 515)

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. 219) is expected at this Assembly, therefore the following recommendation is made.

Recommendation No. 5 (adopted, p. 17)

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, 2019 (p. 515)

Re: Ministers of other denominations in ecumenical shared ministries on the constituent roll

Overture No. 13, 2019 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, p. 17)

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. 516)

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, p. 17)

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. 516)

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, p. 17)

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

COMMITTEE ON BUSINESS

To the Venerable, the 145th General Assembly:

The Committee on Business presents the following report.

Recommendation No. 1 (adopted, p. 12)

That with a view to having their attendance recorded, each commissioner, young adult and student representative be requested to register with the Assembly Office.

Recommendation No. 2 (adopted, p. 12)

That the 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 for 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. 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 (amended, p. 12)

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

Recommendation No. 4 (adopted, p. 12)

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, p. 12)

That all announcements be given in writing to the Business Committee no later than 20 minutes prior to the end of each sederunt.

Recommendation No. 6 (adopted, p. 12)

That in order for the Assembly Office to prepare reports for projection, commissioners who have knowledge that they will be presenting additional motions or amendments prepare them in a preceding sederunt for presentation to the Business Committee.

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 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, p. 12)

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.

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 Delport,

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, p. 12)

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, p. 12)

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

YOUNG ADULT REPRESENTATIVES AND STUDENT REPRESENTATIVES

The 1997 General Assembly adopted a recommendation from the Clerks of Assembly requesting the Business Committee to ensure that a recommendation is presented to each successive General Assembly permitting young adult representatives and student representatives to participate in the debates of the Assembly but without vote. (A&P 1997, p. 261, 24, Rec. No. 6)

In 2009, the General Assembly adopted a recommendation to grant an advisory vote to young adult representatives and student representatives that permits them to vote on matters selected by them or suggested to them by the Moderator or the Assembly itself. (A&P 2010, p. 283, 362–63, 13; 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, p. 12)

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, p. 12)

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

OVERTURES**Referred Overtures**

Referred overtures are 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. 508–10, 320–21, 53)
- 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. 510, 397–98, 55)
- 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. 510–11, 220, 53)
- No. 4 from the Presbytery of Algoma and North Bay re retiring of elders with infirmities (referred to Clerks of Assembly, p. 511, 262, 31)
- No. 5 from the Presbytery of Algoma and North Bay re Committee to Nominate terms of reference (referred to Assembly Council, p. 511–12, 220, 33)
- 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. 512, 220–21, 53)
- 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. 512, 398–400, 53)

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. 239. There are 8 unreferred overtures (Nos. 8 to 15) and the text of these overtures are on p. 513–16

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 in 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. 451).

Recommendation No. 12 (adopted, p. 12)

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. 460–67).

Recommendation No. 13 (adopted, p. 12)

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. 224).

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. 259).

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 a 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-centredness 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, p. 39)

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

Recommendation No. 2 (adopted, p. 39)

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, p. 39)

That permission be granted to report on Overture No. 8, 2018 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, p. 39)

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, p. 39)

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, p. 39)

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

PHYSICIAN ASSISTED SUICIDE

After receiving abundant feedback 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 REFERRALS

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, p. 31)

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. 511)**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, p. 31)

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 piety 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, p. 16)

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, p. 16)

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, p. 16)

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, p. 16)

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, p. 16)

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 (amended, p. 16)

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)

“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)

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, p. 31)

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, p. 31)

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, p. 31)

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, p. 31)

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 Dr
Toronto, ON M3C 1J7
1-800-619-7301 or 416-441-1111
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, p. 31)

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 thanked 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, p. 29)

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, p. 29)

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, p. 29)

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 (NWTAC) Campaign was launched in 2013 by Defence 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 (NWTAC) 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, p. 30)

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

Recommendation No. 5 (adopted, p. 30)

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, p. 30)

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, p. 30)

That the Moderator write the Government of Canada requesting that Global Affairs Canada officials in Ramallah and Tel Aviv develop links with Defence 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, p. 29)

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, p. 29)

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 (amended, p. 30)

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, p. 30)

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, p. 30)

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 (amended, p. 30)

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 Centre 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. 274–76). 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 have 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, p. 29)

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, p. 29)

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, p. 29)

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 (CFGB) 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 (CFGB, 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 CFGB 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, CFGB 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, p. 29)

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 (amended, p. 30)

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, p. 29)

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 (MNLA). 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, p. 29)

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, p. 29)

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 (CFGB, 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, p. 29)

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, p. 29)

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 1980s and 1990s 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, p. 29)

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 (KAIRO, 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, p. 29)

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. 383–84.

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. 302–22)
- Canadian Ministries (p. 322–48)
- Communications (p. 348–52)
- International Ministries (p. 352–65)
- Justice Ministries (p. 365–93)
- Ministry and Church Vocations (p. 393–403, 439–43)
- Presbyterian World Service and Development (p. 403–32)
- Stewardship and Planned Giving (p. 432–39)

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 to 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 Smagge 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, p. 14)

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
- The 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 Centre 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.

The 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. First 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, reproof 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 respect
- 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 (referred back, p. 15)

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

Recommendation No. 3 (withdrawn, p. 53)

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 (withdrawn, p. 53)

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 (withdrawn, p. 53)

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 (withdrawn, p. 53)

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, p. 14)

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 (withdrawn, p. 53)

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. 508–510)

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 (withdrawn, p. 53)

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. 258)

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. 324). 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 Theford 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: Leggett'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

SECTION 5 – 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.

MISSION REPORTS – CANADIAN MINISTRIES

All recipients of grants are required to submit reports that describe how the support contributed and enabled ministry initiatives. The reports from each ministry are printed below and are available online.

Canadian Ministries makes grants available in four categories:

- New (completely new congregations)
- Renewing (congregational ministries involved in a significant intentional program of change that results in something new and different arising from what had existed)
- Sustaining (smaller congregations and pastoral charges, usually located in rural and remote situations)
- Specialized (ministries including native, francophone, inner city)

The reports presented below are organized by synod from east to west.

SYNOD OF ATLANTIC PROVINCES

St. Matthew's Church, Grand Falls, Newfoundland (Sustaining), Interim Moderator, the Rev. Dr. Ian Wishart: Members of St. Matthew's take pride in being part of a consistent, if small, congregation and that has never been truer than during the past few months. While we continue to fulfill our obligations to the Presbytery of Newfoundland, the Synod of the Atlantic Provinces and The Presbyterian Church in Canada, as well as participate in local church events such as World Day of Prayer, we have gone even further since the call came from Assembly Council, inviting congregations to implement the strategic plan approved by the General Assembly in 2016. The list of goals from which we were encouraged to choose was at first daunting but once we embraced what was being asked of us, we decided establishing a Community Outreach Program was a goal we could not only attempt but also achieve.

We started small in February of this year by placing a food bank donation box in the front entrance of the church. Then we put out a call to the congregation to support the Community Outreach Program by bringing non-perishable food items to our monthly service. The result of that first collection was 51 food items and it has only increased in the four months since. After the June donations were delivered, we had given a total of 315 non-perishable food items to the local food bank. Each time a delivery is made, a notice bearing a picture of the church, its name and address, as well as contact information, is given to the volunteer so those managing the food bank will know who made the donation.

It soon became clear if the Community Outreach Program was to grow, a group needed to take the lead. The idea of re-establishing the church's women's group (The Thistle Club), which folded eight years ago, had been talked about and it seemed like an opportune time. A group of ten women met in April and The Thistle Club was reborn. The club now has 11 members. Fellowship is still the primary focus of the group but gone are the days of labour intensive dessert teas and craft sales. The members got down to business and brainstormed ideas for community outreach projects. What came out of that first meeting has become the foundation of the program and as the months go by we will build on that foundation and change the blueprint if we see that needs are changing. The Thistle Club has the full support of the rest of the congregation and what we've managed to accomplish is nothing short of marvelous.

One of the things the Thistle Club started is the Community Clothesline. In a discussion with the local Salvation Army Community and Family Services coordinator, it was determined the organization needed a supply of socks and underwear for adults who end up in hospital or detention with nothing more than what they are wearing. After the Community Clothesline was strung in the sanctuary in April and a call went out to the congregation, there was the same positive result as was met by the call for Food Bank donations: 31 pairs of socks and 27 pairs of underwear were pinned to the line at the next service. The wonderful thing is that the food bank donations didn't suffer. After three services, the Community Clothesline has collected 95 pairs of socks and 69 pairs of underwear for The Salvation Army. Knitted caps and mitts for premature and full-term babies as well as blankets for incubators were also identified as needs at that first meeting. Two meetings later there were 57 hats and 57 pairs of mitts ready for delivery to the obstetrics unit of the local hospital and the Janeway Children's Hospital in St. John's, in addition to 32 incubator blankets. Not only did church members give of their knitting and sewing skills and materials but a friend who doesn't belong to St. Matthew's wanted to help and when her sister found out, she did too.

Reaching out to churches of other denominations in our town is another means by which we hope to achieve Community Outreach. Letters have been written to the eight women's groups of the other churches, offering support for an event they may be planning that will benefit a cause in the community or further afield. So far response to the letter has been positive and we expect to be involved in at least one ecumenical project after the summer break. In June, The Thistle Club organized a table for the town's annual Giant Flea Market and raised some money to be used as necessary to fund community outreach projects. This was done so the club won't always need to go to the church and the congregation for donations of money or items.

There have been other highlights for St. Matthew's since our last grant application in 2017. We have one new adult member and very recently a child was baptized in the church. Our organist, who is also a private voice and piano teacher, held her student Christmas recital in St. Matthew's

and donated the proceeds to the church. A photograph and small story about that event were printed in the *Presbyterian Connection* newspaper, as was a story about the Presbytery of Newfoundland. Both were written by a representative elder from St. Matthew's who attends meetings of presbytery in St. John's, a four-and-a-half-hour drive from Grand Falls-Windsor – another example of the renewed commitment of the church. Another story, this one about the return of The Thistle Club, appeared in the fall edition of the *Presbyterian Connection*. We held our traditional Christmas morning service in 2017, led by congregation members. Two members participated in the ecumenical 2018 World Day of Prayer service and five others were in attendance. St. Matthew's continues to provide financial assistance to the local food bank, as well as to the interfaith cemetery. After years without representation on the cemetery committee, we anticipate we will have at least one member representing our interests when the committee is re-established in the fall. The Thistle Club has also resumed support of the Atlantic Mission Society with a recent donation. We anticipate having one of our elders attend The Presbyterian Church in Canada's Transform Conference in November in Orillia, Ontario.

Our interim moderator, the Rev. Dr. Ian Wishart, remains our champion, urging us to action and cheering us on as we work to have St. Matthew's remain a viable representative of The Presbyterian Church in Canada in the Grand Falls-Windsor area. He travels the round trip of 850 km between St. John's and Grand Falls-Windsor for regular and communion services and arranges for someone to do it in his absence. Dr. Wishart will celebrate the 60th anniversary of his ordination with the St. Matthew's congregation on September 30. It will be a communion service. The support of The Presbyterian Church in Canada and its various agencies is very important to St. Matthew's. Combined with the support of our congregation, it allows us to fill our pulpit and fulfill our annual commitments to Presbyterians Sharing and PWS&D.

SYNOD OF QUEBEC & EASTERN ONTARIO

Action Réfugiés Montreal, Quebec (Specialized), Mission Worker, Mr. Paul Clarke, Executive Director: Our phones ring every day. People like Ahmed* want to know how to sponsor family members who are refugees. People like Sofia*, held in detention, need names of lawyers. Refugee claimants new to Montreal, like Marie-Pierre*, need to know where to start to get the support they deserve. Long-time residents seek to help refugees and want to learn how best to share resources.

Our goal is to provide support to refugees by providing accurate information, all the time. Action Réfugiés Montréal has developed knowledge in order to accompany refugee claimants, accepted refugees and sponsored refugees from many countries. Based on this on-the-ground experience, in the last year we were invited to share our thoughts at an international conference in Geneva and closer to home we provided workshops to service providers and students from Canada, the United States, Belgium and Australia. We accompanied many program participants to visit the offices of Members of Parliament in order to inform decision-makers how best to support refugees.

However, the ground work is why we open our doors in the morning:

Susan*, the mother of four young children, made the journey across the US-Canada border to seek refugee protection and was immediately detained for lack of sufficient identity documents. One of her children was hospitalized due to a medical emergency and the family was transported from the detention centre to the hospital every day to care for the child, under supervision of security personnel. Susan was unable to access legal assistance or arrange to obtain identity documents. Thanks to another family in detention, we heard about Susan and immediately took steps to communicate with her. We provided her with calling cards and connected her with a lawyer. Susan expressed immense relief that we had reached out to her. Thanks to our intervention, Susan and her children were released from detention just a few days after we first spoke. We keep in touch and, thanks to a local family, were able to offer a Christmas gift basket to Susan's children.

And the life of volunteers can be affected. Julia volunteered to accompany a woman from West Africa in our Twinning Program. Julia wrote to us saying: "Spending time together has been an excellent way for our family to practice French but it has also created a real sense of gratitude and understanding. At dinner time, we now go around the table and each person in our family talks about something that they are grateful for. I believe this sense of empathy that is being instilled in my children and in our family is something that I owe to my experience with Action Réfugiés' Twinning Program."

* Names have been changed to maintain confidentiality.

Tyndale St-Georges Community Centre, Montreal, Quebec (Specialized), Mr. Christopher Lockhart, Executive Director: In September 2017, Tyndale St-Georges added a new kindergarten classroom to their After-School Program, offering children the opportunity to review what they learned in class and exercise their creativity. Anitra Ricci-Nittolo, educator, teaches a class of six kindergarteners and enjoys the quality one on one time with the children. “I get to be creative with the children and make it my own,” says Anitra. “I try and make it as interactive as possible because the children have already had a long day at school.” Because Anitra has a small group, she is able to work closely with each child in order to foster their creative development. She organizes class time by working on the KinderRead curriculum developed by psycho-educational consultant and reading specialist, Dr. Brenda Linn, followed by interactive activities and recreation time towards the end.

According to Anitra, the KinderRead curriculum is based on letter sounds, “There are different activities offered for each letter sound, for example, letter tracing, identifying whether or not the picture begins with the letter sound and matching the word with the sound.” From time to time, she will use the smart board to do letter tracing and matching activities to further engage the children. Nyla, 5, enjoys the KinderRead curriculum. “We get to learn new letters,” says Nyla. “There are always fun activities,” adds Arayah, 5.

To stimulate their creativity, Anitra focuses on creating arts and crafts activities based on different themes. September was “All about Me” month, when the children did a self-portrait called the “best part of me.” October was “Culture and Geography” month, so they made passports out of construction paper and learned about a different country each week. November was “Kindness” month and the children created friendship trees and friendship soups. The friendship tree was made using the children’s handprints as leaves and on each handprint they wrote different acts of kindness. For the friendship soup, the children drew a soup bowl and the ingredients were different things required to make a friendship work. Immediately upon entering the classroom, we see all the colourful artwork on walls and strung on a line across the room.

During recreation time, Anitra sets up different play stations involving playdough, busy bags (ziploc bag containing ready-to-go matching activities, pattern play, memory activities, etc.), books and workbooks for review. It is a wonderful environment in which to learn and grow!

Montreal West Church, Montreal, Quebec (Renewing), the Rev. Samson Afoakwah: Montreal West Church had been a traditional Presbyterian congregation for many years in the western edge of Montreal. But in recent years, when the congregation reached a crossroad, both the community and the congregation have undergone significant changes upon the influx of new immigrants from Cameroon, Ghana and Nigeria. This new congregation continues to provide a welcoming environment, inspiring worship and a Christ-like witness in the community.

Our ongoing outreach services with Tyndale St-Georges and the lives we are privileged to impact are some of our missions that excite and inspire us to serve the community. We continue to reach out to our shut-ins which is always an exciting and inspiring moment as we share in the Lord’s Supper together.

This year, we experienced the sufficient grace of God in the lives of the congregation. Early in the year, we saw new faces and families worshipping with us. We reached out to these newcomers and, in conversation with them, we learned that most of them are new refugees from the United States of America and Nigeria seeking refuge in Canada, particularly Montreal, Quebec. In a cold winter, as these immigrants struggled to settle in, our congregation found different ways of helping. We visited some of the families with items that would help them settle in. Below are some of the things we did for some of the families:

- From the various generosity of some members, we did groceries for families with 3 or more children to feed.
- We offered a double-twin stroller for a single mother with twins.
- We helped some to acquire jobs and help them with any paperwork that needed attention to their status.
- We visited refugee camps (YMCA and Bosco Ville) to meet with new immigrants to provide helping hand as they settle in their new homes.

One of the most exciting and moving moments in reaching out to these new immigrants was to see how Christ was at work in the midst of this outreach. The grateful hearts of the people we were

able to help really touched the congregation to remember how Christ welcomed them when they first arrived. It was so interesting to see the transforming congregation of Montreal West, mostly Cameroonians now in the position to welcome these new immigrants. This itself is a story. A couple of years ago, these Cameroonians were the ones welcomed by the older congregation and they are now the ones to give and receive these new Nigerians immigrants. As one of the members said, “we are giving back to our brothers and sisters what was once given to us; a warm welcome and a place of belonging and worship.”

Our outreach and mission to the new immigrants reminds us of the story Jesus told in the below passage Matthew 25: 34-36; 40.

Then the king will say to those at his right hand, “Come, you that are blessed by my Father, inherit the kingdom prepared for you from the foundation of the world; for I was hungry and you gave me food, I was thirsty and you gave me something to drink, I was a stranger and you welcomed me, I was naked and you gave me clothing, I was sick and you took care of me, I was in prison and you visited me.”...And the king will answer them, “Truly I tell you, just as you did it to one of the least of these who are members of my family, you did it to me.”

Indeed, we are glad to see and to know we are doing for the least and we pray to be able to do more.

Through this outreach, we have received new families worshiping with us and it is such a blessing to see how God continue to expand His ministry at our revitalizing congregation.

SYNOD OF CENTRAL, NORTHEASTERN ONTARIO AND BERMUDA

Two Rivers Church, Guelph, Ontario (Sustaining), the Rev. Glen Soderholm: Two Rivers Church has been deepening the roots of its mission over this last year, as we continue in our purpose of shaping missional apprentices of Jesus. Stories of the new followers of Jesus from the past few years remain encouraging stories of spiritual formation and development. Here are just a few of the stories:

- HC became an apprentice Living Room leader in this last year. Her palpable desire to be transformed by the renewing of her mind has resulted in great challenge to others who have grown comfortable and stale in their discipleship.
- JT would say he’s still trying to make sense of faith in Jesus Christ but is absolutely committed to and sustained by the Two Rivers community as he journeys. He is also part of Triad (triads and quads are very small groups that are sprouting up as people find a few others with whom they can meet regularly to share friendship in Christ), which has sustained him in difficult times.
- PS, who had given up on church a number of years ago, has found a home at Two Rivers and he finds his confidence in the gospel growing every month. He has now taken on a number of responsibilities in Living Rooms and in Communications as he grows into a dependable leader amongst us.

In addition to our three Living Rooms (with a possible fourth this fall), we have decided to move to every Sunday meetings as well. This was precipitated by finally recognizing that our unusual rhythm was making it difficult for people to remember when our meetings were scheduled. Now there will be a gathering of the whole community every week at St. Andrew’s Church and they will include liturgies, dinners, prayer events and educational events. We hope that this will build some momentum and excitement for the gathering of the whole community.

We are experiencing some success with a feature called Learning Rooms (to complement Living Rooms). This fall we are offering a repeat course on the Enneagram (very popular in our group) as well as new opportunities in generosity and personal financial management and creative writing. These typically run for about six sessions, in different rhythms and there are other possible Learning Rooms being dreamed up.

We have established a Generosity Team (who were mentored by the Rev. Dr. Herbert F. Gale in June) as they take on the task of developing faithful and proportional giving amongst our people. We are encouraged by their enthusiasm and commitment to this endeavor. We are especially pleased to be welcoming a new half-time staff person to the team. Dan V. will be directing the Prayer Project, which is an initiative in mentoring our people in deepening contemplative prayer

practice, group prayer events and creative liturgical application. He also has considerable experience in Children's Ministry and one of the encouraging signs is the participation of some families with children these days, so he will be facilitating that growth area. Of great help is that he has been raising his own support for this calling. It is becoming clearer all the time that as the broader church moves forward, it will have to be much more imaginative and creative in funding its ministries.

We are grateful to God for the generous support of The Presbyterian Church in Canada in encouraging and resourcing this mission. We believe the fruit mentioned above (and more that can't be told because of limited space) should help us all rejoice in God's faithfulness. We also acknowledge that there are discouraging moments and that this is painstaking and frustrating work but thankfully it is God's work!

ARISE Ministry, Toronto, Ontario (Specialized), Mission Worker, the Rev. Deb Stanbury, Director: Outreach is a form of active waiting. Outreach is also a response to being sent and is intrinsically linked to the *missio Dei*, God's mission at work in the world. It involves being aware of and attentive to the work that God is already doing, at times actively waiting as we live into that reality together. ARISE Ministry's outreach with individuals involved in the sex trade is a ministry of presence that motivates change.

In active waiting and offering a ministry of presence, it can be difficult to see how change is being motivated and empowered. We met Katie a few years ago on a Thursday night as we were doing our street-level outreach. Our conversations at the time were brief, revolving mainly around outreach supplies and the weather.

Over time, as the relationship grew and the conversations got longer, we learned that Katie has an amazing sense of humour. We looked forward to this connection each week and to laughing with her. Trust was building; Katie confided in us about a bad date who had raped her and made plans to come to our self-defense class.

The trust and relational rapport continued to develop and Katie shared more personally. We learned about her children and helped her access presents at Christmas time. She brought her youngest child to a Christmas party we were part of, introducing us as her friends.

Katie began to talk about her dreams, her goals and her fears. She had tried to start a small business; it was meant to be her way of exiting the sex trade. Obstacles and barriers around equipment, insurance and the expenses related to starting a small business became prohibitive and the goal was put on hold. We offered words of encouragement and support where we could. The ministry of presence continued; we actively waited with and for Katie. Hoping that Katie would continue to believe in the possibilities that her goals and dreams offered. In time Katie began to share again about her hopes of leaving the sex trade. We pulled together information and resources about education, employment and apprenticeship programs that might be of interest. Contacts in other agencies were consulted to see if they knew of programs and opportunities that might be well suited for Katie.

She pursued one of these programs and Katie's knowledge and interest in the subject matter impressed her teachers. She diligently studied for her certification exams, excelled and landed a great job in her field.

Jesus tells the parable of the mustard seed; the smallest seed grew into the greatest shrub. Outreach is planting and caring for the mustard seed, believing that something spectacular will happen.

Our prayer for Katie and for each person we journey with is the achievement of goals, hope-filled futures and reclaimed lives. We pray for an end to sexual exploitation and gender-based violence and actively work to make the vision a reality for each person we journey with.

Life in Christ Ministry (LINC), Scarborough, Ontario, the Rev. Ibrahim Wahby: The Government of Canada resettled more than 25,000 Syrian refugees between November 4, 2015 and February 29, 2016. The government's commitment to resettling Syrian refugees to Canada continued in 2017. As of January 29, 2017, Canada welcomed 40,081 Syrian refugees.

At Life in Christ Ministry, we saw this influx of refugees as an opportunity to respond to God's call to welcome the stranger. We have a growing passion for serving newly arrived Canadians as they settle into their new lives.

Currently, we have had the blessing of receiving five families (four of them through the presbytery of Pickering). We are in the process of receiving another 15 families and three individuals to welcome them into our Ark program.

By the grace of God, we have received funding through the summer jobs program and have been able to serve many families (adults and their kids) in Scarborough for seven weeks of summer programming (ESL classes, fun and learning activities for kids).

So far, we have touched the lives of more than 1,000 people. We have been blessed with lots of people invested in our ministry: five missionaries, ten volunteers and eleven guest speakers this past year. We have also worked with more than ten churches either by hosting or supporting the program. We prepare to continue working among the refugees here in Canada and are aiming to serve 500 refugees next year.

The Well Church, Mississauga, Ontario (New), the Rev. Stephen Kwon: In December 2018, a small group of 13 people came together to pray and discern what God was leading them into for the next season. Through much prayer and reflection, as well as promptings from the Holy Spirit through sermons and conference, they decided to plant a church in Mississauga that would be able to be a home and refuge for many who were not able to find a safe place in a traditionally Korean immigrant church.

At that time, the minister of We Presbyterian Church and clerk of the Eastern Han-Ca Presbytery, approached the Rev. Stephen Kwon with a proposal to plant a church with their support. In January, the new congregation started worshipping with the small group of 13, joined by others of the same heart, as well as the English-speaking children of We Church who had been without English ministry for a year. The Well Church Mississauga joined the presbytery in March 2018 and through the work of interim moderator, the Rev. Angie Song and the interim session appointed by the presbytery, the presbytery inducted the Rev. Stephen Kwon to be the minister of the Well Church Mississauga in July.

It was the heart of the presbytery, We Church and the Well Church, that the new congregation would grow to be a viable alternative model for second-generation ministry for immigrant church, rather than the departmental model or the independent church model. The Well Church Mississauga desires from the beginning to be a third-culture church, where those who do not identify with the dominant culture nor do not fully identify with the home culture of their ethnicity, could worship and approach God with people who similarly find themselves between worlds. This third-culture experience shapes our understanding of God and of the church that is called to be between cultures as well, the Kingdom of God and the world in which we live.

Since we have begun worshipping, the congregation has found great joy in seeing young people who have strayed from church coming back and being active leaders in the church. They have connected with our identity as a third-culture church and are fully invested in the Kingdom of God. We have been encouraged greatly by the support of the church community and seeing a glimpse of the potential of the congregation. For the former, we saw Erindale Church packed to capacity (and more) for the induction service and the latter was seen when we prepared our first Easter Service, inviting friends and family, in which 70 people attended (our usual Sunday attendance is half that). We have also seen our community strengthened through our first summer retreat, where the Rev. William Min spoke to us about being neighbours to each other and those around us.

We see many opportunities for growth, as a congregation still experiencing many firsts. We are launching mid-week small groups in the fall but the need for community and systems is apparent. We are facing challenges with our youth and children's ministries, as they are both small but essential to the life of our church. We are finding that our facilities, worship time and volunteer resources are being stretched and thus are becoming obstacles to be navigated. We ask that the church pray that we can continue to grow to be not only a self-supporting ministry but a ministry that supports others. The congregation desires to be Christians in community that engage the wider

community around us as witnesses of God's love and grace and need prayer to discern those opportunities and build our ministry around those calls of God.

SYNOD OF SOUTHWESTERN ONTARIO

Heritage Green, Stoney Creek, Ontario (Renewing), the Rev. David Moody and the Rev. Alex Douglas: For the past four years the congregation of Heritage Green has been fully engaged in an intentional process of replanting. This intentionality has been in direct response to a call from God to put an end to the, "survival at all costs" season that had gripped the church and instead to get back to the mission for which this congregation was founded not long ago: to be both a beacon for Jesus Christ and a vessel for the delivery of the gospel to the families of the Stoney Creek Mountain community.

Each year of replanting has brought its own unique emphasis – healing, discovery, discernment and the laying of foundations for mission. By the grace of our Lord, the dividends for this work are starting to return and the emphasis for this coming year has become clear: growth.

The implications of this emphasis are equally exciting and daunting one for us to consider as a church – thankfully our session and congregation are up to the task!

The reputation God has granted us for being a place that welcomes all families is something we are eternally grateful for! Week by week we are hearing new stories and receiving new inquiries from people who want more for their families and of how God has directed them to us. In response to this our session is currently working on developing some intentional pathways through which someone can move from a first encounter with us into a personal relationship with Jesus. We want to see the Kingdom of God grow. In concert with this, our leadership are also developing a more robust discipleship plan in order to see the growth of deep, mature faith in our church family. We want to grow disciples. Lastly, this emphasis for the year ahead also speaks directly to our need to continue growing our finances in order to continue replacing the margins created by our own decreasing grant plan. In short, we need to grow our giving too!

From the inception of this replant we have been mindful to never consider ourselves an island but truly an extension of the Presbytery of Hamilton and The Presbyterian Church in Canada. We are grateful for these associations and look forward to all that 2019 holds in store!

Replanting Pastor, The Presbytery of Hamilton, Hamilton, Ontario (Renewing), the Rev. David Moody: In 2018, The Presbytery of Hamilton appointed the Rev. Moody as a replanting pastor for the presbytery. His role is to take the lessons learned at Heritage Green and apply them to different types of churches as they too seek to become cities on hills. Without question, this is the work for which God has created and called the Rev. David Moody and we are excited to see how God will use him to help transform other churches in the Presbytery of Hamilton.

Over the past few months, the replanting team has been working extensively with Erskine Church's session, staff and congregation. With the session, we have been working and praying about the journey that Erskine is taking towards a new sense of call and identity to the community. We have also been connecting with various community and service groups within the neighbourhood to look for mission and service opportunities that complement and build on what these groups are already doing within the community.

With the congregation, we have been sharing one Worship and Workshop Sunday every month, as we seek to discern God's unique vision and mission for Erskine in the next chapter of their story. We have also spent time reading scripture and listening to God's heart for worship, church community and love for our neighbours. With the staff, we have been developing a worship planning team and format. We have had fun developing themes for the services based on the character and attributes of God and then building those themes into the services. We have also been exploring what it means to design the service for families and individuals who are not yet here.

In each of these areas, God's Spirit has been pouring over our work. April's Worship and Workshop was especially Spirit-filled and so many people commented on how God's presence was filling the sanctuary and the church. There is a great sense of Christ's leading and guidance through this journey and we are all excited to see where he is leading us in this replanting journey. Meanwhile, we are just starting to step out in the replanting journey with New Westminster. We

collectively identified that their journey begins with conversation and being listened to. The challenge has been organizing a way of having that conversation in small groups. Our hope is that by the end of the month we will have been able to connect with a significant number of people from the congregation. Our hope is to learn the history, heart and hope for the congregation through these conversations.

Finally, we have begun assembling a presbytery replanting team that brings real world skills to the replanting process. This team has participated in the Erskine workshops and has been helping with the analysis of everything from the budget to the mission to potential repurposing of the building. We are excited to see how God will use this team over the course of the year and in future replanting work.

We would continue to covet your prayers for this ministry. Specifically, we invite you to pray for Erskine that God would lead them to a clear and focused vision for their ministry and mission; for New Westminster that we would begin to get a sense of their story past, present and future; and for the Replanting Team that we would continue to learn and grow together and that the Lord would add to our number as the need arises.

Erskine Church, Hamilton, Ontario (Renewing), the Rev. David Moody, Replanting Pastor:

For many years, Erskine has been a congregation that deeply loves both Jesus and their neighbourhood. This is a church where the gospel is preached in both word and action week after week. In worship, all generations gather together with contagious joy and fellowship. The Word is at the centre of every service and the focus is on ensuring that every age receives and understands the message. In the wider community, this is a church that has been offering Alpha to their neighbours for years. This has become an incredible doorway for individuals who are in difficult situations to find friendship, community and hope in Jesus Christ. The church also had a vibrant prison ministry that brings the light of Jesus to the darkest corners. God is at work! Now Erskine has a vision to become a “city on hill” and a beacon for health and wholeness in the community. Our mission is to become a neighbourhood wellness hub, where individuals and families can connect with services and groups that will lead them to greater wellness.

A hub is a place where many different parts of a whole converge in a single location. In our case, we imagine our hub being a place where community intersects with wellness. Where individuals and families come seeking connection, community, wellness and wholeness in every sense of the word. At the centre would be a place for neighbours to connect and find community. Our desire is to see a healthy, loving family for each and every neighbour, in the broadest sense of the word “family”. What would it be like if every one of our neighbours knew they had a place they could go at any time: an open door, a smiling face, a listening ear, a helping hand and a doorway into other local organizations and services, all located within a single hub within their very own community? A vision like this cannot be accomplished on our own. Therefore, over the past six months we have been making connections to agencies and missions working within our area. From youth shelters to food banks to government agencies to other local churches, we have been learning what resources are already available within our community.

We feel a deep sense of compassion for those around us and want to serve them with Jesus’ hands, feet and heart. We strive for a day when every single person in our community has a healthy, loving family to call their own. And we want to be agents of that movement towards health and wellness for our whole community. We believe the Hub will allow us to reach this goal. We realize this is a lofty vision and not one that can be easily reached. However, that’s what makes this a God-sized vision. Anything we can do on our own isn’t a mission from God. But if it’s too big for us, too difficult, too impossible, then we will need to rely God’s hand to see it come about.

The Raw Carrot, The Presbytery of Paris, Paris, Ontario (Specialized), Ms. Rebecca Sherbino (founding co-director): The Raw Carrot is a not-for-profit social enterprise that operates as a ministry within Paris Presbyterian Church. The vision of the Raw Carrot is to reduce poverty and create meaningful employment for individuals on social assistance through cooking, packaging and selling gourmet soup in local communities. The Raw Carrot helps to transform lives by providing meaningful employment and a community of connection and support for its staff and volunteers.

The following story is about the impact that the Raw Carrot had on the life of one woman named Colleen.

Colleen joined the Raw Carrot team at Paris Presbyterian Church in 2017. A remarkable lady with an unbelievable journey, Colleen was the founder of a local charity, a single mother to two pre-teen girls and working as a Registered Practical Nurse when she slipped and fell in a parking lot, changing the course of her life forever. She describes her life as being “life before the accident” and “life after the accident”.

Colleen suffered two compression fractures and seven herniated disks, leaving her in the hospital and told that her injuries would likely put her in a wheelchair for the rest of her life. Unwilling to accept her diagnosis, Colleen determined that she was going to get better and fought her way through a difficult road back to recovery.

After six months of bed rest, she was forced to quit her job, liquidate her possessions to survive and began learning what it felt like to live in constant pain. However, she had proven that she would walk and was determined to live a full life. “You can let (your disability) ruin your life or you can move on. I’ve chosen to be an optimist. I go for the positive. I get on a path and keep at it and that’s what keeps me going”.

Colleen hasn’t let anything hold her back and has the grit and determination to keep moving forward. “You should never lose your attitude. Your attitude is your spirit, your drive. It’s all about how you use it, where it can take you. My attitude has got me where I am in life with and without my limitations.”

Having held down various part-time jobs in the 12 years since the accident, she has enjoyed her role prepping and making gourmet soup at the Raw Carrot. She is particularly appreciative of the fact that “my disability is not part of the conversation because everyone is just working as part of a team to get the job done.” She further elaborates, “I’m convinced that every person, in some way, has strengths and weakness or limitations in life. It could be their height or age, math skills (or lack of them!) or their physical challenges. But this is the first work environment I’ve seen, EVER, where it’s ok to be ourselves because we all have things we’re not as good at. It’s really, really, wonderful.”

At the Raw Carrot in Paris, Ontario, six of eight staff work through pain during their workday.

SYNOD OF MANITOBA & NORTHWESTERN ONTARIO

Anamiewigummig (Kenora Fellowship Centre), Kenora, Ontario (Specialized), Mission Worker: Yvonne Bearbull, Executive Director: Keeping the doors of the Kenora Fellowship Centre open to the most vulnerable individuals has been our top priority with our board and the Presbytery of Winnipeg.

The mission work and its original intent focused on individuals impacted by the residential schools. We serve a population of elders and a growing number of youth and young adults who struggle daily as a result of the intergenerational trauma and effects. We have been overwhelmed with situations our patrons have encountered. People are living in horrible conditions in a community that doesn’t understand them and face many barriers to wellness. We honour those of our dear young people who have passed on too soon from overdose, suicide, alcohol and drug related deaths. It has been a growing concern and a harsh reality of the number of our Indigenous brothers and sisters dying at an alarming rate and the impact it is leaving on the communities including ours at the Fellowship Centre. We witness the impact of unresolved grief and trauma. There is a lack of engagement of supportive resources due to breakdown of trust and “conditioning” of the streets.

We are very grateful that we are viewed as a place of safety in the community. We are honoured that we have been able to hear the stories of resilience and strength despite the lives they have been subjected to often as vulnerable and with none or very little protections. We do not press for stories but it has been a privilege to listen to a heart of pain and of suffering and offer a caring, supportive and accepting environment to them. We have witnessed transformation in many individuals with the assistance and support of many caring individuals through Presbyterians Sharing and from many different congregations that have helped us save lives. It truly has been a labour of love including when dealing with life and death situations. We have provided support through our programs to many Northern Ontario Indigenous communities who have high suicide rates. One young boy came to us through a referral for housing and supports from a Northern First Nation Band official who was at his wits end wanting to help a homeless vulnerable young boy.

We agreed to house him and we learned so much from this transgendered young boy and the “survival” skills that he had to develop. We believe that God had his hand in this referral and by his grace, this youth would not be another suicide statistic. We witnessed a young person with a slim sense of trust, due to victimization, yet willing to give us a chance to help him.

There have been many delicate relationship-building opportunities that we have experienced or witnessed. We value our elders and offer them a place of respect for who they are and also for the fact of what they endured as children in the local residential schools. They also endured a life of oppression due to the lack of open doors to them in the area. We have offered healing initiatives in sharing circles and working with a group of elders who have been wonderful ambassadors for reconciliation and a desire to leave a lasting legacy of making ‘things’ right. Our sharing circles led by our elders are always open and people can come and go, listen as long as they want and share or not. We have faced anger and been told to shut up and not to talk about “it” (residential school experiences) and people walk out. They are followed out and taken care of. Some individuals in time have become welcoming ambassadors to visitors and sat within the circles and shared some of their experiences. We were so blessed and humbled to witness the strength of healing and trusting the circle of love and care. We know that for many the road to healing is long and for some a journey not begun yet. We remind people that they were born into a battle zone and often were on their own and little wonder that they have been so displaced and broken. The Fellowship Centre offers a place of belonging and has an understanding of the people we serve and to walk with them with sincerity, compassion and acceptance.

Winnipeg Inner City Missions, Winnipeg, Manitoba (Specialized), Ruth Magnuson, Executive Director: People’s lives are being transformed at Winnipeg Inner City Missions (WICM). This is Edwin’s story of his journey of transformation from substance abuse to wellbeing and employment:

My name is Edwin Romero. I am 39 years old, a current resident at WICM and part of the First Steps to Employment program. I am in recovery from alcohol and substance abuse and have been sober for over four years now. I would like to take this opportunity to thank WICM and the wonderful people who work here. They are helping to make great changes in those who wish to better their lives.

I recently graduated from CDI College in the field of Addiction and Community Service Worker, a 16-month full-time course. I have been living at WICM since August 2015, which is when I started at CDI College. I was so happy to be in a safe and sober place through my early recovery years. This environment has been the key to my success in completing my secondary education and also in staying clean and sober. I have no words to express how grateful I feel to be at a place of hope.

I made a mistake when I left WICM in April 2017. I was not ready to leave. I was accepted back ten days after I left. I don’t know where I’d be now if Susan had not offered those keys to my suite, if Crystal had not been checking in on me and if Rev. Margaret had not approved my re-entry. We have a great community here that’s well organized. Their support while I was in school was so helpful. My first language is Spanish. Academics were not easy for me and learning English was hard. Sometimes Susan brought food right to my door. Crystal was there to listen to me and empower me during my times of frustration.

The staff understand that we make terrible mistakes, yet help us to turn our lives around. Ten years ago, I got a DUI (driving under influence) following a staff Christmas party and some other police charges that put me in the criminal record loop. Finding a job has not been easy because of this. I was addicted to alcohol.

I have since completed the full addictions recovery course and got my driver’s license back. With the support of staff, I am in the process to remove my criminal record. I graduated in June 2017 from a CDI and I have a job at the front desk of a Winnipeg motel. I have been transformed.

We need programs like this in our community! I thank all the donors and people who contribute to WICM and the First Steps to Employment program. To have a better society, we need the place and time to deal with underlying issues. Thank you for the opportunity to do this in my life!

Place of Hope Indigenous Church, Winnipeg, Manitoba (New), the Rev. Dr. Margaret Mullin: This is an exciting and challenging time for our congregation. Exciting, in that we were

successful getting a Supporting Ministry Grant from The Presbyterian Church in Canada. Exciting, in that we are a self-determined Indigenous Presbyterian Church congregation. Challenging, in the fact that it is a struggle to find long-term funding for an economically poor congregation. We are dependent on our relationship with Winnipeg Inner City Missions for our operational costs which mainly includes transportation costs and the cost of a weekly meal for 80 people on Sundays.

This ministry is all about Healing and Reconciliation from the perspective of an Indigenous congregation. The membership is 95 percent Indigenous. Our families live in, what the City of Winnipeg Social Planning Council defines as, deep poverty conditions. The needs of the congregational members are complex. The pastoral load is always heavy. The social needs and the social networks that need to be navigated to provide hope and opportunity for these families are complex.

Our unwritten motto is “with God all things are possible”. Christian and Indigenous traditional knowledge guide us on our path. We have two to four generations of the same family worshipping together. A multigenerational congregation is a blessing and it brings with it the challenge of a large Sunday School and teen group with parents and grandparents not being experienced in Christian or Traditional Indigenous Spiritual leadership. This unfortunately leaves a few capable adults needing to teach the Sunday School every week and not benefiting from the worship experience and the ongoing Spiritual nurturing and growth that it nurtures.

When someone you baptized as an infant writes this on Facebook when they are 18, all the challenges of this ministry pale in perspective,

I miss these ladies [the Minister and Parish Social Worker]. I grew up seeing them every Sunday. Wish I had stopped by more often during my visits to Winnipeg though. They may not know it but these two made my childhood a lot easier for me, giving me a few hours of escape every week from a totally different life at home. They always made me feel loved and worth something. Someday I am going to give back. They've given me more than I felt I deserved and more than I could ever ask from them. Thank you ladies for loving me and my siblings, for giving us a second home every Sunday, for making us part of your family. I miss doing that thing where we would “pass God's love” by squeezing each other's hands. I miss singing those cute songs before going off to Sunday School. Sometimes I still sing then because they are going to be forever engraved in my brain. lol. Again, thank you.

Keep us in your prayers. Support us financially if you can (see wicm.ca). Get involved in the ministry of Healing and Reconciliation nationally and locally.

St. Andrew's Church, Thompson, Manitoba (Sustaining), the Rev. Murat Kuntel: Our church was made aware that a widow with five children was having a difficult time providing for her family. The session made the decision that our church would adopt the family and help them out. Food was donated on a regular basis as well as gift cards from Giant Tiger, Walmart and Family Foods. A freezer was purchased and clothes and shoes to outfit the children were given. A Facebook post to the community generated a dryer and dishwasher as well as many sheets and towels. These gifts were taken by individual church members and the big items were delivered to the home by some men from the congregation. The widow was tearfully grateful. Recently the widow attended a Sunday morning church service.

We continue our outreach through monthly coffee houses. The coffee house is stronger than ever with increasing attendance every month. We attract some 50 people a month.

This mission work is in addition to increasing accessibility to our church building. An accessible washroom on the main floor was installed this spring.

SYNOD OF SASKATCHEWAN

Saskatoon Native Circle Ministry (SNCM), Saskatoon, Saskatchewan (Specialized), Mission Worker, the Rev. Dr. Stewart Folster: Some time ago, I decided to drop off some stuff at the recycle bins on Whitney Avenue. I backed up to the bins and started to unload my stuff. Behind the bins, I saw Bannock (not his real name) sitting inside a large cardboard box. He looked up at me and then he said, “This is my home!” Bannock is a homeless First Nation person and he is about 62 years old. I noticed that the other people who were dropping off their recyclables were trying to not go too close to Bannock. They were avoiding any contact with him. So, I decided to

do something nice for Bannock. I drove to Tim Horton's and I bought a breakfast sandwich and a coffee and I drove them back to where Bannock was sitting and I gave them to him. Bannock was very grateful and he smiled and he said thank you and then he said, "Chalk it up!" It made me wonder, what does that mean? Does chalk it up mean thank you or does it mean that Bannock is saying that he owes me something? Or, do we chalk it up to something good that God has given freely to us. I think God has given us Bannock and many other Bannocks around the world and we should love them unconditionally.

At SNCM, we serve the poor and the people who live on the margins of society. Eighty percent of the people we serve are from First Nations, the Metis and the non-status people of the inner-city. However, we welcome all nations and the need for our food program is growing. We have seen many new people who have joined our programs in the past year. The cost of living is on an upswing and living conditions on Reserves are forcing people to move to the cities in the hope that they will find a better way of life and better support to raise their families. And they arrive here to find that employment opportunities are not so good for those who have very little education and work experience. So they end up homeless and living on the streets and sleeping in abandoned buildings and vehicles and under the bridges and along the river. They rely heavily on our missions for clean clothing and food to get them through the day.

We offer a clothing and food program and a mid-week worship service and crisis and spiritual counselling. The street people have many needs and they suffer from addictions and from poverty and homelessness. It is difficult to imagine how they survive on a daily basis. We offer prayer and friendship and a place to drop in and escape the madness of the world around them. We also offer some understanding of First Nations culture and the teachings of Native elders. Our program director (Dylon Nippi) and I are both from First Nations families and so we have experienced the kind of life that most of our people are living now. We support and we respect the teachings of our elders and we follow the good news of our Lord and try to pass on those teachings and good news to everyone we meet. Our ministry is a healing ministry and we offer prayer to anyone who asks for prayer and understanding and guidance. We have four regular volunteers. Leroy, Albertine and Edna are also from First Nations families and from Reservations in Saskatchewan. Irene Lee is from South Korea and she attends the Korean Presbyterian Church in Saskatoon and her group of Korean ladies are very supportive of our ministry. They have offered to provide a delicious Korean meal to our Mission on special occasions throughout the year. God bless all of our volunteers! It is amazing and awesome to have them!

It would be great if we could operate more like a First Nations healing centre, however, we don't have the funding to make that happen. Many of the churches that support us financially through Presbyterians Sharing and individual offerings are also finding themselves in a financial crisis. So, please pray for us so that we can find more funding and keep offering the programs that we have in place and so that we can hope to offer more healing programs that will improve the lives of the people we see every day. And pray for our staff and volunteers so that we will always have the courage and strength of the Holy Spirit and keep us safe in the difficult work that the Lord has given us to do in his name.

We started an art program two years ago and the people from the community are really enjoying what it has to offer. It builds up self-esteem for those who love to work on their creativity. People come alive when they witness what they have created and begin to realize all the potential they have in themselves. Our art teacher, Jennifer Pederson, is planning to create another calendar this year using twelve of the best pieces of art for each month. She will also create greeting cards from the art and we can use these things as part of our fund-raising events. The artists are very excited about the possibility that their art can be used as a fund-raising project for our mission at SNCM.

Our vision is that we can offer more programs that will bring healing and wholeness to the people we serve. The people we serve need education, employment and they need to relearn their cultural teachings and they need lots of attention and love. They also need to get Christ back into their lives and their faith. Thank you for your many blessings and support. All my relations.

Mistawasis Memorial Presbyterian Church, Mistawasis, Saskatchewan (Sustaining), the Rev. Katherine Bretzlaff: Many of the people in Mistawasis are survivors and intergenerational survivors of the residential school system. Aware of their traumatic experiences with Christianity in the schools, the ministry at Mistawasis Church is modelled on 1 Peter 3: "Always be prepared

to give an answer to everyone who asks you to give the reason for the hope that you have. But do this with gentleness and respect, keeping a clear conscience.”

The people of the community are coming to faith in other ways than coming to the church. This winter past, we had a Monday evening Ladies Quilting Group. It began as two-hour long gathering and ended up as being a regular three-hour gathering. Five women and two young girls came weekly for twelve weeks. At the end of the twelve weeks, three quilts were completed, one of which was created by a twelve-year-old girl. As the women worked, the conversation was hopeful and positive. A lot of supportive ideas were spoken and encouraged amongst them.

Last September, we started another outreach ministry – a Girl’s Club for little ones seven to nine. The children greatly outnumbered the supervisory staff, so we chose to stop the Club for now. It will begin again in January of 2019 with a larger number of staff.

Mistawasis Church is often called on to provide pastoral care in times of trial for the people of Mistawasis. For example, I was invited to be with a family who was grieving the loss of their newborn baby. I helped them prepare a service that was hopeful and comforting. I also stayed with them for the reception after the internment, where both an Indigenous elder and I blessed the food before we ate.

In this way and many others, Mistawasis Church participates and contributes to the life of the community and, by doing so, aims to fulfill the words of Jesus in Matthew 5:16: “let your light shine before others, that they may see your good deeds and glorify your Father in heaven.”

St. Andrew’s Church, Swift Current, Saskatchewan (Sustaining), the Rev. Ryan Bak:

St. Andrew’s Church is a worshipping community of approximately 26 families in a city in Southwest Saskatchewan, within the Presbytery of Assiniboia. On an average Sunday, there are approximately 45 adults and 13 children in attendance at worship. We worship together with a blend of traditional and contemporary styles. The congregation is multicultural, consisting of families of Filipino, Korean, South American, Euro-Canadian and Metis heritage. We strongly believe that our Lord is using St. Andrew’s as a model of multicultural ministry to promote the Kingdom of God.

As our vision statement says, we want to grow in faith. As a multicultural congregation, we strive to offer a variety of programming to gather as a whole church and in small groups. For the last three years, we have held various Bible studies and meetings to encourage one another to grow as disciples. They include: Tuesday Korean Bible Study, ESL Bible Class, Thursday Prayer Meeting and Ladies Gathering. We have also offered a membership class this winter for our adherents who desire to make public profession of faith within our congregation.

We also have daily prayer programs: ‘A call to prayer 8 o’clock’ and ‘Prayer Mate’. We pray daily at 8 am or 8 pm for the church and families and friends of St. Andrew’s. This practice helps us to think about our church in our daily lives and gives us a sense of belonging. For ‘Prayer Mate’, church members and adherents are paired up as prayer partners and asked to pray for each other each day. We switch up the pairings three or four times a year according to the church calendar or season. This is a good opportunity to know more about each other as one church family.

Our ministry is also focused on developing our Children and Youth Ministry. The church is open to children of any age. We have 12 Sunday School children. We also started Youth Sunday School this February and held some youth programs, including youth field trips and youth gathering evenings. In addition, the youth are planning to have an active role in our community garage sale and hotdog sale this fall. These church and community events show our neighbours that we a church that welcomes in all age groups. In addition to the above programs mentioned, we provide Vacation Bible Camp as supported by our synod each summer that welcomes children from the community.

For the last three years, we have had dinner concerts in the spring and in the Christmas season. Over 100 people from the neighbourhood attend and enjoy international dishes from Korea, the Philippines and the local area. This unique opportunity to showcase the food cultures of our congregation has developed our reputation in the community. By gathering in this way, we learn about each other’s foods and share fellowship together. The music is provided by our church members, adults and children, as well as a community choir. This event helps us to be known to the community as an active and welcoming church family.

We also participate in a cross-cultural missionary internship program with a Presbyterian seminary in South Korea. Presently we have three participants. The students help the church youth and children programs and the church gives them an opportunity to experience Canadian church ministry and culture and to learn English. The students have created more connections between the Korean and English-Speaking members of our congregation because both enjoy welcoming and hosting them. This project shows that when we can put our hands and minds together, we can demonstrate gracious hospitality and bring more members to our community. This will continue as a core part of the church mission.

We are an active congregation within the Swift Current community. The Rev. Bak and Mr. Conor Barker, clerk of session, are serving the community as board members of the Southwest Newcomer Welcome Centre, a community-based organization which welcomes Newcomer Canadians to the Southwest of Saskatchewan. We hope this voluntary service for new people in the city will demonstrate that St. Andrew's is a good neighbour of the city and welcomes members from all cultural backgrounds. To demonstrate our love and care for people at home and abroad, we are participating in community worship services and programs, such as community joint worship service, care home service, food bank and refugee program, through the Ministerial Association in Swift Current.

As well as, for the mission work, we have been supporting our sister church in the Philippines for many years, both materially and spiritually. We will continue to do this mission. We pray this will not be just a work of financial aid but that we will continue to develop a spiritual bond with our sister congregation.

The congregation of St. Andrew's, Swift Current works well with the minister, the Rev. Ryan Bak, giving him our full trust and support. By the grace of God, we are growing and changing gradually. For example, the church offering has been annually increasing for three years. As well, we continue to advertise church space to rent for our community actives. Currently a community choir group, a martial arts club and a bowling club are renting the church space. This helps us not only cover our congregational expenses but also builds our connections with the community.

Even though we are small, the great and almighty God is hearing our prayers. We believe God wants us to go forward, so we hope and pray that Canadian Ministries will keep supporting us as a fellow worker of Jesus Christ for the next year again.

Knox Church, Weyburn, Saskatchewan, the Rev. Jay Song: Knox Church has been a spiritual presence in the community of Weyburn for 119 years. Throughout those years, Knox Weyburn has developed a legacy of mission. Despite the small numbers of regular attendees at church on Sundays, the congregation continues to try to serve others in the community and elsewhere. Weyburn has grown significantly in the past few years and our goal for the future is to reach out to newcomers and those in need in our community. The outreach and activities of our church include the following:

- Knox hosts a Friday event during World Day of Prayer, providing the worship service along with soup and sandwich for the community.
- Each spring and fall, we organize a craft and trade show which showcases the talents of the community and promotes fellowship between community members.
- Knox hosts a "Happy Hour" – a free hot meal, fellowship and entertainment for people in need during the winter on the first Sunday of every month. Other churches answered our prayer and have joined us to enable "Happy Hour" to be hosted four Sundays a month.
- A Truth and Reconciliation Blanket Exercise was held by Knox. First Nation's youth leaders came and lead the exercise. The event was very well attended by the community.
- We have an active youth group meeting twice a month. They raise money at our craft and trade shows to sponsor, through World Vision, Misseal, a youth from Nicaragua. In the past years our youth have sent various care packages of clothes, school supplies, toys and toiletries. Through correspondence, the kids have established a bond with Missael and refer to him as their little brother.
- With the blessing of the Avondbloem grant, we have started "PALM" nights. Our aim is to be Christ's disciples through a music ministry by providing a night filled with music for all ages to enjoy. The concerts that were held in 2017 were very successful. The plan is in place for two more concerts in September and November 2018.

- Promoting fellowship, we hold potluck dinners throughout the year, as well as a congregational picnic and Sunday School windup in the spring.
- For the Christmas season, poinsettias are placed in the sanctuary in memory of love ones. Knox also held a candle light Christmas eve service.

The entire congregation is very happy about the way God is using us to reach out to Weyburn and area community. With the launch of the PALM nights, our prayer is that the community of Weyburn and area will come to know that Knox Presbyterian fellowship hall is the place to go for a night of music and fellowship. With God's help, we continue to work at trying to make a difference in the lives of others.

St. Andrew's Church, Moosomin, Saskatchewan, the Rev. Lip Boon Lee: When we called our new minister, the Rev. Lip Boon Lee in April 2017, our congregation was able to revitalize not only for our own worship and congregation but also our ecumenical ties and community activities.

Moosomin is a growing community. In addition to farming, oil and potash are important to the economy. With the twinning of the highway, there has been growth in the hotel industry. Many Korean business owners have been attracted to the community, as well as to surrounding towns. The Rev. Lee has visited Koreans living in the area and they have asked for a Korean worship service. Due to their work schedules, St. Andrew's now holds a Sunday afternoon worship service as well. It is expected that this ministry will grow because of the large Korean population in this community.

The Rev. Lip Boon Lee has been reaching out to the Filipino community. She is involved in their Bible class which is held every Friday night and has been expanding to the wider community for mission purposes. We plan to invite them to our church to worship together.

As the Rev. Lee had been involved in First Nations ministry in the past year in Sioux Valley, Manitoba and Ahousaht, near Vancouver Island in British Columbia, she is reaching out to Ochapowace First Nation, which is located near our community. In November 2017, eight young Korean workers (ages ranging from 21 to mid 40s) joined St. Andrew's. With their support, we are planning to hold a vacation Bible school at the Ochapowace First Nation this summer.

We will be holding a vacation Bible school in Moosomin as well, with the support of a Synod VBS team (and the help of the missionary family referred to above). It is our hope that the vacation Bible school will attract children to our congregation so that we can rebuild our Sunday School. We also hold regular weekly Bible studies so that our adults may grow in their understanding of the Bible.

Every five to six weeks, we provide a team to lead the nursing home service, followed by a fellowship tea. At Christmas time we dress up in fancy hats and sing carols in the attached hospital wards.

We have very dedicated members who support numerous meals and teas – Irish stew supper, beef supper, cold plate "rodeo" luncheon, Mother's Day and Father's Day teas and Christmas and Easter teas.

St. Andrew's takes a turn in January being responsible for providing food and money to the food bank, with other regular donations throughout the year. The thrift store organizes a soup and sandwich lunch and St. Andrew's will be providing food for that event as well.

The congregation fills shoe boxes at Christmas time for Samaritan's Purse. We also hold a Christmas bazaar. Some items from the bazaar, like knitted mitts, are donated to the thrift store. The congregation donates items to the shelter for battered women and children in Yorkton. In the fall, we plan to begin to offer a soup and sandwich lunch following the worship service. We hope this will provide a nutritious meal for seniors living on their own. We are also planning a mid-week seniors' coffee time.

Next year, we plan to hold a youth leadership development program on Friday nights, offering pizza and fellowship.

This is a very exciting time for our congregation. We see many needs in our community and we are reaching out in compassion to minister to our church, our community and the First Nation. We

want to sustain and grow our congregation so that we can continue to work for the Kingdom of God and His glory.

SYNOD OF BRITISH COLUMBIA

Edmonton Urban Native Ministry, Edmonton, Alberta (Renewing), Minister: the Rev. Sungill Tim Choi: The most common thing that I hear said each day is “How are you?” Most of us would answer that question without even thinking by saying, “I’m good” even when we are NOT good. What I’ve realized is that few of those who come to our drop-in centre are not good at all even when they say they are okay. This reality really hurts and what hurts even more is the fact that I struggle to help those who are dealing with addiction, body pain, soul pain, unemployment, loneliness, homelessness and hopelessness. This reality reminds me of Moses who ran away into the desert, where he met God in a mysterious flame. I have also met God but through people whom I understand to be ‘mysterious flames’ in the desert of my ministry.

One Sunday, we were short on people to help with music and supper. I was preparing the music alone and my wife was setting up the dining table and supper in the kitchen by herself. I felt like I was alone in the desert. Thankfully, this is where we encountered unexpected grace. Wendy, a member of the EUNM community and her family showed up earlier than usual because she had a sense that we might need help. Suddenly everything was so different with extra hands to make the work lighter. Wendy and her daughters had made bannock to share. She said, “If you want, we can come to volunteer every week”. After this answer to prayer, we started a weekly Bible study and prayer meeting together.

Wendy was like a mysterious flame of God for me. It would be easy to fail to recognize this act of grace because we often wait for a greater fire or bigger miracles. And we are prone to complaining while we wait. Honestly, I can say I was one of those people. Now, I see the way that God is calling me to recognize his flame in the people of this city. I give all my thanks to our faithful God, The Presbyterian Church in Canada congregations and friends for being the mysterious flame by generously giving the donations, prayers and love.

Cariboo House Church Mission, Lac La Hache, (south and central Cariboo-Chilcotin), British Columbia (Sustaining), Mission Worker, Mr. Bruce Wilcox: Our church-sponsored coffeehouse evenings in downtown Lac La Hache continue to be a blessing. This ministry is being used by God to bring people to faith and to connect the congregation to the community. We aim to build trust, strengthen relationships, meet new people and experience new opportunities to share the gospel.

At our coffeehouses, we showcase local poets and musicians. There is a wide variety of genres on display but we are sure to play some Christian gospel music and have a time of testimony. Those who come to the coffeehouse display a range of reactions from quietly sitting and listening, to clapping and cheering loudly and some even get up and dance while others raise their hands in the air and holler “Praise the Lord!”

I mention this because we know the Lord can powerfully use even mustard-seed faith once it has been planted (Luke 17:5,6). I strongly suspect that many of these folks have never darkened the door of a church building and that events like these are the closest thing to any kind of intentionality around Christians that they’ve ever had. Someone once said that the only Bible many people have ever read is through their observations of Christians. Let’s continue trusting in Christ to make us the people we need to be. He will use us to fulfill his great commission wherever we are!

Nazko and Area Dakelh Outreach, Nazko (Cariboo), British Columbia (Sustaining), the Rev. Jon Wyminga and the Rev. Shannon Bell-Wyminga: Since our last “Stories of Mission” report the community we live in has been through two natural disasters, which forced two evacuations. It was an experience replete with trauma. It was also rife with “Stories of Mission”.

On July 7, 2017 several lightning strikes in the Cariboo and across the province of British Columbia struck tinder dry ground. Forest fires began immediately but, in many cases, effective firefighting measures were not in place for weeks. By then the fires were raging. Eventually they would threaten many communities throughout the Cariboo. In fact, the folks in almost every one of our house churches were under an evacuation alert or order at one time or another during the

summer. While there are many stories to tell from across our house churches the ones in this report focus on Shannon's and my experience in the North Cariboo.

In the small community of Nazko (about 250 people), a fire camp was set up at the local community centre and school. Shannon was asked to take a job as one of the fire camp's community liaisons. Since she and I share a single position in ministry it seemed appropriate for her to take the job while I carried on the ministry full-time. It gave us an opportunity to serve our community and region in a wider capacity in the name of Jesus. By the end of July, the fires had expanded, combined and began to threaten Nazko and several other nearby communities. We were ordered to evacuate. Shannon moved into the fire camp, sleeping in her office and I moved to the town of Quesnel. This gave Shannon the opportunity to keep people up-to-date on the fire activity while I tried to connect with and support the other evacuees in Quesnel. Our Quesnel and Nazko house churches were able to meet together for worship thanks to the hospitality of another congregation which let us use their space.

On August 12, the raging fire reached its peak. The entire fire camp was evacuated to a safer location. That night a rank six fire, unlike anything the fire fighters had ever seen, raged from the southwest towards Nazko. We continued our ministry during this time of evacuation and were finally able to return home from evacuation in the middle of September. For Shannon and me the evacuation lasted 40 days and 40 nights. For some others it was much longer. That fire became known as the Plateau Fire and it was the largest in British Columbia's history. It consumed 5,200 square kilometers of land.

During the fire and since, we have sought to support and minister to a traumatized community in the name of Jesus. Some of the people we accompanied were children whose summer and schooling was disrupted, others who had lost their homes and others who were anxious or angry at the great loss the fire brought. We have been privileged to provide financial assistance to those who were suffering through support from Presbyterian World Service and Development. We have also been able to network with other Christian and social service organizations to respond to local needs.

Through each challenge we face as a community our ministry continues to support people in the name of Jesus. We are grateful to Canadian Ministries, Presbyterian World Service and Development and other faithful Christians for your ongoing support and prayers. One passage that has encouraged us through this time comes from the book of Isaiah.

Do not fear, for I have redeemed you;
I have called you by name, you are mine.
When you pass through the waters, I will be with you;
and through the rivers, they shall not overwhelm you;
when you walk through fire you shall not be burned,
and the flame shall not consume you.
For I am the LORD your God,
the Holy One of Israel, your Saviour. (Isaiah 43:2-3a)

Hummingbird Ministries, Richmond, British Columbia (Specialized), the Rev. Mary Fontaine: Hummingbird Ministries is an Indigenous-led healing and reconciliation ministry in British Columbia. It promotes healing for Indigenous people challenged with social, spiritual, political and emotional environments that inhibit a positive Indigenous identity. It promotes reconciliation with non-Indigenous people in churches, schools, KAIROS and other social justice groups challenged by the Truth and Reconciliation Commission's '94 Calls to Action'.

Hummingbird addresses these challenges through healing "Circles" and the arts:

- The Rev. Mary Fontaine, Director, shares scripture and reflection comparing Jesus' teachings to the Medicine Wheel such as humility, kindness and the *All my Relations* spirituality or cultural values such as respect, generosity and hospitality.
- Hummingbird's Indigenous Elders contribute personal faith stories from their cultural contexts.
- Arts performances enable reclaiming of Indigenous cultures and sharing untold Indigenous realities.
- Arts provide an opportunity to work with ecumenical and interfaith friends desiring to reconcile the broken relationship with Indigenous people.
- Hummingbird's teachers of drama, dance and music contribute to the children's self-worth.

The children look forward to Hummingbird Circles, programs and performances. When a family wanted to withdraw their children from Hummingbird’s programs, the children pleaded with their parents to continue. During a circle, one child shared that he would pray for the student who said racist things to him at school.

Our partnership with the Kekinow Housing Society has grown into a partnership with their cultural worker who will be volunteering and writing grant proposals to share costs for two annual events.

It’s amazing how the children’s lives have been changed through their pow wow dance performances. It gives them their own cultural identity at school and they are no longer ashamed to be Indigenous.

What’s new? The film, “The Light of the North Star” (inspired by the play, *The Confession*) portrays the Confession of The Presbyterian Church in Canada as a guiding light through its honesty and sincerity in walking with Indigenous people as God’s people. Filming and interviews with cast, Presbyterians and Indigenous people began in 2017.

Hummingbird responded to a request for a special healing workshop about youth suicide at the Homalco First Nation, Vancouver Island, in March.

For the first time, four Hummingbird youth attended the Presbyterian Canada Youth Conference in July. In both our Indigenous and non-Indigenous ministries, Hummingbird does our best to live at peace with one another. But during trying times, we trust in the Spirit to change hearts and restore the peace. Proverbs 3:5–6 is a constant inspiration. “Trust in the LORD with all your heart and lean not on your own understanding; in all your ways submit to him and he will make your paths straight.”

We envision a ministry where Jesus and the inclusiveness of the Medicine Wheel and Long House teachings come together. Indigenous believers claim the spiritual beauty of their cultural beliefs; Indigenous non-believers regain the wisdom of their ancestors that humanity shares a spiritual poverty subjecting us to brutalities like residential schools and racism hiding the light we claim. A Tree of Life at the centre of an unbroken Circle draws its power from the Holy Man who comes from the heavens to save humanity. The leaves bring healing, uniting people of all races and religions together in harmony with heaven and earth. Please pray for:

- Internal Indigenous relationships and external partnerships.
- Indigenous children encountering racism and bullying in school.
- Volunteers to help the Director with the events, programs and projects.

Hummingbird is grateful to everyone seeking to understand what it means to be Indigenous in Canada.

hummingbirdministries.ca

[Facebook.com\hummingbirdministries](https://www.facebook.com/hummingbirdministries).

COMMUNICATIONS

Staff:	Associate Secretary:	Ms. Barb Summers
	Web Coordinator:	Mr. James Laurensen
	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 inquires. 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.

PCConnect E-Newsletter

presbyterian.ca/pccconnect

As one of the most popular resources, PCConnect monthly e-newsletter contains the latest news and information from The Presbyterian Church in Canada in a clear, easy-to-read layout. The e-newsletter has snapshots of information such as announcements, updates, deadline reminders, mission trip opportunities, new resources for congregations, upcoming events, popular links to online materials and much more.

PCConnect has an open rate of approximately 40–50%, which is well above the industry average of 24%. The distribution list continues to grow, with over 2,280 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 @PCConnect 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

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

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

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

The 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:	The Rev. Dr. 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 fulfill 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
Lebanon	The Near East School of Theology (NEST) The National Evangelical Synod of Syria and Lebanon (NESSL) Joint Christian Committee (JCC)	Mrs. Linda Ling*
Malawi	The Church of Central Africa Presbyterian (CCAP) – Blantyre Synod	The Rev. Dr. Blair and Ms. Vivian Bertrand The Rev. Joel Sherbino, Liaison position
	Mulanje Mission Hospital Theological Education by Extension in Malawi (TEEM) Zomba Theological Seminary	The Rev. Dr. Blair Bertrand The Rev. Dr. Blair Bertrand
	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)	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-Szekeress (completed August 2018)

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. Yamoá 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 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 Jounge 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 Centre, 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 Kandalafit 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 Kandalaf (Kemptonville, Ontario)

Ex-Officio: The Rev. Stephen Kendall, Principal Clerk of the General Assembly, the Rev. Ian Ross-McDonald, General Secretary, Life and Mission Agency and the Rev. Dr. Glynis Williams, Associate Secretary, International Ministries, Life and Mission Agency

MISSION REPORTS – INTERNATIONAL MINISTRIES

Asia

Dr. Nicholas and Becky Bauman, United Mission Hospital Tansen (UMHT), United Mission to Nepal (UMN), Nepal: Nick and I returned to Canada in February 2019 after two years in Nepal with our family and with a new baby girl, Dorothy Ruth. We are so thankful for the support of International Ministries, through Presbyterians Sharing, for this opportunity to be The Presbyterian Church in Canada mission staff. We are slowly settling back into Canada, with the usual challenges of confronting the excesses of our own society, the grief of missing our Nepali friends and the joy of renewed relationship with friends and family. We are excited to explore creative ways to share our stories and build understanding and relationships between God's children living oceans apart.

Our last year in Nepal was quite fruitful in a variety of ways. Our children continued to learn a little more Nepali and found time to play and interact with our Nepali neighbours. Having a baby in Nepal has had many associated blessings. The ability to continue speaking Nepali to her, even in Canada, has kept our hearts close to Nepali friends. We continue to communicate with our friends through email and skype and we know we will be going back someday.

In 2018, Nick continued to teach general surgery and also focused on formal and informal teaching on the ethics of patient care and communication to family members in difficult situations. He especially enjoyed helping to play a part in the formation of future Nepali GP doctors, who are a prized resource in this developing country. In addition, he values the relationship he made with one of the junior surgeons who continues to gain more experience and leadership ability at the hospital. Nick has continued to support this relationship even from Canada.

My second year was also fulfilling as my Nepali language strengthened and opened up doors for stronger relationships in the community. I worked closely with some partners in Tansen and Kathmandu to participate in play therapy training that had been requested by a Nepali counsellor training organization. I also continued to support the New Life Psychiatric Rehabilitation Centre in Tansen, which houses and supports clients with cognitive and physical disabilities. This is a country that has minimal resources for vulnerable people with disabilities. People with spinal cord injuries often struggle with making a livelihood in Nepal and so I loved the challenge of helping develop craft work that could be made and marketed for sales in Nepal and abroad. These ventures allow me to contribute from afar. Through my relationships with both Christians and Hindus, I tried to be a follower of Christ, listening, learning and sometimes teaching, with my friends and neighbours.

The Nepali church continues to be challenged by political and social pressures in this fragile democracy; despite discrimination they not only exist but thrive. We pray that Christians in Nepal will continue to be faithful to Christ in this challenging environment, as they struggle to find ways to live peacefully alongside their Hindu and Muslim neighbours. We are thankful for your prayers for our family as we settle back into Canada, for Tansen Hospital and for Nepal.

Mr. Sam and Mrs. Linda Ling, Central Asia: We continue to serve at Hope Academy, a missionary kid's school in Central Asia. Linda teaches elementary English language arts and provides counselling for the school community. Sam provides computer support. Due to circumstances at the school we took a sabbatical, which was not an easy decision to make. Friends encouraged us by saying that God had a plan and a reason for our sabbatical. As we were returning to Toronto, we realized that we needed a break from all the stress we had been facing during the past year. We were thankful that we were able to spend time with family, especially with our children. We were also glad that we could spend more time with Sam's parents. Unfortunately, Sam's father passed away in September.

We thank God for teaching us patience as we wait on God's faithfulness. In Hebrews 12, we are encouraged to "...run with perseverance the race marked out for us, fixing our eyes on Jesus, the pioneer and perfecter of faith". Through our struggles, God has reminded us to persevere by keeping our eyes on Jesus. Jesus is the perfect example of holding onto faith and hope through difficult times, even unto death on the cross. Jesus is the reason we can have faith and hope because he died for us on the cross and rose from the dead. We thank God for this encouragement and that God's ways and timing are perfect.

We ask for your prayers, especially for our friends struggling in Central Asia, as we continue to encourage each other to "...run with perseverance the race marked out for us, fixing our eyes on Jesus, the pioneer and perfecter of faith". We are thankful for the continued support from The Presbyterian Church in Canada, especially for your prayers.

Ms. Louise Gamble, Tamkang High School and MacKay Memorial Hospital, Taiwan: It is a privilege to continue working on the transcription and translation of the Canadian North Formosa Mission reports and correspondence from 1868–1923. The project is sponsored jointly by Tamkang High School and MacKay Memorial Hospital.

In November 2017, Series II, documenting the years 1902–1914, was finalized and published in English and Chinese. We continue to work diligently on Series III, 1915–1923, which will likely be over 1,500 pages! Covering the years of the First World War, it is enlightening to observe the virtuous attitude of going to war. Taking up arms to defeat European militarism, was a preoccupation of the Canadian missionaries in Taiwan at that time. Series III documents other issues, such as theological tension between modernism and traditional orthodoxy. One example is of a Canadian missionary who submitted his resignation to the Board of World Mission, questioning the literal interpretation of the virgin birth. The dilemma between science and faith was evident.

At the same time, the Taiwanese Church continued to grow with increasingly effective church courts. The North and South Formosa Presbyteries formed a national Synod. Attempts were made to unify the north and south theological schools, without success, due to lack of mission personnel and funds in both England and Canada.

This project would be impossible without the dedication and administrative abilities of my Taiwanese colleague, Mr. James Chen (Chen Kuan-chou).

The Rev. Dr. Paul D. McLean, Bible Translation Adviser, The Presbyterian Church in Taiwan (PCT) and the Bible Society in Taiwan (BST), Taiwan: In August, I participated in an intensive Translators Training Workshop sponsored by the United Bible Societies (UBS), the Bible Society in Taiwan (BST) and the Presbyterian Church in Taiwan (PCT) General Assembly's Mother Language Committee. Over 30 people from all the Indigenous teams attended this beneficial learning event. Using Mandarin, I led sessions on: ParaText Basics, Major Biblical Terms, ParaText Source Language Tools and Translating Prophetic Books. These training events continue to be valuable times of mutual learning, sharing and encouragement for all the teams. Read more about these on my The Presbyterian Church in Canada blog.

I was delighted to accompany the Revs. Glynis Williams and Linda Patton-Cowie on visits into the southern mountains to meet with mission partners in the Paiwan and Ngudradrekai Presbyteries in November. We pray these ties will strengthen in the future, perhaps through Indigenous PCT leaders visiting The Presbyterian Church in Canada friends in Canada.

In December, I met with friends from the Hakka Bible translation team to discuss a pressing need. Churches are running out of Hakka Bibles! To meet this happy demand and to fix some typos in

the 2012 edition, we agreed to use the next two to three years to carefully re-read the Hakka Bible and prepare a minor revision. We plan to publish the “corrected” edition in two formats: a) Hakka-Roman phonetic script in parallel with Hakka-Han characters and b) Hakka-Han characters with Hakka-Roman phonetics in brackets for the more difficult Hakka words.

I completed a research paper for a UBS directed reading course in linguistics. It is entitled “A Comparison of the Personal Pronoun Systems in Ngunradrekai and Biblical Hebrew”. It illustrates how the Ngunradrekai Bible can be used as a rich treasury for studying and promoting one of Taiwan’s Indigenous languages.

The six Indigenous teams made good progress throughout the year:

- The ‘Amis team completed the revision of the 1997 ‘Amis New Testament, Psalms and Proverbs and the text was sent to the Bible Society in Taiwan to begin typesetting and proofreading. In 2019, we plan to publish this ‘Amis revision in parallel columns with Today’s Chinese Version.
- I supported 79 year old Bunun translator, the Rev. Manias, in using ParaTEXT software tools to continue improving his Bunun Bible translation. One of the three Bunun presbytery-based reading groups made good suggestions which promise to make the translation more acceptable to those who speak different Bunun dialects. The entire Bunun Bible should be ready for publication in 2021.
- The Paiwan team and I finished a thorough review of the 12 Minor Prophets. The Rev Kualj is making revisions to the 1993 Paiwan New Testament and short Old Testament and the team keep filling in Old Testament gaps.
- The Pinuyumayan team has reviewed Matthew to James and will be checked again using all the ParaTEXT tools. Spelling is more consistent now. Publication of the very first New Testament will be in 2020.
- The Tayal team made excellent progress filling in more chapters of the abridged 2003 Tayal New Testament and short Old Testament. We completed our review of the new material in 2 Chronicles to Proverbs and hope to publish in 2021.
- In March 2018, I became the Translation Advisor for the Tsou (Cou) Old Testament project. Their New Testament was published in 2014. After teaching the team ParaTEXT at two workshops and through follow-up visits, they are becoming familiar with the translation tools. The team has a draft for half of the Old Testament which we are reviewing. It will take five or more years to complete the whole Old Testament.

My deep thanks to The Presbyterian Church in Canada, PCT, BST and UBS for supporting Bible translation work in Taiwan. Thanks to everyone who faithfully prays and supports me and our mission partners through Presbyterians Sharing. May God bless you for your part in sharing the Good News of Jesus through Taiwan’s Indigenous and Hakka languages.

Mr. David McIntosh, Centre for Minority Issues and Mission (CMIM), Korean Christian Church in Japan (KCCJ), Japan: The Centre for Minority Issues and Mission (CMIM) completed its first year in March 2018 with several events to mark the International Day for the Elimination of Racial Discrimination. Events included: a “Citizens’ Rally” where representatives and advocates of minority communities shared challenges and hopes; an ecumenical prayer gathering for inclusive society; a thanksgiving dinner with partners and supporters of CMIM; and a one-day partners consultation with key participants from the 2015 International Conference on Minority Issues and Mission.

In collaboration with the National Christian Council in Japan Committee on the Human Rights of Foreign Residents and the National Association of Christians Demanding Creation of a Basic Law for Foreign Residents, CMIM published a teaching resource for young people called “Colourful Friends”. This booklet tells the experiences of four individuals with different ethnic backgrounds in comic book format. The goal is to raise awareness of challenges faced by people who are “different”. It has been well received in churches, Christian youth groups and schools. A second booklet is planned for 2019.

In August, I travelled to Geneva with over 20 civil society representatives from Japan, to observe Japan’s review by the Committee on the International Convention on the Elimination of Racial Discrimination. Together we conveyed to the Committee that problems of social and institutional

discrimination persist in Japan. Many of our concerns were recognized and reflected in the concluding observations on the combined tenth and eleventh periodic reports of Japan.

CMIM's second Minority Youth Forum was held on the island of Hokkaido, the ancestral territory of the Ainu people. The forum focused on the history and present issues concerning the Ainu and other aboriginal peoples. The First Peoples of Canada and the role the church played in their suffering was introduced through the KAIROS Blanket Exercise.

On behalf of all who are engaged in the mission of CMIM, I thank you for your prayers and support.

Africa

The Rev. Dr. Blair D. Bertrand, Lecturer, Zomba Theological College (ZTC) / Consultant, Youth Department, Church of Central Africa Presbyterian, Blantyre Synod (CCAP)/Academic Consultant, Theological Education by Extension Malawi (TEEM), Malawi: Zomba Theological College (ZTC) celebrated 40 years of educating Christian ministers and leaders in May 2018. Besides offering a chance to throw a big party that included the President of Malawi speaking to thousands, it was a time to reflect on the past 40 years of theological education. ZTC is the most recent iteration of theological colleges tracing their root back to the mission school in Livingstonia, a small and inaccessible town in northern Malawi. As the various synods of what is now the Church of Central Africa Presbyterian (CCAP) figured out how to be a unified church, the college has moved around. In 1977 it moved to Zomba, the former capital of Malawi and has the largest humanities-oriented university in Malawi. The deed of the land is held by the General Assembly and all five Synods (Livingstonia, Nkhoma, Blantyre, Zambia and Harare) have an investment in it. ZTC's motto is "Until we all reach unity in the faith" taken from Ephesians 4:13. This unity, according to Ephesians, is tied to "knowledge of the Son of God", a fact entirely appropriate for a theological college.

Anniversaries are not just for looking back; ZTC looked forward to the next 40 years. Following a general trend in Malawi, ZTC is "de-linking" from the University of Malawi and its Board for Theological Studies and has received accreditation from the newly formed Malawi National Council of Higher Education. This gives ZTC some independence, while keeping good collegial relationships with other theological colleges. The current principal, the Rev. Dr. Takuzo Chitsulo, is charting a course to make ZTC more responsive to Malawians, more engaged in public theology and more committed to ecumenical and denominational unity. The challenges are many, including finances but Dr. Chitsulo and other ZTC leaders have the next 40 years in view.

With far less fanfare than ZTC, Theological Education by Extension Malawi (TEEM) also celebrated its 40th anniversary. Perhaps this is appropriate given that TEEM focuses on the grass roots. The roots of anything, including the church, are hidden but are arguably the most important part of the plant. Ironically, like ZTC, TEEM also uses Ephesians as an inspiration. The outgoing Executive Director, Dr. Volker Glissman (a Presbyterian Church in Ireland missionary), would use the idea that it is the whole body of Christ, not just ordained, that are trained up in Christ. Dr. Glissman, himself not ordained but an Old Testament scholar, steadfastly refused the many pressures to get ordained while serving TEEM for eight years. For TEEM and Dr. Glissman, the teaching office is for the whole church and it can be held by anyone with the gift of teaching.

The new Executive Director, the Rev. Martin Kalimbe, has a difficult task in front of him. TEEM's core ministry, lay education, is not financially viable on its own. Other ministries such as a diploma approved by the Board for Theological Studies and a vocational training centre, generate necessary income for the basic programs of lay education. The diploma and vocational college fit well with TEEM's core competencies and mission. The difficulty is that both are under pressure. Higher education is a competitive business and distinguishing TEEM's programs from competitor's combined with the demands of effective business management, make the Executive Director's job a challenge.

I am very glad to be involved in both ministries at a pivotal time in their lives. At ZTC, I lecture and participate as a normal faculty person. During the process of accreditation, I became the Director of Research and Educational Quality Assurance, a position mandated by the government. This has allowed me to help with the massive task of accreditation which includes an administrative, governance, infrastructure and pedagogical overhaul. At TEEM, I am officially an Education Consultant. I teach the diploma program which helps with my larger task of revising

and updating our curriculum material. The 25 workbooks for the college level programs need constant updating. As well, I edit a new lay education curriculum that focuses on the Old Testament and the Gospels. Both are getting rolled out into congregations as an in-depth way to encourage and equip lay Biblical literacy. Through broader networks, these curriculums will also get used in neighbouring African countries.

The Rev. Joel Sherbino, Malawi Liaison, Church of Central Africa Presbyterian (CCAP) Blantyre Synod, Prison Ministry, Malawi: Prisons in Malawi are overcrowded and underfunded. Prisoners suffer due to a lack of basic items such as soap, medicine and bed mats. Each week a dedicated team of volunteers visits 14 prisons, nine men’s and five women’s, where they provide Bible study, prayer, counselling and basic necessities. Over 2,700 men and women come for Bible study each week. This past year we partnered with Alpha Africa and another local church to bring Alpha to two prisons. Because of the prison ministry, people are repenting and committing their lives to Jesus. Families are reunited through the powerful act of forgiveness. The visits are even having an impact on the guards. They see the change in behaviour of those that attend our Bible studies and they are beginning to ask questions. Thanks to the support and generosity of Canadian Presbyterians, seeds of hope are being planted in the lives of prisoners in Malawi.

In addition to my work with the prison ministry and our partners in Malawi, I was given the opportunity in April 2018 to lead a team of 11 Canadians on an exposure tour. As a leader it was a privilege to witness people experience the various ways that as a church we partner with Malawi through the work of International Ministries (IM) and Presbyterian World Service and Development (PWS&D). In addition to visits to churches, homes, hospitals, theological education organizations and prisons, we had the opportunity to see much of the beauty of Malawi. It was inspiring to meet so many people who were passionate about the work they did whether it was rural farmers, nurses, doctors, teachers or volunteers going into the prisons. Exposure trips allow us to see the impact we have with our partners around the world. It also inspires us upon returning home to get involved in our communities, to look for ways that we can bring the hope of Jesus into our day to day living.

Ms. Vivian Bertrand, Churches Action in Relief and Development (CARD), Malawi: In February 2018 I began my appointment to Churches Action in Relief and Development (CARD), focusing on three main areas of work: grants and donor relations, communications and policy development. Most of my work relates to proposal writing. In the weeks following the floods of March 2019, I was working overtime on proposals to fund CARD’s emergency relief efforts for flood victims. My communications work has included website development and editing of CARD’s annual report.

One of the highlights of working at CARD has been my involvement in the project, Strengthening Women’s Political Participation and Decision-Making. I helped draft the project proposal and assisted in project implementation, including presenting the project to the district executive committees in the districts of Thyolo and Mulanje. The most fascinating work that I have done to date in Malawi involved the interviews I conducted with key informants in Thyolo and Mulanje for the baseline study for this project. Interviewing key people in the field about this important and timely issue was stimulating and rewarding. Malawi has tripartite elections in May 2019.

I was also involved in developing proposals. One proposal included a Sand Dams project that will be implemented with Excellent Development from the United Kingdom and Dabane Trust from Zimbabwe. This proposal involved coordination with Excellent Development staff on all levels of proposal development including the log frame, which I was instrumental in drafting. It was a great learning experience, I felt that I was trusted and my work paid off.

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. 372–74) 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. 326.) 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. 220 and A&P 1893 FMC report, appendix p. xcvi) 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. Principal 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. 376). 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.” 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, p. 35)

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, p. 35)

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, p. 35)

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, p. 35)

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, p. 35)

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 (withdrawn, p. 53)

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

Recommendation No. 16 (withdrawn, p. 53)

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 Ducloux, 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 (withdrawn, p. 53)

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 centred 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, p. 14)

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. 320–21.

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: Indigenous Rights; Ecological Justice; and 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 Smagge 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. 290–91 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 p. 289–91 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 (CCC)

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.

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 cccba.ca/site/images/stories/pdf/catholic%20response%20to%20doctrine%20of%20discovery%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-scrtntr-trrrsm/scrtntr-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 Czeglédi

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 (withdrawn, p. 53)

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. 510)

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 (withdrawn, p. 53)

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

Overture No. 7, 2019 (p. 512)

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 | <ul style="list-style-type: none">- 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 | <ul style="list-style-type: none">- Full exercise of the ministry of Word and Sacraments- Minister's name on the presbytery constituent (active) roll after ordination- Call of this church:<ul style="list-style-type: none">- 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 | <ul style="list-style-type: none">- 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 (withdrawn, p. 53)

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:	Mr. Guy Smagghe
Finance and Administration Coordinator:	Ms. Alison Stirling
Administrative Assistant (part-time):	Mr. David Di Sera
Communications Coordinator:	Ms. Karen Bokma
Communications Assistant:	Ms. Anna Muir
Senior Program Coordinator:	Ms. Julia Rao (to June, 2019)
Program Coordinator:	Mr. John Popiel
Program Coordinator:	Ms. Kristen Winters
Program Assistant:	Mr. Sean Jeffrey
Program Coordinator, Refugee Sponsorship,	Mr. Rob Shropshire
Strategic Planning and Special Projects:	
Program Assistant, Refugee Sponsorship	Ms. Michelle Ball (to October 2018) (part-time):
Program Assistant, Refugee Sponsorship	Mr. Biniam Goitom (from October 2018) (part-time):

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.

2018 PROGRAMS: 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 (CFGFB) 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 CFGFB	775,418
Projects funded directly with PWS&D funds**	706,056
Total 2018 development programs:	3,603,942

*this includes Canadian administration, consultants and program support

**this excludes funds that were transferred to CFGFB

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	42,162
Total 2018 Emergency Relief Programs	<u>1,993,326</u>

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 centres. 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 (CFGF) – \$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 CFGF 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 centres 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 CFGB.

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 Karagheusian 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

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, p. 14)

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 place 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, p. 14)

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 support 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 Smagge 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, p. 14)

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
	3,981,931	3,864,450

*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 800,000 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 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, p. 14)

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 Haïti, 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 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
Asia Sub-total		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
Latin America Sub-total		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		42,162
Caribbean/South America		
Guatemala	Volcano Relief ACT GT181	20,000
		20,000

ACT Alliance Rapid Relief

Various	ACT Alliance Rapid Response Fund GRRF18	50,000
		50,000
		252,162

Total Relief (Non-CFGB)

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

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) (*member of the Executive).

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 AND 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 Grotterod, 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, p. 14)

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 (Convenor, St. Andrew's, Thorold, Ontario), the Rev. Linda Patton-Cowie (St. Mark's Orillia, Ontario), Mr. John Scafe (Knox, Waterloo, Ontario) the Rev. Jennifer Sokolowsky (Erindale, Mississauga, Ontario).

MINISTRY AND CHURCH VOCATIONS

COMMITTEE ON EDUCATION AND RECEPTION

The Committee on Education and Reception reviews applications of 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 each year 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

Alvin Eu-Shin Kim, Presbytery of East Toronto
Jonghwa (Joshua) Kim, Presbytery of Western Han-Ca
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, p. 14)

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, p. 14)

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, p.14)

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, p. 14)

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, p. 14)

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, p. 14)

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, p. 14)

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

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 the Rev. Dr. 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 Ervine. 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 McLean 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 the 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) (**)

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 Bassingthwaighte, 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 Zavitz, 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)	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 – 3 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 (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. Yanishewski, 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
2019–2025		Mr. Douglas A. Wall, Mississauga, 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. Gifty 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 Coppiteters, 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. Cedric 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)	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 (amended, p. 40)

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, p. 45)

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

The Rev. W. Alexander Bisset
The Rev. Amanda Currie

The Rev. James T. Hurd
The Rev. Pieter Van Harten

Presbytery

Niagara
Halifax-Lunenburg, East Toronto, Brampton,
London, Huron-Perth, Assiniboia
New Brunswick, Oak Ridges, Niagara, Ottawa
Lambton-West Middlesex

ASSOCIATE SECRETARY, JUSTICE MINISTRIES

Nominee

The Rev. Alexander Wilson
Ms. Katharine Masterton-Sisk
The Rev. Scott McAndless

Presbytery

Pickering
Lindsay-Peterborough
Waterloo-Wellington

ASSOCIATE SECRETARY, MINISTRY AND CHURCH VOCATIONS

Nominee

The Rev. Timothy Purvis
The Rev. Peter Bush
The Rev. Dr. Emily Bisset
The Rev. Kay Diviney
The Rev. Don Muir

Presbytery

East Toronto
Ottawa; Paris; Oak Ridges; Kingston
Prince Edward Island
Halifax and Lunenburg
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 Roushorne
	Mrs. Beth Anne Yando		The Rev. William 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-Szekeress		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. Zugar	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, p. 35)

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 (see p. 236). 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-Sankaral, 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

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, p. 35)

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

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:

REMIT A, 2018 RE BOOK OF FORMS 176.1.10 – EQUALIZING MINISTERS

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.

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 293.4]

REMIT B, 2018 RE BOOK OF FORMS 252 – DEPOSITION OF MINISTERS

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)

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 293.4]

REMIT C, 2018 RE BOOK OF FORMS SECTIONS 365–375 – CENSURE

That Book of Forms 365–75 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 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. The 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

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, p. 21)

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
Convener

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 No. 1 (adopté, p. 21)

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 congregations

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 clercs 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

증경총회장 특별위원회

존경하는 제 145회 총회 귀하!

제 144회 총회(2018년)에서 지난 2005-2017년 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 묵사와 장로 안수에 대한 사안만을 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 컨퍼런스 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 400쪽에 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 감사사를 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 성권 및 교회의 법적 감독을 따르기로 서약했고, 분열의 길을 쫓지 않고 그리스도 안에서 성스러운 교회 내에 속한 모든 사람들의 평화와 단결을 추구하기로 결의했습니다. (Book of Forms, 447,3과 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 1차로 '1'번이 표시된 순위로 집계된다. 만일 네 가지 방안 중에 전체표의 50% 이상 받은 것이 없으면 가장 적은 표를 받은 방안은

탈락되고 탈락된 표에 2번으로 표시된 것을 기준으로 다른 방안에 표를 재배분한 후에 2차로 다시 집계한다.)

- 2차 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 2명이 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 1-7에 명시된 과정에 따라 토론에 들어갈 것을 동의한다. (p. 21)

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 2018년 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 억측과 불확실을 종결한다. 이런 불확실이 없어지면 교회는 당면한 다른 일들을 처리해 나갈 동력을 얻는다. 이 방안은 캐나다 장로교회가 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 LGBTQI에 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 정체를 소유한 세 줄기를 만드는 것이다. 이들 세 가지 줄기는 전통적(traditional), 수용적(accommodating), 확정적(affirming)으로 나눌 수 있다. 이들 줄기는 특정한 면에서는 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 집례하고, 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 되었선 안 될 것이다. 목사노회와 노회 대표장로는 결혼한 LGBTQI 성애자의 목사안수와 위임식에 참여하도록 강요받지 않는다. 이런 양심과 행동의 자유는 교단 교리와도 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

**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 of 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, p. 19)

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, p. 46)

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, p. 46)

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-convenor

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, p. 38)

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 Kuyperian 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) though 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.

Janet Brewer
President

Sarah Kim
Executive Director

OVERTURES – 2019

NO. 1 – PRESBYTERY OF MONTREAL

Re: Legal advice re religious freedom and marriage

(Referred to Life and Mission Agency Committee, p. 320–21, 53)

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 Chymysyshyn 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 Chymysyshyn 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. 397–98, 53)

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. 220, 53)

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. 262, 31)

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. 220, 33)

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 unifying 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. 220–21, 53)

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. 398–400, 53)

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.

NO. 8 – PRESBYTERY OF OTTAWA**Re: Right to dissent**

(Referred to Clerks of Assembly, p. 239, 17)

- 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 and funding for non-traditional ministries**

(Referred to Life and Mission Agency in consultation with the Committee on Church Doctrine, p. 239, 17)

- 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

(Referred to Life and Mission Agency to consult with the theological colleges, p. 240, 17)

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

(Referred to Committee on Church Doctrine in consultation with the Life and Mission Agency, p. 240, 17)

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

(Answered by the Assembly's decision regarding Overture Nos. 16 and 19, 2018, p. 240, 17, 219, 53)

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
 (Referred to Clerks of Assembly in consultation with the Life and Mission Agency, p. 240, 17)

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

(Referred to Pension and Benefits Board in consultation with the Life and Mission Agency, p. 240, 17)

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

(Referred to Life and Mission Agency, p. 240, 17)

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.

**CHANGES AFFECTING STUDENTS, PROFESSIONAL CHURCH WORKERS
AND CONGREGATIONS**

STUDENTS CERTIFIED AS CANDIDATES FOR THE MINISTRY

Synod of the Atlantic Provinces

PRESBYTERY OF PICTOU

Graham, Samuel, September 18, 2018

Sutherland, David, September 18, 2018

PRESBYTERY OF HALIFAX & LUNENBURG

Arseneault, Markus, November 20, 2018

PRESBYTERY OF PRINCE EDWARD ISLAND
Henbest, William T., May 14, 2019

Synod of Quebec and Eastern Ontario

PRESBYTERY OF MONTREAL
Achah, Enjei, September 18, 2018
Arnott, Edythe, September 18, 2018
Esteves, Silvio, February 19, 2019

PRESBYTERY OF SEAWAY-GLENGARRY
Laberge, Guy, May 21, 2019
Plant, Alexander, May 21, 2019

Synod of Central, Northeastern Ontario and Bermuda

PRESBYTERY OF PICKERING
Atkins, Angelica, May 18, 2019
PRESBYTERY OF EAST TORONTO
Lee, Mary, February 5, 2019
Main, Brett, June 11, 2019
PRESBYTERY OF WEST TORONTO
Yoo, Edward, January 13, 2018
Ramsey, Noel, February 12, 2018
Appiah-Agyei, Cecilia, May 8, 2018
Oteng, Mark, June 12, 2018
Smith, Clifford, December 11, 2018
PRESBYTERY OF OAK RIDGES
MacDonald, James, May 21, 2019
Samuel, Christine, May 21, 2019

Synod of Southwestern Ontario

PRESBYTERY OF NIAGARA
Anderson, Elaine, April 24, 2019
Reid, Nicole, April 24, 2019
PRESBYTERY OF LONDON
Kappas, Byron, November 13, 2018
Evans, Anita M., January 8, 2019

Synod of Alberta and the Northwest

PRESBYTERY OF CALGARY-MACLEOD
Thurn, Justin, June 18, 2018

Synod of British Columbia

PRESBYTERY OF VANCOUVER ISLAND
Edwards, Justin, June 18, 2019

CANDIDATES CERTIFIED FOR ORDINATION

Synod of the Atlantic Provinces

PRESBYTERY OF PRINCE EDWARD ISLAND
Faith, Glynis, May 14, 2019

Synod of Quebec and Eastern Ontario

PRESBYTERY OF MONTREAL
Maranzano, Clara, March 19, 2019

Synod of Central, Northeastern Ontario and Bermuda

PRESBYTERY OF EAST TORONTO
Lee, Eric, June 11, 2019
PRESBYTERY OF WEST TORONTO
Owusu, Francis, May 8, 2018
Park, Esther, December 11, 2018

PRESBYTERY OF OAK RIDGES
Hayashi, Robert, March 19, 2019

Synod of British Columbia

PRESBYTERY OF WESTERN HAN-CA
Cho, Hyuk Yun P. May 14, 2019

ORDINATIONS

Synod of the Atlantic Provinces

PRESBYTERY OF PICTOU
McLean-Persaud, Maren, September 20, 2018
Langille, Bonnie, May 24, 2019

Synod of Quebec and Eastern Ontario

PRESBYTERY OF SEAWAY-GLENGARRY
Boghos, Reine, December 17, 2018
PRESBYTERY OF LANARK & RENFREW
McFarlane, David, July 31, 2018

Synod of Central, Northeastern Ontario and Bermuda

PRESBYTERY OF LINDSAY-PETERBOROUGH
Grace, William H., January 27, 2019
PRESBYTERY OF PICKERING
Kim, Alvin Eu-Shin, June 3, 2019
PRESBYTERY OF EAST TORONTO
Jess, Rebecca, September 9, 2018
Renaud, Nicholas, September 30, 2018
PRESBYTERY OF EASTERN HAN-CA
Min, William, September 9, 2018

Synod of Southwestern Ontario

PRESBYTERY OF HURON-PERTH
Dolson, Lisa, July 15, 2018

Synod of Saskatchewan

PRESBYTERY OF NORTHERN SASKATCHEWAN
Desandoli, Roberto A.F., August 11, 2018

Synod of British Columbia

PRESBYTERY OF WESTMINSTER
Goble, Sumarme, May 12, 2018
Chandler, Shelley, July 8, 2018

DESIGNATION TO ORDER OF DIACONAL MINISTRIES

None reported.

RECEPTIONS FROM OTHER DENOMINATIONS

Synod of Southwestern Ontario

PRESBYTERY OF HAMILTON
Aldred, Mike, from Baptist Convention of Ontario and Quebec, May 14, 2019

Synod of Alberta and the Northwest

PRESBYTERY OF CALGARY-MACLEOD
Van Pernis, Jacob, from the Presbyterian Church (USA), November 4, 2018

INDUCTIONS

Synod of the Atlantic Provinces

PRESBYTERY OF PICTOU

Langille, Bonnie, Hopewell Pastoral Charge, May 24, 2019
Chandler, Shelley, First and St. Andrew's, Pictou, August 19, 2018
MacDonald, Andrew S., First, New Glasgow, March 2, 2019

PRESBYTERY OF NEW BRUNSWICK

Sutherland, Alexander D. (Sandy), Tabusintac Pastoral Charge, September 11, 2018
Van Den Berg, Jon, St. Andrew's, Fredericton, September 26, 2018

PRESBYTERY OF PRINCE EDWARD ISLAND

Son, Donghwi David, Wellspring, Montague, September 9, 2018

Synod of Quebec and Eastern Ontario

PRESBYTERY OF MONTREAL

Alexander, Bartholomew, Georgetown, Howick, February 10, 2019

PRESBYTERY OF OTTAWA

Boghos, Reine, St. Timothy's, Ottawa, January 6, 2019

PRESBYTERY OF LANARK & RENFREW

McFarlane, David, Renfrew, Renfrew, July 31, 2018

Synod of Central, Northeastern Ontario and Bermuda

PRESBYTERY OF PICKERING

Livingston, J. Kevin, Clairlea Park, Toronto, September 16, 2018
Cluney, Angela J., Fallingbrook, Toronto, November 4, 2018
Grace, William H., St. Luke's and St. James, Oshawa, February 3, 2019
Kim, Alvin, Eu-Shin, Grace West Hill, Toronto, June 3, 2019

PRESBYTERY OF EAST TORONTO

Jess, Rebecca, Armour Heights, Toronto, September 9, 2018
McCloskey, Katherine E., Beaches, Toronto, September 30, 2018
Renaud, Nicholas, Knox (Spadina), Toronto, September 30, 2018

PRESBYTERY OF BRAMPTON

Chen, Hansel, Tweedsmuir, Orangeville
Lovlace, Germaine, St. Mark's, Malton, February 3, 2019

PRESBYTERY OF BARRIE

Ferrier, Timothy, St. Andrew's, Huntsville, September 30, 2018
Malnick, Heather J., Knox, Bracebridge, October 4, 2018
Min, William, First, Penetanguishene, September 16, 2018

PRESBYTERY OF ALGOMA & NORTH BAY

Smith, Steven, St. Andrew's Burk's Falls, and Knox, Magnetawan and Knox, Sundridge, September 17, 2018
Kim, Sean Seongik, St. Paul's and Victoria, Sault Ste. Marie, May 13, 2019

Synod of Southwestern Ontario

PRESBYTERY OF NIAGARA

Raynard, Marian E., First, North Pelham and Rockway, Fenwick, March 31, 2019

PRESBYTERY OF ESSEX-KENT

Walker, Leslie L., Knox, Leamington, October 14, 2018

PRESBYTERY OF HURON-PERTH

Bisson, Amanda, Knox Goderich, assistant minister, March 18, 2018
Dolson, Lisa, Knox, Bayfield, September 9, 2018

PRESBYTERY OF GREY-BRUCE-MATTLAND

Grundlingh, Carel, St. Andrew's Wingham and Belmore, Knox, July 31, 2018
Benson, Randall, Central Grey Bruce Cooperative, March 31, 2019

Synod of Manitoba & Northwestern Ontario

PRESBYTERY OF BRANDON

Hargrove, Laura V., First, Brandon, June 24, 2018

Synod of Saskatchewan

PRESBYTERY OF NORTHERN SASKATCHEWAN

Desandoli, Roberto A.F., St. Andrew's, Saskatoon, August 11, 2018

Synod of Alberta and the Northwest

PRESBYTERY OF EDMONTON-LAKELAND

Ball, William J., Mill Woods, Edmonton, June 20, 2018

Paizs, Jozsef, Calvin Hungarian, Edmonton, October 9, 2018

PRESBYTERY OF CALGARY-MACLEOD

Archibald, Timothy F., St. Andrew's, Calgary, August 1, 2018

Athanasiadis, Nicholas, Grace, Calgary, November 22, 2018

McLean Persaud, Maren, Grace, Calgary, November 22, 2018

Van Pernis, Jacob, Grace, Calgary, November 22, 2018

Synod of British Columbia

PRESBYTERY OF WESTMINSTER

McKay-Deacon, Laurie K., St. Aidan's, New Westminster, November 4, 2018

INSTALLATIONS

Synod of Alberta and the Northwest

PRESBYTERY OF EDMONTON-LAKELAND

Ball, Christina A., Mill Woods, Edmonton, June 20, 2018

APPOINTMENTS AND RECOGNITIONS

Synod of the Atlantic Provinces

PRESBYTERY OF CAPE BRETON

Wynn, Bonnie M.G., St. Paul's, Glace Bay, part-time, February 6, 2019

PRESBYTERY OF HALIFAX & LUNENBURG

Lee, Suk Ho, St. Andrew's, Lunenburg and St. Andrew's, Rose Bay, stated supply, July 1, 2018 to June 30, 2019

MacLeod, J. Kenneth, First Sackville, Lower Sackville and St. John's Windsor, intentional minister, September 1, 2018

PRESBYTERY OF PRINCE EDWARD ISLAND

Kay, Thomas J., Brookfield Pastoral Charge, stated supply, January 1, 2019

Diviney, Kay S., Kirk of St. James, Charlottetown, interim minister, February 1, 2019

Synod of Quebec and Eastern Ontario

PRESBYTERY OF QUEBEC

Smith, Susan M., St. Andrew's, Sherbrooke, half-time, December 1, 2018

PRESBYTERY OF MONTREAL

Fraser, Ian P., St. Andrew and St. Paul, Montreal, interim associate minister, November 20, 2018

Bonetto, Richard, Eglise St. Luc, Montreal, January 1, 2019 and stated supply at Town of Mount Royal, January 16, 2019

Theofanos, Kosta, Maplewood, Chateaugay, lay missionary, April 1, 2019

PRESBYTERY OF SEAWAY-GLENGARRY

Gaver, Cheryl, Presbytery Ministry Animator, January 1, 2019

Gaver, Cheryl, St. Andrew's, Avonmore, stated supply, February 1, 2019

PRESBYTERY OF OTTAWA

Dent, Jonathan, Grace, Orleans, stated supply, September 11, 2018

Draffin, Ruth Y., The Upper Room, Rockland, stated supply, October 1, 2018

Synod of Central, Northeastern Ontario and Bermuda

PRESBYTERY OF EAST TORONTO

Kang, Paul, Leaside, Toronto, interim minister, December 1, 2018

PRESBYTERY OF WEST TORONTO

Stewart, Fred, Presbytery of West Toronto, General Presbyter, December 11, 2018

PRESBYTERY OF BRAMPTON

Knott, James, Knox, Ospringe, stated supply, July 1, 2018

PRESBYTERY OF EASTERN HAN-CA

Kwon, Stephen, Well, Mississauga, July 8, 2018

Synod of Alberta and the Northwest

PRESBYTERY OF EDMONTON-LAKELAND

Taylor, Janet, Braeside, St. Albert, April 9, 2019

Synod of British Columbia

PRESBYTERY OF KAMLOOPS

van Zoeren, Fennegina, St. Andrew's, Salmon Arm, March 7, 2019

PRESBYTERY OF WESTMINSTER

Goble, Sumarme, St. Andrew's Hall, chaplain, Vancouver, May 12, 2018

**PLACED ON CONSTITUENT ROLL
MINISTERS OF WORD AND SACRAMENTS**

Synod of the Atlantic Provinces

PRESBYTERY OF PICTOU

Matheson, Glen, Scotsburn and West Branch, Scotsburn, stated supply, November 25, 2018

Synod of Quebec and Eastern Ontario

PRESBYTERY OF OTTAWA

Mason, Bonita, Deputy Director, Chaplain Services, Canadian Armed Forces, January 6, 2019

Stewart, David A., Canadian Armed Forces, chaplain, January 6, 2019

PRESBYTERY OF LANARK & RENFREW

Robillard, Phillip J., stated supply, Knox, McDonalds Corners, Elphin, McDonalds Corners, Snow Road, McDonalds Corners, November 1, 2018

Synod of Central, Northeastern Ontario and Bermuda

PRESBYTERY OF BRAMPTON

McAvoy, Carolyn B., Trafalgar, Oakville, interim minister, October 1, 2018

Jacques, Drew, St. David's Campbellville, stated supply, January 1, 2019

PRESBYTERY OF BARRIE

Van Essen, Martyn, Tollendale Village, Barrie, chaplain, November 25, 2018

Synod of Southwestern Ontario

PRESBYTERY OF PARIS

Shaffer, Susan, November 20, 2018

Synod of Manitoba & Northwestern Ontario

PRESBYTERY OF WINNIPEG

Dean, Robert, Providence College, professor, September 20, 2018

Synod of Alberta and the Northwest

PRESBYTERY OF EDMONTON-LAKELAND

Paizs, Jozsef, completion of Education & Reception requirements, October 9, 2018

Synod of British Columbia

PRESBYTERY OF WESTMINSTER

Alexander, Bartholomew, July 10, 2018

Cairnie, S. Bruce, July 19, 2018

**PLACED ON THE CONSTITUENT ROLL
MEMBERS OF THE ORDER OF DIACONAL MINISTRIES**

None reported.

**PLACED ON THE APPENDIX
MINISTERS OF WORD AND SACRAMENTS**

Synod of the Atlantic Provinces

PRESBYTERY OF PICTOU

McLean Persaud, Maren, September 20, 2018

PRESBYTERY OF HALIFAX & LUNENBURG

McAulay, Jean, May 1, 2018

PRESBYTERY OF PRINCE EDWARD ISLAND

Diviney, Kay S., November 27, 2018

Burke, M. Wayne January 27, 2019

Synod of Quebec and Eastern Ontario

PRESBYTERY OF MONTREAL

Vaus, Victor, September 2018

Wu, Paul, December 31, 2018

PRESBYTERY OF SEAWAY-GLENGARRY

Boghos, Reine, December 17, 2018

Johnston, Ian K., July 1, 2019

PRESBYTERY OF OTTAWA

McPhee, Floyd R., July 31, 2018

MacKinnon, Daniel, August 14, 2018

Dent, Jonathan, September 18, 2018

Bain, Carol, September 18, 2018

Stewart, David A., September 18, 2018

Mason, Bonita, November 20, 2018

Scott, R.M.A. (Sandy), November 20, 2018

Boghos, Reine, January 6, 2019

Synod of Central, Northeastern Ontario and Bermuda

PRESBYTERY OF PICKERING

Gray, Joseph A., September 1, 2018

PRESBYTERY OF EAST TORONTO

Vallejo, Rafael, June 1, 2017

PRESBYTERY OF BRAMPTON

Sinclair, Janet, July 31, 2017

Garas, Sharif, April 1, 2018

Choi, Susie, December 31, 2018

Fryfogel, Sandy D., December 31, 2018

PRESBYTERY OF BARRIE

Webb, Steven W., January 1, 2019

Horst, Karen R., February 1, 2019

Horst, H.D. Rick, March 1, 2019

Henderson, Robert, August 1, 2019

PRESBYTERY OF WATERLOO-WELLINGTON

Cho, Ji Hoon, January 31, 2018

Lewis, J. Mark, November 9, 2018

PRESBYTERY OF EASTERN HAN-CA

Oh, Eun Suk, December 31, 2018

Synod of Southwestern Ontario

PRESBYTERY OF HAMILTON

Eldridge, Victoria, May 1, 2018

Robertson, George J., August 31, 2018

Whitwell, Lois E., September 11, 2018

Lewis, J. Mark, January 8, 2019

PRESBYTERY OF NIAGARA

Lewis, Calvin, April 30, 2019

PRESBYTERY OF PARIS

Vanderstelt, William, January 15, 2019
Saliba, Issa, January 15, 2019

PRESBYTERY OF ESSEX-KENT

Hill, Donald C., August 1, 2018
Watson, Bradley J., November 30, 2018
McAllister, Scott, June 18, 2019

PRESBYTERY OF HURON-PERTH

MacInnes, Janice, January 2018
Dolson, Lisa, July 15, 2018
Vanderstelt, William W.T., September 1, 2018
Gray, Joseph A., September 26, 2018

Synod of Manitoba & Northwestern Ontario

PRESBYTERY OF WINNIPEG

Bryden, Jean E., September 20, 2018

Synod of Saskatchewan

PRESBYTERY OF ASSINIBOIA

Lee, Isaac (Euisuk), March 1, 2019

Synod of Alberta and the Northwest

PRESBYTERY OF CALGARY-MACLEOD

Bocskorás, Eniko, June 18, 2018
Athanasiadis, Nicholas, September 30, 2018
McLean Persaud, Maren, September 21, 2018
Van Pernis, Jacob, November 13, 2018
Persaud, Christian, November 14, 2018

Synod of British Columbia

PRESBYTERY OF KOOTENAY

Brown, Gwen. July 1, 2018

PRESBYTERY OF WESTMINSTER

Alexander, Bartholomew, July 10, 2018
Cairnie, S. Bruce, September 18, 2018
Watson, Richard, December 31, 2018

PRESBYTERY OF VANCOUVER ISLAND

Kouwenberg, Gordon A., April 1, 2019

PRESBYTERY OF WESTERN HAN-CA

Hong, Sung Deuk, September 16, 2018
Kim, Kwangsik J., January 4, 2019

**PLACED ON THE APPENDIX TO THE ROLL
MEMBERS OF THE ORDER OF DIACONAL MINISTRIES**

None reported.

**REMOVED FROM APPENDIX
MINISTERS OF WORD AND SACRAMENTS**

Synod of the Atlantic Provinces

PRESBYTERY OF NEW BRUNSWICK

Gordon, J. Douglas, deceased, December 19, 2018

PRESBYTERY OF PRINCE EDWARD ISLAND

Schulze, Christine C., letter of standing granted, October 22, 2018

Synod of Quebec and Eastern Ontario

PRESBYTERY OF SEAWAY-GLENGARRY

Jones, James Peter, deceased, July 14, 2018

PRESBYTERY OF OTTAWA

Bain, Carol, deceased, October 21, 2018

PRESBYTERY OF LANARK & RENFREW
Paul, Larry R., deceased, October 5, 2018

Synod of Central, Northeastern Ontario and Bermuda

PRESBYTERY OF PICKERING
Malcolm, George A., deceased, July 28, 2018
Gray, Joseph A., September 1, 2018
Whyte, Wallace E., deceased, December 27, 2018

PRESBYTERY OF WEST TORONTO
Horvath, Leonard, deceased, August 4, 2018

PRESBYTERY OF BRAMPTON
Lewis, Trevor J., deceased, November 20, 2018
Nichol, Iain G., deceased, February 4, 2019

PRESBYTERY OF OAK RIDGES
Campbell, William I., deceased, April 15, 2019

PRESBYTERY OF BARRIE
Ross, A. Alan, deceased, May 1, 2019

PRESBYTERY OF EASTERN HAN-CA
Muhn, Ka Ja, deceased, June 7, 2018
Soh, Chang-Gil, deceased, August 29, 2018

Synod of Southwestern Ontario

PRESBYTERY OF NIAGARA
MacDonald, Freda M., deceased, June 2, 2019

PRESBYTERY OF LONDON
Carrothers, Dennis I., deceased, April 8, 2018

PRESBYTERY OF ESSEX-KENT
Watson, Bradley J., June 18, 2019

PRESBYTERY OF HURON-PERTH
Little, Wallace I., deceased, July 24, 2018

Synod of Saskatchewan

PRESBYTERY OF ASSINIBOIA
Ferrier, John C., deceased, December 21, 2018

Synod of Alberta and the Northwest

PRESBYTERY OF EDMONTON-LAKELAND
Young, D. Allan, deceased, August 10, 2018
Wheaton, Kenneth M.L., deceased, October 27, 2018

PRESBYTERY OF CALGARY-MACLEOD
Borden, William Kendrick, deceased, December 1, 2018
Hounsek, (Joel) You, eligibility for reception as a minister withdrawn, June 18, 2018

Synod of British Columbia

PRESBYTERY OF WESTMINSTER
Allison, Robert L., deceased, October 8, 2018
PRESBYTERY OF WESTERN HAN-CA
Lee, Gap Lae, historical certificate, May 14, 2019
Paik, In Sub, historical certificate, May 14, 2019

**REMOVED FROM APPENDIX TO ROLL
MEMBERS OF THE ORDER OF DIACONAL MINISTRIES**

Synod of British Columbia

PRESBYTERY OF WESTMINSTER
Corbett, Tamiko, deceased, December 11, 2018

PLACED ON CONSTITUENT ROLL BY LEAVE OF ASSEMBLY

None reported.

LEAVE OF ABSENCE

Synod of the Atlantic Provinces

PRESBYTERY OF PRINCE EDWARD ISLAND

Henderson-Bolton, Amanda, maternity leave, February 1, 2019 to August 31, 2019

Synod of Central, Northeastern Ontario and Bermuda

PRESBYTERY OF PICKERING

Rajak-Sankarlal, Shalini, June 7, 2018 to September 6, 2018

Rajak-Sankarlal, Shalini, January 31, 2019 to April 30, 2019

Synod of Manitoba & Northwestern Ontario

PRESBYTERY OF SUPERIOR

Hunt, Harold, medical leave, November 14, 2017 to present

RESIGNATIONS

Synod of Quebec and Eastern Ontario

PRESBYTERY OF MONTREAL

Diviney, Kay, St. Andrew & St. Paul, Montreal, July 27, 2018

Wu, Paul, Taiwanese Robert Campbell, Montreal, December 31, 2018

PRESBYTERY OF OTTAWA

Howard, Bruce, Gracefield Christian Camp and Retreat Centre, Executive Director, February 14, 2019

Synod of Central, Northeastern Ontario and Bermuda

PRESBYTERY OF BRAMPTON

Choi, Susie, Chinese, Mississauga, December 31, 2018

PRESBYTERY OF WATERLOO-WELLINGTON

Cho, Ji Hoon, Joonim, Waterloo, January 31, 2018

PRESBYTERY OF EASTERN HAN-CA

Oh, Eun Suk, Korean Christian, London, December 31, 2018

Synod of Southwestern Ontario

PRESBYTERY OF LONDON

Paton, Heather, Dorchester and South Missouri, August 1, 2018

PRESBYTERY OF ESSEX-KENT

Watson, Bradley J., St. Andrew's, Lakeshore, November 30, 2018

Synod of Manitoba & Northwestern Ontario

PRESBYTERY OF WINNIPEG

Zabaneh, Ibrahim, Lighthouse Evangelical Arabic, Winnipeg, June 30, 2019

DISSOLUTION OF PASTORAL TIE

Synod of the Atlantic Provinces

PRESBYTERY OF CAPE BRETON

MacDonald, Andrew S., Little Narrows and St. Andrew's, Whycocomagh, February 25, 2019

PRESBYTERY OF HALIFAX & LUNENBURG

Archibald, Timothy F., Kings, New Minas, July 31, 2018

PRESBYTERY OF NEW BRUNSWICK

Sutherland, Alexander D., St. Mark's, Bass River, September 10, 2018

Synod of Quebec & Eastern Ontario

PRESBYTERY OF OTTAWA

Ball, William J., Westminster, Ottawa, June 19, 2018

Synod of Central, Northeastern Ontario and Bermuda

PRESBYTERY OF KINGSTON

Raynard, Marion E., St. John's, Pittsburgh and Sand Hill, April 1, 2018

PRESBYTERY OF PICKERING

Whitwell, Lois E., St. Paul's, Oshawa, July 31, 2018

PRESBYTERY OF EAST TORONTO

Cluney, Angela J., Leaside, Toronto, October 31, 2018

Athanasiadis, Nicholas, Leaside, Toronto, August 2018

PRESBYTERY OF BRAMPTON

Knott, James, Burns, Erin and Knox Ospringe, July 1, 2018

PRESBYTERY OF BARRIE

Smith, Steven, Knox, Port Carling and Zion, Torrance, August 31, 2018

Webb, Steven W., Knox, Gravenhurst, January 1, 2019

Horst, Karen R., St. Andrew's, Orillia, January 27, 2019

Horst, H.D. Rick, St. Andrew's, Barrie, March 1, 2019

Malnick, Heather J., Living Faith Community, Baxter

PRESBYTERY OF WATERLOO-WELLINGTON

Lewis, J. Mark, St. Andrew's, Kitchener, November 9, 2018

Synod of Southwestern Ontario

PRESBYTERY OF HAMILTON

Eldridge, Victoria, Chalmers, Hamilton, May 1, 2018

PRESBYTERY OF NIAGARA

Lewis, Calvin, Kirk-on-the-Hill, Fonthill, April 30, 2019

PRESBYTERY OF LONDON

Van Den Berg, Jon, Knox, Fingal, September 25, 2018

PRESBYTERY OF ESSEX-KENT

Hill, Donald C., Mount Zion, Ridgetown, August 1, 2018

PRESBYTERY OF HURON-PERTH

Vanderstelt, William, Knox, Goderich, August 31, 2018

PRESBYTERY OF GREY-BRUCE-MAITLAND

Ferrier, Timothy, Central Grey-Bruce Cooperative Ministries, August 30, 2018

Synod of Manitoba & Northwestern Ontario

PRESBYTERY OF WINNIPEG

Lovelace, Germaine, First, Kenora, January 31, 2019

Synod of Saskatchewan

PRESBYTERY OF ASSINIBOIA

Lee, Isaac (Euisuk), Trinity, Grenfell, March 1, 2019

Synod of Alberta and the Northwest

PRESBYTERY OF EDMONTON-LAKELAND

Taylor, Janet, Westmount and Braeside Pastoral Charge, April 9, 2019

Synod of British Columbia

PRESBYTERY OF WESTMINSTER

Alexander, Bartholomew, Vancouver Chinese, Vancouver, July 10, 2018

Watson, Richard, Knox, New Westminster, December 31, 2018

PRESBYTERY OF VANCOUVER ISLAND

Kouwenberg, Gordon A., Knox, Sooke, March 30, 2019

TRANSLATIONS

Synod of the Atlantic Provinces

PRESBYTERY OF CAPE BRETON

MacDonald, Andrew J., to Presbytery of Pictou, February 6, 2019

PRESBYTERY OF PICTOU

MacLeod, J. Kenneth, to Presbytery of Halifax-Lunenburg

PRESBYTERY OF HALIFAX & LUNENBURG

Archibald, Timothy F., to Presbytery of Calgary-MacLeod, July 31, 2018

Synod of Quebec and Eastern Ontario

PRESBYTERY OF OTTAWA

Ball, William J., to Presbytery of Edmonton-Lakeland, June 17, 2018

Synod of Central, Northeastern Ontario and Bermuda

PRESBYTERY OF KINGSTON

Raynard, Marian E., to Presbytery of Niagara, April 1, 2019

PRESBYTERY OF EAST TORONTO

Livingston, J. Kevin, to Presbytery of Pickering, September 4, 2018

Athanasiadis, Nicholas, to Presbytery of Calgary-Macleod, September 30, 2018

Cluney, Angela J., to Presbytery of Pickering, October 31, 2018

PRESBYTERY OF WEST TORONTO

McAvoy, Carolyn B., to Presbytery of Brampton

PRESBYTERY OF BRAMPTON

O'Brien, Kristine, to Presbytery of Waterloo-Wellington

Synod of Southwestern Ontario

PRESBYTERY OF HAMILTON

Shaffer, Susan, to Presbytery of Paris, September 11, 2018

PRESBYTERY OF LONDON

Van Den Berg, Jon, to Presbytery of New Brunswick, September 4, 2018

PRESBYTERY OF GREY-BRUCE-MAITLAND

Ferrier, Timothy, to Presbytery of Barrie, September 1, 2018

Synod of Manitoba & Northwestern Ontario

PRESBYTERY OF WINNIPEG

Lovelace, Germaine, to Presbytery of Brampton, January 31, 2019

Synod of Alberta and the Northwest

PRESBYTERY OF EDMONTON-LAKELAND

Stewart, David A., to Presbytery of Ottawa, September 6, 2018

CERTIFICATES GRANTED

Synod of the Atlantic Provinces

PRESBYTERY OF NEWFOUNDLAND

Dent, Jonathan, to Presbytery of Ottawa, September 13, 2018

PRESBYTERY OF PICTOU

Humphrey, Keith P., to Presbytery of Edmonton-Lakeland, September 18, 2018

McLean-Persaud, Maren, to Presbytery of Calgary-Macleod, September 21, 2018

PRESBYTERY OF HALIFAX & LUNENBURG

Johnston, William G., to Presbytery of Pictou

PRESBYTERY OF PRINCE EDWARD ISLAND

Homes, Vicki L., to Presbytery of Pickering, September 28, 2018

Synod of Quebec and Eastern Ontario

PRESBYTERY OF QUEBEC

Vaus, Victor, to Presbytery of Montreal, March 16, 2019

PRESBYTERY OF MONTREAL

Mason, Bonita, to Presbytery of Ottawa, date?

Diviney, Kay, to Presbytery of Prince Edward Island, October 9, 2018

PRESBYTERY OF SEAWAY-GLENGARRY

Bain, Carol, to Presbytery of Ottawa

Draffin, Ruth Y., to Presbytery of Ottawa, October 1, 2018

Boghos, Reine, to Presbytery of Ottawa, January 6, 2019

PRESBYTERY OF OTTAWA

Ball, Christina A. (Diaconal), to Presbytery of Edmonton-Lakeland, June 17, 2018

PRESBYTERY OF LANARK & RENFREW

Kim, Sean, to Presbytery of Algoma and North Bay, April 2019

Synod of Central, Northeastern Ontario and Bermuda

PRESBYTERY OF LINDSAY-PETERBOROUGH

Stewart, Fred, to Presbytery of West Toronto

Grace, William H., to Presbytery of Pickering

PRESBYTERY OF PICKERING

Dean, Robert, to Presbytery of Winnipeg

Gray, Joseph A., to Presbytery of Huron-Perth, June 19, 2018

Saliba, Issa, to Presbytery of Paris, November 20, 2018

Whitwell, Lois E., to Presbytery of Hamilton

PRESBYTERY OF EAST TORONTO

Chen, Hansel, to Presbytery of Brampton

PRESBYTERY OF ALGOMA & NORTH BAY

Jacques, Drew D., to Presbytery of Brampton

PRESBYTERY OF WATERLOO-WELLINGTON

Walker, Leslie L., to Presbytery of Essex-Kent

Lewis, J. Mark, to Presbytery of Hamilton

PRESBYTERY OF EASTERN HAN-CA

Son, Donghwi David, to Presbytery of Prince Edward Island

Synod of Southwestern Ontario

PRESBYTERY OF HAMILTON

Robertson, J. George, to Presbytery of Waterloo-Wellington, September 1, 2018

PRESBYTERY OF NIAGARA

DeVries, Frank, to Presbytery of Waterloo-Wellington, May 30, 2018

PRESBYTERY OF LONDON

Paton, Heather, to Presbytery of Kingston, August 31, 2018

PRESBYTERY OF ESSEX-KENT

Hill, Donald. C., to Presbytery of Hamilton, June 18, 2019

PRESBYTERY OF HURON-PERTH

Vanderstelt, William W.T., to Presbytery of Paris, February 2019

Synod of Alberta and the Northwest

PRESBYTERY OF EDMONTON-LAKELAND

Bryden, Jean E., to Presbytery of Winnipeg, September 1, 2018

PRESBYTERY OF CALGARY-MACLEOD

DeSandoli, Roberto A.F., to Presbytery of Northern Saskatchewan, July 25, 2018

Synod of British Columbia

PRESBYTERY OF WESTMINSTER

Chandler, Shelley, to Presbytery of Pictou

Alexander, Bartholomew, to Presbytery of Montreal, November 6, 2018

PRESBYTERY OF VANCOUVER ISLAND

Hargrove, Laura V., to Presbytery of Brandon

PRESBYTERY OF WESTERN HAN-CA

Ryu, Pok Young P., to Presbytery of Eastern Han-Ca, May 14, 2019

RETIREMENTS

Synod of the Atlantic Provinces

PRESBYTERY OF HALIFAX & LUNENBURG

MacAulay, Jean K., First Sackville, Lower Sackville, May 1, 2018

PRESBYTERY OF PRINCE EDWARD ISLAND

Burke, M. Wayne, January 27, 2019

Synod of Quebec and Eastern Ontario

PRESBYTERY OF OTTAWA

MacKinnon, Daniel, Grace, Orleans, August 14, 2018

Scott, R.M.A. (Sandy), Canadian Forces Chaplain, November 1, 2018

Synod of Central, Northeastern Ontario and Bermuda

PRESBYTERY OF LINDSAY-PETERBOROUGH

Stewart, Fred, St. Andrew's, Bolsover, September 30, 2018

PRESBYTERY OF PICKERING

Whitwell, Lois E., St. Paul's, Oshawa, July 31, 2018

PRESBYTERY OF EAST TORONTO

Vallejo, Rafael, June 1, 2017

PRESBYTERY OF BRAMPTON

Sinclair, Janet, Knox, Grand Valley, July 31, 2017

Garas, Sharif, Almanarah, Mississauga, April 1, 2018

Fryfogel, Sandy D., St. Mark's, Malton, December 31, 2018

PRESBYTERY OF BARRIE

Horst, Karen R., St. Andrew's, Orillia, February 1, 2019

Horst, H.D. Rick, St. Andrew's, Barrie, March 1, 2019

PRESBYTERY OF WATERLOO-WELLINGTON

Lewis, J. Mark, St. Andrew's Kitchener, November 9, 2018

Synod of Southwestern Ontario

PRESBYTERY OF HAMILTON

Robertson, J. George, August 31, 2018

Mansour, Amin, September 1, 2018

Archer-Green, Judee, November 1, 2018

PRESBYTERY OF NIAGARA

Wright, Dennis, April 24, 2019

Lewis, Calvin, Kirk-on-the-Hill, Fonthill, April 30, 2019

PRESBYTERY OF LONDON

Turner, Mark L., Trinity Community, London, November 1, 2018

PRESBYTERY OF LAMBTON-WEST MIDDLESEX

Osborne, Harvey W., St. Andrew's, Petrolia, July 1, 2018

Murdock, Shirley F., Point Edward, Point Edward, September 1, 2018

Roushourne, Daniel, St. Andrew's, Corruna, September 1, 2018

PRESBYTERY OF HURON-PERTH

Vanderstelt, William W.T., Knox, Goderich, September 1, 2018

Synod of British Columbia

PRESBYTERY OF KOOTENAY

Brown, Gwen, St. Stephen's, Creston, July 1, 2018

PRESBYTERY OF VANCOUVER ISLAND

Kouwenberg, Gordon A., Knox, Sooke, April 1, 2019

PRESBYTERY OF WESTERN HAN-CA

Hong, Sung Deuk, Korean, Surrey, September 16, 2018

NAME CHANGE OF MINISTER

Synod of Central, Northeastern Ontario and Bermuda

PRESBYTERY OF EAST TORONTO

Rapport, Deborah, now Deborah Stanbury, August 30, 2018

Synod of Southwestern Ontario

PRESBYTERY OF NIAGARA

Heidebrecht-Archibald, Trish, now Trish Archibald

PRESBYTERY OF GREY-BRUCE-MAITLAND

Purdy, Megan, now Megan Penfold

DEATHS

Synod of the Atlantic Provinces

PRESBYTERY OF NEW BRUNSWICK

Gordon, J. Douglas, December 19, 2018

Synod of Quebec and Eastern Ontario

PRESBYTERY OF SEAWAY-GLENGARRY

Jones, James Peter, July 14, 2018

PRESBYTERY OF OTTAWA

Bain, Carol A., October 20, 2018

PRESBYTERY OF LANARK & RENFREW

Paul, Larry R., October 5, 2018

Synod of Central, Northeastern Ontario and Bermuda

PRESBYTERY OF PICKERING

Malcolm, George A., July 28, 2018

Whyte, Wallace E., December 27, 2018

PRESBYTERY OF WEST TORONTO

Horvath, Leonard, August 4, 2018

PRESBYTERY OF BRAMPTON

Lewis, Trevor J., November 20, 2018

Nichol, Iain G., February 4, 2019

PRESBYTERY OF OAK RIDGES

Campbell, William I., April 15, 2019

PRESBYTERY OF BARRIE

Ross, A. Alan, May 1, 2019

PRESBYTERY OF WATERLOO-WELLINGTON

Martin, Bruce L., August 1, 2018

PRESBYTERY OF EASTERN HAN-CA

Muhn, Ka Ja, June 7, 2018

Soh, Chang-Gil, August 29, 2018

Synod of Southwestern Ontario

PRESBYTERY OF NIAGARA

MacDonald, Freda M., June 2, 2019

PRESBYTERY OF LONDON

Carrothers, Dennis I., April 8, 2018

PRESBYTERY OF HURON-PERTH

Little, Wallace I., July 24, 2018

Synod of Saskatchewan

PRESBYTERY OF ASSINIBOIA

Ferrier, John C., December 21, 2018

Synod of Alberta and the Northwest

PRESBYTERY OF EDMONTON-LAKELAND

Young, D. Allan, August 10, 2018

Wheaton, Kenneth M.L., October 27, 2018

PRESBYTERY OF CALGARY-MACLEOD

Borden, William Kendrick, December 1, 2018

Synod of British Columbia

PRESBYTERY OF WESTMINSTER

Allison, Robert L., October 9, 2018

Corbett, Tamiko, December 11, 2018

HISTORICAL CERTIFICATES

Synod of British Columbia

PRESBYTERY OF WESTERN HAN-CA

Lee, Gap Lae, May 14, 2019

Paik, In Sub, May 14, 2019

LETTER OF STANDING GRANTED

Synod of the Atlantic Provinces

PRESBYTERY OF PRINCE EDWARD ISLAND

Schulze, Christine C., October 22, 2018

Synod of Central, Northeastern Ontario and Bermuda

PRESBYTERY OF EASTERN HAN-CA

Ahn, Samuel, May 2018

Chae, Hyeok-Su, May 2018

Han, Kyung Kook, May 2018

Hwang, Joseph, May 2018

Jeong, Nam Heon, May 2018

Jeong, Seong Ho, May 2018

Kim, Kyu Gon, May 2018

Joo, Kyo Don, August 19, 2018

Synod of Southwestern Ontario

PRESBYTERY OF ESSEX-KENT

Kang, Joshua (Jin Soo), November 20, 2018

DEMITTED FROM MINISTRY

None reported.

SUSPENSION FROM MINISTRY

None reported.

SUSPENSION LIFTED

None reported.

DEPOSITION FROM MINISTRY

None reported.

DESIGNATION OF INTERNATIONAL APPOINTMENTS

None reported.

CHANGE OF STATUS OF PRESBYTERY

None reported.

NEW CHURCH DEVELOPMENT / NEW MINISTRIES

None reported.

CONSTITUTION OF NEW CONGREGATIONS

Synod of Quebec and Eastern Ontario

PRESBYTERY OF QUEBEC

La Communauté Chrétienne Béthanie, Quebec City, March 16, 2019

Synod of British Columbia

PRESBYTERY OF WESTERN HAN-CA

Victoria Grace, Victoria, May 14, 2019

CHANGE OF STATUS OF CONGREGATION

Synod of Central, Northeastern Ontario and Bermuda

PRESBYTERY OF BRAMPTON

Knox, Ospringe became a single point charge, July 1, 2018

Synod of Alberta and the Northwest

PRESBYTERY OF EDMONTON-LAKELAND

Westmount, Edmonton, became a single point charge, April 9, 2019
Braeside, St. Albert, became a single point charge, April 9, 2019

AMALGAMATION OF CONGREGATIONS

Synod of Central, Northeastern Ontario and Bermuda

PRESBYTERY OF BRAMPTON

Burns, Erin with Knox, Ospringe, July 1, 2018

Synod of Southwestern Ontario

PRESBYTERY OF HAMILTON

Chalmers with Trinity, Hamilton, March 10, 2019

TRANSFER OF CONGREGATION TO ANOTHER PRESBYTERY

None reported.

DISSOLUTION OF CONGREGATION

Synod of the Atlantic Provinces

PRESBYTERY OF PRINCE EDWARD ISLAND

Lot 14, June 18, 2019

Synod of Central, Northeastern Ontario and Bermuda

PRESBYTERY OF BARRIE

Zion, Angus, September 30, 2018
Essa Road, Barrie, October 14, 2018

Synod of Southwestern Ontario

PRESBYTERY OF NIAGARA

First, St. David's, December 31, 2018

PRESBYTERY OF GREY-BRUCE-MAITLAND

Ashfield, Goderich, October 14, 2018
Erskine, Dundalk, June 23, 2019
Knox, Ripley, June 30, 2019

NAME CHANGE OF CONGREGATION

Synod of Quebec and Eastern Ontario

PRESBYTERY OF OTTAWA

The Upper Room, Rockland changed to Rockland Community Church, March 19, 2019

Synod of Central, Northeastern Ontario and Bermuda

PRESBYTERY OF TEMISKAMING

St. John's Kapuskasing to Kapuskasing Community Church, February 18, 2019
St. Paul's, Englehart to St. Paul's Emmanuel Community Church, January 2019

Synod of Southwestern Ontario

PRESBYTERY OF HAMILTON

Heritage Green to Family Church of Heritage Green, June 18, 2019

PRESBYTERY OF NIAGARA

First, Port Colborne to The Gathering Place, March 25, 2018
Knox, Welland to Hope Community, September 18, 2018

TRANSFER OF CONGREGATION TO ANOTHER PRESBYTERY

None reported.

DEDICATION OF CHURCH BUILDINGS

Synod of Southwestern Ontario

PRESBYTERY OF NIAGARA

The Gathering Place, dedication of new worshipping space, March 25, 2018

Synod of British Columbia

PRESBYTERY OF WESTMINSTER

Central, Vancouver, new building, February 24, 2019

DECOMMISSION OF CHURCH BUILDING

Synod of Central, Northeastern Ontario and Bermuda

PRESBYTERY OF WEST TORONTO

First Hungarian, Toronto, March 12, 2019

Synod of Southwestern Ontario

PRESBYTERY OF NIAGARA

First, St. David's, December 31, 2018

PRESBYTERY OF GREY-BRUCE-MAITLAND

Ashfield, Goderich, October 14, 2018

Lake Charles, Wiarton, October 28, 2018

Synod of British Columbia

PRESBYTERY OF KAMLOOPS

First, Prince Rupert, May 30, 2018

PREACHING POINT ESTABLISHED

None reported.

MEMORIAL RECORDS

SYNOD OF QUEBEC & EASTERN ONTARIO

Presbytery of Seaway-Glengarry

THE REV. JAMES PETER JONES

B.A., B.D.

The Rev. James Peter Jones of Brockville passed away peacefully at the age of 87 on July 14, 2018. James Peter was born in Lethbridge, Alberta and was a Canadian boxing champion in his youth. In 1951 he joined the RCMP and served as a constable until answering God's call to ordained ministry. He graduated from The Presbyterian College in 1960 and was ordained by the Presbytery of Montreal on April 28, 1960.

On September 14, 1960, James Peter began his ordained missionary appointment to St. Giles Church, Sault Ste. Marie and Knox Church, Bar River. He moved back to Montreal and on October 10, 1961 began serving as assistant to the minister at The Church of St. Andrew and St. Paul. Three years later he received a call to go out west and was inducted as minister of First Church, Brandon, Manitoba on October 9, 1964. He returned to Ontario in 1973 to serve as minister of Knox Church, Guelph and was inducted there on April 3. A move to Ottawa followed his time in Guelph and he was inducted as minister of St. Andrew's Church on March 1, 1987. James Peter retired from full time ministry on March 31, 1997.

In retirement, James Peter continued to maintain a keen interest in the life of the church and its mission to share the Good News of God's love with all. In January 1999 he began serving as pastoral assistant at First Church, Brockville where his son David served as minister. Daily he made home and hospital visits to offer a spiritual dimension to shut-ins throughout the area. His prayer and comfort eased the distress and discouragement of those he visited.

James Peter also encouraged and supported the ministry of the Little Metis Church in Metis Beach, Quebec, often leading worship over many years while at his summer home in Metis Beach.

With his background as a former RCMP constable, James Peter understood the importance of chaplaincy support. During his years as an ordained minister, he served in various capacities representing the interests of the Presbyterian military chaplains with enthusiasm, compassion, intelligence and sensitivity. He was the chair of The Presbyterian Church in Canada's Canadian Forces Chaplaincy Committee and was appointed chair of the Canadian Council of Churches Chaplaincy Committee in 1995. A highlight of his tenure as chair were the negotiations that brought together for the first time in Canadian history, the Protestant and Roman Catholic Military Chaplain Services. In 1998, the Minister of National Defence accepted the proposed charter of the new Interfaith Committee of Canadian Military Chaplaincy (ICCMC). The members of the ICCMC honoured James Peter by electing him its first chair. The 2001 General Assembly recognized his contributions in the service of the Christian Church and the Canadian Military with a minute of appreciation.

James Peter is survived by his beloved wife Dorothy, his son Peter and grandson Peter Michael. He was pre-deceased by his son David. A ceremony in celebration of the life of James Peter Jones was held at First Church, Brockville on Saturday, July 21, 2018.

Presbytery of Ottawa

THE REV. CAROL ANN BAIN
B.TH., M.DIV.

Carol was born November 3, 1943. She was educated and worked in Toronto before moving to the Ottawa Valley, where she worked and raised her family. She and her husband Jim built a home in the Laurentians near Mont Tremblant, Quebec.

In 1994, Carol followed her heart and returned to McGill University and studied at the faculty of Religious Studies. She served in many different capacities within the student body, living in residence throughout her studies. She graduated with a Bachelor of Theology from McGill University and a Master of Divinity from Presbyterian College, Montreal.

Carol served as student minister in different churches in the Montreal and Ottawa region. She did her practical work with Stephen Hayes at Knox Church, Ottawa. After accepting a call to the Winchester, Mountain and South Mountain charge in the Presbytery of Seaway-Glengarry, she was ordained on March 26, 2000 at Knox Church, Ottawa.

She was inducted to the Winchester, Mountain and South Mountain charge on April 16, 2000. St. Andrew's Church, South Mountain closed January 16, 2001 but Carol continued to serve St. Paul's Church, Winchester and Knox Church, Mountain until March 31, 2004.

At the synod, Carol served on the Regional Staffing Committee from 2000 to 2005 and as convener from September 2001 to May 2002. Within the Presbytery of Seaway-Glengarry, she served on the Congregational Life Committee. Carol helped with the local arrangements for the 128th General Assembly held in Cornwall, Ontario in 2002 with the specific responsibility for the morning worship times.

In her retirement she came to reside within the Presbytery of Ottawa and was received and welcomed at the meeting held September 18, 2018, following which she accepted an interim appointment to serve as a transitional associate at First Baptist Church, Ottawa. It was not to be, however, as she died suddenly while on a cruise on October 20, 2018.

She is survived by her husband of 42 years, Jim Bain, her son Fred Cole (Adele Bisson), daughter Karen Cole (Todd Thrasher) and grandson Erick Cole; also her sister Gayle Welsh (Wayne) and brother Doug Houselander (Kathleen).

A memorial service was held on November 24, 2018 at First Baptist Church, Ottawa, followed by interment on November 25, 2018 at the Arundel Cemetery, Arundel, Quebec.

SYNOD OF CENTRAL, NORTHEASTERN ONTARIO & BERMUDA
Presbytery of Oak Ridges

THE REV. WILLIAM I. CAMPBELL
 B.S.A. M.DIV.

Bill passed away peacefully, leaving Janet Campbell (Robbins), his loving wife of 16 years. He was pre-deceased by his first wife Betty Campbell (MacKay) after 50 years of life together. He leaves behind his three sons: John (Nancy), James (Rebecca), Ken (Janet) along with 8 grandchildren and 5 great grandchildren.

Bill was born in North Toronto, attended Allenby Public School and North Toronto Collegiate. He taught in a one-room school house in Burk's Falls until World War II when he enlisted in the RCAF. He was trained in the new field of radar and earned a commission. As a flight officer he was stationed in Ireland and Scotland where he helped pioneer and teach the use of radar navigation on Sunderland flying boats which patrolled the North Atlantic.

After the war he enrolled at Ontario Agricultural College in Guelph. He worked in logging camps in British Columbia during the summers and met Betty in Vancouver. After graduation in 1948, Bill worked as a passionate and gifted teacher of science at Richmond Hill High School until 1975. Following retirement, he obtained his Master of Divinity at Knox College, Toronto and then served as the minister of Presbyterian churches in Stirling and Thunder Bay. In his later years he started a new and wonderful relationship with Jan whose love and friendship nurtured him through to his one hundredth birthday.

Bill was a wonderful father. He was a man of action, a builder at heart – always with a project on the go. He built the family home in Richmond Hill and a cottage on Go Home Lake. He was Sunday School Superintendent at Richmond Hill Church for many years. He loved golf and curling and driving trips.

Most of all Bill was a man of great faith with a deep love for his Lord, a faith which he shared with family and friends.

SYNOD OF SOUTHWESTERN ONTARIO
Presbytery of Niagara

THE REV. FREDA MAE (WADE) MACDONALD

Freda Mae Wade was born in Wallaceburg, Ontario on November 5, 1928. She began a teaching career at the age of 20 after graduating from Normal School in London. She and Graham married in 1952 after which she took time off from work to raise their 3 children Anne, Jim and Bill. Freda returned as a substitute teacher and became involved with adult literacy. She founded the London Basic Education School and served as its co-ordinator for several years. She was named "Woman of the Year" in 1983 for her years of passionate engagement.

Following retirement Freda and Graham decided to follow their call to ministry and attended Knox College in Toronto together. As second career people they found studying strenuous but fun. As a good scholar Freda progressed well in her studies. At the beginning looking at the young student population she had reservations about fitting in but soon she became a housemother figure to them.

After graduation Freda and Graham were ordained as Presbyterian ministers of Word and Sacrament. They were ready and open to go wherever there was a need for ministers. A mission appointment in the Presbytery of Algoma and North Bay was open. The name of the pastoral charge St. Andrew's Burks Falls, Knox Magnetawan and Knox Sundridge. Here they spent 14 years of active and rewarding team ministry. Freda jokingly mentioned that they were two full time ministers for one stipend. At the beginning of their ministry they got a sage advise of another minister, who said: "Just go in and love them".

The pastoral charge had 50 ministers over their 100 years of existence mostly students or mission appointments for 1-2 years. The stability that Freda and Graham offered them was well received. Their team ministry consisted of preaching for one month alternately that worked very well. Beside leading worship, they officiated at funerals, weddings, pastoral care, grief counselling and Bible studies.

While Graham is still with us the two of them have to be mentioned together as they were a team not only in the church and in their marriage but also in their community involvements. What started out as a church project soon made the whole community benefiting from it.

In Magnetawan, Freda established a children's program called "Tuesday Toads". Then she offered adult education and literacy programs as well.

One of their sons moved to Nunavut so the church in Sundridge decided to help the Arctic communities. Through dinners and donations they were able to raise money to help families who lost a loved one or was killed by a polar bear. They helped those families by buying fish or other goods and distributing them. This legacy lives on even today.

During Freda and Graham's ministry the church in Magnetawan outgrew the building so they decided to move the building to another location and add to it. That was an event everyone remembers even today.

Freda was an avid bird watcher as well as an adventurous traveller who enjoyed activities as diverse as camping in the Arctic, training teachers in the Caribbean and attending concerts in the music halls of Vienna. She was appreciated for her intelligence, with, joy and very generous heart.

Freda MacDonald passed peacefully at Lookout Ridge Retirement home, Fonthill, Ontario on Sunday, June 2, 2019 in her 91st year.

Well done good and faithful servant. (Matt. 25:21)

THE REV. DR. GEOFFREY D. JOHNSTON
B.A., B.D., M.TH., D.TH., D.D.

A member of the Presbytery of Niagara, the Rev. Dr. Geoff Johnston, died on Monday, May 15, 2018, after a lifetime of distinguished and distinctive ministry. Born as a child of the manse, his father being a former Moderator of The Presbyterian Church in Canada, Geoff had a concern for the church and its witness in the world bred in his bones.

With degrees in history and theology, Geoff began ordained ministry with his wife Mary Lou as missionaries in Nigeria, serving for a number of years. Meanwhile, Geoff pursued academic history, completing a doctorate awarded by Knox College. That same college later awarded him an honorary D.D. Eventually, Geoff and his young family returned to Canada, serving in the Presbytery of Montreal, teaching at the United Theological College of the West Indies, serving a Toronto congregation and was then appointed as Director of Studies at Presbyterian College, Montreal in 1982, remaining in that post until his retirement in 1999.

A fluently bilingual, broad-minded internationalist, Geoff was a colourful professorial 'prophet', unafraid to challenge power and prejudice wherever he found it. His interests were eclectic: an author who wrote on theology and church history, a social activist who protested injustice, a musician who wrote hymns, an outdoorsman who loved Lake Erie's shores, a local amateur thespian, but also an agitator who challenged Canada's Presbyterians to rethink their mission, and God's.

Geoff was always his own man, a man with a big vision of what the church ought to be, whose five children say that he encouraged them to question the status quo. In his later years, Geoff's contributions to the Presbytery of Niagara were always thoughtful.

After several years of declining health, our colourful colleague died on May 15. As a presbytery, we give thanks to God for all the good that entered this world through Geoff and pray that his wife Mary Lou may know God's grace in her loss.

THE REV. JAMES ARTHUR GOLDSMITH
B.A., B.D.

The Rev. James Goldsmith, who was also known and loved simply as "Jim", was born in Windsor, Ontario, on January 25, 1928 to Arthur and Edith Goldsmith. Predeceased by his wife, Norma Jean Goldsmith (Kennedy), who served the church alongside Jim in her own capacity as a diaconal minister in Christian Education and who is the name sake for the Presbytery of Niagara's 'Norma Goldsmith Lay School of Theology'. Beloved father of David and Margaret

and grandfather to Alexander, Benjamin, Matthew, Timothy, Abygale, Duncan and Sarah. He is also survived by siblings Jeanne, Richard, Larry and Mary Kaye.

A graduate of the University of Toronto and Knox College, Jim served congregations in St. John's, Newfoundland; Dartmouth, Nova Scotia; Burlington, Ontario; Montreal, Quebec; and Welland, Ontario. Serving such a range of congregations along with other duties and responsibilities as a presbyter, is a witness to his dedication to the church which he loved.

Furthermore, his involvement as a lifetime member of 'Rotary International' as well as a 'Paul Harris Fellow' and his general commitment to philanthropy bear witness to a generosity of heart and to a time when "duty" and "service" were high callings.

After a brief battle with cancer Jim passed away in his 91st year at the Welland hospital on the World Day of Prayer, Friday, March 2, with his family by his side. A memorial service was held at Kirk on the Hill on Saturday, March 10, and by his own request the service emphasized the joy and triumphal nature of the Gospel.

Presbytery of London

THE REV. DENNIS IVAN CARROTHERS
B.A., M.DIV.

The Rev. Dennis Ivan Carrothers passed away peacefully into the presence of his Lord on Monday, April 8, 2019 at University Hospital in London, Ontario. Dennis was the beloved husband of Donna. Dennis was the devoted father and father-in-law to David and Cara Carrothers, Jennifer and Jody Parkes and Katie and Adam Dodge. He is survived by his stepson Jason Taylor and Jason's wife Claire. Dennis was the brother and brother-in-law to Bradley and Mary Carrothers and Gayle and the late Frank Smith. His grandchildren Caleb, Jordyn, Camille, Heidi, Violet, William and Andrew adored him.

When he was a young lad, Dennis contracted polio. Although doctors told the family he would not walk again, his mother was determined he would and put Dennis on a strict regimen of physiotherapy. Many months later he was walking without any assistance.

Dennis Carrothers heard the call to ministry after he was married and when his wife and he had a young family. Dennis enrolled at Knox College and was appointed a student minister at Bethel Church, Ilderton. Dennis was ordained by the Presbytery of London on May 31, 1981. He was appointed to Kildonan Church in Winnipeg, Manitoba that same summer. The highlight of Dennis' ministry there was the construction of a new church building. In 1991 Dennis and his family returned to Ontario as he was called to the St. Andrew's-Scotlea pastoral charge in St. Catharines. After a few years in St. Catharines, Dennis was called to Knollwood Park Church in London. Later he ministered at St. James Church, Forest, and the Knox Church, Palmerston and Knox Church, Drayton pastoral charge. Ill health forced an early retirement.

Dennis struggled with memory loss for ten years. However, dementia never robbed Dennis of his grace, gentle disposition and concern for others. Never did he doubt the presence of God with him.

Dennis will be greatly missed by his family, friends and all the people whose lives he touched throughout his ministry. Dennis excelled in the pastoral care of individuals. He had a deep desire to share the good news of the gospel of Jesus Christ with all whom he met. A funeral service was conducted at Forest City Bible Church in London on Friday, April 12, 2019.

Presbytery of Huron-Perth

THE REV. WALLACE INGLIS LITTLE
B.A., M.DIV., TH.M.

Wallace Little was born on June 10, 1935 near Atwood, Ontario. He graduated from Listowel High School and the University of Western Ontario. He married Audrey Dickson in 1957 and together they had five children: Gary, Jane, Judy, Karen and Kathy. Wally was predeceased by his son, Gary in 1966 and granddaughter, Emily in 1991.

Wally attended Knox College in Toronto and was part of the 1962 graduating class, the best class ever to attend Knox! Upon graduation, he accepted a mission appointment to start Westwood Church in Winnipeg. Before long, a new building was in place and the congregation continued to grow. After four years, Wally decided to use his travelling scholarship to go to Princeton Seminary for a year.

In 1967, the family moved back to Ontario where Wally ministered for 26 years at St. Andrew's Church in Hespeler. The congregation had a huge impact on the Little family and Wally had a lasting influence on the congregation and in the community. During those years, all four daughters finished high school, university and got married!

In 1993, Wally and Audrey decided it was time for a new adventure and accepted a call to First Church, Collingwood. They enjoyed living among these gracious people in this beautiful area. They were instrumental in establishing a new congregation in Wasaga Beach during their time in Collingwood.

In 1999, Wally and Audrey began retirement at the family cottage near Sundridge. Wally continued to be active in ministry for many years in places like North Bay; Thornbury; Blantyre, Malawi; and Perth, Australia. He enjoyed visiting numerous Ontario congregations as pulpit supply.

Wally and Audrey built a house in Stratford in 2006 and enjoyed the opportunity to spend more time with their growing family, including 13 grandchildren. They enjoyed visiting old friends and new, as well as staying connected with their wider church family.

The Rev. Wallace Inglis Little passed away peacefully at home in Stratford, surrounded by his family on July 24, 2018 at the age of 83. He was devoted to his loving wife, Audrey of 60 years. He will be remembered as a loving father and grandfather. He has left a remarkable legacy as a gentle, compassionate pastor and teacher.

“Well done good and faithful servant. Enter into the joy of your Lord.”

**SYNOD OF SASKATCHEWAN
Presbytery of Assiniboia**

**THE REV. JAMES CHARLES FERRIER
B.A., B.TH., M.DIV.**

The Rev. John Ferrier passed away on December 21, 2018 at the age of 75 years. John was predeceased by his father Byron in 1975 and his mother Kathleen in 1983. John was born June 12, 1943 in Cambridge, Ontario. John obtained his Master of Divinity degree from Knox College, University of Toronto in 1974. Ordained as a minister in 1974, John was appointed to the pastoral charge in Chauvin and Wainwright, Alberta until 1979. John was inducted as minister in Knox Church in Weyburn, Saskatchewan in June of 1979 until his retirement in April 2006.

John served as moderator of the Presbytery of Edmonton, moderator of the Presbytery of Assiniboia and moderator of the Synod of Saskatchewan. John served as clerk of Presbytery of Assiniboia for eight years. As well as ministering to Knox Church, John was very active in the community, ministering to anyone in need of him. He served as chaplain to Weyburn Canadian Legion, appointed voluntary chaplain for the Royal Canadian Mounted Police as well for the Weyburn Fire Department. John received an award for his service to the community from the Weyburn Chamber of Commerce.

John will be remembered by his brother Rev. Jim Ferrier (Olga), nephew Alexander (Amber) Ferrier and great nephew Toben Ferrier, as well as by so many who he touched in Weyburn. Funeral service was held Saturday December 29, 2018 from Knox Church, Weyburn, Saskatchewan. Interment followed on May 25, 2019 at Hillcrest Cemetery in Weyburn, Saskatchewan.

SYNOD OF BRITISH COLUMBIA
Presbytery of Westminster

THE. REV. ROBERT LESLIE ALLISON
B.A., B.D., M.DIV.

Robert (Bob) Allison was born, August 13, 1928, on the family farm in the rural municipality of Roland, Manitoba, the eldest of four, with one sister and two brothers.

One year following his conversion, having heard the call to ministry, he entered United College, then affiliated with the University of Manitoba. He graduated with the degree, Bachelor of Arts in 1954. During his college years he served churches as a “student minister” under appointment by Canada Ministries. For two years he lived and served at Birdtail Indian Reservation in Western Manitoba, near Beulah. During the academic months he traveled the 187 miles (one way) by train every weekend to visit and to preach.

At Bob’s request, the CNR office in Winnipeg arranged each Friday, to slow down their trans-continental at the whistle stop near the reservation Sunday afternoons, so he could hop on for the trip back to Winnipeg for classes the next day.

Bob never forgot the debt of gratitude he owed to the First Nations friends who met Friday’s train (11:30 pm) with a team of horses and sleigh to take him some three or more miles to the reservation, hosting him in their home for the weekend. The Presbyterian Mission Board provided a little motorcycle for summer transportation.

In 1955 he entered Fuller Theological Seminary, Pasadena, California and graduated in 1958 with the degree, Master of Divinity. During the summer of 1958 he was a counselor at Pioneer Ranch Camp, Rocky Mountain House, Alberta. There he met Mildred. They were married the following May in Calgary where she was then working.

The previous fall, Bob had begun his ministry at Knox Church in Cranberry Portage in Northern Manitoba. They served in Cranberry Portage for 5 years, in Trail, British Columbia for 7 1/2 years, and at St. Andrew’s & St. Stephen’s Presbyterian Church in North Vancouver for 22 1/2 years.

Bob’s greatest passion was the gospel of Jesus Christ, the gospel that he continued to preach long after official retirement, as he helped in a number of churches in the presbytery. His greatest joy was in seeing people come to faith in Christ.

DR. TAMIKO NAKAMURA CORBETT
B.A., DIP.CE., D.D.

Tamiko Nakamura Corbett passed away December 11, 2018 at Crofton Manor, Vancouver. Tam was a teacher, a missionary and a visionary of change in The Presbyterian Church in Canada. She accomplished much in her own life and with her husband, the Rev. Dr. Donald Corbett in Quebec City and the Toronto area.

Tam grew up in Vancouver. She and her family were part of the internment of Japanese Canadians during the Second World War. Her experience of internment instilled in Tam a lifelong awareness and sensitivity to the injustices faced by many in society.

Tam was a graduate of the Presbyterian Missionary and Deaconess Training School in 1959 (later changed to Ewart College). She served as deaconess in the Presbytery of Westminster, then asked to work with the Korean Christian Church in Japan from 1961 to 1964. Tam was deeply involved with the ministry of the Women’s Missionary Society (WMS) of The Presbyterian Church in Canada, eventually serving as the executive secretary.

In 1996, Tam was elected as Moderator of the 122nd General Assembly of The Presbyterian Church in Canada, the first visible minority to hold that position. Her sermon to the General Assembly at the end of her moderatorial year stressed the inclusiveness of the gospel of Jesus Christ, which shaped and formed Tam’s work and witness throughout her life.

Eventually, she moved back to her birthplace in Vancouver, to take care of her mother after her husband’s death and lived in the Dunbar area. The Presbytery of Westminster gives thanks to God for Tam Corbett, for her innate sense of justice, her passion and commitment to teaching and learning and her devoted service to The Presbyterian Church in Canada and to her God.

SUPPLEMENTARY LIST OF DEGREES AND THEIR SOURCES

Cho, Ji Hoon	Ph.D.	St. Michael's College (University of Toronto)
Dolson, Lisa	M.P.S.	Knox, College, Toronto, ON
Goh, Alan	D.Min.	Tyndale University College, ON
Grace, William H.	M.Div.	Knox College, Toronto, ON
McLean, Paul	D.D.	Knox College, Toronto, ON
Moon, Sung Il	Ph.D.	St. Michael's College (University of Toronto)
Park, Esther	B.R.E.	Tyndale University College, ON
	M.Div.	Knox College, Toronto, ON
Patterson, Megan	B.Sc.	Queen's University, Kingston, ON
	M.T.S.	Tyndale University College, ON
	M.Div.	Knox College, Toronto, ON
Shaffer, Susan	D.D.	Presbyterian College, Montreal, QC
Shoemaker, Brad	Ph.D.	Wilfrid Laurier University, ON

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Camp Geddie Summer: 3555 Shore Rd. RR 1 Merigomish, NS B0K 1G0 902-926-2632	Whitney Canning	campgeddie.ca director@campgeddie.ca
Camp MacLeod 2731 Trout Brook Rd. Albert Bridge, NS B1K 2P2 902-562-1085	The Rev. Peter MacDonald	campmacleod@hotmail.com
Camp Keir 35 Gardiner Rd. Summerside, PE C1N 4J9 902-303-2096	Mike Hamilton	campkeir.ca campkeir@gmail.com
Gracefield Christian Camp and Retreat Centre PO Box 420 37 Ch. Des Loisirs Gracefield, QC J0X 1W0 888-493-2267; 819-463-2465	Owen & Diana Mahaffy	gracefieldcamp.ca director@gracefieldcamp.ca info@gracefieldcamp.ca
Camp d'action biblique PO Box 3154 Richmond, QC J0B 2H0 819-826-5400 (camp) 450-826-4599 (director)	Anita Mack Randy Johnston	cabqc.ca cabqc@yahoo.ca
Cairn Camping & Retreat Centres		
- Glen Mhor and Iona RR 1 Baysville, ON P0B 1A0 705-767-3300	Robynne Howard/ Michelle Roberts	ilovecamp.org admin@ilovecamp.org
- Presbyterian Music Camp Muskoka	Ruthanne Robertson	musiccamp.ca ruthannrobertson@gmail.com
Camp Kintail Summer: RR3 85153 Bluewater Hwy Goderich, ON N7A 3X9 Year Around: 519-529-7317 Winter: Box 153 Goderich, ON N7A 3Z2	The Rev. Theresa McDonald-Lee	campkintail.ca grow@campkintail.ca
	Johnathon Lee	
Huron Feathers Centre Summer: 303 Lakeshore Blvd. N. Sauble Beach, ON N0H 2G0 226-909-0573 (in season)	John Gilbert	huronfeathers.ca huronfeathers@gmail.com

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Camp Christopher Summer: RR1 Site 7, Comp 20 Christopher Lake, SK S0J 0N0 306-982-4534 Winter: 436 Spadina Cres. E. Saskatoon, SK S7K 3G6 306-250-9904	Donna Wilkinson	campchristopher.ca info@campchristopher.ca
Camp Kannawin PO Box 9240 Sylvan Lake, AB T4S 1S8 403-887-5760; 403-352-5177	Cara Penman	campkannawin.ca committee@campkannawin.ca director@campkannawin.ca
Dutch Harbour Box 202 Riondel, BC V0B 2B0 250-368-7398	Nils Anderson Bonnie Anderson	dutchharbourcamp@gmail.com
Camp Douglas c/o 11858-216th St. Maple Ridge, BC V2X 5H8 604-885-3355	Janet Eastwood Daniel Martinez	campdouglas.ca director@campdouglas.ca
Camp VIP c/o 2408 Glenayr Dr. Nanaimo, BC V9S 3R7 250-815-5335	Whitney Hanna	pcm@vipresbytery.net vipresbytery.net

SYNOD OF THE ATLANTIC PROVINCES**1. PRESBYTERY OF CAPE BRETON**

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
1 Baddeck, Knox (CB010) PO Box 184, Grant St. Baddeck, NS B0E 1B0 902-295-1522 (C) briandmacleod@hotmail.com	Brian D. MacLeod	Shane MacFarlane
- St. Ann's, Ephraim Scott (CB011) PO Box 184 Baddeck, NS B0E 1B0 briandmacleod@hotmail.com		Mary MacLeod
2 Boularderie Pastoral Charge (CB201) - Big Bras d'Or, St. James (CB200) 1829 Old Route 5 Big Bras d'Or, NS B1X 1A5 902-674-2469 (O) ptrmacdonald@gmail.com	Peter D. MacDonald	Carolyn Leal
- Ross Ferry, Knox (CB210) 1829 Old Route 5 Big Bras d'Or, NS B1X 1A5 902-674-2469 (O) ptrmacdonald@gmail.com		
3 Glace Bay, St. Paul's (CB050) 262 Brookside St PO Box 431 Glace Bay, NS B1A 6B4 902-842-0150 (C) bonniemgwynn@gmail.com jk@seaside.ns.ca	Bonnie Wynn	John S. MacDonald
4 Grand River (CB060) c/o Norman Bartholomew 279 East Side Rd., PO Box 2 MI Grand River, NS B0E 1M0	Vacant	Norman Bartholomew
- Framboise, St. Andrew's (CB061) RR 1 Gabarus, NS B0A 1K0		
- Loch Lomond, Calvin (CB062) 735 Hay Cove Rd. Mt. Auburn, NS B0E 3B0		
5 Little Narrows (CB070) PO Box 352 Whycocomagh, NS B0E 3M0	Vacant	Ann Hayes
- Whycocomagh, St. Andrew's (CB071) RR 1 Whycocomagh, NS B0E 3M0		Fred Matthews
6 Louisbourg-Catalone Pastoral Charge (CB103) - Catalone, St. James (CB101) c/o Ms. Wendy Bryan 7038 Hornes Rd. Albert Bridge, NS B1K 2Z9 wendybryan95@gmail.com	Vacant	Wendy Bryan

1. PRESBYTERY OF CAPE BRETON

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
- Louisbourg, Zion (CB102) c/o Ms. Wendy Bryan 7038 Hornes Rd. Albert Bridge, NS B1K 2Z9 wendybryan95@gmail.com		
7 Middle River, Farquharson (CB090) 1948 Cabot Trail RR 3, PO Box 10, Site 1 Baddeck, NS B0E 1B0 (902) 295-2499	Vacant	Gordon MacIver
- Lake Ainslie (CB091) RR 1 Whycocomagh, NS B0E 3M0 lapreschurch@hotmail.ca		Johnena MacLellan
8 Mira Pastoral Charge	Lydia E. MacKinnon	
- Marion Bridge, St. Columba (CB080) 2556 Hillside Rd. Marion Bridge, NS B1K 1C6 902-727-2625 (C) skye@ns.sympatico.ca		Clayton Bartlett
- Mira Ferry, Union (CB081) c/o 280 Brickyard Rd. Albert Bridge, NS B1K 2R4 skye@ns.sympatico.ca		Clayton Bartlett
9 North River and North Shore North River, St. Andrew's (CB160) c/o 49502 Cabot Trail, RR 4 Baddeck, NS B0E 1B0 902-929-2548 (C) corrie.stewart@ns.sympatico.ca	W. Corrie Stewart	Barbara Tower
10 North Sydney, St. Giles (CB120) c/o Mary MacFarlane 132 Regent St. North Sydney, NS B2A 2G5 902-794-7118 (C)	R. Ritchie Robinson	Norma MacAdam
11 River Denys (CB132) c/o Elizabeth Cameron RR 1 619 North Side River Denys NS B0E 2Y0 902-756-2745	Vacant	Raymond MacPhail
- Malagawatch, Fulton (CB131) c/o Elinor Morrison RR 1 River Denys NS B0E 2Y0 902-756-3412		
12 Sydney, Bethel (CB140) 9 Brookland St. Sydney, NS B1P 5B1 902-562-3740 (C) bethelchurch@ns.sympatico.ca	Robert Lyle	Charles D. Greaves

1. PRESBYTERY OF CAPE BRETON

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
13 Sydney Mines, St. Andrew's (CB150) 643 Main St. Sydney Mines, NS B1V 2L1 902-736-8884 (C) barclaymackay@eastlink.ca	Marion R. Barclay MacKay	Michael McIsaac

Appendix to Roll

1 G. Cameron Brett	Retired
2 Margaret A. MacLeod (Diaconal)	Without Charge
3 James D. Skinner	Without Charge

Clerk of Presbytery: The Rev. Bonnie M.G. Wynn, 37 Leitches Creek Rd., Leitches Creek, NS, B2A 3Z2. Phone: 902-371-2440 (cell), cbclerk01@gmail.com

(For statistical information see page 652.)

2. PRESBYTERY OF NEWFOUNDLAND

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
1 Grand Falls/Windsor, St. Matthew's (NF010) 93 Harmsworth Dr. Grand Falls-Windsor, NL A2A 2Y7 709-489-1578 l_allan04@yahoo.ca	Vacant	Debbie Hynes
2 St. John's, St. Andrew's (NF020) PO Box 6206 St. John's, NL A1C 6J9 709-726-5385 (C), 709-726-5740 (F) standrews@bellaliant.com	Derek Krunys	Bruce Templeton
3 St. John's, St. David's (NF030) 98 Elizabeth Ave. St. John's, NL A1B 1R8 709-722-2382 (C) stdavids@nfld.com	David T. Sturtevant	Lillian Crawford

Other Ministries

1 Ian S. Wishart	Retired
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Appendix to Roll

1 Cassandra H.J. Wessel	Retired
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Diaconal Ministries – Other

1 Jean Tooktoshina	Rigolet, Labrador, NL, A0P 1P0
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Clerk of Presbytery: The Rev. Derek Krunys, PO Box 6206, St. John's, NL, A1C 6J9.
Phone: 709-726-5385 (C), dkrunys@hotmail.com

(For statistical information see page 652.)

3. PRESBYTERY OF PICTOU

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
1 Barney's River – Marshy Hope (PI010) c/o Marjorie Murray 360 Barneys River Rd Barneys River Station, NS B0K 1A0 902-924-2432 (C)	Vacant	Marjorie Murray

3. PRESBYTERY OF PICTOU

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
<p>2 Blue Mountain, Knox (PI020) RR 5 New Glasgow, NS B2H 5C8 902-922-2238 (C)</p> <p>- East River St. Mary's, Zion (PI021) c/o Audrey Cameron 684 Sherbrooke Rd. East River St. Mary's, NS B2H 5C8 902-922-2287(C)</p> <p>- Garden of Eden, Blair (PI022) 3649 Sunnybrae Eden Rd. Garden of Eden, NS B2H 5C8</p>	Vacant	<p>Joan Coady Brenda Fraser</p> <p>Cathy Cameron</p> <p>Kaye MacDonald</p>
<p>3 East River Pastoral Charge (PI034)</p> <p>- St. Paul's (PI032) c/o H. Archibald 355 Irish Mtn. Rd., RR 2 New Glasgow, NS B2H 5C5 howard.lindaarchibald@gmail.com</p> <p>- Springville (PI031) c/o H. Archibald 355 Irish Mtn. Rd., RR 2 New Glasgow, NS B2H 5C5 howard.lindaarchibald@gmail.com</p> <p>- Sunnybrae, Calvin (PI033) c/o H. Archibald 355 Irish Mtn. Rd., RR 2 New Glasgow, NS B2H 5C5 howard.lindaarchibald@gmail.com</p>	Vacant	Howard Archibald
<p>4 Glenelg (PI151) RR 1 Guysboro County Aspen, NS B0H 1E0 902-833-2700 (C) bonniejmcgrath@gmail.com</p>	Vacant	Robert Fraser
<p>5 Hopewell, First (PI040) General Delivery Hopewell, NS B0K 1C0</p> <p>- Gairloch, St. Andrew's (PI042) RR 2 Westville, NS B0K 2A0 902-396-4206 (C)</p> <p>- Rocklin, Middle River (PI043) c/o Wayne MacKay 10 E Fraser Cross Rd., RR 2 Westville, NS B0K 2A0 902-396-4380</p>	Bonnie J. Langille	<p>Joanne Nichols</p> <p>Robert Nelson</p> <p>Mary Irene Chesnutt</p>
<p>6 Little Harbour (PI050) RR 1 New Glasgow, NS B2H 5C4 902-752-2235 (C) lorne.macleod@eastlink.ca</p> <p>- Pictou Landing, Bethel (PI051) RR 2 Trenton, NS B0K 1X0 lorne.macleod@eastlink.ca</p>	Lorne A. MacLeod	<p>Cathy McLean</p> <p>Wm. MacPherson</p>

3. PRESBYTERY OF PICTOU

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
7 MacLennan's Mtn., St. John's (PI060) 1962 Brookville Rd McLellans Brook, NS B2H 5C7	(Stated Supply)	Sandy MacGregor
8 Moser River, St. Giles (PI152) c/o A. Moser PO Box 156 Sheet Harbour, NS B0J 3B0	(Stated Supply)	Angus H. Moser
9 New Glasgow, First (PI070) 208 MacLean St. New Glasgow, NS B2H 4M9 902-752-5691 (C), 902-755-2055 (F) first.church@ns.aliantzinc.ca	Andrew S. MacDonald	Sharon Mason
10 New Glasgow, St. Andrew's (PI080) 37 Mountain Rd. New Glasgow, NS B2H 3W4 902-752-5326 (C) thekirk.office@ns.sympatico.ca	Joon Ki Kim	Wally Sutherland
11 Oxford-Riverview Pastoral Charge - Oxford, St. James (PI161) PO Box 228 Oxford, NS B0M 1P0 902-447-3013 (C) - Riverview, St. Andrew's (PI162) c/o D. Dixon RR 1, Cumb Cty Port Howe, NS B0K 1K0	Vacant	Robert Hunsley Dorothy Dixon
12 Pictou, First (PI100) PO Box 1003 10 Prince St. Pictou, NS B0K 1H0 902-485-9118 (C) revshellychandler@gmail.com	Shelly Chandler	Chris MacDonald
13 Pictou, St. Andrew's (PI110) PO Box 254, 105 Coleraine St. Pictou, NS B0K 1H0 902-485-5014 (C) revshellychandler@gmail.com	Shelly Chandler	Murray Hill
14 River John, St. George's (PI130) c/o Mike Joudrey 1384 Mountain Rd. River John, NS B0K 1N0 902-957-0475 gail.johnson@ns.sympatico.ca - Toney River, St. David's (PI131) c/o Darlene Henderson 43 Buchanan Rd. Poplar Hill, NS B0K 1N0 902-485-1882 dm_henderson@hotmail.com	Gail Johnson-Murdock (Stated Supply)	Michael Joudrey Darlene Henderson

3. PRESBYTERY OF PICTOU

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
Appendix to Roll		
1 Ina Adamson (Diaconal)	Retired	
2 Gregory Dickson	Retired	
3 D. John Fortier	Retired	
4 William G. Johnston	Without Charge	
5 D. Ross MacDonald	Retired	
6 Patricia A. Rose	Retired	
7 Richard E. Sand	Retired	
8 A. Gordon Smith	Without Charge	
9 Debbie R. Stewart (Diaconal)	Without Charge	
10 Gerald E. Thompson	Retired	
11 Larry A. Welch	Retired	

Clerk of Presbytery: The Rev. Charles McPherson, PO Box 132, Stellarton, NS, B0K 1S0.
Phone: 902-752-6548 (C), 902-752-5935 (R), c.cmcpherson@ns.sympatico.ca

(For statistical information see page 653.)

4. PRESBYTERY OF HALIFAX & LUNENBURG

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
1 Dartmouth, Iona (HL010) 90 Lucien Dr. Dartmouth, NS B2W 2J3 902-434-2203 (C), 902-462-0244 (F) ionapc@eastlink.ca	Cynthia J. Chenard	Irene Rose
2 Dartmouth, St. Andrew's (HL020) 216 School St. Dartmouth, NS B3A 2Y4 902-469-4480 (C) ceweeks@ns.sympatico.ca	P.A. (Sandy) McDonald	Cheryl E. Weeks
3 Dean, Sharon (HL030) PO Box 86 Upper Musquodoboit, NS B0N 2M0 902-568-2771 (C) francesperrin2@gmail.com	Vacant	Kenneth Lemmon
4 Elmsdale, St. Matthew's (HL040) 143 Hwy 214 Elmsdale, NS B2S 1G7 902-883-2550 (C) elmsdale.hardwoodlands@gmail.com	Beth M. Mattinson	Grant MacDonald
- Hardwood Lands (HL041) 8178 Highway 14 Hardwood Lands, NS B0N 1Y0 902-758-1031 (C) elmsdale.hardwoodlands@gmail.com		Graham Gagne
Halifax		
5 Calvin (HL050) 3311 Ashburn Ave. Halifax, NS B3L 4C3 902-455-7435 (C) calvinhalifax@bellaliant.com	Michael Koslowski	Debbie Lyver

4. PRESBYTERY OF HALIFAX & LUNENBURG

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
Halifax (cont'd)		
6 Church of St. David (HL070) 1544 Grafton St. PO Box 36061, RPO Spring Garden Halifax, NS B3J 3S9 902-423-1944 (C), 902-423-2185 (F) stdavids.office@ns.sympatico.ca	Vacant	Valerie Macdonald
7 Lower Sackville, First Sackville (HL100) 60 Beaver Bank Rd. Lower Sackville, NS B4E 1G6 902-865-4053 (C) kenandmarilyn@eastlink.ca	J. Kenneth MacLeod (Intentional Interim Minister)	Marian Tomlik
8 Lunenburg, St. Andrew's (HL080) PO Box 218 Lunenburg, NS B0J 2C0 902-634-4846 (C) msukholee@hotmail.com	Suk Ho Lee (Stated Supply)	Edward Fralick
- Rose Bay, St. Andrew's (HL081) PO Box 24 Riverport, NS B0J 2W0 902-766-4718 (C) brenda.oxner@gmail.com		George Walker
9 McClure's Mills, St. Paul's (HL111) c/o J. Alchorn 12717 Hwy 2 Lower Onslow, NS B6L 5E5 cjalchorn@eastlink.ca	Vacant	Leota Upham
10 New Dublin-Conquerall	Vacant	Ola Hirtle
- Dublin Shore, Knox (HL091) c/o Ola Hirtle RR 1 La Have, NS B0R 1C0 902-688-2321 (C) ann.taylor@eastlink.ca		
- West Dublin, St. Matthew's (HL092) c/o Ola Hirtle RR 1 La Have, NS B0R 1C0 902-688-2321 (C) ann.taylor@eastlink.ca		
11 New Minas, Kings (HL130) 5563 Prospect Rd. New Minas, NS B4N 3K8 902-681-1333 (C), 902-681-1246 (F) kingschurch@ns.aliantzinc.ca	Vacant	Mike Van den Hof
12 Noel Road, St. James' (HL121) c/o Nicki Cameron 4-6158 Highway 354 Kennetcook, NS B0N 1P0 902-369-2696 (C) snickicameron@hotmail.com	Vacant	Sandra N. Cameron

4. PRESBYTERY OF HALIFAX & LUNENBURG

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
13 Truro, St. James' (HL110) 142 Queen St. Truro, NS B2N 2B5 902-893-9587 (C) stjameschurch@eastlink.ca	Andrew G. Campbell	George MacKenzie
14 Windsor, St. John's (HL120) PO Box 482 Windsor, NS B0N 2T0 902-757-2445 (C) kenandmarilyn@eastlink.ca	J. Kenneth MacLeod	Beverley Harvey

Other Ministries

- 1 Michael Veenema Chaplain, Nova Scotia Youth Facility

Ecumenical Shared Ministry

- 1 Sharon, Dean (HL030) with St. James, Upper Musquodoboit and Higginsville United Church

Appendix to Roll

1	Judithe Adam-Murphy	Retired
2	Margaret Craig (Diaconal)	Retired
3	L. Dale Gray	Retired
4	Jean K. MacAulay	Retired
5	Jennifer MacDonald	Without Charge
6	E.M. Iona MacLean	Retired
7	G. Clair MacLeod	Retired
8	D. Laurence Mawhinney	Retired
9	W.G. Sydney McDonald	Retired
10	Donald Mews	Without Charge
11	Gwendolyn Roberts	Retired
12	J. Bruce Robertson	Retired
13	Anna Smith	Without Charge
14	H. Kenneth Stright	Retired
15	David W.K. Sutherland	Retired

Clerk of Presbytery: The Rev. Dr. P.A. (Sandy) McDonald, 4 Pinehill Road, Dartmouth, NS, B3A 2E6. Phone: 902-466-6247 (R), pamcdonald@ns.sympatico.ca

(For statistical information see page 654.)

5. PRESBYTERY OF NEW BRUNSWICK

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
1 Bass River, St. Mark's (NB010) 7739 Route 116 Bass River, NB E4T 1L2 506-785-4479 (C) thebrpc@gmail.com	Vacant	Willah Ryan
- Beersville, St. James (NB020) 7895 Route 126 Harcourt, NB E4T 2Z1 506-523-9357 (C) thebrpc@gmail.com		James Cail
- Clairville, St. Andrew's (NB030) 1220 Route 465 Clairville, NB E4T 2L7 506-785-4558 (C) thebrpc@gmail.com		Vacant

5. PRESBYTERY OF NEW BRUNSWICK

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
- West Branch, Zion (NB040) 540 Cail's Mills Rd. Cail's Mills, NB E4T 2R8 506-785-2245 (C) thebrpc@gmail.com		Leslie Cail
2 Charlotte County Pastoral Charge	Cheryl G. MacFadyen	
- St. Andrews, Greenock (NB280) 146 Montague St. St. Andrews, NB E5B 1H8 506-466-6743 (C) cmacl@nb.sympatico.ca		Ken MacKeigan
- St. George, The Kirk (NB090) 180 Brunswick St. St. George, NB E5C 3S2 506-755-3851 (C) cmacl@nb.sympatico.ca		Mary Anne Craig
- Pennfield, The Kirk (NB080) 71 Route 175 Pennfield, NB E5H 0B3 506-755-3851 (C) cmacl@nb.sympatico.ca		John A. Brown
3 Ferguson, Grace and St. James Pastoral Charge 580 Old King George Hwy. Miramichi, NB E1V 1K1	Vacant	Jim Lockerbie
- Derby, Ferguson (NB180) c/o P. Mossman 4943 Rte 108 Millerton, NB E1V 5B9 506-622-0357 (C) pmossman@nbnet.nb.ca		Phyllis Mossman
- Millerton, Grace (NB170) c/o P. Mossman 4943 Rte 108 Millerton, NB E1V 5B9 506-622-0357 (C) pmossman@nbnet.nb.ca		Phyllis Mossman
- Miramichi, St. James (NB190) 275 Newcastle Blvd. Miramichi, NB E1V 7N4 506-622-1648 (C), 506-622-1648 (F) rgmckay@nb.sympatico.ca		Robert McKay
4 Fredericton, St. Andrew's (NB100) 512 Charlotte St. Fredericton, NB E3B 1M2 506-455-8220 (C) sapc@sapc.ca	Jon Van Den Berg	Jeanne Kaye Speight
5 Hampton, St. Paul's (NB110) 978 Main St. Hampton, NB E5N 6E7 506-832-4985 (C) presclerk@gmail.com	Kent E. Burdett	Gillian Urquhart

5. PRESBYTERY OF NEW BRUNSWICK

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
- Barnesville (NB120) 1257 Rte 820 Barnesville, NB E5N 3L6 506-832-7790 (C) 13lonnieb@gmail.com		Lonnie Bradley
6 Harvey Station, Knox (NB140) 2412 Route 3 Harvey, NB E6K 1P4 506-366-5398 (C) annejan@telus.blackberry.net	Anne J. Boudreau	Nancy Patterson
- Acton (NB150) 2412 Route 3 Harvey, NB E6K 1P4 506-366-5398 (C) annejan@telus.blackberry.net		Marlene Phillips
7 Kirkland, St. David's (NB160) c/o Judy Cole 1301 Route 540 Kirkland, NB E7N 2K9	Vacant	Judy Cole (contact person)
8 Miramichi (Chatham), Calvin (NB200) c/o 206 Wellington St. Miramichi, NB E1N 1M7 506-773-7141 (C)	Vacant	Harold Cameron
- Black River Bridge, St. Paul's (NB210) c/o A. Newton 896 North Black River Rd. Black River Bridge, NB E1N 5T3 506-228-4988 (C), 506-228-0116 (F)		Alexander Newton
- Kouchibouguac, Knox (NB220) c/o C. Barter 11307 Route 134 Kouchibouguac, NB E4X 1N5 506-876-4463 (C)		Connie Barter
9 Moncton, St. Andrew's (NB230) 77 Hildegard Dr. Moncton, NB E1G 0Z6 506-389-7707 (C), 506-388-7157 (F) standrews@nb.aibn.com	J. Martin R. Kreplin	Rosemary Smith
10 Northern New Brunswick Regional Ministry	M. Glen Sampson	
- Bathurst, St. Luke's (NB050) 395 Murray Ave. Bathurst, NB E2A 1T4 506-546-4645 (C), 506-548-8982 (F) stlukes@bellaliant.com		M. Glen Sampson (Acting)
- Campbellton, Knox (NB060) 29 Duncan St. Campbellton, NB E3N 2K5 506-753-7300 (C) twinkle1@nb.sympatico.ca		Mona Harris
- Dalhousie, St. John's (NB070) 142 Edward St. Dalhousie, NB E8C 1P8 506-654-3230 (C) gsampson3@gmail.com		Raymond MacNair

5. PRESBYTERY OF NEW BRUNSWICK

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
- New Carlisle, Knox (NB240) PO Box 370 New Carlisle, QC G0C 1Z0 418-752-2822 (C) lewiss@globetrotter.net		Lewis Smollett
11 Riverview, Bethel (NB260) 600 Coverdale Rd. Riverview, NB E1B 3K6 506-386-6254 (C), 506-386-1939 (F) bethelchurch@nb.aibn.com	Charles S. Cook	Alan Hamilton
12 Sackville, St. Andrew's (NB270) 36 Bridge St. Sackville, NB E4L 3N7 506-536-1952 (C) sapres@bellaliant.net	Jeffrey M. Murray	Laura Synder
Saint John		
13 Saint Columba (NB300) 1454 Manawagonish Rd. Saint John, NB E2M 3Y3 506-672-6280 (C) dandekraglund@rogers.com	Erik W. Kraglund	Sasha Melvin
14 Grace (NB310) 101 Coburg St. Saint John, NB E2L 3J8 506-634-7765 (C), 506-693-3223 (F) gracechurchsj@gmail.com	John J. Crawford	Del O'Brien
15 Stanley, St. Peter's (NB330) 21 English Settlement Rd. Stanley, NB E6B 2C7 506-367-2415 (C), 506-367-2415 (F) dawn.foreman001@gmail.com	M.E. (Lyn) Hughes	Dawna Foreman
16 Sunny Corner, St. Stephen's (NB340) 1780 Highway 425 Sunny Corner, NB E9E 1J3 506-836-7459 (C)	Vacant	Joseph Sheasgreen
- Warwick, St. Paul's (NB350) 5446 Route 108 Derby Junction, NB E1V 5H9 506-622-1155 (C)		George Travis
17 Tabusintac, St. John's (NB360) 7 Hierlihy Rd. Tabusintac, NB E9H 1Y5 506-779-1812 (C) tabusintacpc@gmail.com	Alexander D. Sutherland	Vacant
- Bartibog Bridge, St. Matthew's (NB370) (Oak Point) 809 Route 11 Bartibog Bridge, NB E1V 7H8 506-773-4709		Vacant
- New Jersey, Zion (NB380) 19 Burnt Church Rd. New Jersey, NB E9G 2J9 506-776-3630		Vacant

5. PRESBYTERY OF NEW BRUNSWICK

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
18 St. James and St. Paul's Regional Ministry	Wendy L. MacWilliams	
- Hanwell, St. James (NB130) 1991 Highway 640 Hanwell, NB E3C 1Z5 506-450-4031 (C) sjchurch@nbnet.nb.ca		Wina Parent
- Woodstock, St. Paul's (NB390) 113 Victoria St. Woodstock, NB E7M 3A4 506-326-2369 (C) stpaulspresnb@gmail.com		Judith Jackson

Other Ministries

1 Kimberly Barlow Chaplain, Canadian Forces Chaplaincy

Appendix to Roll

2 Catherine Anderson (Diaconal)	Without Charge
3 Douglas E. Blaikie	Retired
4 Paul A. Brown	Retired
5 Steven C.H. Cho	Retired
6 Charles R. Deogratias	Chaplain, Armed Forces, in USA
7 Melvin G. Fawcett	Retired
8 J. Christopher Jorna	Without Charge
9 Philip J. Lee	Retired
10 Basil C. Lowery	Retired
11 Don M. Shephard	Retired
12 J. Gillis Smith	Without Charge
13 Terrance R. Trites	Without Charge

Clerk of Presbytery: The Rev. Kent Burdett, 101 Dutch Point Rd., Hampton, NB, E5N 5Z2.
Phone: 506-832-4985, presclerk@gmail.com

(For statistical information see pages 654–55.)

6. PRESBYTERY OF PRINCE EDWARD ISLAND

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
1 Belfast, St. John's (PE020) 2794 Garfield Rd. Belfast, PE C0A 1A0 902-659-2703 (C), 902-659-2842 (F) stjohns@pei.aibn.com	Roger W. MacPhee	Barbara Ann Gillis
- Wood Islands (PE021) Belle River Post Office Belle River, PE C0A 1B0 stjohnspastor@pei.aibn.com		Frederick MacLeod
2 Brookfield Pastoral Charge	Thomas J. Kay	
- Brookfield (PE030) c/o Allister Cummings 2681 North York River Rd-Rte 248 Milton Station, PE C1E 0T8 902-394-2163 dj_mac@pei.sympatico.ca		Allister Cummings

6. PRESBYTERY OF PRINCE EDWARD ISLAND

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
- Glasgow Road (PE031) c/o R. MacRae 1255 Glasgow Rd-Rte 224 Ebenezer, PE C1E 0T2 902-394-2163 dj_mac@pei.sympatico.ca		Rita MacRae
- Hunter River (PE032) c/o Kent Smith PO Box 72 Hunter River, PE C0A 1N0 902-394-2163 dj_mac@pei.sympatico.ca		Kent Smith
3 Central Parish Pastoral Charge	Steven H. Stead	Cathy Livingston
- Canoe Cove (PE071) 548 Canoe Cove Rd., Rte 19A Long Creek, PE C0A 1H1 902-675-3175 (C) steven.stead@hotmail.com		
- Clyde River, Burnside (PE070) 746 Clyde River Rd. Clyde River, PE C0A 1H1 902-675-3175 (C) steven.stead@hotmail.com		
4 Charlottetown, St. James (PE040) 35 Fitzroy St. Charlottetown, PE C1A 1R2 902-892-2839 (C), 902-894-7912 (F) kirkstjames@pei.aibn.com	Amanda J. Henderson-Bolton	David Robinson Shauna Sullivan Curley
5 Charlottetown, St. Mark's (PE060) PO Box 20007 Sherwood RPO Charlottetown, PE C1A 9E3 902-892-5255 (C), 902-892-0685 (F) stmarkspres@eastlink.ca	Thomas J. Hamilton Paula E. Hamilton	Gavin Richardson
- Marshfield, St. Columba (PE061) PO Box 20007 Sherwood RPO Charlottetown, PE C1A 9E3 902-892-5255 (C), 902-892-0685 (F) stmarkspres@eastlink.ca		Earl Foster
6 Charlottetown, Zion (PE050) PO Box 103 Charlottetown, PE C1A 7K2 902-566-5363 (C), 902-894-7895 (F) admin@zionpres.org	Douglas H. Rollwage	John Barrett
7 Hartsville (PE150) c/o Dawna Lee O'Connor 766 Newton Rd. Kinkora, PE C0B 1N0 902-887-3382 joeoconnor@pei.sympatico.ca	Dawn B. Griffiths	Robert Griffiths Marilyn Kennedy
8 Kensington (PE080) PO Box 213 Kensington, PE C0B 1M0 902-836-3266 (C) ken.pres.church@bellaliant.net	Torrey R. Griffiths	Norma Wall

6. PRESBYTERY OF PRINCE EDWARD ISLAND

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
- New London, St. John's (PE082) PO Box 8036 Kensington, PE C0B 1M0 stjohns.church@mail.com		Juliana Elsinga
9 Montague, St. Andrew's (PE090) PO Box 28 Montague, PE C0A 1R0 902-838-3139 (C), 902-368-1938 (F) bnbcraig@pei.sympatico.ca	Stephen Thompson	Gladys MacIntyre
- Cardigan, St. Andrew's (PE091) 3051 Martin vale Rd. Cardigan, PE C0A 1G0 902-583-2437 (C) alandsandramyers@yahoo.ca		Allison Myers
10 Nine Mile Creek (PE073) c/o PO Box 41. Cornwall, PE C0A 1H0 902-675-3146 anne.mac47@gmail.com	Vacant	Anne Marie MacDonald
11 North Tryon (PE130) 3236 Route 10 Albany, PE C0B 1A0 902-855-2480 (C) fxsldy85@yahoo.ca	Michael J. Hamilton	Elmer MacDonald
12 Richmond Bay Pastoral Charge PO Box 47 Tyne Valley, PE C0B 2C0 902-831-3088 edwardirenemac@gmail.com	Vacant	Leslie Hardy Edward MacLean
- Freeland (PE121) PO Box 47 Tyne Valley, PE C0B 2C0 902-831-3088 edwardirenemac@gmail.com		
- Tyne Valley (PE120) PO Box 47 Tyne Valley, PE C0B 2C0 902-831-3088 edwardirenemac@gmail.com		
- Victoria West (PE123) PO Box 47 Tyne Valley, PE C0B 2C0 902-831-3421 edwardirenemac@gmail.com		
13 Summerside (PE110) 130 Victoria Rd. Summerside, PE C1N 2G5 902-436-2557 (C), 902-436-0811 (F) summersidepresbyterian@gmail.com	Bradford E. Blaikie	Nancy Harvey Susan Cameron
14 WellSpring (PE160) 8291 Commercial Rd. RR 4, Montague, PE, C0A 1R0 902-962-2906 (C) info@wellspringpc.ca	Donghwi David Son	Anne Bruce

6. PRESBYTERY OF PRINCE EDWARD ISLAND

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
15 West Point (PE011) 1628 Mill River East Rd. Alberton, PE C0B 1B0 902-859-2289 (C) mgbolger@yahoo.ca	Vacant	Marlene Bolger

Other Ministries

1 Mark W. Buell	Chaplain, Queen Elizabeth Hospital, Charlottetown
2 Kay Diviney	Interim Minister, the Kirk of St. James

Appendix to Roll

1 Lonnie S. Atkinson	Retired
2 Adrian Auret	Retired
3 Linda R. Berdan	Retired
4 Daphne A. Blaxland	Without Charge
5 M. Wayne Burke	Retired
6 Anne Cameron (Diaconal)	Retired
7 John R. Cameron	Retired
8 Evelyn M.I. Carpenter	Retired
9 William F. Dean	Retired
10 W. James S. Farris	Retired
11 Ian C. Glass	Retired
12 Andrew Hutchinson	Retired
13 Catherine M. Kay	Without Charge
14 W. Stirling Keizer	Without Charge
15 Susan M. Lawson	Retired
16 Karen G. MacRae	Without Charge
17 Gordon J. Matheson	Retired
18 H. Alan Stewart	Retired
19 Barbara Wright-MacKenzie	Retired

Clerk of Presbytery: Ms. Nancy Harvey, 2193 Hwy. 1A, Summerside, PE, C1N 4J9.
Phone: 902-887-2956 (R), pres.clerkpei@gmail.com

(For statistical information see pages 655–56.)

SYNOD OF QUEBEC & EASTERN ONTARIO**7. PRESBYTERY OF QUEBEC**

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
1 Inverness, St. Andrew's (QU020) 339 des Erables St. Inverness, QC G0S 1K0 418-755-0990 (C) revbarb2003@gmail.com	Barbara J. Fotheringham	Raymond Dempsey
2 Leggatt's Point (QU030) 54 Chemin Leggatt Grand Métis, QC G0J 1Z0 418-775-5417 (R)	Vacant	Joan Craig
3 Melbourne, St. Andrew's (QU050) 1169 Route 243 Richmond, QC J0B 2H0 819-826-2946 (R)	Vacant	Brenda Allan

7. PRESBYTERY OF QUEBEC

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
4 Quebec City, St. Andrew's (QU070) 2 Chemin du Lac Saint-Gabriel-de-Valcartier, QC G0A 4S0 418-456-8113 (C) standrewquebec@yahoo.ca	Katherine Burgess	Gina Farnell
5 Scotstown, St. Paul's (QU090) c/o Ms. Mary MacDonald 198 Ditton St. Scotstown, QC J0B 3B0 819-346-2858	Vacant	Sarah MacDonald
6 Sherbrooke, St. Andrew's (QU100) 256 Queen St. Sherbrooke, QC J1M 1K6 819-569-3100 (C)	Susan M. Smith (Stated Supply)	Sarah MacDonald
7 Valcartier, St. Andrew's (QU110) 1827 Boul. Valcartier PO Box 591 Valcartier, QC G0A 4S0 418-456-8113 (R) standrewsvalcartier@gmail.com	Vacant	Cheryl McCoubrey
8 La Communante Chretienne Bethanie (QU120) c/o 2 chemin du Lac Saint-Gabriel-De-Valcartier, QC G0A 4S0 katherine.burgess.pcc@gmail.com	Vacant	

Ecumenical Shared Ministry

- 1 St. Andrew's, Inverness (QU020) with Inverness, Kinnear's Mills and Thetford Mines United Churches
- 2 St. Andrew's, Valcartier (QU110) with St. Andrew's United Church in Valcartier
- 3 Leggatt's Point (QU030) with Métis Beach United Church

Appendix to Roll

- | | |
|-----------------------|---------|
| 1 J. Ross H. Davidson | Retired |
| 2 Daniel H. Forget | Retired |
| 3 John Barry Forsyth | Retired |

Clerk of Presbytery: The Rev. Barbara J. Fotheringham, 48 rue Mitchell, Thetford Mines, QC, G6G 3L8. Phone: 418-755-0990 (C), quebecclerk@gmail.com

(For statistical information see page 656.)

8. PRESBYTERY OF MONTREAL

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
1 Athelstan (MT101) 139 Ridge Rd. Athelstan, QC J0S 1A0 450-264-6226 (C) betlynmcintyre@gmail.com	Vacant	Donald W. Grant
2 Beaconsfield, Briarwood (MT020) 70 Beaconsfield Blvd. Beaconsfield, QC H9W 3Z3 514-695-1879 (C), 514-695-1307 (F) briarwood.church@bellnet.ca	Sarina Meyer	Marilyn Scott

8. PRESBYTERY OF MONTREAL

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
3 Beauharnois, St. Edward's (MT030) c/o I. Legassic 405-110 Rue de Gaspé Ouest Chateauguay, QC J6J 0C5	Vacant	Irene Legassic
4 Chateauguay, Maplewood (MT050) 215 McLeod Ave. Chateauguay, QC J6J 2H5 450-691-4560 (C) maplewoodchurch@bellnet.ca	Kosta Theofanos (Lay Missionary)	John Rodger
5 Hemmingford, St. Andrew's (MT080) c/o S. Kyle 825 Old Rd. Hemmingford, QC J0L 1H0	Vacant	Sally Kyle
6 Howick, Georgetown (MT090) 920 Route 138 PO Box 347 Howick, QC J0S 1G0 514-617-6768 (cell) wubart@hotmail.com	Bartholomew Alexander	Milton Reddick
7 Huntingdon, St. Andrew's (MT100) 33 Prince St. Huntingdon, QC J0S 1H0 450-264-6226 (C)	Vacant	Jean Armstrong
8 Lachute, Margaret Rodger Memorial (MT120) PO Box 877 Lachute, QC J8H 4G5 450-562-6797 (C), 450-562-6797 (F) mrmpchurch@videotron.ca	Douglas Robinson (Stated Supply)	Linda Rodger
9 Laval (Duvernay), St. John's (MT060) 2960 Blvd. de la Concorde, Duvernay, Laval, QC H7E 2B6	Paolo Ruscito (Lay Missionary)	Giovanna Martoccia
10 Lost River (MT130) c/o H. MacMillan 5151 Lost River Rd. Harrington, QC J8G 2T1	Summer Supply	Heather-Anne MacMillan
11 Mille Isles (MT140) 1261 Ch. Mille Isles Bellefeuille, QC J0R 1A0 deborahblack@live.ca	Vacant	Deborah Black
Montreal		
12 Arabic (MT470) 1345 Lapointe Rd. St. Laurent, QC H4L 1K5 514-718-1926 montrealarabicchurch@gmail.com	Samy Said	Renée Lancing
13 Chinese (MT150) 5560 Hutchison Rd. Montreal, QC H2V 4B6 514-270-4782 (C), 514-270-4782 (F) clerk@mtlpc.org	Jonah (Chung Lok) Ho	Simon Wing

8. PRESBYTERY OF MONTREAL

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
Montreal (cont'd)		
14 Côte des Neiges (MT160) 3435 Cote Ste. Catherine Rd. Montreal, QC H3T 1C7 514-738-6115 (C) joel.coppieters@gmail.com	Joel Coppieters	Richard Nwantoly
15 Ghanaian (MT460) 3000 boul. Sainte-Rose Laval, QC H7R 1T5 514-660-2422 (C) ghanapresbymontreal@hotmail.com	Stephen Azundem	Yaw Nyampong
16 Hungarian (MT200) c/o 385 Deguire St., Apt. 606 Montreal, QC H4N 0A7 514-331-1510 (C), 514-331-2850 (F) revszabo@yahoo.ca	Peter M. Szabo (Stated Supply)	Erzsebet Gebel
17 Kensington (MT220) 6225 Godfrey Ave. Montreal, QC H4B 1K3 514-486-4559 (C) info@kensingtonchurch.ca	Peter Rombeek	Liz Ward
18 La Communauté chrétienne Siloë Canada (MT480) c/o The Rev. Eloi Agbanou 1348 Boul Perrot Notre-Dame-de-l'Île-Perrot, QC J7V 7P2 514-564-9247 agbanou@yahoo.fr	Eloi Agbanou	Marthe Simo
19 Livingstone (MT240) 7110 de l'Epee Ave. Montreal, QC H3N 2E1 514-272-7330 (C), 514-331-2850 (F) livingstones7110@gmail.com	Sybil Mosley	Samuel Essel-Quao
20 Maisonneuve (MT250) 1606 Letourneux St. Montreal, QC H1V 2M5 514-255-4100 jreed@sheafespiga.org	Joe W. Reed (Stated Supply)	Allan Spurr
21 Snowdon (MT450) 5545 Snowdon Ave. Montreal, QC H3X 1Y8	Eok Kim	Man Ho Kim
22 St-Luc Eglise (MT170) 5790 17e Ave. Montreal, QC H1X 2R8 514-722-3872 (C), 514-722-8546 (F) eglise.stluc@videotron.ca	Richard Bonetto	Antony Ramarokoto
23 St. Andrew & St. Paul (MT270) 3415 Redpath St. Montreal, QC H3G 2G2 514-842-3431 (C), 514-842-3433 (F) info@standrewstpaul.com	Glenn Chestnutt Ian Fraser	Michael Cristofaro

8. PRESBYTERY OF MONTREAL

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
Montreal (cont'd)		
24 Taiwanese Robert Campbell (MT260) 2225 Regent Ave. Montreal, QC H4A 2R2 514-481-3258 (C) trchurch@hotmail.com	Chi-Chou (Joshua) Su (Lay Missionary)	Tao Wang
25 Westminster (Pierrefonds) (MT320) 13140 Monk Blvd. Montreal, QC H8Z 1T6 514-626-2982 wpcmtl@gmail.com	Victor Vaus (Stated Supply)	Angelia Mercier
26 Montreal West (MT300) 160 Ballantyne Ave. N. Montreal West, QC H4X 2C1 514-484-7913 info@montrealwestpresbyterianchurch.com	Sampson Afoakwah	Hermann Mbounou
27 Pincourt, Ile Perrot (MT330) 242 5th Ave. Pincourt, QC J7V 5L3 514-453-1441 nivmark1230@gmail.com	Elkanah Shekari	Mark Farrell
28 Pointe Claire, St. Columba by the Lake (MT340) 11 Rodney Ave. Pointe Claire, QC H9R 4L8 514-697-2091 (C), 514-697-4552 (F) office@stcolumba.ca	Lara Scholey	Cheryl Doxas
29 Riverfield (MT091) PO Box 347 Howick, QC J0S 1G0 - St. Urbain, Beechridge (MT040) c/o Neil MacKay 333 Rang Double St. Urbain, QC J0S 1Y0 450-427-2241	Vacant	Sharon Brown & Elmer Black Neil MacKay
30 Rockburn (MT311) c/o Shirley McNaughton 2488 Boyd Settlement Rd. Huntingdon, QC J0S 1H0 fertilevalley28@gmail.com	Vacant	Shirley McNaughton
31 St. Andrew's East (MT350) 5 John Abbott St. St. Andre d'Argenteuil, QC J0V 1X0	Vacant	Sharon McOuat
32 St. Lambert, St. Andrew's (MT360) 496 Birch Ave. St. Lambert, QC J4P 2M8 450-671-1862 (C), 450-671-1862 (F) standrews@standrews-stlambert.ca	D. Barry Mack	Beverley Hindle
33 Town of Mount Royal, Presbyterian Church of the (MT390) 39 Beverley Ave. Mont-Royal, QC H3P 1K3 514-733-0112	Richard Bonetto	Ransford Fofana

8. PRESBYTERY OF MONTREAL

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
Other Ministries		
1 Roland De Vries	Director of Pastoral Studies, Presbyterian College, Montreal	
2 Daniel J. Shute	Librarian, Presbyterian College, Montreal	
3 Dale S. Woods	Principal, Presbyterian College, Montreal	

Appendix to Roll

1 Chen Chen Abbott	Without Charge
2 J.S.S. Armour	Retired
3 Maurice Bergeron	Without Charge
4 L. Blake Carter	Retired
5 Cirric Chan	Retired
6 Giancarlo Fantechi	Without Charge
7 Ian D. Fraser	Retired
8 Victor Gavino	Retired
9 Bruce W. Gourlay	Retired
10 Coralie Jackson-Bissonnette	Retired
11 Hye-Sook Kam	Without Charge
12 Kwang Oh Kim	Without Charge
13 D. Joan Kristensen (Diaconal)	Retired
14 Harry Kuntz	Retired
15 Gordon J. MacWillie	Retired
16 Ronald Mahabir	Retired
17 Sam A. McLauchlan	Retired
18 Patrick A. Maxham	Retired
19 Jean F. Porret	Retired
20 Linda N. Robinson	Retired
21 John A. Simms	Retired
22 Victor Vaus	Stated Supply MT320
23 Paul Wu	Without Charge

Diaconal Ministries – Other

Emily Drysdale, 736 Ste. Marguerite St., Montreal, QC, H4C 2X6.

Clerk of Presbytery: Dr. Michael Pettem, 3495 University St., Montreal, QC, H3A 2A8.
Phone: 514-845-2566 (work), presbytery.of.montreal@gmail.com

(For statistical information see page 657.)

9. PRESBYTERY OF SEAWAY-GLENGARRY

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
1 Avonmore, St. Andrew's (SG010) 3256 County Rd. 15, PO Box 104 Avonmore, ON K0C 1C0 cgaver@cogeco.ca	Cheryl Gaver (Stated Supply)	Jennifer Alguire
- Finch, St. Luke's-Knox (SG080) 28 Front St., PO Box 220 Finch, ON K0C 1K0 613-984-2201 (C) cgaver@cogeco.ca		Garry Nugent
- Gravel Hill, St. James-St. Andrew's (SG011) c/o 17341 Amell & Renald George Rd., RR 1 St. Andrew's West, ON K0C 2A0 613-933-2793 (R) cgaver@cogeco.ca		Bryce Robinson

9. PRESBYTERY OF SEAWAY-GLENGARRY

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
2 Brockville, First (SG020) 10 Church St., PO Box 885 Brockville, ON K6V 5W1 613-345-5014 (C) firstkirk@truespeed.ca	Marianne Emig Carr	Quentin Robinson
3 Caintown, St. Paul's (SG030) c/o 344 Old River Rd., RR 3 Mallorytown, ON K0E 1R0 613-923-1431 (R) stpaulscaintown@gmail.com	Vacant	Angela Cowan
4 Chesterville, St. Andrew's (SG050) c/o Ann Langabeer PO Box 671 Winchester, ON K0C 2K0 613-774-2110 (R) padre_07@hotmail.com	Bruce W. Kemp	Ann Langabeer
- Morewood (SG051) PO Box 204 Morewood, ON K0A 2R0 613-987-2133 (R) rpollock@sympatico.ca		Ruth Pollock
- Winchester, St. Paul's (SG200) 517 Main St. W., PO Box 879 Winchester, ON K0C 2K0 613-656-2222(C) padre_07@hotmail.com		Jorris Zubatuk
5 Cornwall, St. John's (SG060) 28 Second St. E. Cornwall, ON K6H 1Y3 613-932-8693 (C), 613-933-6144 (F) admin@stjohnscornwall.ca	Vacant	Carol Esdale
6 Dunvegan, Kenyon (SG070) 1630 County Road 30, RR 1 Dunvegan, ON K0C 1J0 613-527-1226 jim_olga@sympatico.ca	Julia Apps-Douglas	Heather McIntosh
- Kirk Hill, St. Columba (SG120) 20950 Laggan-Glenelg Rd., PO Box 81 Dalkeith, ON K0B 1E0 613-527-1226 jim_olga@sympatico.ca		Kathy Ryan
7 Iroquois, Riverview (SG100) 22 Church Ave., PO Box 440 Iroquois, ON K0E 1K0 613-246-4422 (C) gl.howard@sympatico.ca	Geoffrey P. Howard	Darlene Orzel
8 Kemptville, St. Paul's (SG110) 319 Prescott St., PO Box 797 Kemptville, ON K0G 1J0 613-258-4136 (C) reverend@stpaulskemptville.ca	Samer Kandalaft	Heather Stewart

9. PRESBYTERY OF SEAWAY-GLENGARRY

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
- Mountain, Knox (SG201) PO Box 35 South Mountain, ON K0E 1W0 613-258-3833 (R) reverend@stpaulskemptville.ca		Florence Donoghue
9 Lancaster, St. Andrew's (SG130) 20389 Church St., PO Box 524 Lancaster, ON K0C 1N0 613-347-2206 (C) eijnorwest@sympatico.ca	Ian C. MacMillan	Janis Pasco
- Martintown, St. Andrew's (SG131) c/o Heather Buchan 4186 Squire Rd., RR 1 Apple Hill, ON K0C 1B0 613-931-2545 (R) eijnorwest@sympatico.ca		Donald Blackadder
10 Maxville, St. Andrew's (SG140) 21 Main St., PO Box 7 Maxville, ON K0C 1T0 613-931-2545 (R) eijnorwest@sympatico.ca	Vacant	Douglas McLennan
- Moose Creek, Knox (SG142) 1 St. Polycarp St., PO Box 382 Moose Creek, ON K0C 1W0 613-931-2545 (R) eijnorwest@sympatico.ca		A. Stuart McKay
11 Morrisburg, Knox (SG150) 10 First St., PO Box 1042 Morrisburg, ON K0C 1X0 613-543-2005 (C) knoxpcmorrisburg@gmail.com	Feras Chamas	Allen Claxton
- Ingleside, St. Matthew's (SG090) 15 Memorial Square, PO Box 520 Ingleside, ON K0C 1M0 613-537-2892 (C) stmatthewschurch@cogeco.net		Reid McIntyre
12 Prescott, St. Andrew's (SG170) 425 Centre St. PO Box 94 Prescott, ON K0E 1T0 613-925-3725 (C), 613-925-2510 (F) yourstandrews@cogeco.net	David W. Hooper	Allan Thom
- Spencerville, St. Andrew's-Knox (SG180) 23 Bennett St., PO Box 81 Spencerville, ON K0E 1X0 613-658-2000 (C), 613-658-2750 (F) yourstandrews@cogeco.net		James Purcell
13 Vankleek Hill, Knox (SG190) 29 High St., PO Box 269, Vankleek Hill, ON K0B 1R0 613-678-3985 (C) info@vankleekhill.ca	James F. Douglas	Robin McRae

9. PRESBYTERY OF SEAWAY-GLENGARRY

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
- Hawkesbury, St. Paul's (SG191) 166 John St. Hawkesbury, ON K6A 1X9 pastorjames@knoxvkh.ca		Faye Montgomery

Other Ministries

1 Cheryl Gaver Presbytery Ministry Animator

Appendix to Roll

1 Gregory W. Blatch	Retired
2 Mark Bourgon	Retired
3 Paul E.M. Chambers	Retired
4 Johan A. Eenkhoorn	Retired
5 James D. Ferrier	Retired
6 Ian K. Johnston	Without Charge
7 Marion Johnston	Retired
8 Harold H.A. Kouwenberg	Without Charge
9 C. Ian MacLean	Retired
10 Robert Martin	Retired, Minister Emeritus, Knox, Vankleek Hill
11 Donna McIlveen (Diaconal)	Without Charge
12 Fred H. Rennie	Retired, Minister Emeritus, St. John's, Cornwall
13 Gerald E. Sarcen	Retired

Clerk of Presbytery: Ms. Donna McIlveen, 1711 County Rd. 2, Johnstown, ON, K0E 1T1.
Phone: 613-657-3803, donnamcilveen79@gmail.com

(For statistical information see page 658.)

10. PRESBYTERY OF OTTAWA

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
1 Carp, Trinity (OT170) 1817 Richardson Side Rd. Carp, ON K0A 1L0 613-836-1429 (C), 613-836-6045 (F) info.trinity.kanata@gmail.com	W.L. Shaun Seaman	Margaret Connelly
2 Gatineau, Que., St. Andrew's (Aylmer) (OT010) 1 Eardley Rd. Gatineau, QC J9H 7V5 819-684-1061 (C) brown111@sympatico.ca	Vacant	Debi Brown
3 Kars, St. Andrew's (OT031) 6810 Rideau Valley Dr. S Kars, ON K0A 2E0 613-858-5277 (C) standrewschurchkars@gmail.com	Elizabeth Chan	Ann Hysert
- Vernon, Osgoode (OT050) c/o Harry Rylaarsdam 8653 Bank St. Vernon, ON K0A 3J0 ayrvale@xplornet.com		Greg Mount
4 Manotick, Knox (OT030) PO Box 609 Manotick, ON K4M 1A6 613-692-4228 (C) knoxmano@bellnet.ca	Philip Kim	Marianne Collin

10. PRESBYTERY OF OTTAWA

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
5 Orleans, Grace (OT080) 1220 Old Tenth Line Rd. Orleans, ON K1E 3W7 613-824-9260 (C), 613-824-0747 (F) admin@graceorleans.ca	Jonathan Dent (Stated Supply)	Donna Dawson
Ottawa		
6 Barrhaven (OT190) (Preaching Point) c/o 10 Chesterton Dr. Ottawa, ON K2E 5S9 613-225-6648 (C), 613-225-8535 (F) info@pccbarrhaven.ca	Shahrzad Kandalajt	
7 Calvin Hungarian (OT060) 91 Pike St. Ottawa, ON K1T 3J6 clerk@calvinhungarian.org	Laszlo M. Peter	Iozsef Szmутku
8 Gloucester (OT020) 91 Pike St. Ottawa, ON K1T 3J6 613-737-3820 (C) officecpchurch@gmail.com	Denise Allen-Macartney	Olive O'May
9 Knox (OT090) 120 Lisgar St. Ottawa, ON K2P 0C2 613-238-4774 (C), 613-238-4775 (F) knoxottawa@rogers.com	James E. Pot	Greg Fyffe
10 Parkwood (OT100) 10 Chesterton Dr. Ottawa, ON K2E 5S9 613-225-6648 (C), 613-225-8535 (F) office@parkwoodchurch.ca	James T. Hurd	Dennis Featherstone
11 St. Andrew's (OT110) 82 Kent St. Ottawa, ON K1P 5N9 613-232-9042 (C), 613-232-1379 (F) office@standrewsottawa.ca	Karen Dimock	Heather Pilkey
12 St. David & St. Martin (OT120) 444 St. Laurent Blvd. Ottawa, ON K1K 2Z6 613-745-1756 (C), 613-745-1265 (F) minister@thesaints.ca	George L. Zimmerman	Jim Miller
13 St. Giles (OT130) 181 First Ave. Ottawa, ON K1S 2G3 613-235-2551 (C) office@stgilesottawa.org	Vacant	Isaac Ives
14 St. Paul's (OT140) 971 Woodroffe Ave. Ottawa, ON K2A 3G9 613-729-3384 (C), 613-729-2861 (F) office@stpaulspcottawa.com	G. Grant Wilson	Dan Seekings

10. PRESBYTERY OF OTTAWA

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
Ottawa (cont'd)		
15 St. Stephen's (OT150) 579 Parkdale Ave. Ottawa, ON K1Y 4K1 613-728-0558 (C), 613-728-8440 (F) meg.patterson@ststephensottawa.ca	Meghan Patterson	Teresa Dube
16 St. Timothy's (OT160) 2400 Alta Vista Dr. Ottawa, ON K1H 7N1 613-733-0131 (C), 613-733-7330 (F) sttimsoffice@on.aibn.com	Reine Boghos	Ken Saah Fon
17 Westminster (OT180) 470 Roosevelt Ave. Ottawa, ON K2A 1Z6 613-722-1144 (C) admin@mywestminster.ca	Vacant	Laura Kilgour
18 Richmond, St. Andrew's (OT040) 3529 McBean St., PO Box 910 Richmond, ON K0A 2Z0 613-838-3723 (C), 613-838-3723 (F) churchoffice@standrewsrichmond.org	Wayne L. Menard	Sharon Stewart
19 Rockland Community Church (OT081) PO Box 338, Rockland Stn. Main Rockland, ON K4K 1K4 613-446-7995 (C) admin@rocklandupperroom.ca	Ruth Y. Draffin	Bruce Finlay
20 Stittsville, St. Andrew's (OT041) 2 Mulkins St., PO Box 498 Stittsville, ON K2S 1A6 613-831-1256 (C), 613-831-1256 (F) office@standrews-stittsville.ca	Douglas R. Kendall	Jenn Flemke

Other Ministries

1 Bonita Mason	Deputy Director, Chaplaincy Services, Canadian Armed Forces
2 David A. Stewart	Graduate Training, Chaplain, Canadian Armed Forces

Appendix to Roll

1 Jack L. Archibald	Retired
2 Emma Barron (Diaconal)	Retired
3 Tony Boonstra	Retired
4 Mary Campbell (Diaconal)	Retired
5 Robert Ewing	Retired
6 John C. Fair	Retired
7 Kalman Gondocz	Retired
8 Kelly R. Graham	Without Charge
9 Janet Ham (Diaconal)	Retired
10 Stephen A. Hayes	Retired
11 Dorothy Herbert (Diaconal)	Retired
12 David C. Kettle	Retired
13 Justin K.W. Kim	Ottawa Korean Presbyterian Church
14 Samuel J. Livingstone	Retired
15 Daniel MacKinnon	Retired
16 Robert A.B. MacLean	Retired, Minister Emeritus, St. Andrew's, Dartmouth, NS
17 William C. MacLellan	Retired

10. PRESBYTERY OF OTTAWA

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
Appendix to Roll (cont'd)		
18 Floyd R. McPhee	Retired, Minister Emeritus, Parkwood Church, Ottawa	
19 Alex M. Mitchell	Without Charge	
20 Arthur M. Pattison	Retired	
21 Cedric C. Pettigrew	Retired	
22 Linda E. Robinson	Retired	
23 R.M.A. (Sandy) Scott	Retired	
24 R. MacArthur Shields	Retired	
25 David B. Vincent	Retired	
26 Mark A. Ward	Retired	
27 David A. Whitehead	Retired	
28 Linda L. Whitehead	Retired	
29 Gordon E. Williams	Retired	

Missionaries – Retired

- 1 Pauline Brown, Jobat Christian Hospital, Jobat, M.P. 457-990, District Jhabua, India.

Clerk of Presbytery: The Rev. James T. Hurd, 10 Chesterton Dr., Ottawa, ON, K2E 5S9.
Phone: 613-225-6648 (C), 613-225-8535 (Fax), jthurd@sympatico.ca

(For statistical information see pages 658–59.)

11. PRESBYTERY OF LANARK & RENFREW

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
1 Almonte, Community (LR010) 111 Church St., PO Box 1073 Almonte, ON K0A 1A0 343-881-1444 (C) commpresbchurch@storm.ca	Barry Carr	Vivian Young
2 Arnprior, St. Andrew's (LR020) 80 Daniel St. N. Arnprior, ON K7S 2K8 613-623-5531 (C) standrew@bellnet.ca	Vacant	Douglas Powell
3 Cobden, St. Andrew's (LR040) Hwy. 17, PO Box 258 Cobden, ON K0J 1K0 613-646-7687 (C) vangp@sympatico.ca	Patricia L. Van Gelder	Roberta Robertson
4 Fort Coulonge, St. Andrew's (LR050) PO Box 1198 207 Rue Principal Fort-Coulonge, QC J0X 1V0 819-683-2773 (C) vangp@sympatico.ca	Vacant	Lynn Thrasher
- Bristol Memorial (LR051) c/o Randy Russell C349 Sand Bay Rd Shawville, QC J0X 2Y0 819-647-2977 (C) randall.andrew.russell@gmail.com		Eason Russell

11. PRESBYTERY OF LANARK & RENFREW

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
5 Kilmaurs, St. Andrew's (LR120) c/o R. Hughes 4091 Stonecrest Rd. Woodlawn, ON K0A 3M0 patrickhouse@sympatico.ca	Supply	Robert Hughes
6 Kinburn, St. Andrew's (LR011) PO Box 112 Kinburn, ON K0A 2H0 613-256-2184 (C) seniorfarms@gmail.com	Vacant	Wayne Senior
7 Lake Dore (LR140) c/o D. Resmer 38332 Hwy 41, RR 3 Pembroke, ON K8A 6W4 613-735-6784 (C)	Vacant	Debbie Resmer
8 Lochwinnoch (LR060) c/o Burt Virgin RR 1 Renfrew, ON K7V 3Z4 613-432-6249 (C) burtandmel@hotmail.ca	Supply	Burt Virgin
9 McDonalds Corners, Knox (LR070) 5664 McDonalds Corners Rd. McDonalds Corners, ON K0G 1M0 613-278-2860 (C) hazelcam@bell.net	Phillip J. Robillard (Stated Supply)	Hazel Cameron
- Elphin (LR071) 3020 Elphin-Maberly Rd. McDonalds Corners, ON K0G 1M0 613-278-2858 (C) philliprobillard@gmail.com		David Barr
- Snow Road (LR072) c/o 3020 Elphin Mayberly Rd. McDonalds Corners, ON K0G 1M0 philliprobillard@gmail.com		Elaine DeLisle
10 Pembroke, First (LR080) 257 Pembroke St. W. Pembroke, ON K8A 5N3 613-732-8214 (C), 613-732-8214 (F) firstpc.office@gmail.com	Vacant	Ann Hamilton
11 Perth, St. Andrew's (LR090) PO Box 161 Perth, ON K7H 3E3 613-267-2481 (C) standrewsperth@bellnet.ca	Stephen Dunkin (Stated Supply)	Robert Allan
12 Petawawa (LR150) 24 Ethel St. Petawawa, ON K8H 2C1 613-687-4052 (C) petawawapresbyterian@gmail.com	James Daehyon Kim	Catherine Saunders

11. PRESBYTERY OF LANARK & RENFREW

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
13 Renfrew (LR100) 460 Raglan St. S. Renfrew, ON K7V 1R8 613-432-5452 (C), 613-432-1286 (F) presbyterian@nrtco.net	David McFarlane	Grant Armstrong
14 Smiths Falls, Westminster (LR110) 11 Church St. W. Smiths Falls, ON K7A 1P6 613-283-7527 (C) westminstersmithsfalls@gmail.com	Jill M. Turnbull	Ken Fluit
15 Westport, Knox (LR170) PO Box 393 Westport, ON K0G 1X0 613-273-2876 (C) knoxpcwestport@gmail.com	Douglas C. McQuaig (Stated Supply)	Diana Kemp

Appendix to Roll

1 Patricia Elford	Retired
2 Robert J. Elford	Retired
3 Milton A. Fraser	Program Staff, Alzheimer Society
4 Robert Hill	Retired
5 Leo E. Hughes	Retired
6 Lori Jensen	Retired
7 Marilyn Savage	Without Charge
8 Alison Sharpe	Retired
9 Brian Sharpe	Retired
10 John P. Vaudry	Retired

Ecumenical Shared Ministry

- 1 Deep River Community Church (LR160)

Clerk of Presbytery: Ms. Phyllis McNab, 60 McLachlin St. S., Arnprior, ON, K7S 2Y9.
Phone: 613-623-5554 (R), presbylanren3@gmail.com

(For statistical information see page 659.)

SYNOD OF CENTRAL, NORTHEASTERN ONTARIO & BERMUDA**12. PRESBYTERY OF KINGSTON**

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
1 Amherst Island, St. Paul's (KI020) c/o Beth Forester 85 Stella Forty Foot Rd. Stella, ON K0H 2S0 613-634-0465 (C) forester@kos.net	Vacant	Beth Forester
2 Amherstview, Trinity (KI010) 9 Manitou Cres. W. Amherstview, ON K7N 1B7 613-389-9558 (C)	Vacant	Donna Delacretoz
3 Belleville, St. Andrew's (KI030) 67 Victoria Ave. Belleville, ON K8N 2A1 613-968-8998 (C&F) info@standrewsbelleville.ca	Vacant	Vacant

12. PRESBYTERY OF KINGSTON

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
4 Belleville, St. Columba (KI040) 520 Bridge St. E. Belleville, ON K8N 1R6 613-962-8771 (C) stcolumbabelleville@gmail.com	Jennifer L. Cameron	Jane Cox
5 Deseronto, Church of the Redeemer (KI091) 155 St. George St., PO Box 757 Deseronto, ON K0K 1X0 613-476-4633 (C) wmcilvaney@cogeco.ca	James J. Gordon (Stated Supply)	Shirley Zehr
6 Gananoque, St. Andrew's (KI050) 175 Stone St. S. Gananoque, ON K7G 2A2 613-382-2315(C) standrewsgan@gmail.com	David Berkers	Linda Small
Kingston		
7 St. Andrew's (KI060) 130 Clergy St. E. Kingston, ON K7K 3S3 613-546-6316 (C) info@standrewskingston.org	Andrew J.R. Johnston	Alberta Saunders
8 St. John's (Pittsburgh) (KI100) 2360 Middle Rd. Kingston, ON K7L 4V3 613-544-0719 (C) ej.cooper@outlook.com	Vacant	Jean Cooper
- Sand Hill (KI101) c/o S. Nuttall 3293 Sand Hill Rd., RR 1 Seeley's Bay, ON K0H 2N0 613-382-2576 (C) nuttall@kingston.net		Lucy Curtis
9 Strathcona Park (KI070) 244 McMahon Ave. Kingston, ON K7M 3H2 613-542-5579 (C) info@strathconaparkchurch.ca	Curtis Wilson Elaine Wilson	Janet Lee
10 Madoc, St. Peter's (KI080) PO Box 443 Madoc, ON K0K 2K0 613-473-4966 (C) barbbateman@sympatico.ca	Karen Yarrow (Lay Missionary)	Barbara Bateman
11 Picton, St. Andrew's (KI090) 31 King St. Picton, ON K0K 2T0 613-476-6024 (C) standrewspicton@bellnet.ca	D. Lynne Donovan	Sue Law
12 Stirling, St. Andrew's (KI110) PO Box 118, 110 Mill St. Stirling, ON K0K 3E0 mitchbarb@hotmail.com	C. Morley Mitchell (Stated Supply)	John Mercer

12. PRESBYTERY OF KINGSTON

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
13 Trenton, St. Andrew’s (KI120) 16 Marmora St. Trenton, ON K8V 2H5 613-392-1300 (C) office@standrewstrenton.ca	Luke Vanderkamp	Alan R. Brewster
14 Tweed, St. Andrew’s (KI081) PO Box 435 Tweed, ON K0K 3J0 613-478-2380 (C), 613-478-2380 (F) stbrown4397@gmail.com	Stephen Brown	Mary Mikkelsen
- Roslin, St. Andrew’s (KI130) c/o James Cross RR 1, 3290 Shannonville Rd. Roslin, ON K0K 2Y0 stbrown4397@gmail.com		James Cross

Other Ministries

- 1 Michael Rundle Chaplain, Canadian Armed Forces

Appendix to Roll

- | | |
|--------------------------|----------------|
| 1 Karen S. Bach | Retired |
| 2 Jay Brennan | Without Charge |
| 3 Noble B.H. Dean | Retired |
| 4 James J. Gordon | Stated Supply |
| 5 Nancy A. Hancock | Without Charge |
| 6 Karen A. Hincke | Retired |
| 7 Robert C. Jones | Retired |
| 8 F. Ralph Kendall | Retired |
| 9 Harry J. Klassen | Retired |
| 10 A. Donald MacLeod | Retired |
| 11 D. Garry Morton | Retired |
| 12 Nicolaas F.S. Mulder | Without Charge |
| 13 Heather Paton | Without Charge |
| 14 Paul D. Scott | Retired |
| 15 N.E. (Ted) Thompson | Retired |
| 16 Job van Hartingsveldt | Retired |

Clerk of Presbytery: The Rev. Jennifer Cameron, 520 Bridge St. E., Belleville, ON, K8N 1R6.
Phone: 613-968-0412 (cell), 613-962-8771 (C), kingstonpresbytery@gmail.com

(For statistical information see page 660.)

13. PRESBYTERY OF LINDSAY-PETERBOROUGH

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
1 Ballyduff (LP010) c/o B. MacLean PO Box 235, 199 Corbett Dr. Pontypool, ON L0A 1K0 705-277-2496 (C) garryandjane.marnoch@i-zoom.net	Stated Supply	Garry Marnoch
2 Beaverton, Beacan (LP263) PO Box 741, 413 Simcoe St. Beaverton, ON L0K 1A0 705-426-9475(C) hankno2@hotmail.com	Henry W. Huberts	Thomas Burnett

13. PRESBYTERY OF LINDSAY-PETERBOROUGH

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
- Gamebridge, Knox (LP021) c/o 464 Dundas St., PO Box 287 Beaverton ON L0K 1A0 705-426-1810(C) famtoebes@bell.net		Roberta Mitchell
3 Bobcaygeon, Knox (LP030) 6 Joseph St., PO Box 646 Bobcaygeon, ON K0M 1A0 705-738-4086 (C), 705-738-5999 (F) knoxbobcaygeon@gmail.com	L. Ann Blane	Kay Jamieson
4 Bolsover, St. Andrew's (LP040) 54 Bolsover Rd. Bolsover, ON K0M 1B0 705-426-9382 (C) 54bolsover@gmail.com	Vacant	Robert MacEachern
- Woodville Community (LP260) PO Box 284 Woodville, ON K0M 2T0 woodvillecpc@gmail.com		Ralph MacEachern
5 Bowmanville, St. Andrew's (LP050) 47 Temperance St. Bowmanville, ON L1C 3A7 905-623-3432 (C) standrew2s@bellnet.ca	Anita Sipos	Marilyn Dow
6 Burnbrae, St. Andrew's (LP061) PO Box 1443 Campbellford, ON K0L 1L0 705-653-3396 (C) frygui@sympatico.ca	Vacant	Greg Fry
7 Campbellford, St. Andrew's (LP060) 17 Ranny St. S., PO Box 787 Campbellford, ON K0L 1L0 705-653-3396 (C) standrewscb@gmail.com	Vacant	Barb Geen
- Norwood, St. Andrew's (LP150) 19 Flora St. PO Box 586 Norwood, ON K0L 2V0 705-639-5453 (C) 1carolanne30@gmail.com	Vacant	Carol McGaffin
- Warkworth, St. Andrew's (LP240) 18 Mill St., Box 118 Warkworth, ON K0K 3K0 705-924-2838 (C)	Vacant	Marie Glover
8 Cobourg, St. Andrew's (LP070) 200 King St. W. Cobourg, ON K9A 2N1 905-372-7411 (C) standrews.church@cogeco.net	Neil Ellis	Neil Ellis
9 Colborne, Old St. Andrew's (LP080) 45 King St., PO Box 328 Colborne, ON K0K 1S0 905-355-1337 (C)	Cheryl L. Horne	Patricia Robinson

13. PRESBYTERY OF LINDSAY-PETERBOROUGH

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
10 Cresswell, St. John's (LP090) 97 Cresswell Rd., PO Box 18 Manilla, ON K0M 2J0 705-357-3528 (C) kathyfirth8@gmail.com	Kathy Firth	Gloria Johns
11 Fenelon Falls, St. Andrew's (LP100) 89 Colborne St., PO Box 867 Fenelon Falls, ON K0M 1N0 705-886-0419 (C) caleb67kim@gmail.com - Glenarm, Knox (LP101) c/o F. Nicholson 1839 Glenarm Rd., RR 1 Cameron, ON K0M 1G0	Caleb Kim	Stan Wray Faye Nicholson
12 Havelock, Knox (LP151) 15 George St. E., PO Box 417 Havelock, ON K0L 1Z0 705-778-2863 (C) mimi.harry@persona.ca	Vacant	Lamoine Hodge
13 Lakefield, St. Andrew's (LP110) 31 Bridge St., PO Box 1316 Lakefield, ON K0L 2H0 705-652-0846 (C) standrewslakefield@gmail.com - Lakehurst, Knox (LP111) 1177 Lakehurst Rd. Buckhorn, ON K0L 1J0	Terry D. Ingram (Stated Supply)	Nancy Prikker Jim Tanney
14 Lindsay, St. Andrew's (LP130) 40 William St. N. Lindsay, ON K9V 4A1 705-324-4842 (C), 705-324-9662 (F) standy@lindsaycomp.on.ca	Linda Park Robert Quick	Deb Smith
Peterborough 15 St. Giles (LP160) 785 Park St. S. Peterborough, ON K9J 3T6 705-742-1883 (C), 705-742-1883 (F) stgiles@cogeco.net - South Monaghan, Centreville (LP210) c/o Brenda McAdam 314-470 George St. S. Peterborough, ON K9J 3E4 705-748-9076 (C), 705-742-1883 (F) stgiles@cogeco.net	Thomas T. Cunningham	Maureen Haynes Brenda McAdam
16 St. Paul's (LP170) c/o The Mount Community Centre 1545 Monaghan Rd Peterborough, ON K9J 5N3 705-745-1411 (C), 705-745-4146 (F) elaine@stpaulspeterborough.ca	Jonathan Baird	Janet Halstead

13. PRESBYTERY OF LINDSAY-PETERBOROUGH

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
Peterborough (cont'd)		
17 St. Stephen's (LP180) 1140 St. Paul's St. Peterborough, ON K9H 7C3 705-743-4411 (C) st.stephens@bellnet.ca	Sabrina Ingram	Peter Tiesma
18 Port Hope, St. Paul's (LP190) 131 Walton St. Port Hope, ON L1A 1N4 905-372-7411 (C), 905-885-2622 (F) stpauls3@bellnet.ca	Douglas G. Brown	Joan Smith
19 Port Perry, St. John's (LP200) 319 Queen St., PO Box 1135 Port Perry, ON L9L 1A9 905-982-8775 (C)	Vacant	John Sanderson
20 Sunderland, Wick (LP092) 1295 Conc. 2, RR 4, PO Box 171 Sunderland, ON L0C 1H0	Lloyd M. Clifton (Stated Supply)	Angie Young

Other Ministries

- 1 J. Dorcas Gordon Interim Director, Toronto School of Theology

Appendix to Roll

- | | |
|------------------------|--|
| 1 William W.H. Baird | Retired |
| 2 D.A. (Sandy) Beaton | Retired |
| 3 Lloyd M. Clifton | Retired, Stated Supply, Wick, Sunderland |
| 4 David G. Cooper | Without Charge |
| 5 Wayne Dawes | Retired, Minister-in-Association |
| 6 Blaine W. Dunnett | Retired |
| 7 Robert F. Flindall | Retired |
| 8 Donald A. Freeman | Retired |
| 9 G. Dennis Freeman | Retired |
| 10 Noel C. Gordon | Retired |
| 11 Byron Grace | Retired |
| 12 Helen W. Hartai | Retired |
| 13 Lorna G. Hillian | Retired |
| 14 J. Desmond Howard | Retired |
| 15 J. Donald L. Howson | Retired |
| 16 Elizabeth Jobb | Retired |
| 17 Donald A. Madole | Retired |
| 18 David J. McBride | Retired |
| 19 Roger S.J. Millar | Retired |
| 20 Edward W. Musson | Retired |
| 21 George A. Turner | Retired |
| 22 Ronald Wallace | Retired |

Ecumenical Shared Ministry

1. St. Andrew's, Burnbrae (LP061) with Seymore United Church

Missionaries – Retired

- 1 Joy Randall, 103 Chapel St., Cobourg, ON, K9A 1J4.

Clerk of Presbytery: Ms. Janet Halstead, 1316 Melody Cres., Peterborough, ON, K9K 2P7.
Phone: 705-741-0645 (R), jhhhalstead@hotmail.com

(For statistical information see pages 660–61.)

14. PRESBYTERY OF PICKERING

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
1 Ajax, St. Andrew's (PK090) 35 Church St. N. Ajax, ON L1T 2W4 905-683-7311 (C) office@standrewsajax.ca	Shalini Rajack-Sankarlal	Kathy Nedrick
2 Ajax, St. Timothy's (PK010) 97 Burcher Rd. Ajax, ON L1S 2R3 905-683-6122 (C), 905-683-6122 (F) ruth.macleod@gmail.com	David Chung	Ruth MacLeod
3 Ashburn, Burns (PK201) 765 Myrtle Rd. W. Ashburn, ON L0B 1A0 905-655-8509 (C) office@burnschurch.org	Robert Kennedy	Moyra Dobson
4 Leaskdale, St. Paul's (PK120) 12251 Regional Rd. No. 1 PO Box 104 Leaskdale, ON L0C 1C0 905-852-5921 (C), 905-852-2861 (F) reception@saintpauls.ca	Andrew J. Allison Grant Vissers	Carrie Stoddart
Oshawa		
5 Knox (PK050) 147 Simcoe St. N. Oshawa, ON L1G 4S6 905-728-8673 (C), 905-728-8673 (F) knoxpresosh@rogers.com	Deon L. Slabbert	Calum MacRitchie
6 St. Luke's (PK060) 333 Rossland Rd. W. Oshawa, ON L1J 3G6 905-725-5451 (C) stlukespresbyterian@bellnet.ca	William Grace	Ted Franklin
- St. James (PK080) 486 Simcoe St. S. Oshawa, ON L1H 4J8 905-725-3161 (C) bill42grace@gmail.com		Vacant
7 St. Paul's (PK070) 32 Wilson Rd. N. Oshawa, ON L1G 6C8 905-725-8462 (C) stpauls@stpaulspc.org	Vacant	Eleanor Kisil
8 Pickering, Amberlea (PK590) 1820 White's Rd. Pickering, ON L1V 1R8 905-839-1383 (C) info@amberleachurch.ca	Mona Scrivens	Sheri Phillips
Toronto		
9 Bridlewood (PK160) 2501 Warden Ave. Toronto, ON M1W 2L6 416-497-5959 (C), 416-497-5962 (F) bridlewood@bellnet.ca	Joseph Choi	Joseph Choi

14. PRESBYTERY OF PICKERING

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
Toronto (cont'd)		
10 Clairlea Park (PK190) 3236 St. Clair Ave E. Toronto, ON M1L 1V7 416-759-3901 (C) contact@clairleaparkpresbyterian.ca	Kevin Livingston	Joyce Donaldson
11 Fallingbrook (PK250) 35 Wood Glen Rd. Toronto, ON M1N 2V8 416-699-3084 (C), 416-441-0355 (F) fboffice@rogers.com	Angela J. Cluney	Marion O'Brien
12 Grace, West Hill (PK290) 447 Port Union Rd. Toronto, ON M1C 2L6 416-284-8424 (C), 416-284-8560 (F) office@gracwesthill.ca	Alvin Kim	Wendy Rickey
13 Guildwood Community (PK300) 140 Guildwood Pkwy. Toronto, ON M1E 1P4 416-261-4037 (C) office@guildwoodchurch.ca	T. Hugh Donnelly	Bruce Morrison
14 Knox, Agincourt (PK320) 4156 Sheppard Ave. E. Toronto, ON M1S 1T3 416-293-0791 (C), 416-293-0133 (F) knoxagincourt@gmail.com	Vacant	Sharon Lawrence
15 Malvern (PK350) 1301 Neilson Rd. Toronto, ON M1B 3C2 416-284-2632 (C) office@malvernpresbyterian.ca	Barbara Duguid	Margaret Horrigan
16 Melville, West Hill (PK370) 70 Old Kingston Rd. Toronto, ON M1E 3J5 416-283-3703 (C) melville_church@bellnet.ca	Bethany McCaffrey	Dawn Meszaros
17 St. Andrew's (PK440) 115 St. Andrew's Rd. Toronto, ON M1P 4N2 416-438-4100 (C) office@standrewsscarborough.ca	C. Duncan Cameron Monica McClure	Yvonne Long
18 St. David's (PK460) 1300 Danforth Rd. Toronto, ON M1J 1E8 416-267-7897 (C) st.davids@bellnet.ca	Jacques V.R. Nel	Molly Naidoo
19 St. John's, Milliken (PK380) 410 Goldhawk Trail Toronto, ON M1V 4E7 416-299-6537 (C), 416-299-6537 (F) stjohnsinfo@rogers.com	Donna Carter	Angela Deodat

14. PRESBYTERY OF PICKERING

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
Toronto (cont'd)		
20 St. Stephen's (PK490) 3817 Lawrence Ave. E. Toronto, ON M1G 1R2 416-431-0841 (C) st.stephens.scarborough@gmail.com	Alexander Wilson	John Jenkinson
21 Westminster (PK520) 841 Birchmount Rd. Toronto, ON M1K 1R8 416-755-3007 (C) westminster.presbyterian@bellnet.ca	Linda J.M. Martin	Joycelin Stanton
22 Wexford (PK550) 7 Elinor Ave. Toronto, ON M1R 3H1 416-759-5947 (C) wexford.pres@bellnet.ca	Doug Paterson	Elspeth King
23 Uxbridge, St. Andrew's-Chalmers (PK230) 40B Toronto St. S. Uxbridge, ON L9P 1G9 905-852-6262 (C) sacpc@powergate.ca	Sean Astop	Johann Cresswell
24 Whitby, St. Andrew's (PK130) 209 Cochrane St. Whitby, ON L1N 5H9 905-668-4022 (C), 905-668-3186 (F) standrewswhitby@bellnet.ca	Jonathan W. Tait	Gary Mountjoy

Other Ministries

1 Linda Larmour	Chaplain, Providence
2 Ibrahim Wahby	Director, Life in Christ Ministry

Appendix to Roll

1 Priscilla M. Anderson	Retired
2 Robert K. Anderson	Retired
3 James F. Biggs	Retired
4 John Bigham	Retired
5 Mary E. Bowes	Retired
6 Harry Bradley	Retired
7 Everett J. Briard	Retired, Minister Emeritus, Grace, West Hill
8 Gerard J.V. Bylaard	Retired
9 Catherine Chalin	Retired
10 Ian A. Clark	Retired
11 Marie M. Coltman (Diaconal)	Without Charge
12 Scott A. Elliott	Without Charge
13 Vicki L. Homes	Without Charge
14 Annetta Hoskin	Retired
15 Elizabeth Kenn (Diaconal)	Retired
16 James R. Kitson	Retired
17 Emmanuel Makari	Retired
18 W. James S. McClure	Retired, Minister Emeritus, St. Andrew's, Whitby
19 J.P. (Ian) Morrison	Retired
20 David A. Murphy	Retired
21 Victoria Murray	Without Charge
22 Kenneth Kyung-Seo Park	Without Charge
23 Fred J. Reed	Retired, Minister in Association, Westminster
24 Lynda R. Reid	Retired

14. PRESBYTERY OF PICKERING

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
Appendix to Roll (cont'd)		
25 M. Helen Smith	Retired	
26 Robert H. Smith	Retired	
27 Konnie Viissers	Without Charge	

Suspended

1 Lawrence V. Turner, address unknown

Clerk of Presbytery: The Rev. J.P. Ian Morrison, 17 Earswick Dr., Scarborough, ON, M1E 1C7. Phone: 416-265-0135(R), 416-460-5214 (cell), ian.morrison@sympatico.ca

(For statistical information see pages 661–62.)

15. PRESBYTERY OF EAST TORONTO

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
Toronto		
1 Armour Heights (ET140) 105 Wilson Ave. Toronto, ON M5M 2Z9 416-485-4000 (C), 416-485-2304 (F) estone@armourheights.org	Harris Athanasiadis Rebecca Jess	Michael Nettleton
2 Beaches (ET150) 65 Glen Manor Dr. Toronto, ON M4E 3V3 416-699-5871 (C) office@beacheschurch.org	Katherine E. McCloskey	Michael Brett
3 Calvin (ET170) 26 Delisle Ave. Toronto, ON M4V 1S5 416-923-9030 (C), 416-923-9245 (F) office@calvinchurchtoronto.com	Emily Bisset	Annette Maclean
4 Glenview (ET280) 1 Glenview Ave. Toronto, ON M4R 1P5 416-488-1156 (C), 416-488-1198 (F) office@glenviewchurch.ca	D. Laurence DeWolfe	Norma McIntyre
5 Iona (ET310) 1080 Finch Ave. E., Toronto, ON M2J 2X2 416-494-2442 (C), 416-494-6476 (F) postmaster@tri-church.ca	Robert Reid	Vacant
6 Knox (ET330) 630 Spadina Ave. Toronto, ON M5S 2H4 416-921-8993 (C), 416-921-5918 (F) phil@knoxtoronto.org	Philip Reinders Nicolas Renaud	Ray Chin
7 Leaside (ET340) 670 Eglinton Ave. E. Toronto, ON M4G 2K4 416-422-0510 (C), 416-422-1595 (F) admin@leasidepresbyterianchurch.ca	Paul Kang (Interim Minister)	Beth McKay

15. PRESBYTERY OF EAST TORONTO

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
Toronto (cont'd)		
8 Queen Street East (ET390) 947 Queen St. E. Toronto, ON M4M 1J9 416-465-1143 (C) queeneastchurch@gmail.com	Boghos Barbouri	Catherine Samalea
9 Riverdale (ET400) 662 Pape Ave. Toronto, ON M4K 3S5 416-466-3246 (C) wabisset@rogers.com - Westminster (ET530) 154 Floyd Ave. Toronto, ON M4K 2B7 416-425-2214 (C), 416-425-9812 (F) wabisset@rogers.com	W. Alex Bisset	Grace-ann McIntyre Woon-Yong Chung
10 Rosedale (ET420) 129 Mount Pleasant Rd. Toronto, ON M4W 2S3 416-921-1931 (C), 416-921-7497 (F) office@rpcc.ca	J. Wesley Denyer Seaton Brachmayer	Sara Taman Shier
11 St. Andrew's (ET450) 75 Simcoe St. Toronto, ON M5J 1W9 416-593-5600 (C), 416-593-5603(F) info@standrewstoronto.org	William G. Ingram Robert N. Faris	Ted Crysler
12 St. John's (ET470) 415 Broadview Ave. Toronto, ON M4K 2M9 416-466-7476 (C), 416-466-3539 (F) me.walter@rogers.com	Maureen E. Walter	Elizabeth Ann Speers
13 St. Mark's (ET480) 1 Greenland Rd. Toronto, ON M3C 1N1 416-444-3471 (C), 416-444-4170 (F) churchadministrator@stmarkstoronoto.org	Daniel Cho Erin Ko	William McGowan
14 Toronto Chinese (ET180) 177 Beverley St. Toronto, ON M5T 1Y7 416-977-5625 (C), 905-977-0065 (F) office@torontocpc.com	Vacant	Esther Ng
15 Toronto Formosan (ET125) 31 Eastwood Rd. Toronto, ON M4L 2C4 416-778-9615 (C), 416-778-9615 (F) mb.mccutcheon@utoronto.ca	Vacant	Kwan Kao Jen Kao
16 Trinity Mandarin (ET680) 1080 Finch Ave. E. Toronto, ON M2J 2X2 416-226-1525 (C), 416-226-1525 (F) tmpc97@gmail.com	Wes Chang	Lily Lee

15. PRESBYTERY OF EAST TORONTO

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
Toronto (cont'd)		
17 Trinity, York Mills (ET510) 2737 Bayview Ave. Toronto, ON M2L 1C5 416-447-5136 (C), 416-447-5137 (F) info@mytrinity.ca	Kirk T. Summers	Randal Phillips
18 Westview (ET540) 233 Westview Blvd. Toronto, ON M4B 3J7 416-759-8531 (C), 416-759-8583 (F) westview@bellnet.ca - Faith Community (ET640) 140 Dawes Rd. Toronto, ON M4C 5C2 416-699-0801(C) faithpresbyteriancc@gmail.com	Vacant	Cathy Callon Sharon Maharaj
19 Willowdale (ET560) 38 Eilerslie Ave. Toronto, ON M2N 1X8 416-221-8373 (C) wpch.office@gmail.com	Matthew Sams	Jean Rankine

Other Ministries

1 Nita DeVenne (Diaconal)	Hospital Chaplain
2 Charles J. Fensham	Associate Professor of Systematic Theology, Knox College
3 Terrie-Lee Hamilton (Diaconal)	Senior Administrator, Assembly Office
4 Stephen Kendall	Principal Clerk of Assembly
5 Sarah Yong Mi Kim	Executive Secretary, Women's Missionary Society
6 Pamela McCarroll	Associate Professor of Practical Theology, Emmanuel
7 Paul D. McLean	Missionary, Taiwan
8 Donald G.A. Muir	Associate Secretary, Assembly Office and Deputy Clerk
9 Timothy R. Purvis	Associate Secretary, Ministry and Church Vocations
10 Ian A. Ross-McDonald	General Secretary, Life and Mission Agency
11 Deborah Stanbury	Arise Ministry
12 Glynis R. Williams	Associate Secretary, International Ministries

Appendix to Roll

1 Robert S. Bettridge	Without Charge
2 Kathy Brownlee	Retired
3 John C. Bryan	Retired
4 Mary F. Campbell	Retired
5 Stephen Y. Chen	Retired
6 James F. Czegledi	Without Charge
7 Janet A. DeWolfe	Without Charge
8 William Elliott	Retired
9 Pamela Emms	Retired
10 Thomas Eng	Retired
11 Richard W. Fee	Retired
12 A. Ross Gibson	Pastoral Psychotherapist
13 Agnes Gollan (Diaconal)	Retired
14 J. Patricia Hanna	Retired
15 Sameh Hanna	Presbyterian Church in Egypt
16 Leone How (Diaconal)	Retired
17 Nak Joong Kim	Without Charge
18 Dorothy Knight (Diaconal)	Without Charge
19 Andy Kuo	Without Charge
20 Annalise Lauber	Retired

15. PRESBYTERY OF EAST TORONTO

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
Appendix to Roll (cont'd)		
21 Hye-Ok Lee (Diaconal)	Without Charge	
22 Carol H. Loudon	Retired	
23 Glenn McCullough	Without Charge	
24 M. Beth McCutcheon	Without Charge	
25 Morag McDonald	Without Charge	
26 Susan McElcheran (Diaconal)	Without Charge	
27 William J. Middleton	Retired	
28 Joseph Mok	Without Charge	
29 May Nutt (Diaconal)	Retired	
30 David Pan	Retired	
31 Donald Pollock	Retired	
32 Dorothy Roberts (Diaconal)	Without Charge	
33 Magdy Sedra	Without Charge	
34 Jean Sonnenfeld (Diaconal)	Retired	
35 Charlotte M. Stuart	Retired	
36 C. Rodger Talbot	Retired	
37 John Ufkes	Without Charge	
38 John W. Voelkel	Missionary	
39 Stanley D. Walters	Retired	
40 John Wu	Retired	
41 Patricia Yorkden	Chaplain, Sunnybrook Health Science & Veterans Centre	

Ecumenical Shared Ministry

- 1 Calvin (ET170) with Deer Park United Church

Suspended

- 1 Rafael Vallejo, 540 Garden St., Cambridge, ON, N3H 4E3

Missionaries – Retired

- 1 Dr. Richard Allen, 2403-85 Thorncliffe Park Dr., Toronto, ON, M4H 1L6
 2 Clarence O. & Catherine McMullen, 9 Northern Heights Dr., Unit 605, Richmond Hill, ON, L4B 4M5.
 3 Diana R. Wadsworth, 33 Inniswood Dr., Toronto, ON, M1R 1E6.

Clerk of Presbytery: The Rev. W. Alex Bisset, 152 Floyd Ave., Toronto, ON, M4K 2B7.
 Phone: 416-275-0393 (C), clerk.poet@rogers.com

(For statistical information see page 662.)

16. PRESBYTERY OF WEST TORONTO

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
1 Bermuda, Hamilton, St. Andrew's (WT010) PO Box HM193 Hamilton, Bermuda, HMAX 441-292-7601 (C), 441-292-6949 (F) pinkchurch@logic.bm	Vacant	Leon Amis
Toronto		
2 Bonar-Parkdale (WT070) 250 Dunn Ave. Toronto, ON M6K 2R9 416-532-3729 (C)	Giovanna Cieli (Stated Supply)	Janet Brewer

16. PRESBYTERY OF WEST TORONTO

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
Toronto (cont'd)		
3 Celebration (WT080) 500 Coldstream Ave. Toronto, ON M6B 2K6 416-781-8092 (C) carluci_santos@hotmail.com	Carluci Dos Santos	Alfred Edwards
4 Fellowship (WT410) 80 Thistle Down Blvd. Toronto, ON M9V 1J2 416-741-3205 (C)	Esther Park	Carolyn Jones
5 First Hungarian (WT140) 439 Vaughan Rd. Toronto, ON M6C 2P1 416-656-1342 (C) zolvas@rogers.com	Zoltan Vass	Bela Herman
6 Ghanaian (WT390) 51 High Meadow Pl. Toronto, ON M9L 2Z5 416-747-0222 (C), 416-661-3712 (F) topresby@hotmail.ca	George Kwabi	Fred Apraku
7 Graceview (WT400) 588 Renforth Dr. Toronto, ON M9C 2N5 416-621-0888 (C) graceview@bellnet.ca	Rebekah Mitchell	Bob Twynam
8 Mimico (WT160) 119 Mimico Ave. Toronto, ON M8V 1R6 416-255-0213 (C) cbmcavoy@rogers.com	Vacant	Norma Bene
9 Morningside High Park (WT170) 4 Morningside Ave. Toronto, ON M6S 1C2 416-766-4765 (C) minister@morningsidehighpark.com	Janet Ryu-Chan	Lauren Matheson
10 Nigerian (WT430) c/o University Presbyterian Church 1830 Finch Ave. W. Toronto, ON M3N 1M8 647-378-1035 nigerianpresbyteriantoronto@gmail.com	Vacant	Edem Udoh-Orok
11 North Park (WT180) 1579 Royal York Rd. Toronto, ON M9P 3C5 647-705-8486 (C) eliasmorales.nppc@gmail.com	Elias Morales	Cecilia Morales
12 Portuguese Speaking (WT350) 100 Hepbourne St. Toronto, ON M6H 1K5 416-531-3644 (C) lincolresende@yahoo.ca	Lincoln Resende	Kelinton Sganzerla

16. PRESBYTERY OF WEST TORONTO

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
Toronto (cont'd)		
13 Rexdale (WT211) 2314 Islington Ave. Toronto, ON M9W 5W9 416-741-1530 (C) rexdalepc@yahoo.com	Vacant	Alex Asante
14 Runnymede (WT220) 680 Annette St. Toronto, ON M6S 2C8 416-767-2689 (C) runnymedepc@bellnet.ca	Dan L. West	Ruth Anne MacLennan
15 St. Andrew's, Humber Heights (WT230) 1579 Royal York Rd. Toronto, ON M9P 3C5 416-247-0572 (C), 416-247-4433 (F) standhh@on.aibn.com	Paulette M. Brown	Neila Darchiville
16 St. Andrew's, Islington (WT240) 3819 Bloor St. W. Toronto, ON M9B 1K7 416-233-9800 (C), 416-233-9504 (F) office@standrewsislington.org	D. Sean Howard	Maurice Mawhinney
17 St. Giles, Kingsway (WT250) 15 Lambeth Rd. Toronto, ON M9A 2Y6 416-233-8591 (C) sgk@bellnet.ca	Timothy D. Bruneau	Rita Dean
18 St. Stephen's, Weston (WT270) 3194 Weston Rd. Toronto, ON M9M 2T6 416-915-7790 (C) ststephensweston@gmail.com	Vacant	Cathy McCulloch
19 University (WT290) 1830 Finch Ave. W. Toronto, ON M3N 1M8 416-663-3281 (C) universitychurchtoronto@gmail.com	Jin-Hyuk Thomas Kim	Joan Pollard
20 Weston (WT310) 11 Cross St. Toronto, ON M9N 2B8 416-241-1571 (C) lance@westonpresbyterian.ca	Lance T. Odland	Betsy Banson
21 Wychwood-Davenport (WT320) PO Box 73559 Wychwood PO Toronto, ON M6C 1C0 647-234-0461 (C) pastormacleec@gmail.com	Kevin Lee	Margaret Millar
22 York Memorial (WT330) 1695 Keele St. Toronto, ON M6M 3W7 416-653-7756 (C) ympc@bell.net	Vacant	Sandra Hamlyn

16. PRESBYTERY OF WEST TORONTO

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
Other Ministries		
1 John-Peter Smit	Synod Staff, Regional Minister for Congregational Health	
2 Tori Smit (Diaconal)	Synod Staff, Regional Minister for Faith Formation	
3 Fred Stewart	General Presbyter	
Appendix to Roll		
1 Brenda Adamson (Diaconal)	Retired	
2 William J. Adamson	Retired	
3 Sang Jin An	in Korea	
4 Giovanna Cieli	Without Charge	
5 Karsten Decker	Without Charge (in Germany)	
6 Stephen C. Farris	Retired	
7 John A. Fraser	Retired	
8 W. George French	Retired	
9 Kendrick Keshwah	Retired	
10 W.J. Moorehead	Retired	
11 Richey Morrow	Without Charge	
12 Augustus Oku	Without Charge	
13 R. Campbell Taylor	Retired	
14 Ron VanAuken	Retired	
15 Isabel Vaughan	Retired	
16 Joseph E. Williams	Retired	

Missionaries – Retired

- Irma I. Schultz, 43 - 331 Trudelle St., Toronto, ON, M1J 3J9
- David Pándy-Szekeres, Hunyadi Janos utca 128, 3950 Sarospatak, Hungary

Clerk of Presbytery: The Rev. Dr. John-Peter Smit, 56 Thirty Third St., Toronto, ON, M8W 3H3. Phone: 647-348-0879, johnpetersmit@gmail.com

(For statistical information see pages 662–63.)

17. PRESBYTERY OF BRAMPTON

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
1 Acton, Knox (BT090) 44 Main St. N. Acton, ON L7J 1W2 519-853-2360 (C), 519-853-5494 (F) knox-acton@hotmail.ca	Todd Nelson	James McVeigh
2 Boston (BT100) c/o S. Croll 373 Wilson Dr. Milton, ON L9T 3E9 905-875-2804 (C) scroll@sympatico.ca	Shawn D. Croll	Allan Parsons
- Omagh (BT101) c/o S. Croll 373 Wilson Dr. Milton, ON L9T 3E9 905-875-2804 (C) scroll@sympatico.ca		Beth Snoj
3 Bramalea, St. Paul's (BT020) 723 Balmoral Dr. Bramalea, ON L6T 1X5 905-792-2279 (C) brolengraaf@sympatico.ca	Barbara Molengraaf	Lesley Risinger

17. PRESBYTERY OF BRAMPTON

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
Brampton		
4 Bramalea North (BT021) 925 North Park Dr. Brampton, ON L6S 5R8 905-458-7838 (C) info@nbpc.ca	Thomas Billard	Lois Leutri
5 Heart Lake (BT040) 25 Ruth Ave. Brampton, ON L6Z 3X3 905-846-6657 (C), 905-840-0010 (F) info@heartlakechurch.com	Sang Min Lydia Bae	Vacant
6 St. Andrew's (BT030) 44 Church St. E. Brampton, ON L6V 1G3 905-451-1723 (C), 905-451-4336 (F) info@standrewsbrampton.ca	Geoffrey M. Ross	Gordon Warren
7 Campbellville, St. David's (BT060) PO Box 235 Campbellville, ON L0P 1B0 905-854-9800 (C) notgwerd@gmail.com	Drew Jacques	Brad Boehmer
8 Claude (BT051) 15175 Hurontario St. Caledon, ON L7C 2E3 905-838-3512 (C)	Mary B. Campbell	Richard Hartstone
9 Georgetown, Knox (BT110) 116 Main St. S. Georgetown, ON L7G 3E6 905-877-7585 (C), 905-877-1324 (F) knoxpc@cogeco.net	Steven A. Boose	Craig Hutchison
- Limehouse (BT111) 12418 Sixth Line Limehouse, ON L0P 1H0 limehousechurch@live.ca		Ted Brown
10 Georgetown, Union (BT121) 16789 22nd Sideroad RR 4, Georgetown, ON L7G 4S7 905-877-8425 ikerby1@me.com	Vacant	Irene Kerby
13 Grand Valley, Knox (BT080) 2 Water Street Grand Valley, ON L9W 5X5 519-928-5400 junermaycock@bell.net	Vacant	June Maycock
14 Hillsburgh, St. Andrew's (BT130) PO Box 16 Hillsburgh, ON N0B 1Z0 519-855-6216 (C) staoffice@bellnet.ca	Stephen Mutavdzija	Mary Ellen Miller

17. PRESBYTERY OF BRAMPTON

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
15 Malton, St. Mark's (BT220) 7366 Darcel Ave. Malton, ON L4T 3W6 905-677-4514 (C) stmarchurchmalton@gmail.com	Germaine Lovelace	Dianne Douglas
16 Milton, Knox (BT140) 170 Main St. E. Milton, ON L9T 1N8 905-878-6066 (C), 905-878-4979 (F) knox@knoxmilton.com	Howard T. Sullivan	Karl Reichert
Mississauga		
17 Almanarah (BT310) 255 Export Blvd. Mississauga, ON L5S 1Y4 905-565-1009 info.almanarah@gmail.com	Vacant	Ali Hazzouri
18 Chinese (BT290) 5230 River Forest Crt. Mississauga, ON L5V 2C6 905-819-4487 (C), 905-819-9382 (F) hugolau@m-cpc.ca	Hugo King-Wah Lau	Tina Yung
19 Clarkson Road (BT150) 1338 Clarkson Rd. N. Mississauga, ON L5J 2W5 905-822-8911 (C) office@clarksonpc.com	Gale Macdonald	Meagan McLean
20 Dixie (BT160) 3065 Cawthra Rd. Mississauga, ON L5A 2X4 905-277-1620 (C), 905-277-1626 (F) dixiepc@bellnet.ca	Karen Pozios	Shirley Raininger
21 Erindale (BT170) 1560 Dundas St. W. Mississauga, ON L5C 1E5 905-277-4564 (C), 905-277-0838 (F) erindalepc@rogers.com	Jennifer Sokolowsky	Martha Fini
22 Glenbrook (BT180) 3535 South Common Crt. Mississauga, ON L5L 2B3 905-820-9860 (C) office@glenbrook.ca	Ian B. McWhinnie	George Ryder
23 St. Andrew's (Port Credit) (BT200) 24 Stavebank Rd. N. Mississauga, ON L5G 2T5 905-278-8907 (C), 905-278-1295 (F) standrewspc@bellnet.ca	Andrew Human	Karen Thorpe
24 St. Andrew's (Streetsville) (BT210) 295 Queen St. S. Mississauga, ON L5M 1L9 905-826-2061 (C), 905-826-0066 (F) glenda@standrewsstreetsville.ca	Phye-Huat (Pye) Chew	Barbara Taylor

17. PRESBYTERY OF BRAMPTON

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
Mississauga (cont'd)		
25 White Oak (BT190) 6945 Meadowvale TC Circle Mississauga, ON L5N 2W7 905-821-2753 (C), 905-821-1916 (F) joaneticknor@hotmail.com	Billy Park	Joan Ticknor
26 Nassagaweya (BT061) 3097-15 Sideroad Campbellville, ON L0P 1B0 905-854-1055 (C) info@nassagaweya.com	Reuben A. St. Louis	Michael Lindinger
27 Norval (BT120) PO Box 58 Norval, ON L0P 1K0 905-877-8867 (C) norvalpresbyterianchurch@cogeco.net	Vacant	Beatrice Henderson
Oakville		
28 Hopedale (BT230) 156 Third Line Oakville, ON L6L 3Z8 905-827-3851 (C), 905-827-7320 (F) sean@hopedalechurch.ca	Sean J. Foster	Debbie Jones-Snyders
29 Knox (BT240) 89 Dunn St. Oakville, ON L6J 3C8 905-844-3472 (C), 905-844-1211 (F) knoxoakville@cogeco.net	Jacquelyn Foxall	Don Dinnin
30 Knox Sixteen (BT250) 1150 Dundas St. W. Oakville, ON L6H 7C9 905-257-2770 (C) pastor@knox16.com	Pat Gushue	Brenda Connell
31 Trafalgar (BT270) 1525 Litchfield Rd Oakville, ON L6H 5P4 905-842-2800 (C) trafalgarchurchadmin@bellnet.ca	Carolyn B. McAvoy (Interim Minister)	A. Brockershire
32 Orangeville, Tweedsmuir (BT260) PO Box 276 Orangeville, ON L9W 2Z7 519-941-1334 (C) office@tweedsmuirpresbyterian.org	Hansel Chen	Judy Bryan
33 Ospringe, Knox (BT071) PO Box 696 Erin, ON N0B 1T0 519-833-2902 (C) empha8ize@gmail.com	Vacant	David Goulding

Ecumenical Shared Ministries

- 1 Knox, Grand Valley (BT080) with United Church

Other Ministries

- 1 Stuart Macdonald Professor of Church and Society, Knox College
2 Brad Shoemaker Chaplain

17. PRESBYTERY OF BRAMPTON

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
Appendix to Roll		
1 Peter Barrow	Retired	
2 Wayne J. Baswick	Retired	
3 Lincoln G. Bryant	Without Charge	
4 Young Suk Cho	Without Charge	
5 Susie Soo-Yeon Choi	Without Charge	
6 David Clark	Without Charge	
7 Gerald E. Doran	Retired	
8 Rosemary Doran	Retired, Minister Emeritus, St. Andrew's, Brampton	
9 Sandy D. Fryfogel	Retired	
10 Sherif Garas	Retired	
11 Helen L. Goggin	Retired	
12 John B. Henderson	Without Charge	
13 Jan Hieminga	Retired	
14 W. Grant Johnston	Retired	
15 Hong Bum (David) Kim	Without Charge	
16 James Knott	Without Charge	
17 Gerald Rennie	Retired	
18 Marion F. Schaffer	Retired	
19 A. Harvey Self	Without Charge	
20 Susan Sheridan	Library Assistant, Knox College	
21 Creola Simpson	Without Charge	
22 Janet Sinclair	Retired	
23 Donald C. Smith	Retired	
24 Frances Sullivan (Diaconal)	Without Charge	
25 Sarah Travis	Without Charge	
26 Wayne J. Wardell	Retired	
27 Bruce V. Will	Without Charge	

Diaconal Ministries – Other

- 1 Roma Browne, 262 Glen Oak Dr., Oakville, ON, L6K 2J2
- 2 Hazell Davis, 1904-2211 Sherobee Rd., Mississauga, ON, L5A 2H5
- 3 Joan Murcar, 1612 Stancombe Cres., Mississauga, ON, L5N 4R1
- 4 Jean Stewart, 40 Vista Dr., Mississauga, ON, L5M 1C2

Missionaries – Retired

- 1 Emma deGroot, 3351 Hornbeam Cres., Mississauga, ON, L5L 2Z8

Suspended

- 1 Edward S. Dowdles, 1 Red Squirrel Crt., Brampton, ON, L6R 1A5

Clerk of Presbytery: The Rev. Sean Foster, 156 Third Line, Oakville, ON, L6L 3Z8.

Phone: 905-827-3851 (C), 905-827-7320 (F), sean@hopedalechurch.ca

(For statistical information see pages 663–64.)

18. PRESBYTERY OF OAK RIDGES

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
1 Aurora, St. Andrew's (OR010) 32 Mosley St. Aurora, ON L4G 1G9 905-727-5011 (C), 905-841-2864 (F) standrewsaurora@gmail.com	Vacant	Trevor Preston
2 Beeton, St. Andrew's (OR151) 128 Main St. W., PO Box 164 Beeton, ON L0G 1A0 905-729-0055 (C), 905-729-2246 (F) jhongbeeton@yahoo.ca	John Hong	Lynn Routledge

18. PRESBYTERY OF OAK RIDGES

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
3 Bolton, Caven (OR020) 110 King St. W. Bolton, ON L7E 1A2 905-857-2419 (C), 905-857-9384 (F) cavenoffice@rogers.com	Jeremy R. Lowther	Brad van Lenthe
4 Bradford, St. John's (OR030) 2940 10 Sideroad PO Box 286 Bradford, ON L3Z 2A8 905-775-7274 (C), 905-775-8084 (F) ddscott@rogers.com	Daniel Scott	Jim Martin
5 Keswick (OR200) 23449 Woodbine Ave. Keswick, ON L4P 3E9 905-476-3485 (C), 905-476-3485 (F) church@kespres.ca	Kirk MacLeod	Amy Judd
6 King City, St. Andrew's (OR040) 13190 Keele St. King City, ON L7B 1J2 905-833-2325 (C), 905-833-1326 (F) info@standrews-kingcity.ca	Vacant	Kathy Patterson
7 Kleinburg, Cornerstone Community (OR180) 180 Nashville Rd., PO Box 272 Kleinburg, ON L0J 1C0 905-893-7000 (C), 905-893-7020 (F) info@thecornerstonechurch.ca	Richard Manafo	Stephen Brown
8 Maple, St. Andrew's (OR050) 9860 Keele St. Maple, ON L6A 3Y4 905-832-2061 (C) standrewspresmaple@bellnet.ca	Vacant	Ingrid Kool
Markham		
9 Celebration (OR210) 2800 John St., Unit 14 Markham, ON L3R 0E2 647-237-1304 agoh@celebrationpc.com	Alan Goh James (Jini Joo) Yang	William Loo
10 Chapel Place (OR080) 8 Chapel Place Markham, ON L3R 9C4 905-946-0906 (C), 905-946-0320 (F) office@cpc.ca	Nagi M.T. Said Freddie Saleh	George Habib
11 Chinese (OR070) 2250 Denison St. Markham, ON L3S 1E9 905-946-1725 (C), 905-946-9433 (F) info@mcpc.ca	Lawrence Leung Paul D. Johnston (English Ministry)	Brian Lee
12 St. Andrew's (OR060) 143 Main St. N. Markham, ON L3P 1Y2 905-294-4736 (C), 905-294-1841 (F) standrew1@bellnet.ca	Peter Ma	John Hazlewood

18. PRESBYTERY OF OAK RIDGES

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
13 Newmarket, St. Andrew's (OR090) 484 Water St. Newmarket, ON L3Y 1M5 905-895-5512 (C), 905-895-7790 (F) info@standrewsnewmarket.org	Robert T. Royal Laura J. Duggan	Diane Hamilton
14 Nobleton, St. Paul's (OR100) 5750 King Rd. Nobleton, ON L0G 1N0 905-859-0843 (C) secretary@stpaulsnobleton.ca	Jeffrey F. Loach	John Mullings
15 Richmond Hill (OR110) 10066 Yonge St. Richmond Hill, ON L4C 1T8 905-884-4211 (C) rhpreschurch@hotmail.com	Duncan J. Jeffrey	Susan Falla-Johnson
16 Schomberg, Emmanuel (OR152) PO Box 121 Schomberg, ON L0G 1T0 jhongbeeton@yahoo.ca	John Hong	Barb Hilts
17 Stouffville, St. James (OR120) 6432 Main St. Stouffville, ON L4A 1G3 905-640-3151 (C), 905-640-1946 (F) st.james.secretary@bellnet.ca	Joan M. Masterton	Yvonne Hurst
18 Sutton West, St. Andrew's (OR130) PO Box 312 Sutton West, ON L0E 1R0 905-722-3544 (C) stasutton@gmail.com	Vacant	Gayle Clarke
19 Thornhill (OR140) 271 Centre St. Thornhill, ON L4J 1G5 905-889-5391 (C), 905-889-5930 (F) admin@tpchurch.net	Thomas G. Vais Heather J. Vais	Deborah Kerner
20 Tottenham, Fraser (OR150) 70 Queen St. S., PO Box 495 Tottenham, ON L0G 1W0 905-936-6561 (C) fraserchurch@gmail.com	Jonathan Dennis	Jim Allan
21 Unionville (OR160) 600 Village Parkway Unionville, ON L3R 6C2 905-475-6233 (C), 905-944-0632 (F) julie@upc.community	Marty J. Molengraaf	Lynn Taylor
22 Vaughan, St. Paul's (OR170) 10150 Pine Valley Dr. PO Box A4, RR 2, Woodbridge, ON L4L 1A6 905-832-8918 (C) info@stpaulspresbyterianvaughan.ca	Vacant	David Rutherford

18. PRESBYTERY OF OAK RIDGES

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
Other Ministries		
1 John A. Vissers	Principal, Knox College	
Appendix to Roll		
1 Jean S. Armstrong	Retired	
2 Marion Ballard (Diaconal)	Without Charge	
3 J.N. Balsdon	Retired	
4 Gordon A. Beaton	Retired	
5 Eric A. Beggs	Retired, Minister Emeritus, St. Andrew's, Orillia	
6 Charles Boyd	Retired	
7 Jean Cook (Diaconal)	Without Charge	
8 June Holohan (Diaconal)	Without Charge	
9 Carey Jo Johnston	Without Charge	
10 Heather L. Jones	Without Charge	
11 Lordwin Lim	Without Charge	
12 Allyson A. MacLeod	Studying	
13 Elaine Nagy	Spiritual Care Educator, Princess Margaret Cancer Centre	
14 Theodore W. Olson	Retired	
15 Samuel M. Priestley, Jr.	Retired	
16 Victor Shepherd	Retired	
17 Clive W. Simpson	Retired	

Clerk of Presbytery: The Rev. Dr. Jeff Loach, 4 Cross Ave., Nobleton, ON, L0G 1N0.
Phone: 905-859-0843 (C), jeff@stpaulsnobleton.ca

(For statistical information see pages 664–65.)

19. PRESBYTERY OF BARRIE

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
1 Alliston, Knox (BA010) 160 King St. S. Alliston, ON L9R 1B9 705-435-5081 (C), 705-435-5081 (F) knoxalliston@bellnet.ca	Tobey Boyer	Barbara Knox
- Mansfield, St. Andrew's (BA011) 160 King St. S. Alliston, ON L9R 1B9 knoxalliston@bellnet.ca		Irene Knisley
Barrie		
1 St. Andrew's (BA030) 47 Owen St. Barrie, ON L4M 3G9 705-728-3991 (C), 705-728-3506 (F) rick@standrewsbarrie.ca	Vacant	Cheryl Anderson
2 Westminster (BA040) 170 Steel St. Barrie, ON L4M 2G4 705-728-0541 (C), 705-728-0562 (F) office@westminsterpc.ca	Matthew E. Ruttan	Don Hickey
3 Baxter, Living Faith Community (BA080) 206 Murphy Rd. Baxter, ON L0M 1B1 705-424-0779 (C) livingfaithbaxter@gmail.com	Vacant	Bryce Hawkins

19. PRESBYTERY OF BARRIE

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
4 Bracebridge, Knox (BA050) 120 Taylor Rd. Bracebridge, ON P1L 1J2 705-645-4521 (C) knoxbb@muskoka.com	Heather J. Malnick	Elaine Heron
5 Coldwater, St. Andrew's (BA231) 28 Gray St., PO Box 821 Coldwater, ON L0K 1E0 705-686-3648 (C) st.andrews.coldwater@gmail.com	John Giurin	Laird Vanni
6 Collingwood, First (BA070) 200 Maple St. Collingwood, ON L9Y 2R2 705-445-4651 (C) firstchurch@rogers.com	Tim Raeburn-Gibson	Joan Vanderkooy
7 Creemore, St. Andrew's Maple Cross (BA090) 1 Caroline St. W. Creemore, ON L0M 1G0 705-466-5838 (C)	Vacant	Keith Rowbotham
8 Dunedin, Knox (BA091) c/o Jean Rowbotham 8933 Dunedin, RR 4 Creemore, ON L0M 1G0 webgirlrocks@hotmail.com	Vacant	Jean Rowbotham
9 Elmvale (BA110) 22 Queen St. E. Elmvale, ON L0L 1P0 705-322-1411 (C), 705-322-5042 (F) elmknopres@rogers.com	Paul Sakasov	Marlene Lambie
- Flos, Knox (BA111) c/o Elaine Tubman 3249 Ushers Rd. Elmvale, ON L0L 1P0 705-322-1411 (C), 705-322-5042 (F) tubman@csolve.net		Sandra Conn
10 Gravenhurst, Knox (BA051) 315 Muskoka Rd. N. Gravenhurst, ON P1P 1G4 705-687-4215 (C) knoxgrav@gmail.com	Vacant	Don Jones
11 Hillsdale, St. Andrew's (BA130) 6 Mill Street W. Hillsdale, ON L0L 1V0 705-721-0134 dacrocker@sympatico.ca	Vacant	Lorna McFadden
12 Huntsville, St. Andrew's (BA140) 1 High St. Huntsville, ON P1H 1P2 705-789-7122 (C) standrew@vianet.ca	Timothy Ferrier	Ken Morrison

19. PRESBYTERY OF BARRIE

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
13 Ivy (BA082) 5067 20th Sideroad, RR 3 Thornton, ON L0L 2N0 interim@ivypreschurch.com	Vacant	Debbie Brinkman
14 Midland, Knox (BA150) 539 Hugel Ave. Midland, ON L4R 1W1 705-526-7421 (C) office@knoxmidland.ca	Alton Ruff	Mary Lea Craig
15 Nottawa, Emmanuel (BA250) 3521 County Rd. 124, PO Box 12 Nottawa, ON L0M 1P0 705-444-6823 (C), 705-444-6544 (F) office@emmanuelpresbyterian.ca	Jeremy Sanderson	Robert Marritt
16 Orillia, St. Andrew's (BA160) 99 Peter St. N. Orillia, ON L3V 4Z3 705-325-5183 (C), 705-325-0319 (F) admin@standrewsorillia.com	Vacant	Barry Doyle
17 Orillia, St. Mark's (BA170) 429 Jamieson Dr., PO Box 2592 Orillia, ON L3V 7C1 705-325-1433 (C) linda.pattoncowie@live.com	Linda Patton-Cowie	Irene Malloch
18 Parry Sound, St. Andrew's (BA260) 58 Seguin St. Parry Sound, ON P2A 1B6 705-746-9612 (C), 705-746-9524 (F) info@stanps.ca	Christopher Carter	Bonnie Ramsay
19 Penetanguishene, First (BA180) 20 Robert St. E. Penetanguishene, ON L9M 1K9 705-549-2776 (C) spearns@sympatico.ca	William Min	Shirley Spearn
20 Port Carling, Knox (BA190) 93 Joseph St., PO Box 283 Port Carling, ON P0B 1J0 705-765-3797 (C) revjpy@gmail.com	Vacant	Vacant
- Torrance, Zion (BA191) 1046 Torrance Rd. Torrance, ON P0C 1M0 705-765-3797 (C) revjpy@gmail.com		Garnet Schenk
21 Stayner, Jubilee (BA200) PO Box 26 Stayner, ON L0M 1S0 705-428-2653 (C) jubileepres@rogers.com	Darren K. May	John Hindle

19. PRESBYTERY OF BARRIE

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
22 Stroud (BA021) 2180 Victoria St. Innisfil, ON L9S 1K4 705-436-3323 (C) stroudpresbyterianchurch@gmail.com	H. Douglas L. Crocker	Peter Walton
23 Uptergrove, Knox (BA220) c/o The Rev. C. Ball 15 Hulst Dr. Bradford, ON L3Z 2T3 chercor.corey@hotmail.com	Corey Ball	Lenore MacDonald
- East Oro, Esson (BA221) c/o E. Horne 63 Calverley St. Orillia, ON L3V 3T3 ehorne@rogers.com		Evelyn Horne
- Jarratt, Willis (BA222) c/o S. Ego 3608 Line 9 N., RR 4 Coldwater, ON L0K 1E0 robertsheila.ego@hotmail.ca		Sheila Ego
24 Vankoughnet, St. David's (BA240) c/o Graydon Boyes 1012 Cherish Creek Lane, RR 3 Bracebridge, ON P1L 1X1 g.i.boyes@bell.net	Vacant	Graydon Boyes
25 Victoria Harbour, St. Paul's (BA230) PO Box 400 Victoria Harbour, ON L0K 2A0 705-791-8931 (C)	Vacant	Sharon Wilson
26 Wasaga Beach Community (BA270) 208 Mosley St. Wasaga Beach, ON L9Z 2K1 705-429-1461 (C) wbpres@rogers.com	Barry Doner	Marilyn Schneider

Other Ministries

1 Andrew Cameron	Chaplain, Canadian Armed Forces
2 Martyn Van Essen	Chaplain, Tollendale Village Chapel, Seniors' Centre

Appendix to Roll

1 Michael Barnes	Retired
2 J. Cameron Bigelow	Retired
3 Linda Bigelow (Diaconal)	Retired
4 Candice J. Bist	Retired
5 Keith E. Boyer	Retired
6 James W.A. Cooper	Retired
7 Sheila Fink	Retired
8 Robert J. Graham	Retired
9 Robert Henderson	Without Charge
10 Kenneth A. Heron	Retired
11 H.D. Rick Horst	Retired
12 Karen R. Horst	Retired
13 Elizabeth Inglis	Without Charge
14 Jeff G. Inglis	Without Charge
15 Seung-Rhyon Kim	Retired
16 Lois J. Lyons	Retired

19. PRESBYTERY OF BARRIE

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
Appendix to Roll (cont'd)		
17 A.R. Neal Mathers	Retired	
18 Reg J. McMillan	Retired	
19 James T. McVeigh	Retired	
20 Michelle McVeigh	Without Charge	
21 Winston A. Newman	Retired	
22 Diane Reid (Diaconal)	Without Charge	
23 Margaret A. Robertson	Retired	
24 Gary R.R. Robinson	Retired	
25 Peter D. Ruddell	Retired	
26 Lori Scholten-Dallimore	Without Charge	
27 James A. Sitler	Retired	
28 Dorothyann Summers (Diaconal)	Retired	
29 Malcolm D. Summers	Retired	
30 James A. Thomson	Retired, Minister Emeritus, Knox, Bracebridge	
31 Gordon E. Timbers	Retired	
32 J. Andrew Turnbull	Retired	
33 George C. Vais	Retired	
34 Allyson Voo	Without Charge	
35 Blake W. Walker	Retired	
36 James A. Young	Retired	
37 John Young	Retired	

Clerk of Presbytery: The Rev. Dr. James A. Sitler, 1003 Cherish Creek Lane, RR 3, Bracebridge, ON, P1L 1X1. Phone: 705-646-2432 (O), 705-645-5650 (R), presbar@sympatico.ca

(For statistical information see pages 665–66.)

20. PRESBYTERY OF TEMISKAMING

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
1 Englehart, St. Paul's Emmanuel Community Church (TE020) PO Box 737 Englehart, ON P0J 1H0	Vacant	Marjie Hayes
2 Kapuskasing Community Church (TE030) 17A Ash St. Kapuskasing, ON P5N 3H1 705-335-5338 (C) stjohn@ntl.sympatico.ca	Byung Yun James Ko	Anne Jamieson
3 New Liskeard, St. Andrew's (TE050) PO Box 908 New Liskeard, ON P0J 1P0 705-647-8401 (C) standrewsntl@parolink.net	Vacant	Andrew McCaig
4 Tomstown (TE021) RR 1, PO Box 4 Englehart, ON P0J 1H0 englehartsilver@hotmail.com	Vacant	Kathleen Scott

Ecumenical Shared Ministry

- 1 St. Paul's, Englehart (TE020) and Emmanuel United
- 2 St. John's, Kapuskasing (TE030) and Kapuskasing United

20. PRESBYTERY OF TEMISKAMING

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
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Clerk of Presbytery: Ms. Colleen Walker, PO Box 1106, Englehart, ON, P0J 1H0.
Phone: 705-544-1991, englehartsilver@hotmail.com

(For statistical information see page 666.)

21. PRESBYTERY OF ALGOMA & NORTH BAY

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
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1 Burk's Falls, St. Andrew's (AN080) PO Box 249 107 Yonge St. Burk's Falls, ON P0A 1C0 705-382-2032 (C) almaguinpresbyterian@gmail.com	Steven Smith	Jan McWaters
- Magnetawan, Knox (AN081) PO Box 194 Magnetawan, ON P0A 1P0 705-387-4882 (C), 705-387-0523 (F) almaguinpresbyterian@gmail.com		George Brooks Eleanor Bell
- Sundridge, Knox (AN082) PO Box 1005 Sundridge, ON P0A 1Z0 705-384-7452 (C) knoxchurchsundridge@gmail.com		John MacLachlan
2 North Bay, Calvin (AN010) 401 First Ave. W. North Bay, ON P1B 3C5 705-474-4750 (C), 705-474-3976 (F) office@calvinnorthbay.ca	Frances A.E. Savill	Kim Winrow
3 Sault Ste. Marie, St. Paul's (AN040) 136 Cathcart St. Sault Ste. Marie, ON P6A 1E3 705-945-7885 (C) drlaity@shaw.ca	Sean Seongik Kim	Don Laity
- Victoria (AN041) 766 Carpin Beach Rd. Sault Ste. Marie, ON P6A 5K6 705-779-2573 (C) jemarshall@bell.net		Joan Marshall
4 Sault Ste. Marie, Westminster (AN050) 134 Brock St. Sault Ste. Marie, ON P6A 3B5 705-254-4801 (C), 705-254-2920 (F) office@westminsterchurch.ca	Charlene E. Wilson John R. Wilson	Alan Carscadden
5 Sudbury, Calvin (AN060) 1114 Auger Ave. Sudbury, ON P3A 4B2 705-566-0652 (C) calvinpc@hotmail.com	Daniel J. Reeves	Peter Vom Scheidt
6 Sudbury, Knox (AN070) 73 Larch St. Sudbury, ON P3E 1B8 705-675-8891 (C), 705-675-7678 (F)	Vacant	Vi Kirkpatrick

21. PRESBYTERY OF ALGOMA & NORTH BAY

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
Appendix to Roll		
1 Leslie Drayer	Retired	
2 Arlene Hartford	Retired	
3 George Hunter	Retired	
4 David T. Jack	Without Charge	
5 Shelley C. Kennedy	Without Charge	
6 Robert R. Whitehead	Retired	

Clerk of Presbytery: Mr. Don Laity, 20 Westridge Rd., Sault Ste. Marie, ON, P6C 5W5.
Phone: 705-949-8452, drlaity@shaw.ca

(For statistical information see page 666.)

22. PRESBYTERY OF WATERLOO-WELLINGTON

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
1 Arthur, St. Andrew's (WW010) PO Box 159 Arthur, ON N0G 1A0 519-848-3710 (C) st.andrewsarthur@gmail.com	Edward Charlton	Willoughby Cotton
- Gordonville, St. Andrew's (WW011) RR 4 Kenilworth, ON N0G 2E0 519-848-3710 (C) st.andrewsarthur@gmail.com		Dianne MacDonald
2 Baden, Livingston (WW020) 44 Beck St. Baden, ON N3A 1B9 519-501-6993 (C)	Vacant	Lydia Maitland
3 Cambridge Central (WW030) 7 Queen's Square Cambridge, ON N1S 1H4 519-623-1080 (C) office@cpcmail.ca	Aubrey J. Botha	Lynda Pinnington
4 Knox Galt (WW050) 2 Grand Ave. S. Cambridge, ON N1S 2L2 519-621-8120 (C), 519-621-8129 (F) admin@knoxgalt.org	Vacant	Robert Quarrie
5 Knox Preston (WW040) 132 Argyle St. N. Cambridge, ON N3H 1P6 519-653-6691 (C), 519-653-7194 (F) revbill@rogers.com	William Bynum	Isabel Howell
6 St. Andrew's Hespeler (WW070) 73 Queen St. E. Cambridge, ON N3C 2A9 519-658-2652 (C), 519-658-1076 (F) office@standrewshespeler.ca	W. Scott McAndless	Stephen Marsh

22. PRESBYTERY OF WATERLOO-WELLINGTON

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
7 Cambridge (cont'd) Westside (WW060) 130 Victoria Ave. Cambridge, ON N1S 1Y2 519-621-3630 (C) standrews11@bellnet.ca	Mark B. Gaskin	Doug Kelly
8 Crieff, Knox (WW241) 7156 Concession 1, RR 2 Puslinch, ON N0B 2J0 519-824-8757 (C) djamieso@uoguelph.ca	Mi Hoa Michelle Yoon	Gwen MacRobbie
9 Elmira, Gale (WW090) 10 Barnswallow Dr. Elmira, ON N3B 0A8 519-669-2852 (C) office@galepresbyterian.com	Scott Sinclair	Darlene Vandermey
10 Elora, Knox (WW100) 51 Church St. E. Elora, ON N0B 1S0 519-846-0680 (C) knoxelora@wightman.ca	Susan V. Clarke	Jean Jackson
- Alma, St. Andrew's (WW101) c/o Jo-Anne Hall PO Box 73 Alma, ON N0B 1A0		Jo-Anne Hall
11 Fergus, St. Andrew's (WW110) 325 St. George St. W. Fergus, ON N1M 1J4 519-843-3565 (C), 519-843-6631 (F) standrewschurch@wightman.ca	Vacant	Pauline Hall
Guelph		
12 Knox (WW120) 20 Quebec St. Guelph, ON N1H 2T4 519-821-0141 (C) office@knoxguelph.ca	Johannes Olivier	Ann Wilson
13 Kortright (WW150) 55 Devere Dr. Guelph, ON N1G 2T3 519-836-9400 (C), 519-836-4563 (F) office@kortrightchurch.org	Alex MacLeod	John Fletcher
14 St. Andrew's (WW130) 161 Norfolk St. Guelph, ON N1H 4J8 519-822-4772 (C), 519-822-3525 (F) mailbox@standrewsguelph.com	John Borthwick	Nancy Nicol
15 Westminster-St. Paul's (WW140) 206 Victoria Rd. N. Guelph, ON N1E 5H8 519-824-5221 (C), 519-824-5221 (F) church@westminsterstpauls.ca	Karla Wübbenhorst	Robert Renton

22. PRESBYTERY OF WATERLOO-WELLINGTON

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
16 Harriston, Knox-Calvin (WW160) 135 Elora St. S., PO Box 689 Harriston, ON N0G 1Z0 519-338-2624 (C) kcpc-office@wightman.ca	Kathleen Morden	Dave Mallett
Kitchener		
17 Calvin (WW170) 248 Westmount Rd. E. Kitchener, ON N2M 4Z1 519-744-4061 (C), 519-744-4263 (F) calvin@calvinchurch.ca	Ferenc Szatmari	Bonnie Street
18 Doon (WW180) 35 Roos St. Kitchener, ON N2P 2B9 519-748-4540 (C), 519-748-6302 (F) churchoffice@doonpc.com	Vacant	Catherine MacDonald
19 Hungarian Mission Preaching Point (WW320) 54 Queen St. N. Kitchener, ON N2H 2H2	Vacant	Vacant
20 Kitchener East (WW290) 10 Zeller Dr. Kitchener, ON N2A 4A8 519-748-9786 (C), 519-894-5952 (F) kepc@golden.net	Mark S. Richardson	Kerry Weir
21 St. Andrew's (WW210) 54 Queen St. N. Kitchener, ON N2H 2H2 519-578-4430 (C), 519-578-6730 (F) mailbox@standrewskw.com	Herb Gale (Stated Supply) Greg Smith	Donna Hodgkinson
22 Mount Forest, St. Andrew's (WW220) 196 Birmingham East Mt. Forest, ON N0G 2L2 519-323-2827 (C) - Conn, Knox (WW221) 8015 Hwy. 89, PO Box 44 Conn, ON N0G 1N0 jankerrf19@gmail.com	Vacant	Ellenor MacEachern Janice Kerr
23 Palmerston, Knox (WW230) PO Box 652 Palmerston, ON N0G 2P0 519-343-3201 (C) hheidinga@wightman.ca	Nicolae Pavel	Henry Heidinga
24 Puslinch, Duff's (WW240) 319 Brock Rd S. Puslinch, ON N0B 2J0 519-763-1163 (C) duffspresbyterianchurch@gmail.com	Jane E. Swatridge	Marion Hunter

22. PRESBYTERY OF WATERLOO-WELLINGTON

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
25 Rockwood (WW250) PO Box 669 Rockwood, ON N0B 2K0 519-856-2483 (C), 519-856-0848 (F) awickenhe@gmail.com - Eden Mills (WW251) 136 Barden St. Eden Mills, ON N0B 1P0 519-856-2452 (C), 519-856-0848 (F) awickenhe@gmail.com	Vacant	Betty Post Eloise Gardiner
Waterloo 26 Joonim (WW300) c/o Emmanuel United Church 22 Bridgeport Rd. W. Waterloo, ON N2L 2Y3 519-883-0808 (C) jihoonc@hotmail.com	Vacant	Hyungseok Lee
27 Knox (WW260) 50 Erb St. W. Waterloo, ON N2L 1T1 519-886-4150 (C), 519-886-4151 (F) knox@knoxwaterloo.ca	E. Brooke Ashfield Linda J. Ashfield	Deb Schlichter

Other Ministries

- | | |
|---------------------|---|
| 1 Kristine O'Brien | Managing Director, Crieff Hills Community |
| 2 Glen C. Soderholm | Two Rivers, Guelph |

Appendix to Roll

- | | |
|------------------------------|--|
| 1 Samir Aboukeer | Without Charge |
| 2 Wayne C. Allen | Without Charge |
| 3 Linda J. Bell | Retired |
| 4 Arnold A. Bethune | Retired, Minister-in-Association, Knox, Guelph |
| 5 Calvin B. Brown | Retired |
| 6 Ji Hoon (Chris) Cho | Without Charge |
| 7 Darrell Clarke | Without Charge |
| 8 Cathy J. Desmond | Without Charge |
| 9 Frank M. DeVries | Retired |
| 10 John A. Deyarmond | Retired |
| 11 Robert T. Duncanson | Retired, Minister-in-Association, Calvin, Kitchener |
| 12 Herbert F. Gale | Retired |
| 13 Shirley J. Gale | Retired |
| 14 Mark Gedcke | Without Charge |
| 15 Mark Godin | Without Charge |
| 16 Janice Hamalainen | Retired |
| 17 John Hogerwaard | Retired |
| 18 Angus D. McGillivray | Retired |
| 19 John McGurrin | Retired |
| 20 Donald G.I. McInnis | Retired |
| 21 Walter F. McLean | Retired, Minister-in-Association, Knox, Waterloo |
| 22 Linda Paquette | Retired, Minister-in-Association, St. Andrew's, Arthur |
| 23 J. George Robertson | Retired |
| 24 Marmie Runhart (Diaconal) | Without Charge |
| 25 Jeffrey E. Smith | Retired, Minister-in-Association, Kitchener East |
| 26 Apack R. (Andrew) Song | Retired |
| 27 Robert C. Spencer | Retired, Minister-in-Association, St. Andrew's, Guelph |
| 28 Angus J. Sutherland | Retired, Minister-in-Association, Knox's Galt, Cambridge |
| 29 Kees Vandermeij | Retired, Minister-in-Association, Gale, Elmira |

22. PRESBYTERY OF WATERLOO-WELLINGTON

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
Appendix to Roll (cont'd)		
30 David J. Whitecross	Without Charge	
31 Mary I. Whitson	Retired, Minister-in-Association, Knox, Waterloo	
32 Denise Zimmer (Diaconal)	Without Charge	

Missionaries – Retired

- Betty Geddes, 303-375 King St. N., Waterloo, ON, N2J 4L6.
- Brian Johnston, 107 Upper Mercer St., Kitchener, ON, N2A 4N1

Clerk of Presbytery: The Rev. Darrell R. Clarke, 51 Periwinkle St., Kitchener, ON, N2E 4C7;
Phone: 647-218-7573 (cell), clerkwatwell@gmail.com

(For statistical information see page 667.)

23. PRESBYTERY OF EASTERN HAN-CA

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
1 Brantford, Korean (EH120) 268 Marlborough St. Brantford, ON N3S 4T5 519-865-9191 (C) brantfordkpc@gmail.com	Vacant	Vacant
2 King City, Hanwool (EH060) 2183 King Rd. King City, ON L7B 1G3 647-956-9101 (C) jfirstmin71@gmail.com	Kyung Seuk Min	In Shik Hwang
3 Kitchener-Waterloo Korean (EH010) 130 Duke St. E. Kitchener, ON N2H 1A7 519-742-2929 (C), 519-742-2929 (F) revyyd@yahoo.com	Young Do (Moses) Yun	Eun Mi Kim
4 London, Korean Christian (EH020) 530 Topping Lane London, ON N6J 3M7 519-473-5257 (C), 519-473-1813 (F) lkcc@rogers.com	Sung Hwan Jang Seung-Vin Shin	Jong Woong Choi
5 Mississauga, We (EH280) 2440 Fifth Line W Mississauga, ON L5K 1W1 905-855-8942 torontokim@gmail.com	Seong-Keun (Richard) Kim	Seong-Keun (Richard) Kim
6 Mississauga, Westside (EH030) 3637 Grand Park Dr. Mississauga, ON L5B 4L6 905-803-8800 (C), 905-270-5511 (F) bible66@hotmail.com	Hun Seung Park	Doo Young Chang
7 Montreal, Seo Kwang (EH260) 4520 Plamondon Montreal, QC H3S 1M2 514-581-0691 seokwangmc@gmail.com	Timothy Hwang	Seong Kwi Kang

23. PRESBYTERY OF EASTERN HAN-CA

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
8 Niagara Falls, Korean (EH050) 4898 Kitchener St. Niagara Falls, ON L2G 1R7 905-354-0191 (C), 905-871-2204 (F) namsunc@hotmail.com	Vacant	C.S. Hwang
9 Oshawa, Hebron (EH250) 486 Simcoe St. S. Oshawa, ON L1H 4J8 905-436-7972 (C), 905-436-7972 (F) jhl8688@hanmail.net	Vacant	Vacant
Toronto		
10 Galilee (EH090) 1183 Davenport Rd. Toronto, ON M6H 2G7 416-533-4596 (C), 416-533-4681 (F) josephsootaeglim@yahoo.com	Soo Taeg Lim	Young Jin Lee
12 Korean Myung Sung (EH070) 1 Greenland Rd. Toronto, ON M3C 1N1 416-444-8002 (C) bkim2005@gmail.com	Byung-Keuk Kim	Hyun Sook Choi
13 St. Timothy (EH100) 106 Ravencrest Dr. Toronto, ON M9B 5N3 416-626-9615 (C), 416-626-7089 (F) inkeekim@gmail.com	In Kee Kim Soo Jin Chung	Young G. Kim
14 Toronto Korean (EH110) 67 Scarsdale Rd. Toronto, ON M3B 2R2 416-447-5963 (C), 416-447-6029 (F) sonmoses@hotmail.com	Myung Soo Son Sung Hoon Jang Jonathan H. Hong	Dong Kyu Kim
15 Yae Dalm (EH160) 265 Albion Rd. Etobicoke, ON M9W 3P1 416-975-4856 (C) kulntheo@hotmail.com	Sey Jong Park	Vacant
16 Vaughan Community (EH080) 200 Racco Pky. Thornhill, ON L4J 8X9 905-881-2999 (C), 905-881-2550 (F) office@vccc.ca	Peter S. Han Jinsook Khang Joseph Bae Angie Song	Jonathan Kim

Other Ministries

1 Stephen Kwon	The Well Church
2 Eun Sung Moon	Gi BBeun Sohrae Church, Mission
3 Inseob David Won	Chaplain, Canadian Armed Forces
4 Ho Jin Ahn	Korean Presbyterian Church of Nova Scotia

Appendix to Roll

1 Hyung Jun Ahn	Without Charge
2 Kyung Won Cho	Without Charge
3 Kyungmann Cho	Without Charge
4 Sung Bin Enoch Cho	Without Charge
5 Yun Sook Cho	In Korea
6 Dave W. Choi	Working in Nicaragua

23. PRESBYTERY OF EASTERN HAN-CA

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
Appendix to Roll (cont'd)		
7 Kyu Young Choi	Without Charge	
8 Samuel Choi	Retired	
9 Young-Ki Eun	Working in United States	
10 Theresa Han	Without Charge	
11 Dale Henry	Without Charge	
12 Seung-Doek Jeon	Without Charge	
13 Chang Il Kim	Without Charge	
14 Hyung-Ick Kim	Without Charge	
15 Jong-Hwan (John) Kim	Chaplain, Etobicoke General	
16 Myung Chun Kim	Retired	
17 Robert Kim	In Korea	
18 Shin Ki Kim	Working for a mission group	
19 In Soo Kong	In Vietnam	
20 Jung Hoon Lee	Without Charge	
21 Nelson Imsung Lee	Without Charge	
22 Sung Il Moon	Without Charge	
23 Eun Suk Oh	Without Charge	
24 Wan Tae Oh	Without Charge	
25 Young Huem Ohm	Working in South Africa	
26 Hyung Soon Park	Retired	
27 Pok Young (Paul) Ryu	Retired	
28 Joong Hyun Shin	Working for United Church	
29 Mee Ja Sohn	Without Charge	
30 Young Sik Yoo	Working for University of Toronto	
31 Jane Ji Young Yoon	Studying	

Clerk of Presbytery: The Rev. Seong-Keun (Richard) Kim, 2097 Perran Dr., Mississauga, ON, L5K 2R4. Phone: 905-510-9900; presby.easternhanca@gmail.com

(For statistical information see pages 667–68.)

SYNOD OF SOUTHWESTERN ONTARIO**24. PRESBYTERY OF HAMILTON**

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
Ancaster		
1 Alberton (HA011) 528 Alberton Rd. N. PO Box 5, Compartment 2 Alberton, ON L0R 1A0 bernhardt.r@gmail.com	Vacant	Ann Lukey
2 Carl Luke, St. Paul's (HA020) 526 Carl Luke Rd. W., RR 2 Ancaster, ON L9G 3L1 905-648-6338 (C) jinksetter@stokeseeds.com	Nancy Mostert	Jim Inksetter
- Binbrook, Knox (HA021) 2553 Binbrook Rd., PO Box 24 Binbrook, ON L0R 1C0 905-692-5290 (C) binbrooksession@gmail.com		Rob Salmon
3 St. Andrew's (HA010) 31 Sulphur Springs Rd. Ancaster, ON L9G 1L7 905-648-6024 (C), 905-304-1789 (F) minister@standrews.ws	John T. Read	Doris Thompson

24. PRESBYTERY OF HAMILTON

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
Burlington		
4 Brant Hills (HA040) 2138 Brant St. Burlington, ON L7P 3W5 905-335-2640 (C) minister@branthills.org	Curtis Bablitz	Moira Forbes
5 Burlington East (HA380) 505 Walkers Line Burlington, ON L7N 2E3 905-637-5155 (C), 905-637-5155 (F) becp@burlingtoneast.net	Bruce McAnsh	Bob Dickison
6 Knox (HA050) 461 Elizabeth St. Burlington, ON L7R 4B1 905-333-3013 (C), 905-333-4769 (F) info@knoxburlington.ca	Emma Duncan	Roxie Clendening
7 St. Paul's (HA080) 2600 Headon Forest Dr. Burlington, ON L7M 4G2 905-332-8122 (C), 905-332-8122 (F) stpaulsburlington@gmail.com	Robert B. Sim	Douglas Needham
8 Caledonia (HA090) 117 Argyle St. N. Caledonia, ON N3W 1B8 905-765-4524 (C), 905-765-6799 (F) caledonia.presbyterian@gmail.com	Janice Doyle	Kathleen Johnson
9 Dundas, Knox (HA100) 23 Melville St. Dundas, ON L9H 1Z7 905-627-3043 (C), 905-627-8675 (F) knoxdundas@cogeco.ca	Penny Garrison	Bruce Hamilton
10 Grimsby, St. John's (HA110) 10 Mountain St. Grimsby, ON L3M 3J6 905-945-5352 (C) admin@stjohnsgrimsby.com	Kyle Dore	Ron Harrod
11 Hagersville, St. Andrew's (HA120) 44 Main St. S., PO Box 705 Hagersville, ON N0A 1H0 905-768-1044 (C)	Vacant	Joan Nixon
Hamilton		
12 Central (HA140) 165 Charlton Ave. W. Hamilton, ON L8P 2C8 905-522-9098 (C), 905-522-7266 (F) info@cpchamilton.ca	J. Gregory Davidson	Beth Carey
13 Chedoke (HA160) 865 Mohawk Rd. W. Hamilton, ON L9C 7B9 905-383-6012 (C), 905-383-6561 (F) office@chedokechurch.ca	Garfield Havemann	Craig McNabb

24. PRESBYTERY OF HAMILTON

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
Hamilton (cont'd)		
14 Erskine (HA180) 19 Pearl St. N. Hamilton, ON L8R 2Y6 905-529-2255 (C), 905-529-9103 (F) erskine@bellnet.ca	Vacant	Liz Sadler
15 John Calvin Hungarian (HA190) 121 Birch Ave. Hamilton, ON L8L 6H8 905-525-3641 (C) kantorpal@outlook.com	Vacant	Charlotte Kantor
16 MacNab Street (HA200) 116 MacNab St. S. Hamilton, ON L8P 3C3 905-529-6896 (C), 905-529-2557 (F) macnabsec@cogeco.ca	Steven Baldry	Irene Duffy
17 New Westminster (HA210) 1025 King St. E. Hamilton, ON L8M 1C9 905-545-3575 (C) newwest1@bellnet.ca	Sandra Copland (Stated Supply)	Jeff Cass
18 Roxborough Park (HA220) c/o 1423 Upper Wellington St. Hamilton, ON L9A 3S8 905-381-9934 annefcga@sourcecable.net	Vacant	A. Forsyth
19 St. Columba (HA240) 1540 Main St. E. Hamilton, ON L8K 1E6 905-549-8053 (C) st.columba@bellnet.ca	Vacant	David Chiahotny
20 St. Cuthbert's (HA250) 2 Bond St. N. Hamilton, ON L8S 3W1 905-529-9067 (C), 905-529-7733 (F) st_cuthberts@bellnet.ca		Jim Jones
21 St. David's (HA271) 478 Wentworth St. N. Hamilton, ON L8L 5W9 905-522-1355 (C) st.davids.presby.church@gmail.com	Sandra Copland (Stated Supply)	Margaret Siquenza
22 St. Paul's (HA280) 70 James St. S. Hamilton, ON L8P 2Y8 905-522-2792 (C), 905-522-2791 (F) stpaulspresby@on.aibn.com	Frederick W. Shaffer	Dorothy Jolliffe
23 South Gate (HA290) 120 Clarendon Ave. Hamilton, ON L9A 3A5 905-385-7444 (C), 905-389-6676 (F) southgatechurch@rogers.com	Charmain Sebestyen	Mary Promfret

24. PRESBYTERY OF HAMILTON

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
Hamilton (cont'd)		
24 Trinity (HA370) 720 Ninth Ave. Hamilton, ON L8T 2A3 905-385-5984 (C), 905-385-0437 (F) trinitypc@rogers.com	Matthew Lingard	Sandra Brown
25 Jarvis, Knox (HA300) PO Box 9 Jarvis, ON N0A 1J0 519-587-2565 (C) richard.warne@hotmail.com	Richard Warne	Linda Miller
- Walpole, Chalmers (HA301) 2058 Main St. N PO Box 9 Jarvis, ON N0A 1J0 519-587-2565 (C) richard.warne@hotmail.com		Les Fess
26 Kirkwall (HA310) c/o 1901 8th Concession W., RR 1 Cambridge, ON N1R 5S2 519-621-3023 helenfmcinnis@gmail.com	Monika Berezcki-Farkas	Norma Reeve
27 Port Dover, Knox (HA320) 101 Chapman St. W., PO Box 1258 Port Dover, ON N0A 1N0 519-583-2344 (C) twocats44@gmail.com	Pamela Hogewoning	Penni Lewis
28 Stoney Creek, Cheyne (HA330) 7 King St. W. Stoney Creek, ON L8G 1G7 905-664-6043 (C) cheynechurch@cogeco.ca	Stephen R. Lindsay	J.A. McIntosh
29 Family Church of Heritage Green (HA360) 360 Isaac Brock Dr. Stoney Creek, ON L8J 2R2 905-578-3003 (C) office@heritagegreen.cc	David Moody Alex Douglas	Andrew Neely
30 Waterdown, Knox (HA340) 80 Mill St. N., PO Box 221 Waterdown, ON L0R 2H0 905-689-8115 (C), 905-689-0542 (F) church.office@knoxwaterdown.ca	Vacant	Brenda Marriott
31 West Flamborough (HA350) 262 Middletown Rd. Dundas, ON L9H 5E1 289-440-2919 (C) westflamboro.pc@gmail.com	Stephen Jenvey	Elaine Krompart

Other Ministries

- 1 Donald C. Hill
- 2 Dong-Ha Kim

Chaplain, Maplehurst Correctional Complex
Interim Director of Academic Programs, Asian-
Canadian Centre Director, Knox College

24. PRESBYTERY OF HAMILTON

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
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Appendix to Roll

1 Michael Aldred	Without Charge	
2 George E.C. Anderson	Retired	
3 Ronald C. Archer	Retired	
4 Judith Archer Green	Without Charge	
5 George W. Beals	Retired	
6 Robert J. Bernhardt	Retired	
7 Douglas C. Boyce	Retired	
8 Nancy Calvert-Koyzis	Without Charge	
9 W. Craig Cook	Retired	
10 Sandra Copland	Stated Supply, New Westminster and St. David's	
11 Robert C. Dawson	Retired	
12 James R. Dickey	Retired	
13 Robert R. Docherty	Retired	
14 Donald A. Donaghey	Retired	
15 John C. Duff	Retired	
16 Victoria Eldridge	Without Charge	
17 Ruth Gadsby (Diaconal)	Teaching	
18 Robert S. Geddes	Retired	
19 John J. Hibbs	Retired	
20 M. Anne Yee Hibbs	Retired	
21 Andrew Irvine	Retired	
22 Paul Kantor	Retired	
23 Susan K. Kerr	Without Charge	
24 J. Mark Lewis	Retired	
25 Amin Mansour	Without Charge	
26 David L. McInnis	Retired	
27 E. Ian McPhee	Retired	
28 Alan M. McPherson	Retired	
29 A. Harry W. McWilliams	Retired	
30 Malcolm E. Muth	Retired	
31 Willard K. Pottinger	Retired	
32 G. Walter Read	Retired	
33 Margaret Read (Diaconal)	Retired	
34 Ferne Reeve	Retired	
35 C. Gordon D. Reid	Retired	
36 Hank Ruiten	Counsellor	
37 Catherine Stewart	Without Charge	
38 Kathryn A. Strachan	Without Charge	
39 D. Patricia Strung	Without Charge	
40 JoAnne Walter	Retired	
41 Lois E. Whitwell	Retired	
42 Philip Wilson	Retired	

Suspended

1 Brian Weatherdon, 1005-2263 Marine Dr., Oakville, ON, L6L 5K1

Missionaries – Retired

1 Doreen Morrison, Apt. 712, Walton Place, 835 Birchmount Rd., Toronto, ON, M1K 5K1

Clerk of Presbytery: The Rev. Robert B. Sim, c/o 2600 Headon Forest Dr., Burlington, ON, L7M 4G2. Phone: 905-921-5667 (cell); hampresby@gmail.com

(For statistical information see pages 668–69.)

25. PRESBYTERY OF NIAGARA

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
1 Dunnville, Knox (NI020) 223 Lock St. W., PO Box 84 Dunnville, ON N1A 2X1 905-774-5970 (C) knoxoff@rogers.com	Vacant	Bill Baker
2 Fonthill, Kirk-on-the-Hill (NI181) 1344 Haist St., PO Box 1302 Fonthill, ON L0S 1E0 905-892-3729 (C) calvinmlewis@live.com	Vacant	Eugene Malik
3 Fort Erie, St. Andrew's-Knox (NI030) 203 Highland Ave. Fort Erie, ON L2A 2X8 905-871-3450 (C) standrewsknox@hotmail.com	Trish Archibald	Gail Morden
Niagara Falls 4 Chippawa (NI040) 8280 Willoughby Dr. Niagara Falls, ON L2G 6X2 905-295-4231 (C), 905-295-0513 (F) office@chippawapc.ca	Douglas Schonberg	Randy Clegg
5 Drummond Hill (NI050) 6136 Lundy's Lane Niagara Falls, ON L2G 1T1 905-358-9624 (C) drummondhill@gmail.com	Wally Hong	Prince Ramoutar
6 Stamford (NI060) 3121 St. Paul Ave. Niagara Falls, ON L2J 2L8 905-356-2750 (C), 905-356-9970 (F) stamfordpresbyterian@cogeco.net	Anita Van Nest	Cheryl Olsen
7 Niagara-on-the-Lake, St. Andrew's (NI070) PO Box 441 323 Simcoe St. Niagara-on-the-Lake, ON L0S 1J0 905-468-3363 (C) standrewsnotl@gmail.com	Virginia P. Head	Suzanne Gourluck Julie Hunter
8 North Pelham, First (NI080) 602 Metler Rd., RR 3 Fenwick, ON L0S 1C0 905-892-4716 (C) nancymiller785@gmail.com - Rockway (NI081) c/o 602 Metler Rd., RR 3 Fenwick, ON L0S 1C0 bbwiley@gmail.com	Marian E. Raynard	Roger Miller Donna Bachur
9 Port Colborne, The Gathering Place (NI090) 219 King St. Port Colborne, ON L3K 4N6 905-834-4288 (C) office@thegp.ca	Adam A. Bartha	Linda Caldwell-Kovacs

25. PRESBYTERY OF NIAGARA

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
St. Catharines		
10 Knox (NI100) 53 Church St. St. Catharines, ON L2R 3C3 905-641-8868 (C) office@knoxchurch.com	Vacant	Diana James
11 St. Giles (NI120) 205 Linwell Rd. St. Catharines, ON L2N 1S1 905-934-1901 (C), 905-934-2978 (F) stgiles1954@gmail.com	Cherie Inksetter	Joan Heagle
12 Scottlea (NI111) 515 Scott St. St. Catharines, ON L2M 3X3 905-646-0616 (C), 905-646-2516 (F) scottcan1975@gmail.com	Jacob Lee	Christine Cummings
13 West St. Andrew's (NI130) 42 Pelham Rd. St. Catharines, ON L2S 1R4 905-684-7765 (C) weststandrews3@gmail.com	Ruth Houtby	Vacant
14 Smithville (NI011) PO Box 345, 143 St. Catharines St. Smithville, ON L0R 2A0 905-957-2297 (C)	L. Paul Shobridge (Stated Supply)	Bruce A. Hunter
15 Thorold, St. Andrew's (NI150) 24 Clairmont St. Thorold, ON L2V 1R3 905-227-4844 (C), 905-227-6229 (F) kenmacquarrie@gmail.com	Kenneth MacQuarrie	Gary Millington
Welland		
16 Hope Community Church (NI180) 335 Fitch St. Welland, ON L3C 4W7 905-735-3050 (C) praywell@cogeco.net	J. Bernard McGale	Sandy Harper
17 St. Andrew's (NI190) 29 Bald St. Welland, ON L3C 5B7 905-734-4831 (C) standrewswelland@bellnet.ca	Benoit G. Cousineau	Debbie Kallender

Appendix to Roll

1 Robert E. Baker	Retired
2 S. Murray Barron	Retired
3 Larry Beverly	Retired
4 Raye A. Brown	Retired
5 Catherine J. Champion	Without Charge
6 John D. Congram	Retired
7 W.J. Clyde Ervine	Retired
8 Gordon Ford	Retired
9 Pieter H. Greyling	Retired
10 Gordon G. Hastings	Retired
11 R.J. Graham Kennedy	Retired

25. PRESBYTERY OF NIAGARA

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
Appendix to Roll (cont'd)		
12 Elizabeth S. Kidney	Retired	
13 Margaret L. Kirkland	Without Charge	
14 John E. Kurtz	Retired	
15 Maria Lallouet	Without Charge	
16 Wendy Lampman	Retired	
17 Calvin M. Lewis	Retired	
18 Wm. Graham MacDonald	Retired	
19 John St. C. Neil	Retired	
20 Susanne M. Rescorl	Without Charge	
21 Donna J. Riseborough	Retired	
22 Brian R. Ross	Retired	
23 L. Paul Shobridge	Retired, Stated Supply, Smithville	
24 Colleen L. Smith	Without Charge	
25 George A. Tattrie	Retired	
26 Tijs Theijsmeyer	Retired	
27 Pearl Vasarhelyi	Retired	
28 Martin A. Wehrmann	Retired	
29 J. Edward R. Wiley	Retired	
30 Dorothy Wilson (Diaconal)	Retired	
31 Dennis Wright	Retired	

Clerk of Presbytery: The Rev. Cherie Inksetter, 17 Sunnyside Dr., St. Catharines, ON, L2M 1Z9. Phone: 905-934-4939 (C), 905-401-7641 (cell); clerkniagarapresbytery@gmail.com

(For statistical information see page 669.)

26. PRESBYTERY OF PARIS

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
Brantford		
1 Alexandra (PA010) 410 Colborne St. Brantford, ON N3S 3N6 519-753-1602 (C) alexandrapp@execulink.com	Douglas Scott (Stated Supply)	Angeline Vandertuin
2 Central (PA020) 97 Wellington St. Brantford, ON N3T 2M1 519-752-4932 (C), 519-752-1846 (F) cpc97@execulink.com	Vacant	Karen Wasacase
3 Greenbrier (PA030) 11 Whiteoaks Ave. Brantford, ON N3R 5N8 519-752-4825 (C) 4timesoma@live.ca	Keesung Chang	Mary Purdy
4 Embros, Knox (PA070) 115 St. Andrews St., PO Box 159 Embros, ON N0J 1J0 519-475-4816 (C) matheson@cell-ebrate.com	Thomas Godfrey (Stated Supply)	Allan Matheson
5 Harrington, Knox (PA071) c/o 963727 Rd 96, RR 3 Embros, ON N0J 1J0 519-475-4011 (C) jherman@xplornet.ca	Carol Hamilton	Marilyn Herman

26. PRESBYTERY OF PARIS

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
6 Ingersoll, St. Paul's (PA080) 56 Thames St. S. Ingersoll, ON N5C 2S9 519-485-3390 (C), 519-485-6522 (F) stpauls@execulink.com	Allan Brouwer	John Knox
7 Innerkip (PA090) 64 Blandford St., PO Box 99 Innerkip, ON N0J 1M0 519-469-3904 (C) innpresb@execulink.com	Christopher Wm. Little Joyce DeGier VanderSpek	Bob Birtch
8 Mt. Pleasant (PA041) 715 Mount Pleasant Rd. Mount Pleasant, ON N0E 1K0 519-484-2133 (C) mppchurch@execulink.com	Dean Adlam	Velma Hughes
9 Norwich, Knox (PA100) 67 Main St. W., PO Box 758 Norwich, ON N0J 1P0 519-863-3636 (C), 519-863-2885 (F) adowber@sympatico.ca - Bookton (PA101) c/o Shannon Mestdagh 311 Courtland St. Delhi, ON N4B 0A8 226-730-0762 (C) adowber@sympatico.ca	Alan Dowber	Carman Swazey Shannon Mestdagh
10 Paris (PA110) 164 Grand River St. N. Paris, ON N3L 2M6 519-442-2842 (C), 519-442-3156 (F) contact@parispresb.ca	Joel Sherbino	Jill Rickwood
11 Ratho (PA091) c/o Colleen Peat RR 1 Bright, ON N0J 1B0 519-469-3904 (C) nanny8@rogers.com	Vacant	Juanita Dorland
12 Simcoe, St. Paul's (PA120) 85 Lot St. Simcoe, ON N3Y 1S4 519-426-1845 (C) sppc@kwic.com	Mikal Schomburg	Beth Smith
13 Tillsonburg, St. Andrew's (PA130) 46 Brock St. W. Tillsonburg, ON N4G 2A5 519-842-8665 (C) standrews46@rogers.com	Vacant	Murray Park
14 Woodstock, Knox (PA140) 59 Riddell St. Woodstock, ON N4S 6M2 519-537-2962 (C), 519-537-3927 (F) office.knox.woodstock@bellnet.ca	Mark R. McLennan	Josie Miller

26. PRESBYTERY OF PARIS

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
Other Ministries		
1 Susan Shaffer	Acting Associate Secretary, Ministry & Church Vocations	
2 David E. Sherbino	Professor of Spirituality and Pastoral Ministry, Tyndale	
3 Heather Vanderstelt	Chaplain, Parkwood Institute	

Appendix to Roll

1 Larry Amiro	Retired	
2 J. Stanley Cox	Retired	
3 Wayne R. Hancock	Managing Director, Threefold Ministries	
4 John Herman	Retired	
5 Glenn Kukkola	Without Charge	
6 W. Rod Lewis	Retired	
7 Robert Little	Retired	
8 W. Ian MacPherson	Retired	
9 Donald S. Moore	Retired	
10 Issa A. Saliba	Retired	
11 Douglas Scott	Retired, Stated Supply, Alexandra, Brantford	
12 R. Ian Shaw	Retired	
13 Robert Sinasac	Retired	
14 Vernon W. Tozer	Retired	
15 Milton D. Tully	Retired	
16 William W.T. Vanderstelt	Retired	
17 Margaret Vanderzweerde (Diaconal)	Retired	
18 Donald N. Young	Retired	

Diaconal Ministries – Other

1 Frances Nugent, 14 Gilkison St., Brantford, ON, N3T 1Z5.

Clerk of Presbytery: The Rev. Dean Adlam, 40 Glendale Rd., Brantford, ON, N3T 1P4.
Phone: 519-758-5516, deanandnadine@bell.net

(For statistical information see page 670.)

27. PRESBYTERY OF LONDON

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
1 Appin (LO020) c/o Rev. A. MacMillan 3449 Buttonwood Dr., RR6 Alvinston, ON N0N 1A0 519-847-5263 (C) revrev@brktel.on.ca	Amanda MacMillan	Jim May
- Melbourne, Guthrie (LO021) c/o Rev. A. MacMillan 3449 Buttonwood Dr., RR 6 Alvinston, ON N0N 1A0 519-847-5263 (C) revrev@brktel.on.ca		Tom Jeffery
2 Crinan, Argyle (LO050) c/o Alan Carroll 25861 Carroll Line, RR 1 West Lorne, ON N0L 2P0 519-670-7530 (cell)	Vacant	Alan Carroll
- Largie, Duff (LO051) c/o Paul McWilliam 12957 Coyne Rd. Dutton, ON N0L 1J0 519-762-2690 pmcwilliam@westelgin.com		Paul McWilliam

27. PRESBYTERY OF LONDON

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
3 Dorchester (LO060) c/o Tom Charlton 53 Tarry Parkway Aylmer, ON N5H 3E2 519-485-3544 (C) holspringfarms@amtelecom.net - South Nissouri (LO061) 1009 Apache Rd. London, ON N5V 2V7 519-461-0906 (C)	Vacant	Tom Charlton Vacant
4 Dutton, Knox-St. Andrew's (LO070) 162 Nancy St. Dutton, ON N0L 1J0 519-762-3521 knox-standrews@execulink.com	Andrew P. Thompson	Ron Lackey
5 Fingal, Knox (LO080) 35596 Fingal Line Fingal, ON N0L 1K0 519-769-2157 (C) knoxfingal@gmail.com	Vacant	Janice Lockhart
6 Glencoe (LO090) 177 Main St. Glencoe, ON N0L 1M0 519-287-2743 (C) revdeb1717@gmail.com - Wardsville, St. John's (LO091) PO Box 164 Wardsville, ON N0L 2N0 519-287-2743 (C) revdeb1717@gmail.com	Deborah Dolbear- Van Bilsen	Joan Puspoky Sheila Morrison
London		
7 Almanarah (LO280) c/o Lu Brule 2543 Concession Dr. RR 3 Newbury, ON N0L 1Z0 519-693-8689 (R) info.almanarah@gmail.com	William Khalil	Ruth Ann Drozd
8 Chalmers (LO120) 342 Pond Mills Rd. London, ON N5Z 3X5 519-681-7242 (C) chalmerspresbyterian@bellnet.ca	John R. Bannerman	Tom Hunter
9 Elmwood Avenue (LO130) 111 Elmwood Ave. E. London, ON N6C 1J4 519-438-3492 (C) contact@elmwoodchurch.ca	J. Andrew Fullerton	Cathy Cornhill
10 New St. James (LO170) 280 Oxford St. E. London, ON N6A 1V4 519-434-1127 (C), 519-434-7209 (F) jhisey@newstjames.com	David Thompson (Interim Minister)	Bruce Curtis

27. PRESBYTERY OF LONDON

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
London (cont'd)		
11 Oakridge (LO180) 970 Oxford St. W. London, ON N6H 1V4 519-471-2290 (C), 519-471-0128 (F) ehoekstra@oakridge.london.on.ca	Ed P. Hoekstra	Robert Shirley
12 St. George's (LO190) 1475 Dundas St. London, ON N5W 3B8 519-455-5760 (C), 519-455-2269 (F) stgeorge@execulink.com	Keith A. McKee	Bob Bedggood
13 St. Lawrence (LO151) 910 Huron St. London, ON N5Y 4K4 519-439-2523 (C) stlawrencemo@gmail.com	James Clark	Alison Williams
14 Trinity Community (LO200) 590 Gainsborough Rd. London, ON N6G 4S1 519-657-4214, ext. 229 (C) gsmcmurray@outlook.com	Vacant	Sheila McMurray
15 Westmount (LO210) 521 Village Green Ave. London, ON N6K 1G3 519-472-3443 (C) wstmt@execulink.com	Jeffrey R. Crawford	Jill Barker
16 Mosa, Burns (LO022) 24493 Dundonald Rd., RR 2 c/o PO Box 1443 Glencoe, ON N0L 1M0 519-287-2758 (C) ramcvicar@hotmail.com	Michael Burns	Ruth Ann McVicar
17 North Caradoc-St. Andrew's (LO111) 8503 Scotchmere Dr., RR 1 Strathroy, ON N7G 3H3 519-245-0171 (C), 519-473-6588 (F) rev.kocis@caradocpresbyterian.ca - Komoka, Knox (LO110) 108 St. Clair Ave Komoka, ON N0L 1R0 519-657-9748 (C) rev.kocis@caradocpresbyterian.ca	Michelle Butterfield-Kocis	Theresa Glithero Mildred Greig
18 North Yarmouth, St. James (LO031) 44936 Ferguson Line St. Thomas, ON N5P 3T3 226-378-5692 stjamespcc@hotmail.ca	James M. Patterson (Stated Supply)	Nancy Newell
19 Port Stanley, St. John's (LO081) c/o 238 Colborne St. Port Stanley, ON N5L 1B9 519-782-3902 (C)	Tom Jeffery (Lay Missionary)	Linda McKenna

27. PRESBYTERY OF LONDON

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
20 St. Thomas, Knox (LO240) 55 Hincks St. St. Thomas, ON N5R 3N9 519-631-2414 (C), 519-631-2414 (F) office@knoxstthomas.ca	Mavis A. Currie	Robert Holt

Appendix to Roll

1 Hugh Appel	Retired
2 Joan Ashley	Without Charge
3 Charlotte L. Brown	Retired
4 Deane G. Cassidy	Retired
5 Jean Cassidy (Diaconal)	Without Charge
6 David D. Clements	Retired
7 Dennis J. Cook	Retired
8 Courtney M. Crawford	Without Charge
9 Joyce E.C. Elder	Retired
10 Leslie R. Files	Retired
11 Thomas Godfrey	Retired, Stated Supply, Knox, Embro
12 Jessie Horne (Diaconal)	Retired
13 Elizabeth Johnston (Diaconal)	Without Charge
14 J. Daniel McInnis	Without Charge
15 Jan E. McIntyre	Retired
16 Julia Morden	Without Charge
17 Brian D. Nichol	Without Charge
18 Lynn A. Nichol	Without Charge
19 James M. Patterson	Retired, Stated Supply, St. James, North Yarmouth
20 John H. Park	Without Charge
21 G. James Perrie	Retired
22 Joyce Pollock (Diaconal)	Without Charge
23 James H.L. Redpath	Retired
24 Andrew D.M. Reid	Retired
25 Robert R. Robinson	Retired
26 K. Patricia Shaver	Retired
27 Robert M. Shaw	Retired
28 David Stewart	Retired
29 Michael J. Stol	Retired
30 Sarah M. Thompson	Without Charge
31 Mark L. Turner	Retired

Clerk of Presbytery Ms. Carrie Thornton, 87 Forward Ave., London, ON, N6H 1B8.

Phone: 519-439-7620, lonpresby@bell.net

(For statistical information see pages 670–71.)

28. PRESBYTERY OF ESSEX-KENT

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
1 Amherstburg, St. Andrew's (EK010) 129 Simcoe St. Amherstburg, ON N9V 1L8 519-736-4972 (C) revtim.sta@gmail.com	Timothy J. Reddish	Kathleen Knott
2 Chatham, First (EK030) 60 Fifth St. Chatham, ON N7M 4V7 519-352-2313 (C), 519-352-2318 (F) office@firstchatham.org	Michael Maroney	Joan Fletcher

28. PRESBYTERY OF ESSEX-KENT

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
3 Chatham, St. James (EK040) 310 McNaughton Ave. W. Chatham, ON N7L 1R9 519-352-1240 (C), 519-352-1210 (F) office@stjameschatham.com	Vacant	Phyllis Brodie Ernie Koehler
4 Dover, New St. Andrew's (EK041) 8314 St. Andrews Line, RR 8 Chatham, ON N7M 5J8 519-354-7970 (C), 519-727-6615 (F) markaarssen@hotmail.com - Valetta (EK110) c/o Robert G. Ivison 3905 Middle Line, RR 1 Tilbury, ON NOP 2L0 rgivison@gmail.com	Vacant	Sandra Smith Robert G. Ivison
5 Dresden, St. Andrew's (EK050) PO Box 93 Dresden, ON NOP 1M0 519-683-2442 (C) amcpastor1@gmail.com	Andrew Cornell	Mark Labadie
6 Lakeshore, St. Andrew's (EK080) 235 Amy Croft Dr. Tecumseh, ON N9K 1C8 519-979-8082 (C), 519-979-8084 (F) moffice@lakeshorestandrews.net	Vacant	Vacant
7 Leamington, Knox (EK070) 58 Erie St. S. Leamington, ON N8H 3B1 519-326-4541 (C), 519-326-1761 (F) knox.leamington@gmail.com	Leslie Walker	Ian Panton
8 Ridgetown, Mount Zion (EK090) PO Box 1148 Ridgetown, ON N0P 2C0 519-674-3487 (C) mtzionridgetown@gmail.com	Vacant	Phyllis May
9 Wallaceburg, Knox (EK120) 251 Duncan St. Wallaceburg, ON N8A 5G5 519-627-4367 (C), 519-627-9480 (F) knox251@hotmail.com	Vacant	Carl MacLean
Windsor		
10 Paulin Memorial (EK150) 3200 Woodland Ave. Windsor, ON N9E 1Z5 519-972-3627 (C), 519-972-3627 (F) paulinoffice@bellnet.ca	Lisa Aide	Anne McLachlan
11 University Community (EK210) 2320 Wyandotte St. W. Windsor, ON N9B 1K4 519-253-8741 (C) info@universitycommunitychurch.com	Vacant	Tyler Terpstra

28. PRESBYTERY OF ESSEX-KENT

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
Appendix to Roll		
1 Alan M. Beaton	Retired	
2 John W. Burkhart	Retired	
3 Douglas Cameron	Retired	
4 Charles N. Congram	Retired	
5 Olwyn M. Coughlin	Retired	
6 H. Lane Douglas	Retired	
7 Scott McAllister	Without Charge	
8 Shirley F. Murdock	Retired	
9 Wendy Paterson	Retired	
10 Ronald D. Sharpe	Without Charge	
11 Mary Templer	Retired	
12 Lillian Wilton	Retired	

Clerk of Presbytery: Ms. Anne Boden, 3498 Rankin Ave., Windsor, ON, N9E 3C3.
Phone: 519-966-5444 (R), clerkessexkentpresbytery@gmail.com

(For statistical information see page 671.)

29. PRESBYTERY OF LAMBTON-WEST MIDDLESEX

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
1 Alvinston, Guthrie (LW010) PO Box 314 Alvinston, ON N0N 1A0 519-898-2862 (C) guthrie.3256@hotmail.com	Jo-Anne E. Symington	Ruth McCallum
- Napier, St. Andrew's (LW012) c/o Patrick Sanders 5333 Calvert Dr., RR 3 Strathroy, ON N7G 3H4 519-318-8426 (C) patrick@commonwealthfinancial.ca		Patrick Sanders
2 Beechwood, St. Andrew's (LW020) c/o Brian Luscombe 113 William St., PO Box 249 Ailsa Craig, ON N0M 1A0 519-293-3899 (C) luscubrian@execulink.com	Pieter van Harten	Brian Luscombe
3 Centre Road, Knox (LW022) 2682 Glasgow St., RR 6 Strathroy, ON N7G 3H7 519-232-9509 (C) ma.mclean@sympatico.ca	Vacant	Dunbar Cox
4 Corunna, St. Andrew's (LW030) 437 Colborne St. Corunna, ON N0N 1G0 519-862-3641 (C) sapcorunna@bellnet.ca	Vacant	Beth Nutt
5 Forest, St. James (LW040) 19 Main St. N. Forest, ON N0N 1J0 519-786-5154 (C) macodrumrevjoanne1@gmail.com	Joanne R. MacOdrum	Carol Collins

29. PRESBYTERY OF LAMBTON-WEST MIDDLESEX

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
6 Moore, Knox (LW031) c/o Wanda Robinson 1109 Rokeyby Line Mooretown, ON N0N 1M0 519-381-3689(C) grhomeimp@gmail.com - Mooretown, St. Andrew's (LW032) 94 St. James St. Mooretown, ON N0N 1M0 519-867-5562 (C) ian.moorepastoralcharge@gmail.com	A. Ian Marnoch	Wanda Robinson Keith Grant
7 Petrolia, St. Andrew's (LW050) 416 Queen St. Petrolia, ON N0N 1R0 519-882-2400 (C) st_andrews@cogeco.net	Vacant	Tom Walter
8 Point Edward (LW060) 306 Michigan Ave. Point Edward, ON N7V 1E9 519-344-2536 (C)	Vacant	Carolyn Leaver Luciani
Sarnia		
9 Laurel-Lea-St. Matthew's (LW070) 837 Exmouth St. Sarnia, ON N7T 5R1 519-337-7078 (C) llsm@cogeco.net	Janine Dekker	Bonnie Arbour
10 Paterson Memorial (LW080) 120 S. Russell St. Sarnia, ON N7T 3L1 519-344-6422 (C) patersonch@cogeco.net	Allan P. Farris	Trevor Jamieson
11 St. Andrew's (LW090) 261 N. Christina St. Sarnia, ON N7T 5V4 519-332-2662 (C) sapc.sarnia@bellnet.ca	Vacant	Evelyn Shaw
12 St. Giles (LW100) 770 Lakeshore Rd. Sarnia, ON N7V 2T5 519-542-2253 (C) stgilespresbyterian@cogeco.net	Rebecca Roushorne-Lau	Graham Royal
13 Strathroy, St. Andrew's (LW110) 152 Albert St. Strathroy, ON N7G 1V5 519-245-2292 (C) standystrath@bellnet.ca	Robert H. Wilson	Joan Wagner
14 Thedford, Knox (LW120) PO Box 56 Thedford, ON N0M 2N0 519-296-4910 (C) corly@execulink.com	Christine O'Reilly	Dianne Rice

29. PRESBYTERY OF LAMBTON-WEST MIDDLESEX

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
15 Watford, St. Andrew's (LW122) PO Box 789 Watford, ON N0M 2S0 519-876-2310 (C)	Vacant	Lyle Bryce

Appendix to Roll

1	George R. Bell	Retired
2	Margaret Bell	Retired
3	John W. Cruickshank	Retired
4	Jeanette G. Fleischer	Retired
5	Douglas W. Miles	Retired
6	Harvey W. Osborne	Retired
7	Thomas A. Rodger	Retired
8	Daniel Roushorne	Retired
9	Barry Van Dusen	Retired

Clerk of Presbytery: Mrs. Sharon LaPier, 347 Nash Dr., Corunna, ON, N0N 1G0.
Phone: 519-862-5203 (R), lwclerk1@gmail.com

(For statistical information see pages 671–72.)

30. PRESBYTERY OF HURON-PERTH

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
1 Atwood (HP010) 140 Monument St., PO Box 179 Atwood, ON N0G 1B0 519-356-2551 (C) atwoodpc@gmail.com	Ernie Naylor	Rhonda Love
2 Avonton (HP020) 3401 Perth Rd. 130, RR 2 St. Pauls, ON N0K 1V0 519-393-6395 (C), 519-393-6889 (F) calkin@quadro.net - Motherwell-Avonbank (HP021) c/o 3401 Perth Rd. 130, RR 2 St. Pauls, ON N0K 1V0 519-393-6395 (C) calkin@quadro.net	Catherine Calkin	Brian Taylor Gordon Nethercott
3 Bayfield, Knox (HP030) 2 Main St., PO Box 565 Bayfield, ON N0M 1G0 519-565-2913 (C) revlisa.knoxbayfield@icloud.com	Lisa Dolson	Brenda McLean
4 Brussels, Melville (HP040) PO Box 239 Brussels, ON N0G 1H0 519-887-6687 melville.presbyterian@gmail.com - Molesworth, St. Andrew's (HP110) 7090 Perth Line 86 Listowel, ON N4W 3G6 519-291-3117 mary.t.robinson@hotmail.ca	Charmila Ireland	Mary Douma Mary Robinson

30. PRESBYTERY OF HURON-PERTH

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
5 Cranbrook, Knox (HP121) c/o Eleanor Stevenson 83869 McNabb Line Brussels, ON N0G 1H0 519-887-6777 (C)	Vacant	G. Morrison
6 Cromarty (HP061) 7017 Line 21, RR 2 Staffa, ON N0K 1Y0 519-345-2530 (C) dwight.e.nelson@gmail.com - Seaforth, First (HP140) 59 Goderich St. W., PO Box 663 Seaforth, ON N0K 1W0 519-527-0170 (C) dwight.e.nelson@gmail.com	Dwight Nelson	Mary Jane Parsons Ruth Snell
7 Goderich, Knox (HP070) 9 Victoria St. N. Goderich, ON N7A 2R4 519-524-7512 (C) knoxgoderich@hurontel.on.ca	Vacant Amanda Bisson	Annie Coulter
8 Listowel, Knox (HP080) 220 Livingstone Ave. N. Listowel, ON N4W 1P9 519-291-4690 (C), 519-291-9134 (F) knoxpres@wightman.ca	Donald P.J. McCallum	George Sjaarda
9 Milverton, Burns (HP090) 66 Main St. N., PO Box 655 Milverton, ON N0K 1M0 519-595-8953 (C) - Monkton, Knox (HP120) 34 Maddison St. E. Monkton, ON N0K 1P0 519-347-2130 (C) monktoncranbrook@gmail.com	Marc Fraser	Robert Hargrave Vacant
10 Mitchell, Knox (HP100) Po Box 235 Mitchell, ON N0K 1N0 519-348-9080 (C) knoxmit@quadro.net - Exeter, Caven (HP060) 68 Main St. S. Exeter, ON N0M 1S1 519-235-2784 (C) cavenpresbyteri@hay.net	Robert L. Adams	Jack Fowler Donna Perry
11 North Easthope, Knox (HP151) c/o A. Horne 4847 Road 109, RR 1 Gads Hill Station, ON N0K 1J0 519-271-1469	Vacant	Arthur Horne
12 St. Marys (HP130) 147 Widder St. E., PO Box 247 St. Marys, ON N4X 1B1 519-284-2620 (C) stmaryspreschurch@on.aibn.com	Gwen Ament	Margaret L. Green

30. PRESBYTERY OF HURON-PERTH

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
13 Shakespeare (HP150) Po Box 129 Shakespeare, ON N0B 2P0 519-625-8317 (C) shakespearepresbyterianchurch@gmail.com	Robbin D. Congram	Al Morris
14 Stratford, Knox (HP160) 142 Ontario St. Stratford, ON N5A 3H2 519-271-0373 (C), 519-271-0080 (F) knox@wightman.ca	Vacant	Margaret Lupton
15 Stratford, St. Andrew's (HP170) 25 St. Andrew St. Stratford, ON N5A 1A2 519-271-5668 (C), 519-271-8368 (F) standrews@cyg.net	Mark Wolfe	Ruth Reath

Other Ministries

- 1 Theresa McDonald-Lee Camp Director, Camp Kintail

Appendix to Roll

- | | |
|--------------------------------|----------------|
| 1 Mary Jane Bisset (Diaconal) | Retired |
| 2 Zander Dunn | Retired |
| 3 Colleen J. Gillanders-Adams | Without Charge |
| 4 Joseph A. Gray | Retired |
| 5 Terry V. Hastings | Retired |
| 6 Dorothy Henderson (Diaconal) | Retired |
| 7 John C. Henderson | Retired |
| 8 Hugh C. Jones | Retired |
| 9 Ken G. Knight | Retired |
| 10 Janice MacInnes | Without Charge |
| 11 Linda G. Moffatt | Retired |
| 12 Susan Moore | Retired |
| 13 Edwin G. Nelson | Retired |
| 14 Linda Pasmore | Without Charge |
| 15 Marlene Peck | Without Charge |
| 16 James K. Stewart | Retired |
| 17 Mervyn E. Tubb | Retired |
| 18 Nicholas Vandermey | Retired |

Diaconal Ministries – Other

- 1 Mary E. Duffin, 151 Norman St., Stratford, ON, N5A 3H1.

Clerk of Presbytery: The Rev. John C. Henderson, PO Box 824, 308 Andrew St. S., Exeter, ON, N0M 1S6. Phone: 519-235-2608 (R), henderson.johncharles@gmail.com

(For statistical information see page 672.)

31. PRESBYTERY OF GREY-BRUCE MAITLAND

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
1 Central Grey-Bruce Cooperative Ministry - Chatsworth, St. Andrew's (BM030) 16 John St., PO Box 280 Chatsworth, ON N0H 1G0 519-794-3793 (C) revrbenson@gmail.com	Randall Benson	Eric MacLeod

31. PRESBYTERY OF GREY-BRUCE MAITLAND

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
- Chesley, Geneva (BM040) 59 3rd St. SW. PO Box 609 Chesley, ON N0G 1L0 519-363-2282 (C) revrbenson@gmail.com		Don McAllister
- Dornoch, Lafona (BM031) c/o R. Elliot 562903 Grey Rd. 25 PO Box 43 Williamsford, ON N0H 2V0 519-794-3947 revrbenson@gmail.com		Robert Elliot
- Southampton, St. Andrew's (BM160) 47 Albert St. N., PO Box 404 Southampton, ON N0H 2L0 519-797-2077 (C) revrbenson@gmail.com		Linda Doll
2 Dromore, Amos (BM050) General Delivery Holstein, ON N0G 2A0 519-334-9801 (C)	Vacant	Mary Eccles
- Holstein, Knox (BM051) General Delivery Holstein, ON N0G 2A0 519-334-3952 (C) bcaldre053@gmail.com		Brenda Calder
- Normanby, Knox (BM052) General Delivery Holstein, ON N0G 2A0 519-334-3952 (C)		Joan Milne
3 Dundalk, Erskine (BM052) PO Box 323 Dundalk, ON N0C 1B0 519-923-5250 (C)	Vacant	Ruth Gault
- Swinton Park, St. Andrew's (BM061) c/o S. Furlong, RR 4 Durham, ON N0G 1R0 519-923-6984 (C) furlongsusie@gmail.com		Susan Furlong
3 Durham (BM070) PO Box 256 Durham, ON N0G 1R0 519-369-3349 (C) revjim@durhampresbyterian.com	F. James Johnson	Donna Clark
4 Hanover, St. Andrew's (BM080) PO Box 20004 Hanover, ON N4N 3T1 519-364-1622 (C) standrews@wightman.ca	Bonnie Sutherland	Diana Simpson Carol Glenn
5 Kincardine, Knox (BM090) 345 Durham St. Kincardine, ON N2Z 1Y6 519-396-2311 (C) knoxkincardine@gmail.com	Kathy Fraser	Wade Gibson

31. PRESBYTERY OF GREY-BRUCE MAITLAND

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
6 Lucknow (BM100) PO Box 219 Lucknow, ON N0G 2H0 - South Kinloss (BM101) c/o Mr. Walter Dickie RR 5 Lucknow, ON N0G 2H0	Vacant	Mae Raynard Walter Dickie
7 Markdale, Cooke's (BM110) PO Box 248 Markdale, ON N0C 1H0 519-986-2712 (C) cookes@bmts.com - Feverham, Burns (BM111) PO Box 248 Markdale, ON N0C 1H0 519-986-2712 (C) cookes@bmts.com	James J. Wyllie (Stated Supply)	Florence Hellyer Burt Hale
8 Meaford, Knox (BM120) 197797 Grey Rd. 7, RR 4 Meaford, ON N4L 1W7 519-538-5095 (C) knoxmeaford@bmts.com	Anne-Marie Jones	Jennifer Pearson
9 Owen Sound, St. Andrew's (BM130) 865 2nd Ave. W. Owen Sound, ON N4K 4M6 519-376-7886 (C), 519-376-5680 (F) general@standrewsowensound.org	Vacant	David Kirkpatrick
10 Paisley, Westminster (BM140) 260 Queen St., PO Box 359 Paisley, ON N0G 2N0	Vacant	Jack Cumming
11 Port Elgin, Tolmie Memorial (BM150) PO Box 1239 Port Elgin, ON N0H 2C0 519-389-4818 (C) tolmie@bmts.com - Burgoyne, Knox (BM151) c/o PO Box 1239 Port Elgin, ON N0H 2C0 519-389-3644 (C) tolmie@bmts.com	Chuck Moon	Lesley Weiler Willa Faust
12 Priceville, St. Andrew's (BM071) General Delivery Priceville, ON N0C 1K0	Vacant	Winnifred Smith
13 Sauble Beach, Huron Feathers (BM250) c/o St. Andrew's Presbyterian Church 865 2nd Ave. West Owen Sound, ON N4K 4M6	Edward J. Green (Director)	Vacant
14 Stokes Bay, Knox (BM240) Stokes Bay, ON N0H 2M0 519-592-5654 (C) kenkelly@amtelecom.net	Summer Mission Field	Bonnie Kelly

31. PRESBYTERY OF GREY-BRUCE MAITLAND

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
15 Tara, Cornerstone (BM260) PO Box 151 Tara, ON N0H 2N0 jan@arranvale.com	Vacant	Jan Middelkoop
16 Teeswater, Knox (BM180) PO Box 399 Teeswater, ON N0G 2S0 519-392-8443 knoxteeswater@gmail.com	Eun Ho (Owen) Kim	Wanda Inglis
- Kinlough (BM181) c/o Don Reid RR 3, 317 Townline Ripley, ON N0G 2R0 maplemission@gmail.com		Don Reid
17 Thornbury, St. Paul's (BM121) 20 Russell St E., PO Box 1056 Thornbury, ON N0H 2P0 519-599-6645 (C) stpaulsthornbury@gmail.com	Peggy Kipfer	Judy Heffer
18 Tiverton, Knox (BM190) 75 Main St., PO Box 35 Tiverton, ON N0G 2T0 519-368-7235 (C) knoxtiverton@bmts.com	Euikyun David Chang	Heather Catto
- Glammis, St. Paul's (BM141) c/o S. Eby RR 5 Kincardine, ON N2Z 2X6		Stan Eby
19 Walkerton, Knox (BM200) PO Box 1632, 208 Cayley St Walkerton, ON N0G 2V0 519-881-1431 (C), 519-881-0462 (F) ron@walkertontim-brmart.org	Megan Penfold	Debbie Rae
20 Warton, St. Paul's (BM220) PO Box 118 Warton, ON N0H 2T0 519-534-2711 (C), 519-534-5650 (F) info@stpaulswarton.ca	M. Mark Davidson (Interim Minister)	Ken Farrar
21 Wingham, St. Andrew's (BM230) PO Box 115 Wingham, ON N0G 2W0 519-357-2011 (C), 519-357-2011 (F) standrewswingham@bellnet.ca	Larry Skinner Carel Grundlingh	Hugh Clugston
- Belmore, Knox (BM021) 42637 Huron-Bruce Rd., RR 1 Wroxeter, ON N0G 2X0 519-367-2682 jeffrayod@wightman.ca		Doug Jeffray

Appendix to Roll

1	John E. Baker	Without Charge
2	Alan Barr	Retired
3	Dana Benson	Without Charge
4	Edward J. Creen	Retired

31. PRESBYTERY OF GREY-BRUCE MAITLAND

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
Appendix to Roll (cont'd)		
5 Louise Gamble (Diaconal)	Without Charge	
6 Shirley M. Jeffery	Without Charge	
7 M. Margaret Kinsman	Retired	
8 David Leggatt	Retired	
9 Douglas E.W. Lennox	Retired	
10 Ruth M. MacLean	Without Charge	
11 Alex M. McCombie	Retired	
12 Ronald D. Mulchey	Retired	
13 David R. Nicholson	Retired	
14 J. Allan Paisley	Without Charge	
15 Robert O. Rahn	Without Charge	
16 Nan St. Louis	Retired	
17 Susan Samuel	Retired	
18 Terrance G. Samuel	Retired	
19 Bert Vancook	Retired	

Diaconal Ministries – Other

- Alexandra (Sandra) Barker, 402-550 19th St. W., Owen Sound, ON, N4K 6P3
- Kim Calvert, 204-1195 6th Ave. W., Owen Sound, ON, N4K 6P2

Missionaries – Retired

- Eleanor (Knott) Crabtree, 503 Ridge Rd., Meaford, ON, N4L 1L9

Clerk of Presbytery: Mr. John Gilbert, 267 First Ave. N., PO Box 56, Chesley, ON, N0G 1L0.
Phone: 226-444-1530 (Presbytery); 519-363-2213 (F), clerk.gbm.presbytery@gmail.com

(For statistical information see page 673.)

SYNOD OF MANITOBA & NORTHWESTERN ONTARIO**32. PRESBYTERY OF SUPERIOR**

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
1 Geraldton, St. Andrew's (SU010) 301 3rd Ave., PO Box 342 Geraldton, ON P0T 1M0 807-854-0187 (C), 807-854-0187 (F) presbyterian1@hotmail.com	Vacant	Julie Davis
Thunder Bay		
2 Calvin (SU020) 350 Surrey St. Thunder Bay, ON P7A 1K1 807-683-8111 (C), 807-683-8111 (F) kenhag@tbaytel.net	Ken Haggerty (Lay Missionary)	Karen Merkley
3 First (SU030) 639 Grey St. Thunder Bay, ON P7E 2E4 807-623-0717 (C) first@tbaytel.net	Susan S. Mattinson	Kathleen Noy
4 Lakeview (SU040) 278 Camelot St. Thunder Bay, ON P7A 4B4 807-345-8823 (C), 807-346-0319 (F) lakeview@tbaytel.net	Harold Hunt	Jyl Barclay

32. PRESBYTERY OF SUPERIOR

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
Thunder Bay (cont'd) 5 St. Andrew's (SU050) 207 S. Brodie St. Thunder Bay, ON P7E 1C1 807-622-4273(C), 807-623-6637 (F) office.standrewspres@tbaytel.net	Joyce Yanishewski	John Mason

Ecumenical Shared Ministries

1 St. Andrew's, Geraldton (SU010) with St. James Anglican, Greenstone.

Appendix to Roll

1 Yeon Wha Kim Without Charge

Clerk of Presbytery: The Rev. Susan S. Mattinson, 639 Grey St., Thunder Bay, ON, P7E 2E4.
 Phone: 807-623-0717 (C), 807-628-8302 (R); nasus_nosnittam@hotmail.com

(For statistical information see page 674.)

33. PRESBYTERY OF WINNIPEG

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
1 Kenora, First (WI230) 200 Fifth Ave. S. Kenora, ON P9N 2A4 807-468-9585 (C), 807-547-3602 (F) l2baker@shaw.ca	Vacant	Tom Coullins
2 Lockport Community Church (WI090) 6989 Henderson Hwy. Lockport, MB R1B 1A1 204-757-2720 (C) hmfast@highspeedcrow.ca	Vacant	Mae Fidler-Fast
3 Pinawa, Pinawa Christian Fellowship (WI080) PO Box 222 Pinawa, MB R0E 1L0 204-753-8439 (C), 204-753-8238 (F) pcf@pinawa.church	Robert J. Murray	Dennis Cann
4 Selkirk, Knox (WI100) 341 Eveline St. at McLean Ave. Selkirk, MB R1A 1N1 204-482-6425 (C), 204-482-6425 (F) knoxpres@mymts.net	Anthon Bouw	Jean Oliver
5 Thompson, St. Andrew's (WI110) PO Box 1102 Thompson, MB R8N 1N9 204-677-4151 (C), 204-677-4151 (F)	Murat Kuntel	Claudene Storm
6 Winnipeg Calvin (WI010) 95 Keewatin St. Winnipeg, MB R3E 3C7 204-775-3543 (C) calvinpresweb@gmail.com	Vacant	Margaret Vader
7 Filipino (WI270) c/o 95 Keewatin St. Winnipeg, MB R3E 3C7	Vacant	Joey Rugay

33. PRESBYTERY OF WINNIPEG

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
Winnipeg (cont'd)		
8 First (WI020) 61 Picardy Pl. Winnipeg, MB R3G 0X6 204-775-0414 (C), 204-772-2032 (F) info@firstpresbyterianwinnipeg.com	Kevin V. MacDonald	Betty Trevenan
9 Kildonan Community (WI061) 2373 Main St. Winnipeg, MB R2V 4T6 204-339-3502 (C) office@kildonancommunitychurch.com	Ronald Fischer	Darlene Overby
10 Lighthouse Evangelical Arabic (WI310) PO Box 53043 South St. Vital Winnipeg, MB R2N 3X2	Vacant	Joseph Boultos
11 Place of Hope (WI300) 105-415 Logan Ave Winnipeg MB R3A 0A4 204-942-8682 mullin.mim@shawcable.com	Margaret Mullin	Susan Currie (Interim)
12 Prairie (WI290) 590 University Cres. 162-2025 Corydon Ave., Suite 78 Winnipeg, MB R3P 0N5 204-803-7743 (C) matt@prairiechurch.ca	Matthew Brough	Heather McLaren
13 St. John's (WI060) 251 Bannerman Ave. Winnipeg, MB R2W 0T8 204-586-6932 (C), 204-586-6932 (F) stjohnspcwpg@gmail.com	Barbara Pilozow	Robertha Debiuk
14 Westwood (WI070) 197 Browning Blvd. Winnipeg, MB R3K 0L1 204-837-5706 (C), 204-889-2120 (F) wwpres@mts.net	Peter G. Bush	Ted Szypowski
15 Winnipeg Somang (WI280) c/o 201 Scurfield Blvd. Winnipeg, MB R3Y 1A5 204-995-2249 leesaehoon@gmail.com	Saehoon Lee	Soung Kon Han

Ecumenical Shared Ministry

1 Pinawa Christian Fellowship, Pinawa (WI080) with several other denominations

Other Ministries

1. Robert Dean Professor, Providence College

Appendix to Roll

1 Jean E. Bryden	Retired
2 Roy D. Currie	Retired
3 Ralph Fluit	Retired
4 Brenda Fraser	Retired
5 Richard J. Gillanders	Retired
6 Richard C. Kunzelman	Without Charge

33. PRESBYTERY OF WINNIPEG

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
Appendix to Roll (cont'd)		
7 Roderick B. Lamb	Retired	
8 Bruce A. Miles	Retired	
9 Florence C. Palmer	Retired	
10 Neville W.B. Phills	Retired	
11 Joye Platford	Without Charge	
12 Christine Shaw (Diaconal)	Retired	
13 Ying Wang	Without Charge	
14 Warren R. Whittaker (Diaconal)	Retired	

Clerk of Presbytery: The Rev. Barbara Pilozow, 251 Bannerman Ave., Winnipeg, MB, R2W 0T8. Phone: 204-586-6932, clerk.wpg@gmail.com

(For statistical information see page 674.)

34. PRESBYTERY OF BRANDON

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
1 Bellafield, Knox (BN091) c/o J. Morrison PO Box 91 Dunrea, MB R0K 0S0 204-776-2054	Vacant	Chris Morrison
Brandon		
2 First (BN010) 339 12th St. Brandon, MB R7A 4M3 204-727-5874 (C) fpc@mymts.net	Laura Hargrove	Flo Lockhart
3 St. Andrew's (BN020) 361 Russell St. Brandon, MB R7A 5H6 204-727-4414 (C) st.andrew@mymts.net	R. Glenn Ball	Connie Brown
4 Carberry, Knox-Zion (BN040) 211 Main St., PO Box 429 Carberry, MB R0K 0H0 204-834-2391 (C), 204-834-2391 (F) yoominho@hotmail.com	Minho Yoo	Mary-Ella Proven
5 Melita (BN081) 56 Ash St., PO Box 959 Melita, MB R0M 1L0 204-522-3128 (C) tbalston@mymts.net	Barbara J. Alston	Vacant
6 Neepawa, Knox (BN100) 396 First Ave., PO Box 445 Neepawa, MB R0J 1H0 204-476-5522 (C) jeanie155@gmail.com	Jeanie Lee	Sandra De Groot
7 Ninga (BN093) PO Box 1055 Boissevain MB R0K 0E0 rcpugh84@gmail.com	Vacant	Richard Pugh

34. PRESBYTERY OF BRANDON

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
8 Portage la Prairie, First (BN130) 17 Royal Rd. S. Portage la Prairie, MB R1N 1T8 204-857-4351 (C), jzondag@mymts.net	John Zondag	Raymond Reichelt
9 Winnipegosis, Knox (BN051) 408 2nd St., PO Box 111 Winnipegosis, MB R0L 2G0 204-656-4804 (C) ekostyk37@gmail.com	Vacant	Vacant

Appendix to Roll

1 Gladys Anderson	Retired
2 Henry L. Hildebrandt	Retired
3 David S. Wilson	Retired

Clerk of Presbytery: The Rev. John Zondag, 17 Royal Road S., Portage La Prairie, MB, R1N 1T8. Phone: 204-857-4351 (C), jzondag@mymts.net

(For statistical information see pages 674–75.)

SYNOD OF SASKATCHEWAN**35. PRESBYTERY OF ASSINIBOIA**

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
1 Grenfell, Trinity (AS022) PO Box 730 Grenfell, SK, S0G 2B0 306-697-3060 (C), 306-697-3494 (F) fgneuls@imagewireless.ca	Vacant	Fran Neuls
2 Kipling, Bekevar (AS030) PO Box 247 Kipling, SK S0G 2S0 306-736-2456 (C) bfb@sasktel.net	Vacant	Judy Bernat
3 Moose Jaw, St. Mark's (AS040) 80 High St. E. Moose Jaw, SK S6H 0B8 306-692-8914 (C) st.marks@sasktel.net - Briercrest, Knox (AS041) PO Box 94 Briercrest, SK S0H 0K0 306-799-2016 (C) mtysdal@sasktel.net	Vacant	Bill Henry Murray Tysdal
4 Moosomin, St. Andrew's (AS050) PO Box 814 Moosomin, SK S0G 3N0 306-435-2155 (C) llipboon@gmail.com	Lip Boon Lee	Jack Lemoine
5 Regina, First (AS060) 2170 Albert St. Regina, SK S4P 2T9 306-522-9571 (C), 306-522-2178 (F) firstpresregina@sasktel.net	Amanda Currie	Jo Szostak

35. PRESBYTERY OF ASSINIBOIA

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
6 Regina, Norman Kennedy (AS070) 5303 Sherwood Dr. Regina, SK S4R 7E7 306-543-9080 (C) nkpreschurch@gmail.com	Ronda Bosch (Lay Missionary)	Leanne Irving
7 Swift Current, St. Andrew's (AS090) 610 19 Ave. NE Swift Current, SK S9H 2Y5 306-773-4406 (C) standrewsc@hotmail.com	Ryan Bak	Conor Barker
8 Weyburn, Knox (AS100) 136 Second St. NE Weyburn, SK S4H 0T8 306-842-3544 (C) knoxweyburn@accesscomm.ca	Jay Song	Lois McLeod
9 Whitewood, Knox (AS051) 611 N. Railway Ave., PO Box 665 Whitewood, SK S0G 5C0 306-735-4338 (C) kpcwhitewood@gmail.com	Vacant	Barb Vennard
10 Yorkton, Grace (AS120) 66 Park St. Yorkton, SK S3N 0T3 306-782-2066 (C) revdev78@sasktel.net	Devon L. Pattemore	Jackie Sedley

Appendix to Roll

1 Tetteh Akunor	Without Charge
2 Ina Golaiy	Retired
3 Isaac (Euisuk) Lee	Without Charge
4 Robert D. Wilson	Retired

Clerk of Presbytery: Dr. Jo Szostak, 1-2338 Assiniboine Ave. E., Regina, SK, S4V 2E9.
Phone: 306-789-5071 (R), jszostak@myaccess.ca

(For statistical information see page 675.)

36. PRESBYTERY OF NORTHERN SASKATCHEWAN

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
1 Melfort, St. James (NS050) 116 Macleod Ave. PO Box 1586 Melfort, SK S0E 1A0 306-752-5321 (C) st.jamespres@sasktel.net	Vacant	Vacant
2 Mistawasis (NS060) c/o Norma Johnstone PO Box 431 Leask, SK S0J 1M0 306-466-7786 (C) chiefnorma@gmail.com	Vacant	Linda Johnston

36. PRESBYTERY OF NORTHERN SASKATCHEWAN

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
3 North Battleford, St. Andrew's (NS070) 1401 98 St. North Battleford, SK S9A 0M3 306-445-5901 (C) standrewspcnb@sasktel.net	Vacant	Fay MacKinnon
4 Sandwich, St. Philip's (NS071) RR 1 Glenbush, SK S0M 0Z0 306-342-4514 (C) fredhollyg@littleloon.ca	Vacant	Carol Wiebe
Saskatoon:		
5 Calvin Goforth (NS110) 1602 Sommerfeld Ave. Saskatoon, SK S7H 2S6 306-374-1455 (C)	Vacant	Sheila Cameron-Hopkins
6 St. Andrew's (NS130) 436 Spadina Cres. E Saskatoon, SK S7K 3G6 306-242-0525 (C), 306-242-0814 (F) office@standrews-saskatoon.net	Roberto DeSandoli	Allan Ireland
7 Shipman, Knox (NS170) c/o Mrs. R. Whitford 335-239 14th St. W Prince Albert, SK S6V 3L4 306-970-8858 (C)	(Presbytery Mission)	

Other Ministries

1 Stewart Folster	Saskatoon Native Circle Ministry
2 Charles Kahumbu	Chaplain, Saskatchewan Penitentiary

Appendix to Roll

1 Katherine Bretzlaff	Retired
2 Donna Hagen	Without Charge
3 Sui-Man Lee	Without Charge
4 Merle McGowan (Diaconal)	Retired
5 James A. McKay	Retired
6 Bernice Shih (Diaconal)	Retired
7 Michael Tai	Retired
8 Adriana Van Duyvendyk (Diaconal)	Without Charge
9 Beth Anne Yando (Diaconal)	Without Charge
10 George P. Yando	Retired

Diaconal Ministries – Other

1 Luella Moore, 14 St. Lawrence Cres., Saskatoon, SK, S7K 3G6

Clerk of Presbytery: Ms. Martha Fergusson, c/o 436 Spadina Cres. E, Saskatoon, SK, S7K 3G6.
Phone: 306-270-2378 (cell), clerk.n.sask@gmail.com

(For statistical information see page 675.)

SYNOD OF ALBERTA & THE NORTHWEST**37. PRESBYTERY OF PEACE RIVER**

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
1 Chetwynd, BC, Shared Ministry (PR020) PO Box 2200 Chetwynd, BC V0C 1J0 250-788-9530 (C) chetshared.ministry@gmail.com	Vacant	Margaret Redekopp
2 Dawson Creek, BC, St. James (PR030) PO Box 843 Dawson Creek, BC V1G 4H8 250-782-4616 (C) stjclerk@pris.bc.ca	Terry Hagen (Lay Missionary)	Lorna Price
3 Dixonville, AB, Strang (PR011) PO Box 170 Dixonville, AB T0H 1E0 strangpc@telus.net 780-971-2419 mrst2@abnorth.com	Vacant	Edna Tunke
4 Fort St. John, BC, Fort St. John (PR040) 9907 98th St. Fort St. John, BC V1J 3T9 250-785-2482 (C), 250-785-2482 (F) sherry.mcdonald7@gmail.com	Vacant	Sherry MacDonald
5 Grande Prairie, AB, Forbes (PR050) 9635 76 Ave. Grande Prairie, AB T8V 5B3 780-539-5125 (C), 780-532-5039 (F) forbespc@telusplanet.net	George S. Malcolm	Gerry Rigler

Ecumenical Shared Ministry

- 1 Chetwynd Shared Ministry, Chetwynd (PR020) (Anglican, Evangelical Lutheran, Presbyterian, United)

Appendix to Roll

- 1 Fraser J. Stinson Without Charge

Clerk of Presbytery: The Rev. George S. Malcolm, 9635-76th Ave., Grande Prairie, AB, T8V 5B3. Phone: 780-539-3396 (R); 780-539-5125 (C), 780-532-5039 (F), geomal@telusplanet.net

(For statistical information see page 676.)

38. PRESBYTERY OF EDMONTON-LAKELAND

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
1 Chauvin, Westminster (ED010) PO Box 356 Chauvin, AB T0B 0V0 780-858-3732 (C) nsranch2@gmail.com	Stephen P. Haughland	Beverly A. Giggs
Edmonton 2 Callingwood Road (ED091) 6015 184 St. Edmonton, AB T6M 1T8 780-487-8531 (C) crpc-pas@telus.net	Rodger D. McEachern	John Englert

38. PRESBYTERY OF EDMONTON-LAKELAND

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
3 Calvin Hungarian (ED020) 11701 86 St. Edmonton, AB T5B 3J7 780-477-1318 (C) paizs_jozsef@yahoo.com	Jozsef Paizs	Zoltan Berkes
4 Dayspring (ED030) 11445 40 Ave. Edmonton, AB T6J 0R4 780-435-3111 (C), 780-434-8002 (F) admin@dayspringchurch.ca	O. Heinrich Grosskopf	Gina Kottke
5 First (ED050) 10025 105 St. Edmonton, AB T5J 1C8 780-422-2937 (C), 780-429-3873 (F) fpc@telus.net	Harry Currie	Matt Read
6 Mill Woods (ED060) 6607 31 Ave. Edmonton, AB T6K 4B3 780-462-2446 (C), 780-469-4624 (F) mwpreschurch@gmail.com	William J. Ball Christina A. Ball (Diaconal)	Charlotte Brooks
7 St. Andrew's (ED070) 8715 118 Ave. Edmonton, AB T5B 0T2 780-477-8677 (C) ejean_olsen@hotmail.com	Mark Chiang	Jean Olsen
8 Westmount (ED090) 13830 109A Ave. Edmonton, AB T5M 2K1 780-455-6431 (C) westmountpc@outlook.com	Vacant	Les Young
9 Fort McMurray, Faith (ED100) 255 Cornwall Dr. Fort McMurray, AB T9K 1G7 780-743-5754 (C) faithfortmac@gmail.com	Vacant	Brenda Brewer
10 Lloydminster, Knox (ED120) 5115 49 St. Lloydminster, AB T9V 0K3 780-875-9313 (C), 780-875-9125(F) knox06@shaw.ca - Ganton (ED140) (Preaching Point) c/o Eric Selte RR 3 Vermilion, AB T9X 1Y8 780-853-2484 donaselte@gmail.com	Charles McNeil	Shannon Finley
11 St. Albert, Braeside (ED130) 6 Bernard Dr. St. Albert, AB T8N 0B4 780-459-6585 (C) braesidepc@outlook.com	Janet Taylor	Mavis McKay

38. PRESBYTERY OF EDMONTON-LAKELAND

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
12 Sherwood Park (ED180) 265 Fir St. Sherwood Park, AB T8A 2G7 780-464-2528 (C), 780-464-2529 (F) crpc-edmonton@telus.net	Vacant	Chris Litvinchuk

Other Ministries

1 John F.K. Dowds	Chaplain, City of Edmonton
2 Kenneth W. MacRae	Chaplain, Canadian Armed Forces

Appendix to Roll

1 Robert J. Calder	Retired
2 John C. Carr	Retired
3 Richard Cleaver	Without Charge
4 Gabor Dezse	Retired
5 Raymond E. Glen	Retired
6 Keith P. Humphrey	Retired
7 Marion (Mickey) Johnston (Diaconal)	Retired
8 Connie Lee	Without Charge
9 M.E. (Betty) Marsh	Retired
10 Peter D. McKague	Retired
11 Joseph Pungur	Retired
12 Annabelle Wallace	Retired
13 Ariane Wasilow	Retired

Clerk of Presbytery: The Rev. Harry Currie, 10025 105 St., Edmonton, AB, T5J 1C8.
Phone: 780-422-2937 (C), 780-232-1160 (cell), revharry@telus.net

(For statistical information see page 676.)

39. PRESBYTERY OF CENTRAL ALBERTA

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
1 Eckville, St. Paul's (CA010) PO Box 248 Eckville, AB T0M 0X0 403-746-3131 (C), 403-746-6021 (F) revsandy_8@persona.ca	Sandra Franklin-Law	Jim Merriman
2 Innisfail, St. Andrew's (CA020) 4716 50 Ave. Innisfail, AB T4G 1N1 403-227-1945 (C), 403-227-1945 (F) joanneleeahn10@gmail.com	Joanne Lee	Marg E. Gillis
3 Olds, St. Andrew's (CA030) 5038 49th St. Olds, AB T4H 1H3 403-556-8894 (C), 403-556-8894 (F) stapcoldsab@gmail.com	Vacant	George Schwieger
4 Orkney, Orkney (CA081) c/o S. Mueller, PO Box 1167 Three Hills, AB T0M 2A0 403-823-3177 (C)	Vacant	Fay Ferguson

39. PRESBYTERY OF CENTRAL ALBERTA

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
Red Deer		
5 Knox (CA040) 4718 Ross St. Red Deer, AB T4N 1X2 403-346-4560 (C), 403-346-4584 (F) knoxrd1898@yahoo.ca	Wayne Reid	Donna Richard
6 West Park (CA050) 3628 57 Ave. Red Deer, AB T4N 4R5 403-346-6036 (C)	Vacant	Ralph Richards
7 Willow Valley (CA090) 26016 Hwy 595 Red Deer County, AB T4E 0T8 403-886-4864 (C) rolynhills@gmail.com	Vacant	Lynda Purdie
8 Rocky Mtn. House, Memorial (CA060) PO Box 1027 Rocky Mountain House, AB T4T 1A7 403-845-3422 (C), 403-845-3667 (F) memorialrmh@shaw.ca	Devadosan Sugirtharaj	Marilyn Train
9 Sylvan Lake, Memorial (CA070) 5020 48th St. Sylvan Lake, AB T4S 1C6 403-887-5702 (C), 403-887-5289 (F) memorial_office@shaw.ca	Steven W. Webb	Anna Olive

Appendix to Roll

1 Bert de Bruijn	Retired
2 Douglas W. Maxwell	Retired
3 John C. Rhoad	Retired
4 John D. Yoos	Retired

Clerk of Presbytery: The Rev. Doug Maxwell, 1231-2395 Eversyde Ave. SW, Calgary, AB, T8V 5B3. Phone: 403-896-6621 (R), joyrev_clerk@hotmail.com

(For statistical information see pages 676-77.)

40. PRESBYTERY OF CALGARY-MACLEOD

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
1 Banff, St. Paul's (CM010) PO Box 1264 Banff, AB T1L 1B3 403-762-3279 (C) stpaulsbanff@telus.net	Clayton Kuhn	Sue White
2 Bassano, Knox (CM020) PO Box 566 Bassano, AB T0J 0B0 403-641-4090 (C) knox@eidnet.org	Peter (Seok Ho) Baek	Brenda Kasper
- Gem (CM021) c/o Knox (Bassano) Church PO Box 566 Bassano, AB T0J 0B0 403-641-4090 (C)		Teddy Pickett

40. PRESBYTERY OF CALGARY-MACLEOD

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
Calgary 3 Calvin, Hungarian (CM030) 101 14 Ave. SW Calgary, AB T2R 0L8 403-262-4122 (C) info@kmre.ca	Bertalan Bocskorás	Pat Köver
4 Centennial (CM040) 103 Pinetown Pl. NE Calgary, AB T1Y 5J1 403-285-7144 (C), 403-280-9411 (F) office@centennialchurch.ca	Jin Woo Kim	Doug Bonar
5 Grace (CM060) 1009 15 Ave. SW Calgary, AB T2R 0S5 403-244-5861 (C), 403-229-3108 (F) office@gracecalgary.org	Nicholas Athanasiadis M. Jean Morris Maren McLean Persaud Jacob Van Pernis	Caro Smith
6 Knox (CM070) 3704 37 St. SW Calgary, AB T3E 3C3 403-242-1808 (C) knox@knoxcalgary.ca	Mark A. Tremblay	Rose-Anne Brown
7 St. Andrew's (CM080) 703 Heritage Dr. SW Calgary, AB T2V 2W4 403-255-0001 (C) office@standrewscalgary.ca	Timothy F. Archibald Janice Hazlett Jared Miller	Debbie Dorcas
8 St. Giles (CM090) 1102 23 Ave. NW Calgary, AB T2M 1T7 403-289-6862 (C) office@stgiles.ca	Dewald Delpport	Candace Siddall
9 Valleyview Community (CM071) 7655 26th Ave. SW Calgary, AB T3H 3X2 403-249-6006 (C&F) office@valleyviewpc.org	Grant Gunnink	Lorraine Champion
10 Varsity Acres (CM100) 4612 Varsity Dr. NW Calgary, AB T3A 1V7 403-288-0544 (C) office@vapc.ca	Peter D. Coutts	Joan Stellmach
11 Westminster (CM101) 290 Edgepark Blvd. NW Calgary, AB T3A 4H4 403-241-1443 (C) admin@wpchurch.net	Kobus Genis	Randy Jaggard
12 Lethbridge, St. Andrew's (CM130) 1818 5 Ave. S. Lethbridge, AB T1J 0W6 403-327-2582 (C) andrewst@telusplanet.net	Hugh N. Jack	Karen Robbins

40. PRESBYTERY OF CALGARY-MACLEOD

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
13 Medicine Hat, St. John's (CM150) 504 Second St. SE Medicine Hat, AB T1A 0C6 403-526-4542 (C) office@stjohnsmedicinehat.ca	Jeffrey R. Lackie	Judith Ferguson

Other Ministries

1 Bruce J. Clendening	Chaplain, Bethany Care
2 M. Dianne Ollerenshaw	Director, Regional Ministries

Appendix to Roll

1 Diane V. Beach	Retired
2 Eniko Bocskoras	Without Charge
3 Frank Breisch	Retired
4 Tom C. Brownlee	Retired
5 Nancy L. Cocks	Retired
6 Robert W. Cruickshank	Retired
7 Sabino Diok	Without Charge
8 Rod A. Ferguson	Retired
9 Karoly Godollei	Without Charge
10 Ian A. Gray	Retired
11 Barry Luxon	Retired
12 D. Murdo Marple	Retired
13 Che Napoleon	Without Charge
14 Christian Persaud	Without Charge
15 Joseph E. Riddell	Retired
16 Pat Riddell (Diaconal)	Retired
17 Samuel J. Stewart	Retired
18 Fiona Swanson	Without Charge
19 Lyla Wilkins (Diaconal)	Without Charge

Diaconal Ministries – Other

- 1 Barbara English, 11228 Wilson Rd. SE, Calgary, AB, T2J 2E2.
- 2 Shirley Smart, 2112-43 Country Village Lane NE, Calgary, AB, T3K 0G2.

Clerk of Presbytery: The Rev. Dewald Delport, 1102-23 Ave NW, Calgary, AB, T2M 1T7.
Phone: 403-289-6862 (C), calgarymacleodclerk@gmail.com

(For statistical information see page 677.)

SYNOD OF BRITISH COLUMBIA**41. PRESBYTERY OF KOOTENAY**

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
1 Cranbrook, Knox (KO020) 2100 3rd St. S. Cranbrook, BC V1C 1G2 250-426-7165 (C), 250-426-7762 (F) knoxcranbrook@shaw.ca	Jan-Hendrik du Plessis	Martin Ross
2 Creston, St. Stephen's (KO030) PO Box 255 Creston, BC V0B 1G0 250-428-9745 (C) ststephenspc@telus.net	Vacant	Elaine Carr

41. PRESBYTERY OF KOOTENAY

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
3 Kimberley, St. Andrew's (KO040) 97 Boundary St. Kimberley, BC V1A 2Y5 250-427-4712 (C), 250-427-3735 (F) standrewspc@shaw.ca	Vacant	Sue Lyon
4 Slocan, St. Andrew's (KO051) PO Box 327 Slocan, BC V0G 2C0 250-226-7226 (R)	Vacant	Frank Kalmakoff
5 Trail, First (KO060) 1139 Pine Ave. Trail, BC V1R 4E2 250-368-6066 (C) firstpc@telus.net	Gavin Robertson Meridyth Robertson	Gavin Robertson

Appendix to Roll

1 Gwen D.T. Brown	Retired
2 D. Ronald Foubister	Retired
3 Douglas R. Johns	Retired
4 Donald K. Lindsay	Retired

Clerk of Presbytery: The Rev. Gavin Robertson, 1139 Pine Ave., Trail, BC, V1R 4E2.
Phone: 250-368-6065 (C), 250-364-0335 (R), kootenayclerk@hotmail.ca

(For statistical information see page 677.)

42. PRESBYTERY OF KAMLOOPS

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
1 Cariboo Region, Cariboo (KA090) PO Box 156 Lac La Hache, BC V0K 1T0 778-485-5122 cariboopc@xplornet.ca - 9709 Nazko Rd. Nazko, BC V2J 3H9 250-249-9669 cariboopc@xplornet.ca	Bruce Wilcox (Lay Missionary) Jon P. Wyminga Shannon K. Bell-Wyminga	Ginny Lou Alexander
2 Kamloops, St. Andrew's (KA020) 1136 6th Ave. Kamloops, BC V2C 3S1 250-372-3540 (C), 250-377-4233 (F) office@standrewskamloops.com	Steven A. Filyk	Klaas Broersma
3 Kelowna, St. David's (KA030) 271 Snowsell St. Kelowna, BC V1V 1V6 250-762-0624 (C), 778-484-5769 (F) stdavidschurch@uniserve.com	Emery J. Cawsey	Larry Watts
4 Kitimat, Kitimat (KA040) 1274 Nalabilia Blvd. Kitimat, BC V8C 2H6 250-632-2044 (C), 250-632-2044 (F) kitpres@telus.net	Vacant	Chris Knight

42. PRESBYTERY OF KAMLOOPS

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
5 Penticton, St. Andrew's (KA050) 157 Wade Ave. W. Penticton, BC V2A 1T7 250-492-8304 (C), 250-492-3779 (F) knockknock@godshouse.ca	Colin J. Cross	Kenny MacKenzie
6 Prince George, St. Giles (KA060) PO Box 12068, RPO Parkwood Prince George, BC V2L 0A8 250-564-6494 (C), 250-564-6495 (F) office@stgilespresbyterian.com	Herbert E. Hilder	Faith Furlong
7 Salmon Arm, St. Andrew's (KA080) 1981 9th Ave. NE, Salmon Arm, BC V1E 2L2 250-832-7282 (C), 250-832-9490 (F) standrews-salmonarm@outlook.com	Fennegina van Zoeren (Stated Supply)	Lynda Menzies
8 Vernon, Knox (KA011) 3701 32nd Ave. Vernon, BC V1T 2N2 250-542-8613 (C), 250-542-8674 (F) knoxpresbyterian@shaw.ca	Teresa Charlton	Marion Heath

Appendix to Roll

1 Wendy Adams	Retired
2 Shirley Cochrane	Retired
3 Ivan S. Gamble	Retired
4 Gordon Haynes	Retired
5 David S. Heath	Retired
6 J. Beverley Kay	Retired
7 Katharine J. Michie	Retired
8 Edward F. Millin	Retired
9 Fred J. Speckeen	Retired
10 James H.W. Statham	Retired
11 Douglas G. Swanson	Retired
12 David Webber	Retired
13 Harold M. Wiest	Retired
14 Allen Ye	Without Charge
15 Elizabeth M. Zook	Retired

Clerk of Presbytery: The Rev. Herb Hilder, 1500 Edmonton St., PO Box 12068, Prince George, BC, V2L 0A8. Phone: 250-564-6494 (C), 250-964-3921 (R), presbykam@shaw.ca

(For statistical information see page 678.)

43. PRESBYTERY OF WESTMINSTER

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
1 Abbotsford, Calvin (WE010) 33911 Hazelwood Ave. Abbotsford, BC V2S 7V2 604-859-6902 (C), 604-859-6901 (F) office@calvinpresbyterian.ca	Vacant	Lois Lochhead
2 Bradner (WE261) 5275 Bradner Rd. Bradner, BC V4X 2P1 604-856-0304 (C) robles@telus.net	Bobby J. Ogdon (Stated Supply)	Rob Steward

43. PRESBYTERY OF WESTMINSTER

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
Burnaby 3 Brentwood (WE020) 1600 Delta Ave. Burnaby, BC V5B 3G2 604-291-7017 (C) ckwong@telus.net	Brian J. Fraser (Stated Supply)	Pamela Wong
4 Burnaby Taiwanese (WE320) 1600 Delta Ave. Burnaby, BC V5B 3G2 604-937-7926 supaej9456@hotmail.com	Jonah Ching-His Lin	Arthur Lin
5 Gordon (WE030) 7457 Edmonds St. Burnaby, BC V3N 1B3 604-521-4242 (C), 604-521-4015 (F) gordonpc@shawbiz.ca	Malcolm MacLeod	George Robertson
6 Chilliwack, Cooke's (WE050) 45825 Wellington Ave. Chilliwack, BC V2P 2E1 604-792-2154 (C) cookespreschurch@shaw.ca	Willem van de Wall	Rita Wensler
7 Coquitlam (WE240) 948 Como Lake Ave. Coquitlam, BC V3J 7P9 604-939-6136 (C), 604-939-6197 (F) office@hispc.org	Bernie Skelding	Laurie Trulson
8 Langley (WE250) 20867 44th Ave. Langley, BC V3A 5A9 604-530-3454 (C), 604-530-3466 (F) office@langleypresbyterian.ca	Dennis Howard	Marianne Lazaro
9 Maple Ridge, Haney (WE060) 11858 216th St. Maple Ridge, BC V2X 5H8 604-467-1715 (C), 604-463-1730 (F) haney.pc@telus.net	Janet (Paddy) Eastwood	Gordon Shields
10 Mission, St. Paul's (WE260) 8469 Cedar St. Mission, BC V4S 1A1 604-826-8481 (C) rev.rebecca.simpson@gmail.com	Rebecca Simpson	Loraine Johnson
New Westminster 11 First (WE070) 335 7th St. New Westminster, BC V3M 3K9 604-522-2801 (C), 604-522-2802 (F) firstchurch@shawbiz.ca	Guy Sinclair (Stated Supply)	Andrea Hayes
12 Knox (WE080) 403 East Columbia St. New Westminster, BC V3L 3X2 604-524-6712 (C), 604-524-3774 (F) knoxnw@telus.net	Vacant	Terry MacPherson

43. PRESBYTERY OF WESTMINSTER

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
New Westminster (cont'd)		
13 St. Aidan's (WE090) 1320 7th Ave. New Westminster, BC V3M 2K1 604-526-4914 (C) staidans@shawbiz.ca	Laurie Deacon	Eileen Sparrow
14 North Vancouver, St. Andrew's & St. Stephen's (WE100) 2641 Chesterfield Ave. N. Vancouver, BC V7N 3M3 604-987-6800 (C), 604-987-6865 (F) admin@sasspc.bc.ca	Martin Baxter	Graham Finlayson
15 Richmond (WE110) 7111 No. 2 Rd. Richmond, BC V7C 3L7 604-277-5410 (C) richpres@telus.net	Victor S.J. Kim	Graeme Stager
Surrey		
16 City Centre (WE120) 13062 104th Ave. Surrey, BC V3T 1T7 604-581-4833 (C) connect@citycentrechurch.org	Gabriel Snyman	Robert Astop
17 St. Andrew's-Newton (WE270) 7147 124th St. Surrey, BC V3W 3W9 604-591-8533 (C) sanewton@telus.net	Geoffrey B. Jay	Maxine Pigott
Vancouver		
18 Central (WE140) 1155 Thurlow St. Vancouver, BC V6E 1X2 604-683-1913 (C), 604-683-0505 (F) office@centralpc.ca	James G. Smith	Linda MacLeod
19 Chinese (WE150) 6137 Cambie St. Vancouver, BC V5Z 3B2 604-324-4921 (C), 604-324-4922 (F) vancpc@vancpc.ca	Morgan T.S. Wong	Adrian Wong
20 Fairview (WE160) 2725 Fir St. Vancouver, BC V6J 3C2 604-736-0510 (C), 604-736-0514 (F) office@fairviewchurch.ca	Bradley Childs	Kit Schindell
21 First Hungarian (WE130) 2791 E. 27th Ave. Vancouver, BC V5R 1N4 604-437-3442 (C) szigetim@telus.net	Miklos Szigeti	Csilla Zathureczky

43. PRESBYTERY OF WESTMINSTER

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
Vancouver (cont'd)		
22 Kerrisdale (WE170) 2733 W. 41st Ave. Vancouver, BC V6N 3C5 604-261-1434 (C), 604-261-1407 (F) kpc@telus.net	Vacant	Susan Stacey
23 St. Columba (WE200) 2196 E. 44th Ave. Vancouver, BC V5P 1N2 604-321-1030 (C) hart303@shaw.ca	Calvin Crichton (Stated Supply)	Cameron Hart
24 Vancouver Taiwanese (WE300) 2733 W. 41st Ave. Vancouver, BC V6N 3C5 604-266-0820 (C) vtpcclerk@gmail.com	TaLi Hsieh	Ruth Chueh
25 West Point Grey (WE210) 4397 W. 12th Ave. Vancouver, BC V6R 2P9 604-224-7744 (C) wpgpc@telus.net	Vacant	Vacant
26 West Vancouver (WE220) 2893 Marine Dr. West Vancouver, BC V7V 1M1 604-926-1812 (C), 604-913-3492 (F) office@westvanpresbyterian.ca	Heinrich Botha	Kaireen Morgan
27 White Rock, St. John's (WE230) 1480 George St. White Rock, BC V4B 4A3 604-536-9322 (C), 604-536-9384 (F) willem@saint-johns.ca	Willem van der Westhuizen	Jacqueline Chartier

Other Ministries

1 Patricia Dutcher-Walls	Professor, Vancouver School of Theology
2 Mary Fontaine	Director, Hummingbird Ministries
3 Sumarme Goble	Chaplain, St. Andrew's Hall
4 Ross Lockhart	Director of Ministry and Leadership Education and of Denominational Formation, St. Andrew's Hall
5 Robert S. Paul	Dean, St. Andrew's Hall
6 Richard R. Topping	Principal, Vancouver School of Theology

Appendix to Roll

1 Allen J. Aicken	Retired
2 Harry F. Bailey	Without Charge
3 Blair Bertrand	Without Charge
4 Gerard Booy	Without Charge
5 S. Bruce Cairnie	Without Charge
6 Sidney Chang	Retired
7 Bushra Cheema	Without Charge
8 Emmanuel Cheema	Without Charge
9 Jin Woo Choi	Without Charge
10 Soo Hyun Kim (Clara) Choi	Without Charge
11 Roberta Clare	Without Charge
12 Sylvia Cleland	Retired
13 Thomas J. Cooper	City-In-Focus Ministry

43. PRESBYTERY OF WESTMINSTER

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
Appendix to Roll (cont'd)		
14 Calvin Crichton	Stated Supply, St. Columba	
15 Philip D. Crowell	Chaplain, Children's' Hospital Vancouver	
16 H. Glen Davis	Retired	
17 Joyce I. Davis	Retired	
18 Derrick J. Dick	Retired	
19 Donald L. Faris	Retired	
20 Robert C. Garvin	Retired	
21 Terry P. Hibbert	Retired	
22 Graeme Illman	Without Charge	
23 Glenn E. Inglis	Retired	
24 I. Larry Jackson	Retired	
25 Katherine Jordan	Retired	
26 B. Joanne Kim	Retired	
27 J.H. (Hans) Kouwenberg	Retired	
28 Young Hwa Lee	Without Charge	
29 Wiloughby Lemen	Retired	
30 Larry K. Lin	Retired	
31 Zena MacKay (Diaconal)	Retired	
32 Mokbel Makar	Without Charge	
33 Jennifer Martin (Diaconal)	Without Charge	
34 Karen McAndless-Davis	Without Charge	
35 Elizabeth McLagan	Retired	
36 Paul Myers	Without Charge	
37 Andrew M.L. Ng	Retired	
38 Bobby J. Ogdon	Stated Supply, Bradner	
39 Robin D. Ross	Retired	
40 Beverley Shepansky	Retired	
41 Guy Sinclair	Stated Supply First, New Westminster	
42 L.E. (Ted) Siverns	Retired	
43 Woldemar Sosnowsky	Without Charge	
44 Laszlo Szamoskozi	Retired	
45 Diane Tait-Katerberg	Retired	
46 Ronald Tiessen	Retired	
47 Chin-Chai (Peter) Wang	Without Charge	
48 Richard Watson	Without Charge	
49 J. Robert Wyber	Retired	

Missionaries – Retired

1 Beth McIntosh, 3225 West 13th Ave., Vancouver, BC, V6K 2V6.

Catechist – Retired

1 William Steward, 167-5840 Glover Rd., Langley, BC, V3A 9K3.

Clerk of Presbytery: The Rev. Victor S.J. Kim, 7111 No. 2 Rd., Richmond, BC, V7C 3L7.
Phone: 604-277-5410, clerkwestmin@gmail.com

(For statistical information see pages 678–79.)

44. PRESBYTERY OF VANCOUVER ISLAND

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
1 Campbell River, Trinity (VI010) 145 Simms Rd. Campbell River, BC V9W 1N9 250-923-3776 (C) tpchurch@telus.net	John Green	Judy Klein

44. PRESBYTERY OF VANCOUVER ISLAND

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
2 Comox, Comox Valley (VI120) 725 Aspen Rd. Comox, BC V9M 4E9 250-339-2882 (C) comoxpc@gmail.com	Jennifer Geddes	Sharon Scott Heather Philip
3 Duncan, St. Andrew's (VI020) 531 Herbert St. Duncan, BC V9L 1T2 250-746-7413 (C) office@standrewsduncan.org	Christopher Clarke	George Heyd
4 Nanaimo, St. Andrew's (VI030) 4235 Departure Bay Rd. Nanaimo, BC V9T 1C9 250-758-2676 (C), 250-758-2675 (F) office@standrewsnanaimo.ca	Jeremy Bellsmith	Bob Munnik
5 North Saanich, Saanich Peninsula (VI110) 9296 East Saanich Rd. North Saanich, BC V8L 1H8 250-656-2241 (C), 250-656-2241 (F) office@saanichpeninsulapc.org	Irwin B. Cunningham	Janet Smith
6 Parksville, St. Columba (VI040) 921 Wembley Rd. Parksville, BC V9P 2E6 250-248-2348 (C) stcolumba@shaw.ca	John J. Paeng	
7 Sooke, Knox (VI060) 2110 Church Rd. Sooke, BC V9Z 0W7 250-642-4124 (C) pastorg@shaw.ca	Vacant	Heather Southam
Victoria		
8 Chinese (VI070) 816 North Park St. Victoria, BC V8W 1T1 250-384-4911 (C), 250-384-4911 (F) vic.chinese.presbyterian@gmail.com	Vincent Tan	Brian Low
9 Knox (VI080) 2964 Richmond Rd. Victoria, BC V8R 4V1 250-592-6323 (C), 250-592-6310 (F) knoxpcvic@telus.net	Laura Todd Kavanagh	Fiona Gow
10 St. Andrew's (VI090) 680 Courtney St. Victoria, BC V8W 1C1 250-384-5734 (C) office@standrewsvictoria.ca	Vacant	Colina Titus
11 Trinity (VI100) 2964 Tillicum Rd. Victoria, BC V9A 2A8 250-388-4525 (C), 250-388-4854 (F) trinityclerks@outlook.com	Reid Chudley	Whitney Hanna Christa McCowan

44. PRESBYTERY OF VANCOUVER ISLAND

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
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Other Ministries

1 Yong Wan (Joey) Cho	Cedar Tree Ministries	
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Appendix to Roll

1 John F. Allan	Retired	
2 Amy E.H. Campbell	Without Charge	
3 Brian J. Crosby	Retired	
4 Iris M. Ford	Retired	
5 Elizabeth A.M. Forrester	Retired	
6 Ian E. Gartshore	Consulting Ministry	
7 Edward (Ted) C. Hicks	Retired	
8 Robert Kerr	Retired	
9 R. Noel Kinnon	Retired	
10 R. Wayne Kleinstueber	Retired	
11 Gordon A. Kouwenberg	Retired	
12 Gwendolin Sui Lai Lam	Without Charge	
13 Ruth McCowan (Diaconal)	Without Charge	
14 Kerry J. McIntyre	Retired	
15 Harold A. McNabb	Retired	
16 Kenneth Oakes	Retired	
17 Charles A. Scott	Retired	
18 Wm. Campbell Smyth	Retired	
19 Robert H. Sparks	Without Charge	
20 David W. Stewart	Retired	
21 Wayne H. Stretch	Retired	
22 Cathy Victor	Without Charge	
23 Barbara A. Young	Retired	

Diaconal Ministries – Other

1 Carol Sharpe, 2832 Wentworth Rd, Courtenay, BC, V9N 6B6.
 2 Hazel Smith, 912 St. Andrew's Lane, Parksville, BC, V9P 2M5.

Clerk of Presbytery: The Rev. John Jung-Woo Paeng, 921 Wembley Rd., Parksville, BC, V9P 2E6. Phone: 250-228-2233 (C), vanislepresbytery@gmail.com

(For statistical information see page 679.)

45. PRESBYTERY OF WESTERN HAN-CA

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
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1 Abbotsford Korean (WH140) 2597 Bourquin Cr. E. Abbotsford, BC V2S 1Y6 778-808-2333 (C) euijongkim58@gmail.com	Eui Jong Kim	Dong Sam Chang
2 Burnaby Yulbahng (WH010) 7457 Edmonds St. Burnaby, BC V3N 1B3 604-525-0977 (C), 604-515-0593 (F) office@bychurch.com	Jong Woog Kim	Doo Man Cho
3 Calgary, Korean (WH090) 1112 19th Ave. NW Calgary, AB T2M 0Z9 403-685-0000 (C), 403-246-2873 (F) cschoi55@gmail.com	Chang Sun Choi Jong Hwa Joshua Kim	Hwan Huh

45. PRESBYTERY OF WESTERN HAN-CA

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
4 Edmonton, Antioch (WH180) 8711 82 Ave. Edmonton, AB T6C 0Y9 780-432-3620 (C), 780-432-3620 (F) pastorhan@hotmail.com	Heung Ryeol Han Hyun Sook Nobilin Shin	Eric Choi
5 Edmonton, Korean (WH020) 9920 67 St. Edmonton, AB T6A 2R2 780-466-3524 (C), 780-440-3653 (F) blessch@hotmail.com	Jae Taek Lim	C.K. Kim
6 Nanaimo, Korean (WH080) 4235 Departure Bay Rd. Nanaimo, BC V9T 1C9 250-756-1479 (C), 250-758-0175 (F) nanaimokpc@gmail.com	Seong In Chin	Sang Taek Kim
7 Port Coquitlam, Soojung (WH130) 3-19040 Lougheed Hwy. Pitt Meadows, BC V3Y 2N6 604-459-3800 (C) 604-465-9321 (F) soojungpc@gmail.com	Alfred Heung Soo Lee	D.Y. Yoo
8 Surrey, Korean (WH030) 15964 88th Ave. Surrey, BC V4N 1H5 604-581-4911, 604-589-4056 (C) surreychurch@outlook.com	Hyo Jin Park	Jin Hoon Lee
9 Surrey, Saem Mool (WH100) 14219 88th Ave. Surrey, BC V3W 3L5 604-803-0890 (C) kimjangho@hotmail.com	Vacant	Y.N. Cha
Vancouver		
10 Galilee Korean (WH040) 200-761 Cardero St. Vancouver, BC V6G 2G3 604-657-3937 (C), 604-913-0691 (F) galilee_pastor@hotmail.com	Munhyun Ryu Kwangsik Kim	Eric Choi
11 Korean (WH050) 205 W. 10th Ave. Vancouver, BC V5Y 1R9 604-875-1200 (C), 604-875-1209 (F) spastor@vkpc.com	Cheol Soon Park	S.W. Park
12 Winnipeg, Manitoba Korean (WH060) 621 Oxford St. Winnipeg, MB R3M 3J3 204-891-0802 mkpcpastor@gmail.com	In Kyu Park	Joon Cheol Cho
13. Victoria Grace Extension (WH210) 2964 Richmond Rd. Victoria, BC V8R 4V1 250-592-8053 (C) shuara.yw.cho@gmail.com	Yongwan Cho	

45. PRESBYTERY OF WESTERN HAN-CA

PASTORAL CHARGE	MINISTER	CLERK OF SESSION
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Other Ministries

1 Sungill Tim Choi	Edmonton Urban Native Ministry	
2 Tae Sic Ha	Vancouver Sung-An	
3 Kyoung Dae Kim	Brandon Korean (new church development)	
4 Yong Kyoon Philip Kim	Hanmaum	

Appendix to Roll

1 Young-Taik Cho	Retired	
2 Sung Deuk Hong	Retired	
3 Hyo Young Joo	In Korea	
4 Hi-Won Kang	In South Africa	
5 Doo Je Kim	Without Charge	
6 Gyeong Jin Kim	In the United States	
7 Jang Ho Kim	In Panama	
8 Kwangsik Kim	Part-time Galilee Church	
9 Sang Hwan Kim	Retired	
10 Tae Hong Kim	Without Charge	
11 Yon Jae Kim	Retired	
12 Samuel Sung Hoon Lee	Without Charge	
13 Brian E. Oh	Retired	
14 Hee Tae Park	Without Charge	

Clerk of Presbytery: The Rev. Yong Kyoon Philip Kim, 9-19932 70 Ave., Langley, BC, V2Y 3C6.
Phone: 778-554-9003 (C), westhanca@hotmail.com

(For statistical information see pages 679–80.)

STATISTICAL AND FINANCIAL REPORTS

Statistical

A summary of the statistical reports from congregations for the year ended December 31, 2018, and received by Financial Services, as of May 31, 2019:

	<u>2018</u>	<u>2017</u>
Number of ministers	1,374	1,354
Number of elders	6,904	6,852
Baptisms	1,326	1,282
Professing members	82,457	82,527
Households	72,604	69,193
Children	15,631	15,781

Financial

A summary of the financial reports from congregations for the year ended December 31, 2018, and received by Financial Services, as of May 31, 2019. Presbyterians Sharing remittance is actual amount received by Financial Services as of December 31, 2018.

	<u>2018</u>	<u>2017</u>
Total raised by congregations	131,414,644	128,419,895
Total raised for congregational purposes	118,615,697	114,762,426
Remitted to <i>Presbyterians Sharing</i>	6,331,778	6,457,787
Other mission purposes	6,453,741	6,866,451
Raised by WMS and Atlantic Mission Society	371,967	449,527
Stipends of principal minister	23,839,264	23,121,797
Total normal congregational expenditures	127,556,372	122,380,247
Dollar base	113,727,991	109,359,315

Codes for Column Headings

CONG ID	congregational code
ELD	number of elders
CH	children in congregation
HOU	total households
BP	total baptisms
COMM ROLL	professing member roll
AD	total added to professing member roll
RE	total removed from professing member roll
MB	number of professing members on roll
ATD	average weekly attendance at worship
ADH	adherents under pastoral care
M	M – manse, A – housing allowance, blank – no manse or housing allowance
TOT REV	total revenue for all purposes
FROM CONG	total amount raised by congregation
CONG PURP	total raised for all congregational purposes
PRES-SHARE	amount raised for <i>Presbyterians Sharing</i>
OTH MIS	amount raised for The Presbyterian Church in Canada missions and other registered organizations
AMS/WMS	amount raised by AMS and WMS
STPD	stipend of principal minister
NORM EXP	total normal expenditures
\$ BASE	base for calculating <i>Presbyterians Sharing</i> formula and pension contributions
MIN ROLL	total ministers (constituent roll and appendix to the roll)
CONG	congregations
PTS	pastoral charges (may have one or more congregations in a pastoral charge)

* no current year figures-last year's figures used

** no last year's figures

*** no current or last year's figures

1 Presbytery of Cape Breton

Statistics and Finances for the Year Ended December 31, 2018

Synod of Atlantic Provinces

PASTORAL CHARGE	CONG ID	ELD	-- COMM ROLL --										FROM CONG	CONG PURP	PRES-SHARE	OTH MIS	WMS/AMS	STPD	NORM EXP	\$ BASE	
			CH	HOU	BP	AD	RE	MB	ATD	ADH	M	TOT REV									
1 Baddeck, Knox	CB010	10	22	107	-	-	3	141	68	100	A	121,614	111,614	103,674	7,715	225	6,109	36,509	104,568	103,674	
- St. Ann's, Ephraim Scott	CB011	3	0	19	-	-	1	18	15	4	A	35,284	35,144	33,184	1,960	-	278	7,744	34,934	33,184	
2 Boularderie Pastoral Charge	CB201																				
- Big Bras d'Or, St. James	CB200	17	4	55	2	-	1	92	20	50	M	52,095	48,180	46,596	1,534	50	500	33,342	59,776	46,596	
- Ross Ferry, Knox	CB210	17	4	35	2	-	2	45	16	55	M	53,737	45,975	44,475	1,500	-	1,539	22,228	41,194	44,475	
3 Glace Bay, St. Paul's	CB050	16	5	89	-	-	7	82	40	82	M	103,699	103,699	102,380	805	514	1,800	19,385	110,316	102,380	
4 Grand River	CB060	4	2	18	1	-	-	21	15	39	A	11,477	11,477	10,542	610	325	0	6,756	21,662	10,542	
- Framboise, St. Andrew's	CB061	3	1	10	-	-	-	16	16	10	A	9,617	9,617	8,069	1,180	368	-	6,756	19,114	8,069	
- Loch Lomond, Calvin	CB062	2	0	10	-	-	-	15	25	28	A	15,470	15,470	14,840	300	330	0	2,200	9,477	14,840	
5 Little Narrows	CB070	12	4	46	2	-	2	75	23	28	A	31,887	31,887	30,787	1,100	-	0	22,631	51,763	30,787	
- Whyocomagh, St. Andrew's	CB071	16	5	78	-	1	-	169	35	58	A	55,222	55,222	53,160	2,062	-	0	22,631	57,634	53,160	
6 Louisbourg-Catalone Pastoral Charge	CB103																				
- Catalone, St. James	CB101	2	1	0	-	-	1	8	15	8	A	16,628	16,628	15,022	1,200	406	0	0	15,696	15,022	
- Louisbourg, Zion	CB102	2	0	12	-	-	-	7	15	0	A	19,997	19,997	17,874	1,577	546	0	0	24,059	17,874	
7 Middle River, Farquharson	CB090	4	0	10	-	-	4	45	12	2	A	11,712	11,712	11,362	0	350	0	5,260	12,356	11,362	
- Lake Ainslie	CB091	7	0	24	-	-	-	26	28	25	A	26,567	26,567	20,778	2,109	3,681	0	0	26,393	20,778	
8 Mira Pastoral Charge	CB082																				
- Marion Bridge, St. Columba	CB080	3	3	37	5	-	1	41	29	27	M	46,508	42,308	38,562	2,889	857	0	20,604	36,296	38,562	
- Mira Ferry, Union	CB081	5	6	50	-	-	1	57	45	18	A	78,875	59,675	53,250	3,700	2,725	0	31,007	79,691	48,250	
9 North River and North Shore, St. Andrew's	CB160	10	8	91	-	2	3	104	40	54	A	65,067	65,067	55,832	5,196	4,039	1,031	19,872	55,696	55,000	
10 North Sydney, St. Giles	CB120	8	0	70	1	3	6	128	40	101	A	107,987	107,987	102,866	2,848	2,273	0	46,971	101,211	102,866	
11 River Denys	CB132	**	1	-	15	-	-	1	12	12	3	-	4,516	4,516	3,818	100	512	-	-	6,052	3,904
- Malagawatch, Fulton	CB131	**	1	-	7	-	-	3	21	4	-	932	932	832	100	-	-	-	-	1,971	832
12 Sydney, Bethel	CB140	31	30	298	6	4	19	344	133	157	M	256,337	256,337	230,465	25,642	230	0	62,083	247,209	230,465	
13 Sydney Mines, St. Andrew's	CB150	8	12	153	-	-	3	181	55	57	A	200,690	169,232	161,113	8,000	119	3,081	47,301	188,704	156,945	
Grand Total 2018		182	107	1,234	19	10	55	1,630	718	910	5	1,325,918	1,249,243	1,159,481	72,127	17,550	14,338	413,280	1,305,772	1,149,567	

2 Presbytery of Newfoundland

Statistics and Finances for the Year Ended December 31, 2018

Synod of Atlantic Provinces

PASTORAL CHARGE	CONG ID	ELD	-- COMM ROLL --										FROM CONG	CONG PURP	PRES-SHARE	OTH MIS	WMS/AMS	STPD	NORM EXP	\$ BASE
			CH	HOU	BP	AD	RE	MB	ATD	ADH	M	TOT REV								
1 Grand Falls/Windsor, St. Matthew's	NF010	5	4	25	1	3	-	36	24	8	A	21,367	11,367	9,896	776	695	0	0	17,369	9,896
2 St. John's, St. Andrew's	NF020	18	30	248	3	-	3	250	40	45	A	342,804	342,097	315,896	20,118	6,083	2,555	45,306	345,749	315,896
3 St. John's, St. David's	NF030	13	31	179	6	-	-	183	72	170	A	286,787	203,702	168,556	16,410	18,736	230	41,485	189,227	164,356
Grand Total 2018		36	65	452	10	3	3	469	136	223	0	650,958	557,166	494,347	37,305	25,514	2,785	86,791	552,345	490,147

3 Presbytery of Pictou

Statistics and Finances for the Year Ended December 31, 2018

Synod of Atlantic Provinces

PASTORAL CHARGE	CONG ID	ELD	-- COMM ROLL --									TOT REV	FROM CONG	CONG PURP	PRES-SHARE	OTH MIS	WMS/AMS	STPD	NORM EXP	\$ BASE	
			CH	HOU	BP	AD	RE	MB	ATD	ADH	M										
1 Barney's River-Marshy Hope	PI010	11	30	80	6	-	2	77	33	80	M	52,598	52,598	47,599	4,999	-	375	0	38,225	47,599	
2 Blue Mountain, Knox	PI020	3	2	20	-	-	-	0	12	10	A	12,674	10,104	9,404	700	-	0	2,000	9,465	9,404	
- East River St. Mary's, Zion	PI021	6	0	6	-	-	-	-	13	6	A	20,203	20,203	19,803	400	-	0	6,954	21,104	19,803	
- Garden of Eden, Blair	PI022	6	0	23	-	-	-	0	17	9	M	18,560	18,517	17,578	839	100	0	0	18,716	17,578	
3 East River Pastoral Charge	PI034																				
- St. Paul's	PI032	2	1	30	-	-	1	23	2	8	A	11,823	11,823	10,398	600	825	0	0	11,324	10,398	
- Springville	PI031	6	9	64	-	-	1	99	20	11	A	48,637	48,637	42,829	3,337	2,471	293	0	37,732	42,829	
- Sunnybrae, Calvin	PI033	8	5	73	-	-	2	79	10	12	A	20,136	20,136	18,098	1,020	1,018	296	0	16,046	18,098	
4 Glenelg	PI151	6	2	24	-	-	1	43	14	2	A	41,500	41,500	40,726	774	-	0	0	36,588	40,726	
5 Hopewell, First	PI040	8	13	30	1	-	5	74	30	7	A	39,841	39,841	36,841	3,000	-	0	0	38,866	36,841	
- Gairloch, St. Andrew's	PI042	5	3	10	-	-	3	48	6	12	A	31,832	29,412	28,562	850	-	0	6,526	52,422	28,562	
- Rocklin, Middle River	PI043	9	8	40	-	-	1	72	20	15	A	28,852	26,780	25,780	500	500	0	0	17,351	25,780	
6 Little Harbour	PI050	8	5	61	4	-	2	98	38	41	A	185,831	104,351	87,374	12,200	4,777	0	32,628	125,138	87,374	
- Pictou Landing, Bethel	PI051	5	0	28	-	-	-	32	14	12	A	32,057	32,057	31,106	951	-	618	13,944	20,046	31,106	
7 MacLennan's Mtn, St. John's	PI060	3	0	2	-	-	-	20	15	12	A	12,966	12,966	11,548	1,068	350	0	0	0	11,548	
8 Moser's River, St. Giles	PI152	***													300						
9 New Glasgow, First	PI070	20	14	166	-	-	29	166	75	102	A	247,661	201,444	190,731	8,593	2,121	1,144	31,825	134,691	190,731	
10 New Glasgow, St. Andrew's	PI080	19	16	175	3	1	2	225	63	39	M	146,061	114,673	106,038	6,567	2,068	1,595	59,032	142,164	106,038	
11 Oxford-Riverview Pastoral Charge	PI163																				
- Oxford, St. James	PI161	4	2	15	2	-	-	27	18	16	A	23,026	23,026	21,875	1,151	-	0	15,250	30,576	21,875	
- Riverview, St. Andrew's	PI162	3	0	7	-	-	1	11	7	1	A	4,881	4,881	4,381	500	-	0	0	7,990	4,381	
12 Pictou, First	PI100	13	24	139	-	4	6	161	53	140	M	190,396	188,191	173,831	10,262	4,098	2,246	9,911	194,020	169,128	
13 Pictou, St. Andrew's	PI110	13	0	75	-	1	5	93	35	40	A	106,048	106,048	102,576	1,850	1,622	2,833	9,911	25,494	102,576	
14 River John, St. George's	PI130	12	12	84	1	-	6	74	32	38	M	416,591	116,591	80,245	32,627	3,719	1,203	0	186,190	80,245	
- Toney River, St. David's	PI131	7	11	54	-	-	2	-	40	25	M	45,896	45,896	40,663	4,433	800	1,430	0	44,114	40,663	
15 Scotsburn, Bethel	PI140	17	15	145	-	1	6	196	60	0	M	118,231	118,231	100,349	10,849	7,033	3,081	1,908	88,576	100,349	
- West Branch, Burns Memorial	PI142	2	0	29	-	-	-	25	12	36	A	9,136	9,136	8,079	757	300	0	3,200	9,109	8,079	
16 Stellarton, First	PI170	19	45	195	6	1	8	217	115	30	M	128,587	128,587	119,087	8,140	1,360	2,870	44,971	164,902	119,087	
17 Tatamagouche, Sedgwick Memorial	PI180	7	0	25	-	-	2	44	23	0	M	45,009	42,613	39,013	3,000	600	0	0	21,142	39,013	
- Wallace, St. Matthew's	PI182	6	0	17	-	-	1	21	13	0	A	23,788	22,938	20,738	1,800	400	608	0	16,406	20,738	
18 Thorburn, Union	PI190	11	30	100	5	-	5	203	60	100	M	82,760	71,197	65,677	4,347	1,173	0	0	103,959	54,956	
- Sutherland's River	PI191	4	2	24	-	-	2	55	12	20	A	25,173	23,155	20,308	1,801	1,046	0	0	17,802	20,308	
19 West River Pastoral Charge	PI203																				
- Durham, West River	PI200	8	6	126	-	-	2	126	27	60	M	44,838	39,938	33,165	4,374	2,399	1,095	17,296	43,440	33,165	
- Greenhill, Salem	PI201	5	3	12	-	-	2	10	10	16	M	18,307	14,972	14,172	800	-	0	5,765	6,145	14,172	
- Salt Springs, St. Luke's	PI202	-	0	0	-	-	-	0	0	0	M	16,823	16,823	13,053	1,853	1,917	0	5,765	9,256	13,053	
20 Westville, St. Andrew's	PI220	15	10	130	-	-	6	149	55	70	M	99,897	99,897	88,950	6,500	4,447	0	0	100,098	88,950	
- Merigomish, St. Paul's	PI012	**	12	8	40	1	4	3	104	25	-	A	48,936	44,933	40,573	3,220	4,500	-	15,760	51,858	39,863
Grand Total 2018		283	276	2,049	29	12	106	2,585	972	968	14	2,399,555	1,902,095	1,711,149	144,962	45,594	19,687	282,196	1,840,955	1,694,715	

4 Presbytery of Halifax-Lunenburg

Statistics and Finances for the Year Ended December 31, 2018

Synod of Atlantic Provinces

PASTORAL CHARGE		CONG ID	ELD	CH	HOU	-- COMM ROLL --							FROM CONG	CONG PURP	PRES-SHARE	OTH MIS	WMS/AMS	STPD	NORM EXP	\$ BASE	
BP	AD	RE	MB	ATD	ADH	M	TOT REV														
1	Dartmouth, Iona	HL010	8	0	153	-	-	245	55	200	A	151,872	146,582	129,342	11,875	5,365	2,793	49,364	144,118	122,960	
2	Dartmouth, St. Andrew's	HL020	24	34	243	1	-	6 314	80	217	A	320,463	278,417	153,219	41,545	83,653	4,799	66,000	155,355	153,219	
3	Dean, Sharon	HL030	4	4	57	-	-	2 55	15	91	A	41,605	36,605	32,415	3,570	620	0	4,756	28,568	32,415	
4	Elmsdale, St. Matthew's	HL040	8	0	27	2	-	8 36	16	27	A	42,199	42,199	39,811	1,521	867	0	22,330	46,643	39,811	
	- Hardwood Lands	HL041	6	23	33	1	-	1 56	14	57	A	47,030	47,030	43,522	3,263	245	0	31,884	46,729	43,522	
5	Halifax, Calvin	HL050	14	15	171	-	5	4 184	86	16	A	238,878	213,353	169,712	20,884	22,757	0	51,975	203,987	169,712	
6	Halifax, Church of St. David	HL070	15	20	160	2	-	10 151	60	75	A	380,484	318,986	281,773	18,069	19,144	0	0	329,479	214,380	
7	Lower Sackville, First Sackville	HL100	7	5	58	-	2	1 86	40	41	A	104,165	87,127	83,439	2,300	1,388	700	11,243	74,143	83,439	
8	Lunenburg, St. Andrew's	HL080	14	17	105	-	4	10 143	60	61	A	127,805	127,805	112,705	8,000	7,100	1,659	30,022	111,156	112,705	
	- Rose Bay, St. Andrew's	HL081	6	8	29	-	-	- 34	12	12	A	12,557	12,557	11,957	600	-	0	0	12,684	11,957	
9	McClure's Mills, St. Paul's	HL111	2	0	38	-	-	3 35	17	14	A	42,290	42,290	35,840	3,820	2,630	0	0	28,571	35,840	
10	New Dublin-Conquerall Pastoral Charge	HL093																			
	- Dublin Shore, Knox	HL091	*	3	-	21	-	2 9	26	11	A	9,149	9,149	8,356	680	-	-	-	-	8,469	
	- West Dublin, St. Matthew's	HL092	*	1	-	12	-	9 13	6	9	A	15,367	15,367	13,362	1,764	405	-	-	17,028	13,198	
11	New Minas, Kings	HL130	7	33	103	4	8	1 120	100	174	A	164,571	145,811	134,670	7,801	3,340	0	33,119	134,180	134,670	
12	Noel Road, St. James'	HL121	*	5	-	65	-	- 4	61	18	A	15,591	15,591	14,191	1,400	-	-	10,600	14,670	14,191	
13	Truro, St. James'	HL110	13	9	122	-	2	4 205	107	39	A	258,813	258,813	214,630	28,907	15,276	0	46,350	221,159	214,630	
14	Windsor, St. John's	HL120	5	5	25	2	1	- 45	18	15	A	44,455	44,455	39,705	3,700	1,050	0	3,748	36,732	39,705	
Grand Total 2018			142	173	1,422	12	24	72	1,809	715	1,079	0	2,017,294	1,842,137	1,518,648	159,700	163,840	9,951	361,391	1,605,202	1,444,822

5 Presbytery of New Brunswick

Statistics and Finances for the Year Ended December 31, 2018

Synod of Atlantic Provinces

PASTORAL CHARGE		CONG ID	ELD	CH	HOU	-- COMM ROLL --							FROM CONG	CONG PURP	PRES-SHARE	OTH MIS	WMS/AMS	STPD	NORM EXP	\$ BASE
BP	AD	RE	MB	ATD	ADH	M	TOT REV													
1	Bass River, St. Marks	NB010	3	4	15	-	-	1 16	19	14	M	30,384	13,788	12,908	880	-	0	2,426	10,377	12,908
	- Beersville, St. James	NB020	3	0	13	1	-	2 41	20	0	M	32,745	28,840	28,340	500	-	0	4,240	17,150	28,340
	- Clairville, St. Andrew's	NB030	***												0					
	- West Branch, Zion	NB040	5	0	0	-	-	- 0	30	0	M	23,095	23,095	19,807	2,163	1,125	0	12,060	13,213	19,807
2	Charlotte County Pastoral Charge	NB410																		
	- Pennfield, The Kirk	NB080	2	0	10	-	-	1 22	18	2	A	16,750	15,295	14,945	300	50	0	7,405	15,110	14,945
	- St. Andrews, Greenock	NB280	2	0	22	-	-	- 28	10	5	A	20,519	20,519	18,019	2,500	-	0	17,690	17,690	18,019
	- St. George, The Kirk	NB090	3	1	21	-	-	- 27	20	14	A	35,829	35,829	34,291	1,538	-	0	22,122	32,237	34,291
	- St. Stephen, St. Stephen's	NB290	4	1	2229	-	-	2 28	10	5	A	23,104	23,104	22,754	350	-	0	19,367	19,367	22,754
3	Ferguson, Grace and St. James Pastoral Charge	NB171																		
	- Derby, Ferguson	NB180	1	2	13	-	-	1 19	11	2	A	15,221	15,221	14,521	700	-	0	3,634	16,344	14,521
	- Millerton, Grace	NB170	3	0	7	-	-	- 14	11	3	A	13,983	11,542	11,112	250	180	0	3,634	12,724	11,112
	- Miramichi, St. James	NB190	3	1	23	-	-	- 54	21	12	A	52,621	52,621	47,151	3,180	2,290	200	0	47,320	47,151
4	Fredericton, St. Andrew's	NB100	17	34	143	-	3	12 147	125	120	A	269,512	214,664	188,616	18,466	7,582	0	17,652	277,930	188,616

5 Presbytery of New Brunswick

Statistics and Finances for the Year Ended December 31, 2018

Synod of Atlantic Provinces

PASTORAL CHARGE	CONG ID	-- COMM ROLL --											FROM CONG	CONG PURP	PRES-SHARE	OTH MIS	WMS/AMS	STPD	NORM EXP	\$ BASE	
		ELD	CH	HOU	BP	AD	RE	MB	ATD	ADH	M	TOT REV									
5 Hampton, St. Paul's	NB110	2	5	31	-	-	-	50	35	30	M	65,019	65,019	58,505	815	5,699	0	37,542	60,602	58,505	
- Barnesville	NB120	3	12	13	-	-	1	17	12	20	M	23,852	21,652	21,652	0	-	0	12,000	22,131	21,652	
6 Harvey Station, Knox	NB140	12	25	121	-	-	7	169	67	75	M	127,211	125,026	115,055	8,480	1,491	0	43,000	120,711	115,055	
- Acton	NB150	-	0	1	-	-	-	1	25	6	A	3,050	2,993	2,765	228	-	0	1,000	2,602	2,765	
7 Kirkland, St. David's	NB160	-	0	5	-	-	-	5	0	0	A	2,237	2,237	1,987	0	250	0	0	3,174	1,987	
8 Miramichi, Calvin	NB200	5	10	52	-	3	3	74	32	29	M	45,587	45,587	38,258	5,045	2,284	4,345	0	48,355	38,258	
- Black River Bridge, St. Paul's	NB210	3	0	6	-	-	-	12	6	1	M	12,250	12,250	11,000	1,050	200	998	0	15,900	11,000	
- Kouchibouquac, Knox	NB220	4	0	14	1	-	-	40	17	6	A	36,087	36,087	30,950	4,765	372	0	0	22,734	30,950	
9 Moncton, St. Andrew's	NB230	14	82	150	-	6	2	228	230	155	A	457,661	404,474	377,031	6,480	20,963	0	64,023	548,124	242,306	
10 Northern New Brunswick Regional Ministry	NB400																				
- Bathurst, St. Luke's	NB050	2	11	0	-	1	-	29	35	60	A	44,561	40,296	36,366	2,280	1,650	1,375	0	50,894	36,366	
- Campbellton, Knox	NB060	2	2	25	1	-	2	30	60	70	A	135,934	84,554	78,128	1,845	4,581	0	45,546	129,872	78,128	
- Dalhousie, St. John's	NB070	5	6	47	-	2	-	44	39	24	A	47,189	47,189	39,395	3,614	4,180	0	0	33,073	39,395	
- New Carlisle, Knox	NB240	*	2	-	10	-	-	10	10	-	-	1,963	1,963	1,663	300	-	-	-	4,271	1,663	
11 Riverview, Bethel	NB260	8	17	86	-	-	3	88	70	90	A	179,155	171,742	153,039	14,225	4,478	0	48,079	161,437	153,039	
12 Sackville, St. Andrew's	NB270	8	30	53	-	2	2	58	42	55	M	114,281	114,281	100,288	9,388	4,605	1,796	46,031	118,855	95,251	
13 Saint John, Grace	NB310	23	29	211	-	6	5	288	100	133	A	317,597	283,135	261,010	10,745	11,380	1,230	64,845	320,459	261,010	
14 Saint John, Saint Columba	NB300	***																			
15 St. James and St. Paul's Regional Ministry	NB420																				
- Hanwell, St. James	NB130	8	13	65	-	-	4	81	45	50	A	115,868	90,868	88,868	2,000	-	0	51,717	113,491	88,868	
- Woodstock, St. Paul's	NB390	9	2	20	-	-	-	57	35	0	A	75,548	75,548	71,955	3,593	-	0	19,300	81,189	71,955	
16 Stanley, St. Peter's	NB330	9	10	78	-	-	1	72	25	46	M	67,835	67,835	62,190	4,921	724	0	39,757	42,997	62,190	
17 Sunny Corner, St. Stephen's	NB340	3	15	31	2	2	-	55	45	15	M	105,332	93,577	83,685	2,532	7,360	679	32,732	98,214	83,685	
- Warwick, St. Paul's	NB350	1	3	16	-	2	1	36	20	16	M	15,211	15,211	13,046	700	1,465	50	6,402	14,725	13,046	
18 Tabusintac, St. John's	NB360	***																			
- Bartibog Bridge, St. Matthew's	NB370	*	1	-	6	-	-	7	5	1	A	10,039	10,039	9,834	300	-	-	-	7,263	9,739	
- New Jersey, Zion	NB380	1	1	14	-	-	2	25	14	7	M	15,131	15,131	14,440	691	-	130	7,581	13,180	14,440	
Grand Total 2018		171	316	3,551	5	27	52	1,872	1,264	1,066	13	2,552,361	2,281,212	2,083,574	124,480	82,909	10,803	629,785	2,513,715	1,934,061	

6 Presbytery of Prince Edward Island

Statistics and Finances for the Year Ended December 31, 2018

Synod of Atlantic Provinces

PASTORAL CHARGE	CONG ID	-- COMM ROLL --											FROM CONG	CONG PURP	PRES-SHARE	OTH MIS	WMS/AMS	STPD	NORM EXP	\$ BASE	
		ELD	CH	HOU	BP	AD	RE	MB	ATD	ADH	M	TOT REV									
1 Belfast, St. John's	PE020	11	68	174	3	18	3	186	165	162	A	261,399	261,399	238,670	15,000	7,729	594	43,233	243,407	238,670	
- Wood Islands	PE021	6	0	0	-	1	1	40	41	0	A	40,892	40,892	39,292	1,600	-	0	10,808	31,450	39,292	
2 Brookfield Pastoral Charge	PE033																				
- Brookfield	PE030	3	5	24	-	-	-	21	19	38	A	55,697	26,341	25,776	400	165	306	0	59,061	25,776	
- Glasgow Road	PE031	5	9	29	-	-	-	37	35	27	M	34,769	31,844	29,634	1,690	520	3,488	0	30,171	29,634	
- Hunter River	PE032	4	7	25	-	-	-	38	24	15	M	33,059	26,932	26,432	500	-	0	0	34,263	26,432	

PASTORAL CHARGE	CONG ID	-- COMM ROLL --											FROM CONG	CONG PURP	PRES-SHARE	OTH MIS	WMS/AMS	STPD	NORM EXP	\$ BASE
		ELD	CH	HOU	BP	AD	RE	MB	ATD	ADH	M	TOT REV								
1 Athelstan	MT101	6	1	29	-	-	1	44	20	6	A	42,801	42,801	38,051	3,000	1,750	0	17,083	31,636	38,051
2 Beaconsfield, Briarwood	MT020	12	53	149	4	17	11	160	102	109	A	244,182	244,182	220,387	17,776	6,019	0	43,535	202,822	220,387
3 Beauharnois, St. Edward's	MT030	2	0	8	-	-	1	8	8	4	M	21,905	21,094	20,694	400	-	0	0	20,560	19,517
4 Chateaugay, Maplewood	MT050	6	7	52	-	1	5	43	32	34	A	95,578	74,599	68,062	3,907	2,630	0	0	68,690	68,062
5 Hemmingford, St. Andrew's	MT080	3	0	15	-	-	1	14	10	23	A	6,735	6,735	6,535	200	-	0	2,877	8,916	6,535
6 Howick, Georgetown	MT090	3	19	103	-	54	11	98	24	48	A	53,604	53,604	50,192	1,752	1,660	0	0	37,028	50,192
7 Huntingdon, St. Andrew's	MT100	11	4	50	2	-	2	97	25	12	A	34,198	32,828	32,278	0	550	0	0	20,932	32,278
8 Lachine, Margaret Rodger Memorial	MT120	11	2	71	3	2	4	89	30	28	A	94,528	94,528	87,389	4,645	2,494	0	0	82,860	87,389
9 Laval (Duvernay), St. John's	MT060	***													0					
10 Lost River	MT130	-	0	0	-	-	-	0	15	0	M	1,581	1,581	1,405	124	52	0	0	1,372	1,405
11 Mille Isles	MT140	-	0	10	-	-	-	0	12	20	A	3,453	3,453	2,372	331	750	0	0	204	2,372
12 Montreal, Arabic	MT470	6	66	82	-	-	4	100	150	166	A	243,327	213,647	212,647	1,000	-	0	45,783	238,963	185,691
13 Montreal, Chinese	MT150	5	36	112	4	5	2	115	102	93	A	175,016	173,526	166,076	5,000	2,450	1,611	42,480	204,874	146,725
14 Montreal, Cote des Neiges	MT160	11	40	46	12	8	6	129	125	68	M	139,307	139,307	129,374	4,000	5,933	405	45,300	139,449	129,374
15 Montreal, Ghanaian	MT460	13	85	62	6	9	20	119	70	31	A	334,160	252,160	250,160	1,000	1,000	0	44,102	459,140	146,707
16 Montreal, Hungarian	MT200	-	0	0	-	-	-	0	0	0	M	89,802	89,802	64,752	5,000	20,050	0	20,404	43,482	64,752
17 Montreal, Kensington	MT220	12	21	0	1	-	3	105	55	50	A	291,886	291,886	281,224	8,713	1,950	2,933	45,000	267,565	281,224
18 Montreal, La Communauté chrétienne Siléo	MT480	16	35	0	16	15	90	160	160	0	A	98,754	73,754	69,280	3,500	974	0	36,940	85,095	69,280
19 Montreal, Livingstone	MT240	7	27	55	3	19	1	96	55	9	A	88,638	88,638	79,338	5,000	4,300	0	44,102	121,018	79,338
20 Montreal, Maisonneuve	MT250	10	4	63	2	-	7	67	28	21	A	67,232	67,232	65,072	1,660	500	456	26,003	35,272	64,652
21 Montreal, Snowdon	MT450	3	18	13	-	4	4	33	45	60	M	195,651	115,651	115,183	0	468	0	38,888	216,874	103,116
22 Montreal, St-Luc Eglise	MT170	***													0					
23 Montreal, St. Andrew & St. Paul	MT270	54	161	619	4	9	8	568	309	332	M	1,703,660	1,696,805	1,494,742	85,225	116,838	0	71,910	1,495,248	1,494,742
24 Montreal, Taiwanese Robert Campbell	MT260	8	55	86	11	9	-	90	131	46	M	187,008	178,406	166,363	3,375	8,668	0	46,971	193,638	166,363
25 Montreal, Westminster (Pierrefonds)	MT320	4	2	34	-	1	1	59	21	22	A	67,914	67,914	62,253	4,135	1,527	0	0	46,415	62,253
26 Montreal West	MT300	9	35	109	8	-	-	111	90	50	A	377,626	137,630	134,622	1,000	2,008	0	44,511	382,460	111,969
27 Pincourt, Ile Perrot	MT330	2	25	28	1	-	1	22	31	39	A	64,085	64,085	61,033	2,399	653	0	14,427	56,305	54,066
28 Pointe Claire, St. Columba by the Lake	MT340	16	20	106	2	4	6	159	57	29	A	284,873	246,863	213,421	21,324	12,118	0	50,760	251,414	185,068
29 Riverfield	MT091	5	8	32	1	-	1	61	8	6	A	12,218	12,218	11,538	550	130	0	0	16,018	11,538
- St. Urban, Beechridge	MT040	3	6	10	-	-	1	19	19	0	A	8,967	8,967	7,882	708	377	0	0	6,626	7,882
30 Rockburn	MT311	7	10	27	2	-	-	66	35	5	A	26,956	26,956	25,356	1,600	-	0	0	19,897	25,356
31 St. Andrew's East	MT350	**	5	-	22	-	-	28	6	-	-	9,848	9,848	9,848	0	-	-	-	8,518	9,848
32 St. Lambert, St. Andrew's	MT360	4	9	67	-	-	9	67	41	42	M	215,045	171,678	155,156	6,854	9,668	0	34,887	133,484	155,156
33 Town of Mount Royal	MT390	*	6	30	40	2	8	-	85	50	M	1,082,628	162,441	162,441	0	-	-	-	218,249	152,823
Grand Total 2018		260	779	2,100	84	165	200	2,812	1,866	1,363	9	6,363,166	4,864,819	4,465,125	194,177	205,517	5,405	715,963	5,115,024	4,234,110

9 Presbytery of Seaway-Glengarry

Statistics and Finances for the Year Ended December 31, 2018

Synod of Quebec & Eastern Ontario

PASTORAL CHARGE	CONG ID	-- COMM ROLL --											FROM CONG	CONG PURP	PRES-SHARE	OTH MIS	WMS/AMS	STPD	NORM EXP	\$ BASE
		ELD	CH	HOU	BP	AD	RE	MB	ATD	ADH	M	TOT REV								
1 Avonmore, St. Andrew's	SG010	5	2	36	-	-	-	65	15	4	A	22,952	22,952	21,452	1,500	-	0	0	49,683	21,452
- Finch, St. Luke's-Knox	SG080	7	2	22	1	-	4	52	18	6	A	51,829	46,264	41,764	4,500	-	470	0	38,486	41,764
- St. Andrew's Westl, St. James-St. Andrew's	SG011	3	2	9	-	-	-	8	5	7	A	7,347	7,347	6,585	662	100	0	0	5,705	6,585
2 Brockville, First	SG020	9	15	145	3	-	8	182	70	50	M	333,713	303,334	269,287	10,962	23,085	0	41,495	299,666	269,287
3 Caintown, St. Paul's	SG030	5	3	26	-	1	11	23	20	0	A	50,771	50,771	47,657	2,400	714	0	0	33,651	47,657
4 Chesterville, St. Andrew's	SG050	4	0	32	-	-	1	31	12	6	A	63,503	63,503	62,003	1,500	-	0	14,990	56,860	62,003
- Morewood	SG051	7	9	49	2	-	2	43	16	20	A	68,125	66,675	60,587	3,999	2,090	623	16,189	90,400	60,587
- Winchester, St. Paul's	SG200	5	21	64	1	-	2	55	25	49	A	81,816	66,816	61,921	3,380	1,515	0	16,189	75,277	61,910
5 Cornwall, St. John's	SG060	22	54	247	1	4	16	274	100	185	A	292,477	292,477	265,447	20,057	6,973	0	50,688	257,223	261,685
6 Dunvegan, Kenyon	SG070	7	18	75	4	-	3	88	28	10	A	130,013	39,611	34,101	4,155	1,355	0	4,695	52,375	34,101
- Kirk Hill, St. Columba	SG120	6	41	95	-	-	2	98	36	81	A	58,932	47,082	44,582	2,125	375	0	4,695	32,511	44,582
7 Iroquois, Riverview	SG100	10	12	56	3	7	5	104	65	84	M	122,483	122,483	116,454	6,029	-	0	47,500	94,720	116,454
8 Kemptville, St. Paul's	SG110	11	24	74	-	9	27	93	50	71	A	137,374	133,164	118,473	4,815	9,876	1,221	33,107	116,865	118,473
- Mountain, Knox	SG201	7	3	12	-	-	2	11	16	10	A	30,981	30,981	25,536	2,040	3,405	0	12,029	27,517	25,536
9 Lancaster, St. Andrew's	SG130	19	42	154	3	9	10	242	100	104	A	123,860	112,143	105,286	4,000	2,857	0	34,775	120,987	105,286
- Martintown, St. Andrew's	SG131	10	27	61	4	-	1	94	40	61	A	77,363	77,363	73,137	3,100	1,126	0	18,725	77,277	73,137
10 Maxville, St. Andrew's	SG140	4	0	14	-	4	2	40	14	0	A	15,929	15,929	14,824	1,000	105	0	0	17,652	14,824
- Moose Creek, Knox	SG142	4	0	47	1	-	1	69	16	0	A	28,423	28,423	22,574	2,800	3,049	0	0	21,879	22,574
11 Morrisburg, Knox	SG150	8	10	52	2	-	3	55	35	32	A	79,201	79,201	76,836	2,053	312	2,803	25,550	74,836	76,836
- Ingleside, St. Matthew's	SG090	6	6	59	1	-	6	69	41	33	A	105,720	90,773	86,588	3,500	685	0	25,549	79,384	86,588
12 Prescott, St. Andrew's	SG170	5	0	57	1	-	10	58	25	17	A	73,019	70,210	67,650	2,560	-	0	8,689	62,706	67,650
- Spencerville, St. Andrew's-Knox	SG180	6	2	25	-	-	1	20	17	15	A	31,502	25,974	22,974	2,500	500	734	2,789	28,089	22,974
13 Vankleek Hill, Knox	SG190	16	52	117	1	1	2	118	60	150	M	176,739	166,739	156,712	4,500	5,527	0	42,833	161,197	151,712
- Hawkesbury, St. Paul's	SG191	5	0	26	-	-	-	14	24	21	A	34,145	34,145	31,013	2,187	945	0	14,431	42,068	31,013
Grand Total 2018		191	345	1,554	28	35	119	1,906	848	1,016	3	2,198,217	1,994,360	1,833,442	96,324	64,594	5,851	414,918	1,917,014	1,824,669

10 Presbytery of Ottawa

Statistics and Finances for the Year Ended December 31, 2018

Synod of Quebec & Eastern Ontario

PASTORAL CHARGE	CONG ID	-- COMM ROLL --											FROM CONG	CONG PURP	PRES-SHARE	OTH MIS	WMS/AMS	STPD	NORM EXP	\$ BASE
		ELD	CH	HOU	BP	AD	RE	MB	ATD	ADH	M	TOT REV								
1 Carp, Trinity	OT170	14	47	118	5	9	2	180	89	133	A	318,412	318,412	287,653	22,951	7,808	0	58,004	323,513	240,233
2 Gatineau, St. Andrew's (Aylmer)	OT010	6	0	28	-	1	2	22	21	12	A	53,445	52,760	47,003	5,271	486	0	0	52,253	47,003
3 Kars, St. Andrew's	OT031	6	19	62	-	-	1	83	27	68	A	93,063	93,063	76,613	6,654	9,796	1,259	24,819	77,469	76,613
- Vernon, Osgoode	OT050	2	4	25	-	-	4	35	15	11	A	59,292	49,292	41,768	2,300	5,224	0	23,200	64,222	31,768
4 Manotick, Knox	OT030	12	52	120	1	8	12	147	110	95	A	345,553	244,532	215,408	20,000	9,124	0	47,990	192,056	215,408
5 Orleans, Grace	OT080	10	41	129	-	14	5	128	99	126	A	291,911	291,911	259,058	18,000	14,853	0	4,811	212,926	253,890
6 Ottawa, Calvin Hungarian	OT060	7	12	25	-	-	2	43	13	12	M	70,682	49,289	49,189	100	-	0	19,333	45,856	49,189
7 Ottawa, Gloucester	OT020	8	66	134	4	10	2	104	128	150	A	247,412	184,267	177,397	6,000	870	0	44,971	221,454	177,397
8 Ottawa, Knox	OT090	19	14	132	2	2	2	166	93	97	A	346,426	325,401	294,976	28,375	2,050	0	57,512	319,553	294,976

10 Presbytery of Ottawa

Statistics and Finances for the Year Ended December 31, 2018

Synod of Quebec & Eastern Ontario

PASTORAL CHARGE	CONG ID	-- COMM ROLL --											FROM CONG	CONG PURP	PRES-SHARE	OTH MIS	WMS/AMS	STPD	NORM EXP	\$ BASE
		ELD	CH	HOU	BP	AD	RE	MB	ATD	ADH	M	TOT REV								
9 Ottawa, Parkwood	OT100	21	66	202	2	7	10	186	95	189	A	277,731	241,391	212,814	16,393	12,184	0	59,276	235,736	207,897
10 Ottawa, St. Andrew's	OT110	45	56	354	5	17	23	420	154	61	A	621,245	533,741	451,065	44,100	38,576	0	73,408	568,382	451,065
11 Ottawa, St. David & St. Martin	OT120	12	29	107	3	-	1	103	58	117	A	169,645	169,645	146,255	14,000	9,390	0	40,879	177,311	146,255
12 Ottawa, St. Giles	OT130	7	4	66	-	-	6	67	30	24	A	2,270,099	137,873	124,053	4,840	8,980	555	0	135,660	124,053
13 Ottawa, St. Paul's	OT140	16	53	267	2	15	8	225	250	340	A	799,200	647,687	510,647	50,230	86,810	0	68,710	637,540	510,647
14 Ottawa, St. Stephen's	OT150	8	19	61	2	2	3	78	51	39	A	230,822	189,608	178,534	5,400	5,674	0	40,896	193,887	178,534
15 Ottawa, St. Timothy's	OT160	12	28	113	1	8	15	110	65	83	A	208,420	208,420	198,360	7,200	2,860	200	0	179,250	198,360
16 Ottawa, Westminster	OT180	13	28	106	1	7	172	75	82	A	377,720	350,725	309,297	23,996	17,432	0	26,281	285,539	211,516	
17 Richmond, St. Andrew's	OT040	7	10	37	2	3	-	102	37	22	A	189,659	110,099	99,464	10,000	635	0	46,104	179,223	99,464
18 Upper Room	OT081	3	5	10	-	2	2	14	15	14	A	35,394	35,394	29,049	2,895	3,450	0	0	27,974	29,049
19 Stittsville, St. Andrew's	OT041	16	22	123	1	4	3	147	90	76	A	210,322	186,036	171,183	10,500	4,353	0	53,560	168,953	156,617
Grand Total 2018		244	575	2,219	31	103	110	2,532	1,515	1,751	1	7,216,453	4,419,546	3,879,786	299,205	240,555	2,014	689,754	4,298,757	3,699,934

11 Presbytery of Lanark & Renfrew

Statistics and Finances for the Year Ended December 31, 2018

Synod of Quebec & Eastern Ontario

PASTORAL CHARGE	CONG ID	-- COMM ROLL --											FROM CONG	CONG PURP	PRES-SHARE	OTH MIS	WMS/AMS	STPD	NORM EXP	\$ BASE
		ELD	CH	HOU	BP	AD	RE	MB	ATD	ADH	M	TOT REV								
1 Almonte, Community	LR010	10	6	108	5	2	62	103	55	33	A	139,405	133,948	112,475	6,865	14,608	0	43,375	111,416	112,475
2 Arnprior, St. Andrew's	LR020	12	6	151	1	11	6	154	61	43	M	154,562	154,562	142,801	8,584	3,177	2,679	50,000	204,985	125,868
3 Cobden, St. Andrew's	LR040	11	12	65	2	-	6	172	45	42	A	95,139	95,139	90,518	3,157	1,464	0	46,956	104,538	90,518
4 Deep River Community	LR160	***													0					
5 Fort Coulonge, St. Andrew's	LR050	4	0	12	1	-	1	26	8	8	M	229,079	229,079	189,081	18,781	21,217	0	0	128,288	189,081
- Bristol Memorial	LR051	6	19	28	2	-	2	30	28	32	A	37,770	37,770	34,770	3,000	-	0	7,050	37,165	34,770
6 Kilmaurs, St. Andrew's	LR120	***													0					
7 Kinburn, St. Andrew's	LR011	3	3	18	-	-	2	17	17	12	A	19,256	19,256	17,804	717	735	0	0	20,217	17,804
8 Lake Dore	LR140	***													0					
9 Lochwinnoch	LR060	6	10	32	1	2	2	42	35	20	A	45,606	42,396	39,570	2,200	626	0	0	38,855	39,570
10 McDonald's Corners, Knox	LR070	33	8	14	-	6	2	20	28	6	A	23,203	23,203	21,649	1,554	-	0	0	32,221	21,649
- Elphin	LR071	5	8	19	-	-	2	20	22	20	A	27,484	27,484	24,988	2,386	110	0	2,321	23,924	24,988
- Snow Road	LR072	4	4	17	-	2	2	24	15	27	A	21,136	11,136	9,522	1,264	350	0	1,231	9,630	9,522
11 Pembroke, First	LR080	9	3	85	-	-	5	116	42	9	A	106,103	104,531	96,078	6,227	2,226	0	7,828	69,605	96,078
12 Perth, St. Andrew's	LR090	5	12	60	1	-	4	86	54	33	M	124,421	124,421	116,711	7,200	510	0	15,435	118,863	116,711
13 Petawawa	LR150	8	6	58	1	4	11	74	35	41	A	100,831	100,831	93,631	6,000	1,200	0	41,076	93,631	93,631
14 Renfrew	LR100	17	17	180	2	3	5	275	91	80	M	157,126	147,695	115,223	11,280	21,192	5,775	17,328	121,635	115,223
15 Smiths Falls, Westminster	LR110	12	13	90	1	-	4	121	65	32	A	153,210	153,210	146,960	5,800	450	2,162	43,061	158,948	146,960
16 Westport, Knox	LR170	5	1	47	-	-	2	36	30	32	M	189,152	106,764	101,098	3,431	2,235	0	23,379	178,372	100,598
Grand Total 2018		150	128	984	17	30	118	1,316	631	470	5	1,623,483	1,511,425	1,352,880	88,445	70,100	10,616	299,040	1,452,293	1,335,447

12 Presbytery of Kingston

Statistics and Finances for the Year Ended December 31, 2018

Synod of Central, Northeastern Ontario & Bermuda

PASTORAL CHARGE	CONG ID	ELD	CH	-- COMM ROLL --								M	TOT REV	FROM CONG	CONG PURP	PRES-SHARE	OTH MIS	WMS/AMS	STPD	NORM EXP	\$ BASE
				HOU	BP	AD	RE	MB	ATD	ADH											
1 Amherst Island, St. Paul's	KI020	7	7	35	-	-	-	29	25	13	A	73,589	73,589	72,529	695	365	0	20,783	51,928	72,529	
2 Amherstview, Trinity	KI010	6	10	57	-	8	3	60	45	40	M	186,485	186,485	183,841	360	2,284	0	56,883	152,955	171,566	
3 Belleville, St. Andrew's	KI030	8	5	58	-	1	7	52	40	36	A	165,078	165,078	161,726	3,000	352	500	0	102,918	161,726	
4 Belleville, St. Columba	KI040	7	18	100	1	-	2	151	55	50	M	173,602	173,602	153,448	11,356	8,798	0	52,013	153,483	151,993	
5 Deseronto, Church of the Redeemer	KI091	6	0	0	1	4	1	27	15	12	A	45,124	45,124	40,561	2,322	2,241	0	10,040	44,937	40,561	
6 Gananoque, St. Andrew's	KI050 *	4	8	50	-	-	1	35	33	19	-	94,812	94,812	90,417	3,397	724	-	22,662	92,693	90,691	
7 Kingston, St. Andrew's	KI060	14	10	135	-	13	11	139	101	70	M	411,196	336,600	290,816	26,525	19,260	0	62,500	281,457	290,816	
8 Kingston, St. John's (Pittsburg)	KI100	4	5	33	-	-	1	68	35	7	A	42,818	42,818	40,776	1,960	82	614	21,869	26,559	40,776	
- Sand Hill	KI101	7	10	25	2	-	-	30	15	15	A	50,543	50,543	44,817	2,000	3,726	0	23,620	48,500	44,817	
9 Kingston, Strathcona Park	KI070	5	16	65	1	-	2	58	46	45	A	102,319	98,031	96,064	1,000	967	0	40,574	111,722	96,064	
10 Madoc, St. Peter's	KI080	10	4	46	-	-	33	46	29	26	M	57,038	57,038	45,115	4,556	7,367	0	0	49,829	45,115	
11 Pictou, St. Andrew's	KI090	8	0	51	1	-	1	86	45	78	A	170,020	99,580	94,633	4,608	3,399	0	41,232	160,108	94,633	
12 Stirling, St. Andrew's	KI110	8	4	55	-	1	3	59	37	28	A	150,490	119,440	111,662	6,400	1,378	1,325	24,192	147,833	111,662	
13 Trenton, St. Andrew's	KI120	5	5	56	1	1	9	60	40	24	A	138,001	138,001	129,121	2,500	6,380	4,252	44,971	138,886	129,121	
14 Tweed, St. Andrew's	KI081	6	0	27	-	-	5	27	30	13	A	75,599	75,599	68,079	4,515	3,005	0	26,957	69,134	68,079	
- Roslin, St. Andrew's	KI130	5	7	11	4	-	1	35	19	10	A	28,583	28,583	26,748	1,635	200	0	19,519	40,171	26,748	
Grand Total 2018		110	109	804	11	28	80	962	610	486	4	1,965,297	1,784,923	1,650,353	76,828	57,468	6,691	467,815	1,673,113	1,636,897	

13 Presbytery of Lindsay-Peterborough

Statistics and Finances for the Year Ended December 31, 2018

Synod of Central, Northeastern Ontario & Bermuda

PASTORAL CHARGE	CONG ID	ELD	CH	-- COMM ROLL --								M	TOT REV	FROM CONG	CONG PURP	PRES-SHARE	OTH MIS	WMS/AMS	STPD	NORM EXP	\$ BASE
				HOU	BP	AD	RE	MB	ATD	ADH											
1 Ballyduff	LP010	3	1	0	-	-	-	11	12	9	A	12,493	12,493	11,953	540	-	0	0	13,922	11,953	
2 Beaverton, Beacan	LP263	11	12	80	-	-	2	90	65	48	A	245,935	245,935	238,647	2,251	5,037	15,222	30,555	264,403	123,114	
- Gamebridge, Knox	LP021	5	7	38	1	-	5	37	32	22	A	68,528	66,988	59,691	1,500	5,797	0	16,031	59,286	59,691	
3 Bobcaygeon, Knox	LP030	12	5	93	2	5	6	109	70	53	M	130,972	130,972	115,630	12,286	3,056	2,943	44,976	151,496	115,630	
4 Bolsover, St. Andrew's	LP040	8	10	47	2	-	9	53	37	27	A	79,056	72,756	65,648	4,408	2,700	0	14,288	122,248	65,648	
- Woodville Community	LP260	5	4	17	-	1	-	21	30	65	M	67,292	67,292	64,958	2,334	-	0	13,388	46,811	39,958	
5 Bowmanville, St. Andrew's	LP050	4	13	79	-	-	21	99	30	35	A	107,630	107,630	102,087	3,767	1,776	0	33,728	107,044	102,087	
6 Burnbrae, St. Andrew's	LP061	7	11	52	1	-	1	98	18	39	M	77,921	45,060	44,260	800	-	0	0	43,620	44,260	
7 Campbellford, St. Andrew's	LP060	7	4	66	-	-	3	76	21	12	M	71,750	71,750	69,075	2,500	175	420	0	56,875	69,075	
- Norwood, St. Andrew's	LP150	6	5	49	1	-	4	48	20	24	A	61,146	61,146	58,021	3,000	125	0	0	14,095	58,021	
- Warkworth, St. Andrew's	LP240	7	13	28	-	-	6	68	12	24	A	68,915	68,915	66,341	2,051	523	0	1,846	62,654	66,341	
8 Cobourg, St. Andrew's	LP070	13	21	105	-	3	2	165	95	44	A	238,882	225,914	197,041	16,120	12,753	0	43,233	193,833	197,041	
9 Colborne, Old St. Andrew's	LP080	9	1	33	-	-	1	22	20	11	M	67,681	67,681	65,381	2,300	-	0	22,485	73,391	65,381	
10 Cresswell, St. John's	LP090	6	1	26	2	3	2	21	25	20	A	39,285	39,285	36,906	1,500	879	0	3,320	38,398	36,906	
11 Fencelon Falls, St. Andrew's	LP100	5	1	27	1	2	5	36	21	9	M	60,996	60,996	58,905	2,091	-	0	23,401	69,207	58,905	
- Glenarm, Knox	LP101	3	0	16	2	-	1	27	15	6	A	41,320	40,985	40,335	650	-	1,910	23,400	48,575	40,335	
12 Havelock, Knox	LP151	7	5	14	-	-	1	20	14	7	A	26,628	26,628	23,058	1,500	2,070	0	0	28,560	23,058	

13 Presbytery of Lindsay-Peterborough

Statistics and Finances for the Year Ended December 31, 2018

Synod of Central, Northeastern Ontario & Bermuda

PASTORAL CHARGE	CONG ID	-- COMM ROLL --											FROM CONG	CONG PURP	PRES-SHARE	OTH MIS	WMS/AMS	STPD	NORM EXP	\$ BASE
		ELD	CH	HOU	BP	AD	RE	MB	ATD	ADH	M	TOT REV								
13 Lakefield, St. Andrew's	LP110	6	13	47	-	-	2	55	35	56	A	57,097	57,097	53,292	1,500	2,305	0	22,800	59,055	53,292
- Lakehurst, Knox	LP111	2	0	0	-	-	-	11	21	24	A	28,228	28,228	27,228	700	300	0	13,200	22,149	27,228
14 Lindsay, St. Andrew's	LP130	15	25	362	6	13	37	362	198	113	A	520,350	470,769	439,450	30,839	480	4,766	50,496	470,198	342,075
15 Peterborough, St. Giles	LP160	10	9	153	-	8	11	96	50	39	A	127,677	127,677	118,198	6,000	3,479	0	38,733	115,478	118,198
- South Monaghan, Centreville	LP210	8	22	56	1	2	2	90	35	20	A	98,570	88,706	86,206	2,500	-	0	26,808	105,771	78,332
16 Peterborough, St. Paul's	LP170	15	10	89	1	-	3	138	50	28	A	1,140,235	237,101	168,041	4,357	64,703	0	58,471	284,696	168,041
17 Peterborough, St. Stephen's	LP180	8	19	88	3	5	15	103	75	40	A	221,968	189,925	175,291	10,729	3,905	0	49,405	162,440	175,291
18 Port Hope, St. Paul's	LP190	7	6	56	1	1	11	50	45	47	A	188,633	169,473	159,559	8,037	1,878	3,884	57,458	196,353	159,559
19 Port Perry, St. John's	LP200	9	0	41	-	2	13	46	29	21	A	109,656	108,556	100,361	5,000	3,195	0	20,929	92,887	100,361
20 Sunderland, Wick	LP092	6	0	30	2	-	-	30	10	0	A	35,676	35,676	33,226	500	1,950	0	10,260	31,245	33,226
Grand Total 2018		204	218	1,692	26	45	163	1,982	1,085	843	6	3,994,520	2,925,634	2,678,789	129,759	117,086	29,145	619,211	2,934,690	2,433,007

14 Presbytery of Pickering

Statistics and Finances for the Year Ended December 31, 2018

Synod of Central, Northeastern Ontario & Bermuda

PASTORAL CHARGE	CONG ID	-- COMM ROLL --											FROM CONG	CONG PURP	PRES-SHARE	OTH MIS	WMS/AMS	STPD	NORM EXP	\$ BASE
		ELD	CH	HOU	BP	AD	RE	MB	ATD	ADH	M	TOT REV								
1 Ajax, St. Andrew's	PK090	8	18	93	1	5	3	85	115	102	A	253,173	253,173	230,677	22,496	-	0	49,829	252,476	230,677
2 Ajax, St. Timothy's	PK010	13	1	95	2	4	16	88	40	0	A	121,930	115,290	105,689	5,407	4,194	266	41,622	43,142	105,689
3 Ashburn, Burns	PK201	7	11	44	1	2	1	53	48	40	A	213,398	213,398	201,333	9,000	3,065	0	52,844	210,689	201,333
4 Leaskdale, St. Paul's	PK120	9	125	350	13	16	4	252	320	500	A	952,124	927,124	773,545	28,000	125,579	0	77,210	863,714	773,545
5 Oshawa, Knox	PK050	19	5	86	-	6	4	128	70	45	A	216,731	216,731	212,352	4,379	-	0	45,970	176,487	212,352
6 Oshawa, St. Luke's	PK060	9	5	74	-	-	17	63	52	38	A	144,098	144,098	125,041	10,200	8,857	0	0	104,159	125,041
- Oshawa, St. James	PK080	2	0	16	-	-	4	18	14	1	A	23,291	23,291	19,602	2,000	1,689	0	7,718	19,396	19,602
7 Oshawa, St. Paul's	PK070	9	0	81	-	-	4	115	45	22	M	135,751	135,751	129,497	2,010	4,244	0	31,955	113,730	129,497
8 Pickering, Amberlea	PK590	11	45	66	1	-	4	114	107	123	A	255,541	255,541	234,530	10,200	10,811	0	56,193	238,600	234,530
9 Toronto, Bridlewood	PK160	8	16	101	2	3	4	111	93	64	A	336,792	303,726	265,561	11,000	27,165	0	53,320	232,069	263,461
10 Toronto, Clarlea Park	PK190	6	14	89	2	5	5	70	75	72	A	92,311	92,311	85,337	4,437	2,538	0	5,747	59,603	85,337
11 Toronto, Fallingbrook	PK250	7	2	63	1	2	4	63	30	10	A	151,711	151,711	126,684	13,856	11,171	0	7,767	116,347	126,684
12 Toronto, Grace (West Hill)	PK290	9	83	205	1	-	48	184	176	501	A	533,478	524,503	459,178	15,000	50,325	0	39,415	404,358	459,178
13 Toronto, Guildwood Community	PK300	11	30	210	7	6	1	148	106	166	A	301,101	283,500	244,830	15,050	23,620	0	69,325	258,589	244,830
14 Toronto, Knox (Agincourt)	PK320	9	2	82	-	-	9	101	49	24	M	251,970	251,970	236,283	12,653	3,034	0	59,376	243,005	236,283
15 Toronto, Malvern	PK350	9	31	91	4	3	12	103	82	48	A	170,022	159,269	150,291	4,800	4,178	0	47,650	168,275	150,291
16 Toronto, Melville (West Hill)	PK370	12	25	125	4	-	10	166	100	110	M	362,340	197,404	168,385	8,726	20,294	0	43,931	331,264	168,385
17 Toronto, St. Andrew's	PK440	19	10	304	3	29	17	339	190	178	M	823,876	404,428	315,888	44,588	43,952	0	68,496	366,718	315,888
18 Toronto, St. David's	PK460	5	12	102	1	2	10	108	69	118	A	146,093	144,131	132,211	11,500	420	0	47,500	128,320	132,211
19 Toronto, St. John's (Milliken)	PK380	13	13	66	2	8	1	110	47	59	A	263,232	92,232	83,179	5,790	3,263	0	46,823	70,742	83,179
20 Toronto, St. Stephen's	PK490	8	1	46	-	-	4	67	33	3	A	146,135	146,135	132,820	3,315	10,000	0	45,971	149,304	132,820
21 Toronto, Westminster	PK520	10	15	78	5	-	19	111	65	35	M	178,916	178,916	173,898	4,500	518	0	48,211	180,435	173,898
22 Toronto, Wexford	PK550	10	14	58	4	4	6	74	40	53	A	152,704	152,704	140,210	10,000	2,494	0	33,000	141,208	140,210

14 Presbytery of Pickering

Statistics and Finances for the Year Ended December 31, 2018

Synod of Central, Northeastern Ontario & Bermuda

PASTORAL CHARGE	CONG ID	ELD	-- COMM ROLL --										FROM CONG	CONG PURP	PRES-SHARE	OTH MIS	WMS/AMS	STPD	NORM EXP	\$ BASE
			CH	HOU	BP	AD	RE	MB	ATD	ADH	M	TOT REV								
23 Uxbridge, St. Andrew's-Chalmers	PK230	13	28	101	2	5	2	76	97	90	A	205,955	195,955	177,485	16,603	1,867	2,650	48,421	174,100	177,485
24 Whiby, St. Andrew's	PK130	13	72	154	1	6	11	192	110	120	A	411,501	410,301	382,935	21,175	6,191	0	54,530	335,733	355,905
Grand Total 2018		249	578	2,780	57	106	220	2,939	2,173	2,522	5	6,844,174	5,973,593	5,307,440	296,684	369,469	2,916	1,082,824	5,382,463	5,278,310

15 Presbytery of East Toronto

Statistics and Finances for the Year Ended December 31, 2018

Synod of Central, Northeastern Ontario & Bermuda

PASTORAL CHARGE	CONG ID	ELD	-- COMM ROLL --										FROM CONG	CONG PURP	PRES-SHARE	OTH MIS	WMS/AMS	STPD	NORM EXP	\$ BASE
			CH	HOU	BP	AD	RE	MB	ATD	ADH	M	TOT REV								
1 Toronto, Armour Heights	ET140	19	35	160	3	5	6	191	100	75	M	527,613	466,437	426,237	29,550	10,650	0	70,000	438,701	424,746
2 Toronto, Beaches	ET150	9	9	41	2	3	8	61	36	14	A	170,080	169,822	158,044	6,600	5,178	0	24,552	150,981	154,344
3 Toronto, Calvin	ET170	17	12	85	-	2	21	82	85	4	A	434,263	360,765	310,560	12,711	21,438	0	64,800	401,321	310,560
4 Toronto, Glenview	ET280	16	66	203	1	8	8	351	122	151	A	1,000,858	760,677	695,839	40,100	24,738	0	72,045	751,487	695,839
5 Toronto, Iona	ET310	6	8	33	-	1	-	52	26	49	A	127,428	90,861	79,066	6,000	5,795	0	23,377	83,481	79,066
6 Toronto, Knox	ET330	10	68	278	11	21	32	245	237	138	A	8,442,202	2970,662	2,336,213	7,830	626,619	1,656	77,805	2,893,124	2,336,213
7 Toronto, Leaside	ET340	14	38	190	1	-	11	170	80	169	A	452,450	380,450	334,577	28,067	17,806	0	70,848	371,204	334,577
8 Toronto, Queen Street East	ET390	11	3	50	-	11	5	39	30	20	A	133,279	133,279	131,157	1,000	1,122	0	21,701	129,400	131,157
9 Toronto, Riverdale	ET400	2	1	35	-	-	1	37	20	15	A	138,526	108,862	105,686	3,176	-	0	30,078	141,752	105,686
- Toronto, Westminster	ET530	5	0	29	-	-	1	28	13	12	M	50,628	50,628	49,128	1,500	-	0	27,693	69,718	49,128
10 Toronto, Rosedale	ET420	17	89	103	-	-	-	164	77	109	A	694,469	477,100	414,466	31,502	31,133	0	63,965	640,037	414,466
11 Toronto, St. Andrew's	ET450	18	33	376	10	15	46	266	175	177	A	1,622,692	1316,566	1,106,826	102,616	107,124	0	84,447	1,415,849	1,106,826
12 Toronto, St. John's	ET470	15	11	76	-	1	6	102	50	28	A	225,276	211,554	194,236	14,458	2,860	0	24,550	171,608	194,236
13 Toronto, St. Mark's	ET480	17	27	130	-	7	8	160	70	39	A	378,259	352,384	314,278	17,558	20,548	0	44,642	321,737	314,278
14 Toronto, Toronto Chinese	ET180	15	16	114	9	13	5	123	133	95	A	537,038	537,038	482,438	20,000	34,600	0	52,113	477,761	482,438
15 Toronto, Toronto Formosan	ET125	8	7	42	-	8	9	66	59	28	A	167,682	167,682	152,982	9,600	5,100	0	48,373	151,273	152,982
16 Toronto, Trinity Mandarin	ET680	6	6	32	2	3	6	44	40	10	A	116,838	116,838	110,838	3,000	3,000	0	36,824	106,442	110,838
17 Toronto, Trinity (York Mills)	ET510	16	20	157	1	-	7	190	114	45	A	621,142	553,529	477,737	39,042	36,750	0	74,471	451,749	477,737
18 Toronto, Westview	ET540	9	2	35	-	-	1	37	24	35	A	114,226	114,226	105,579	5,000	3,647	0	24,866	105,778	105,579
- Toronto, Faith Community	ET640	7	15	24	2	-	2	36	28	5	A	69,902	69,902	66,232	3,250	420	0	36,245	76,517	66,232
19 Toronto, Willowdale	ET560	10	14	102	2	3	7	97	68	40	A	273,719	265,919	224,235	15,011	26,673	0	58,000	259,730	224,235
Grand Total 2018		247	480	2,295	44	101	190	2,541	1,587	1,258	2	16,298,570	9,675,181	8,276,353	397,571	985,201	1,656	1,031,395	9,609,650	8,271,162

16 Presbytery of West Toronto

Statistics and Finances for the Year Ended December 31, 2018

Synod of Central, Northeastern Ontario & Bermuda

PASTORAL CHARGE	CONG ID	ELD	-- COMM ROLL --										FROM CONG	CONG PURP	PRES-SHARE	OTH MIS	WMS/AMS	STPD	NORM EXP	\$ BASE
			CH	HOU	BP	AD	RE	MB	ATD	ADH	M	TOT REV								
1 Bermuda, St. Andrew's	WT010	10	5	59	-	8	2	61	43	16	-	176,494	176,494	176,494	0	-	-	-	223,994	176,494
2 Toronto, Bonar-Parkdale	WT070	5	10	105	-	-	1	66	55	78	A	133,098	133,098	127,662	3,300	2,136	0	0	126,534	127,662
3 Toronto, Celebration	WT080	5	6	30	-	2	-	30	24	16	A	106,961	106,961	105,961	1,000	-	0	23,482	100,925	105,961
4 Toronto, Fellowship	WT410	8	10	52	-	-	4	53	80	29	A	104,416	104,416	92,925	6,367	5,124	1,651	0	71,135	92,925

16 Presbytery of West Toronto

Statistics and Finances for the Year Ended December 31, 2018

Synod of Central, Northeastern Ontario & Bermuda

PASTORAL CHARGE	CONG ID	-- COMM ROLL --											FROM CONG	CONG PURP	PRES-SHARE	OTH MIS	WMS/AMS	STPD	NORM EXP	\$ BASE
		ELD	CH	HOU	BP	AD	RE	MB	ATD	ADH	M	TOT REV								
5 Toronto, First Hungarian	WT140	4	8	41	34	5	1	124	59	33	A	152,850	89,468	85,468	4,000	-	0	50,073	140,160	85,468
6 Toronto, Ghanaian	WT390	21	380	368	20	36	1	559	598	939	M	1,315,925	1315,925	1,295,925	20,000	-	0	57,371	1,168,005	1,295,925
7 Toronto, Graceview	WT400	11	2	110	-	-	6	146	69	37	A	311,925	165,115	147,940	12,650	4,525	0	50,900	159,673	147,940
8 Toronto, Mimico	WT160	6	0	97	-	-	6	64	28	35	A	186,967	184,867	177,129	5,712	2,026	0	0	197,060	177,129
9 Toronto, Morningside High Park	WT170	11	46	107	-	4	10	94	55	53	M	226,315	217,619	198,268	14,700	4,651	0	50,560	209,369	198,268
10 Toronto, Nigerian	WT430	7	4	8	-	-	16	17	12	33	A	58,842	54,842	54,342	500	-	0	7,168	54,472	51,042
11 Toronto, North Park	WT180 *	7	20	58	-	-	-	39	45	53	A	152,398	152,398	150,398	0	-	-	59,268	134,878	152,398
12 Toronto, Portuguese Speaking	WT350	4	28	58	1	39	13	112	72	63	A	191,840	191,840	179,840	12,000	-	0	50,291	158,087	179,840
13 Toronto, Rexdale	WT211	9	11	93	-	-	18	75	50	0	A	71,590	71,590	70,450	1,115	25	0	16,585	68,388	70,450
14 Toronto, Runnymede	WT220	8	22	75	-	-	2	66	46	50	A	172,935	172,935	158,660	11,500	2,775	5,134	51,240	151,910	158,660
15 Toronto, St. Andrew's (Humber Heights)	WT230	15	12	124	-	-	6	78	54	7	A	288,999	280,526	276,986	3,000	540	0	50,560	109,770	276,986
16 Toronto, St. Andrew's (Islington)	WT240	11	40	127	1	2	8	123	127	106	A	510,090	414,733	340,416	27,005	47,312	0	58,007	373,338	340,416
17 Toronto, St. Giles (Kingsway)	WT250	9	20	149	1	-	4	210	98	54	M	483,786	483,641	447,018	20,819	15,805	0	59,700	424,783	447,018
18 Toronto, St. Stephen's (Weston)	WT270	8	12	48	-	-	-	49	30	42	A	72,901	72,901	71,209	500	1,192	0	0	49,755	71,209
19 Toronto, University	WT290	14	35	120	11	21	-	167	118	120	A	300,760	216,549	195,987	11,378	9,184	0	53,560	245,001	190,987
20 Toronto, Weston	WT310	14	3	53	-	-	4	61	41	15	M	185,405	165,405	137,290	17,905	10,210	0	51,553	200,074	137,290
21 Toronto, Wychwood-Davenport	WT320	5	0	0	-	-	-	27	28	5	A	143,195	143,195	130,855	5,000	7,340	0	50,560	141,078	130,855
22 Toronto, York Memorial	WT330	7	16	59	3	1	4	59	40	0	A	168,247	149,328	145,165	4,163	-	0	0	110,048	145,165
Grand Total 2018		199	690	1,941	71	118	106	2,280	1,772	1,784	4	5,515,119	5,063,846	4,766,387	182,614	112,845	6,785	740,878	4,618,467	4,760,087

17 Presbytery of Brampton

Statistics and Finances for the Year Ended December 31, 2018

Synod of Central, Northeastern Ontario & Bermuda

PASTORAL CHARGE	CONG ID	-- COMM ROLL --											FROM CONG	CONG PURP	PRES-SHARE	OTH MIS	WMS/AMS	STPD	NORM EXP	\$ BASE
		ELD	CH	HOU	BP	AD	RE	MB	ATD	ADH	M	TOT REV								
1 Acton, Knox	BT090	9	15	110	1	-	2	98	60	65	A	170,130	166,358	153,173	13,185	-	0	39,684	162,395	153,173
2 Boston	BT100	8	5	54	1	1	-	107	42	32	M	117,528	117,528	104,799	8,500	4,229	0	33,276	94,591	104,799
- Omagh	BT101 *	5	4	27	-	-	3	42	20	26	M	51,497	51,497	49,266	704	1,592	-	14,049	44,205	49,201
3 Bramalea North	BT021 *	10	36	175	8	19	82	329	145	120	A	177,280	177,280	166,710	8,000	570	-	51,207	154,542	163,241
4 Bramalea, St. Paul's	BT020 *	11	43	119	3	63	4	178	100	73	-	108,356	108,356	101,053	6,772	495	-	42,116	47,113	101,089
5 Brampton, Heart Lake	BT040	6	10	52	4	3	1	106	55	35	A	162,836	161,686	156,566	5,120	-	0	38,457	157,845	156,566
6 Brampton, St. Andrew's	BT030 *	15	31	384	11	17	5	510	141	182	A	621,645	621,645	530,005	26,718	62,790	8,555	58,296	424,258	532,137
7 Campbellville, St. David's	BT060 *	5	2	39	-	-	9	40	26	24	-	79,222	69,190	67,190	2,000	-	-	9,721	77,682	62,390
8 Claude	BT051	4	11	28	-	-	1	35	30	0	A	68,694	68,694	62,854	5,840	-	0	18,302	60,111	62,854
9 Georgetown, Knox	BT110	13	9	135	-	3	15	147	75	46	A	249,055	236,272	205,439	19,900	10,933	0	53,596	256,037	197,468
- Limehouse	BT111	5	5	32	-	-	1	-	19	7	A	36,906	36,300	32,331	1,000	2,969	0	12,643	38,658	32,331
10 Georgetown, Union	BT121 *	5	5	38	1	-	-	71	25	6	-	269,217	66,490	66,490	0	-	1,817	0	0	66,490
11 Grand Valley, Knox	BT080 *	7	6	40	-	-	1	34	-	-	M	62,980	62,980	59,840	3,000	140	-	13,240	57,297	59,840
12 Hillsburgh, St. Andrew's	BT130	13	48	115	1	27	9	130	55	114	M	250,224	178,191	167,045	10,000	1,146	0	43,117	214,722	167,045
13 Malton, St. Mark's	BT220 *	14	25	115	3	3	3	147	70	11	-	114,453	114,453	106,753	8,000	-	-	-	90,250	106,453

17 Presbytery of Brampton

Statistics and Finances for the Year Ended December 31, 2018

Synod of Central, Northeastern Ontario & Bermuda

PASTORAL CHARGE	CONG ID	ELD	CH	HOU	-- COMM ROLL --							TOT REV	FROM CONG	CONG PURP	PRES-SHARE	OTH MIS	WMS/AMS	STPD	NORM EXP	\$ BASE	
					BP	AD	RE	MB	ATD	ADH	M										
14 Milton, Knox	BT140	14	61	175	3	8	4	263	150	133	A	335,137	335,137	317,927	10,470	6,740	0	68,441	289,242	317,927	
15 Mississauga, Almanarah	BT310	*	4	25	44	-	-	30	60	95	A	165,072	165,072	162,862	1,000	-	-	52,000	152,644	164,072	
16 Mississauga, Chinese	BT290		3	17	40	3	6	8	97	65	A	242,261	242,261	240,741	1,520	-	0	46,737	226,845	235,741	
17 Mississauga, Clarkson Road	BT150		11	20	111	3	-	3	164	75	A	290,460	255,149	234,063	15,500	5,586	0	44,971	267,651	234,063	
18 Mississauga, Dixie	BT160	*	10	14	81	2	6	-	105	66	A	160,260	160,260	155,880	0	380	-	38,832	161,645	157,280	
19 Mississauga, Erindale	BT170	*	8	25	90	3	4	23	115	71	56	A	196,813	193,277	188,177	5,763	-	-	49,008	191,713	187,514
20 Mississauga, Glenbrook	BT180	*	9	20	106	3	7	12	99	99	A	294,226	294,226	283,971	7,935	4,020	-	58,925	260,405	282,271	
21 Mississauga, St. Andrew's (Port Credit)	BT200		27	6	162	5	7	39	207	75	79	A	304,907	304,907	282,907	20,000	2,000	0	58,228	269,415	282,907
22 Mississauga, St. Andrew's (Streetsville)	BT210	*	10	16	130	-	3	2	129	84	141	A	290,085	240,438	215,831	18,000	6,607	-	43,693	289,969	215,831
23 Mississauga, White Oak	BT190	*	9	4	69	-	1	26	71	52	40	M	115,031	115,031	110,011	5,000	20	-	-	91,456	110,011
24 Nassagaweya	BT061	*	6	53	83	2	3	3	64	52	62	M	117,919	117,919	108,719	7,100	2,700	-	42,000	107,899	108,719
25 Norval	BT120		5	0	35	-	-	1	44	18	32	A	63,706	62,808	31,558	12,100	19,150	0	0	74,633	31,558
26 Oakville, Hopedale	BT230		4	7	79	1	-	3	139	40	28	A	235,486	235,486	230,772	4,584	130	0	83,800	310,525	185,714
27 Oakville, Knox	BT240	*	24	114	-	2	6	58	336	183	168	-	510,339	510,339	421,657	55,000	28,682	-	59,430	522,889	426,657
28 Oakville, Knox Sixteen	BT250		6	12	37	-	3	-	48	33	20	A	104,361	71,446	65,446	3,500	2,500	0	20,557	78,859	65,446
29 Oakville, Trafalgar	BT270		8	51	111	2	1	14	165	62	123	A	197,189	197,189	191,749	4,800	640	0	44,479	212,655	169,059
30 Ospringe, Knox	BT071	*	4	2	9	-	-	-	25	10	2	-	37,280	37,280	34,226	500	2,304	-	15,800	45,433	34,476
31 Orangeville, Tweedsmuir Memorial	BT260		8	8	144	-	2	7	145	90	68	M	190,301	190,051	172,474	11,817	5,761	2,317	0	136,611	172,474
Grand Total 2018			300	710	2,969	62	193	339	4,220	2,148	2,044	7	6,390,856	5,965,196	5,478,485	303,327	172,084	12,689	1,154,605	5,570,195	5,396,197

18 Presbytery of Oak Ridges

Statistics and Finances for the Year Ended December 31, 2018

Synod of Central, Northeastern Ontario & Bermuda

PASTORAL CHARGE	CONG ID	ELD	CH	HOU	-- COMM ROLL --							TOT REV	FROM CONG	CONG PURP	PRES-SHARE	OTH MIS	WMS/AMS	STPD	NORM EXP	\$ BASE	
					BP	AD	RE	MB	ATD	ADH	M										
1 Aurora, St. Andrew's	OR010		6	6	76	-	-	4	71	46	45	A	153,014	116,998	101,404	8,800	6,794	0	0	107,386	101,404
2 Beeton, St. Andrew's	OR151		4	3	33	-	-	5	22	25	29	A	87,353	87,353	85,368	1,935	50	2,516	22,487	81,450	84,368
3 Bolton, Caven	OR020		6	-	46	-	-	3	65	32	49	M	152,081	144,599	136,344	3,620	4,635	0	48,397	142,129	136,344
4 Bradford, St. John's	OR030		11	63	99	4	2	5	217	125	148	M	333,654	301,683	276,766	12,473	12,444	0	60,244	336,205	276,766
5 Keswick	OR200		6	53	80	1	2	-	65	110	108	A	278,495	220,467	211,472	7,200	1,795	0	48,311	215,108	164,153
6 King City, St. Andrew's	OR040		5	10	45	-	-	15	39	20	40	M	97,512	97,512	80,157	13,695	3,660	0	0	81,611	80,157
7 Kleinburg, Cornerstone Community	OR180		8	15	52	-	-	-	0	70	0	A	276,079	276,079	268,429	6,760	890	0	31,174	246,510	208,429
8 Maple, St. Andrew's	OR050		7	4	53	1	4	12	52	35	36	A	161,805	161,805	156,203	2,665	2,937	0	50,700	127,028	154,703
9 Markham, Celebration	OR210		10	6	54	-	-	5	77	65	47	A	224,692	209,629	175,182	16,647	17,800	0	47,500	190,346	175,182
10 Markham, Chapel Place	OR080		6	125	300	1	26	-	309	370	200	A	790,776	693,792	642,185	5,000	46,607	0	77,030	656,785	642,185
11 Markham, Chinese	OR070		11	65	0	12	18	21	302	262	27	A	602,862	567,375	530,075	25,000	12,300	0	46,978	505,486	486,836
12 Markham, St. Andrew's	OR060		23	40	223	3	7	7	267	125	193	A	416,584	361,192	294,312	29,000	37,880	0	51,521	364,905	277,992
13 Newmarket, St. Andrew's	OR090		19	40	175	3	8	20	285	127	63	A	342,027	342,027	314,305	25,620	2,102	0	49,328	267,521	314,305
14 Nobleton, St. Paul's	OR100		9	31	57	2	-	19	106	65	110	M	233,720	233,720	214,538	10,000	9,182	0	65,304	185,247	210,827
15 Richmond Hill	OR110		14	23	179	1	6	4	120	60	51	M	288,971	288,971	276,541	11,000	1,430	570	60,759	265,892	276,541

18 Presbytery of Oak Ridges

Statistics and Finances for the Year Ended December 31, 2018

Synod of Central, Northeastern Ontario & Bermuda

PASTORAL CHARGE	CONG ID	-- COMM ROLL --											FROM CONG	CONG PURP	PRES-SHARE	OTH MIS	WMS/AMS	STPD	NORM EXP	\$ BASE
		ELD	CH	HOU	BP	AD	RE	MB	ATD	ADH	M	TOT REV								
16 Schomberg, Emmanuel	OR152	3	0	20	2	2	3	22	14	8	A	51,158	51,158	49,368	625	1,165	0	22,486	54,068	49,368
17 Stouffville, St. James	OR120	7	16	82	1	3	3	85	52	58	M	208,024	198,504	100,662	9,039	88,803	1,168	41,567	139,137	100,662
18 Sutton West, St. Andrew's	OR130	3	2	18	-	-	-	17	0	14	M	47,034	43,701	41,329	932	1,440	0	0	43,084	40,829
19 Thornhill	OR140	28	52	214	1	1	12	244	150	108	M	484,414	484,414	435,745	34,005	14,664	2,770	61,200	452,361	354,483
20 Tottenham, Fraser	OR150	4	7	44	-	-	2	45	44	42	A	126,156	126,156	115,707	4,700	5,749	0	47,500	118,848	106,707
21 Unionville	OR160	12	24	99	2	1	6	68	63	101	M	216,703	203,543	192,365	10,550	628	0	57,465	187,329	192,365
22 Vaughan, St. Paul's	OR170	6	5	12	3	2	2	23	12	2	A	55,657	50,557	44,807	3,600	2,150	0	0	53,718	43,557
Grand Total 2018		208	590	1,961	37	82	148	2,501	1,872	1,479	9	5,628,771	5,261,235	4,743,265	242,865	275,105	7,024	889,951	4,822,154	4,478,164

19 Presbytery of Barrie

Statistics and Finances for the Year Ended December 31, 2018

Synod of Central, Northeastern Ontario & Bermuda

PASTORAL CHARGE	CONG ID	-- COMM ROLL --											FROM CONG	CONG PURP	PRES-SHARE	OTH MIS	WMS/AMS	STPD	NORM EXP	\$ BASE
		ELD	CH	HOU	BP	AD	RE	MB	ATD	ADH	M	TOT REV								
1 Alliston, Knox	BA010	9	25	0	2	9	2	171	92	62	A	244,677	197,071	167,668	21,000	8,403	0	40,275	174,598	167,668
- Mansfield, St. Andrew's	BA011	4	0	32	3	-	-	20	20	10	M	64,924	62,119	55,233	3,000	3,886	0	14,951	51,468	55,233
2 Barrie, St. Andrew's	BA030	20	22	170	1	11	13	226	136	103	A	490,461	370,675	325,535	31,000	14,140	2,100	64,000	359,617	309,035
3 Barrie, Westminster	BA040	9	72	170	-	-	18	128	160	106	A	239,265	239,265	226,690	10,000	2,575	0	49,968	202,530	225,748
4 Baxter, Living Faith Community	BA080	12	50	139	9	17	48	116	100	150	A	288,952	288,952	260,275	11,000	17,677	0	34,500	260,191	190,539
5 Bracebridge, Knox	BA050	9	8	102	2	1	8	129	65	62	A	240,418	190,444	172,039	10,465	7,940	0	13,000	141,256	147,766
6 Coldwater, St. Andrew's	BA231	6	4	45	-	5	1	58	40	17	A	86,427	85,341	77,001	8,340	-	0	27,023	94,466	77,001
7 Collingwood, First	BA070	15	75	445	7	22	20	580	310	180	A	540,821	539,631	485,543	25,983	28,105	0	57,048	483,281	459,884
8 Creemore, St. Andrew's Maple Cross	BA090	4	0	17	-	-	1	10	28	10	A	34,278	2,018	1,598	200	220	0	0	2,018	1,598
9 Dunedin, Knox	BA091	5	8	31	-	-	1	30	20	14	A	50,465	20,087	16,822	1,700	1,565	0	0	46,883	16,822
10 Elmvalle	BA110	14	19	114	2	-	5	156	66	89	A	166,514	136,753	119,378	9,556	7,819	2,265	33,728	149,784	119,378
- Flos, Knox	BA111	3	14	22	1	-	1	28	16	13	A	52,619	42,941	42,941	3,995	5,683	0	11,405	37,932	42,941
11 Gravenhurst, Knox	BA051	6	4	0	2	-	11	56	30	14	A	103,058	103,028	102,528	500	-	0	53,565	114,527	102,528
12 Hillsdale, St. Andrew's	BA130	4	10	20	-	-	1	19	19	2	M	31,198	31,198	31,170	0	28	0	10,103	35,107	31,170
13 Huntsville, St. Andrew's	BA140	14	55	175	-	-	33	172	155	135	A	319,496	319,496	254,942	25,047	39,507	0	0	156,407	254,942
14 Ivy	BA082	5	15	49	1	4	4	66	53	57	A	116,893	113,457	82,755	5,005	25,697	0	0	84,398	82,755
15 Midland, Knox	BA150	6	18	70	1	4	7	76	60	20	A	154,141	154,141	150,641	3,500	-	0	50,703	155,668	150,641
16 Nottawa, Emmanuel	BA250	7	8	97	1	2	4	97	63	60	A	171,724	171,724	157,996	9,376	4,352	0	47,000	160,098	157,996
17 Orillia, St. Andrew's	BA160	15	21	309	6	27	24	339	175	107	A	416,395	357,587	329,660	21,701	6,226	0	57,747	372,008	329,660
18 Orillia, St. Mark's	BA170	11	13	105	-	6	1	81	62	67	A	172,281	156,601	138,583	11,547	6,471	0	50,000	150,970	138,583
19 Parry Sound, St. Andrew's	BA260	10	37	152	-	3	7	135	155	345	A	333,916	333,916	276,604	14,000	43,312	0	56,566	346,100	276,604
20 Penetanguishene, First	BA180	8	14	111	-	4	19	114	69	62	A	133,298	122,041	108,049	9,600	4,392	0	12,103	109,456	94,173
21 Port Carling, Knox	BA190	2	14	45	-	-	1	29	35	34	A	78,962	78,962	67,024	1,430	10,508	0	23,578	81,048	67,024
- Torrance, Zion	BA191	4	4	33	-	-	1	11	18	43	A	66,000	66,000	65,145	800	55	0	24,800	44,619	65,145

19 Presbytery of Barrie

Statistics and Finances for the Year Ended December 31, 2018

Synod of Central, Northeastern Ontario & Bermuda

PASTORAL CHARGE		CONG ID	ELD	CH	HOU	-- COMM ROLL --						TOT REV	FROM CONG	CONG PURP	PRES-SHARE	OTH MIS	WMS/AMS	STPD	NORM EXP	\$ BASE	
BP	AD	RE	MB	ATD	ADH	M															
22	Stayner, Jubilee	BA200	8	9	71	-	-	4	127	60	55	A	158,053	158,053	146,542	6,891	4,620	0	50,979	127,744	146,542
	- Sunnidale Corners, Zion	BA201	4	0	14	-	-	2	15	12	5	A	35,185	35,185	31,574	3,141	470	765	10,184	36,070	31,574
23	Stroud	BA021	12	10	83	2	2	32	122	65	243	A	117,609	105,982	103,508	2,069	405	787	46,662	119,059	103,508
24	Uptergrove, Knox	BA220	3	1	29	-	1	1	24	14	14	A	43,795	43,795	43,145	650	-	0	15,605	43,080	43,145
	- East Oro, Esson	BA221	6	3	42	-	2	7	43	20	17	A	47,802	47,802	44,593	3,209	-	3,222	15,605	44,995	44,593
	- Jarratt, Willis	BA222	4	11	27	-	-	1	30	21	31	A	48,623	48,021	43,838	4,183	-	2,140	16,289	39,489	43,838
25	Vankoughnet, St. David's	BA240	5	0	22	-	-	3	29	22	254	A	49,638	39,898	35,977	2,868	1,053	1,956	0	32,777	35,977
26	Victoria Harbour, St. Paul's	BA230	6	3	20	1	-	-	20	20	0	A	38,650	30,590	30,220	370	-	0	0	39,757	30,220
27	Wasaga Beach Community	BA270	12	6	98	1	6	4	88	80	93	A	148,688	130,506	126,033	3,590	883	0	45,524	140,146	126,033
Grand Total 2018			262	553	2,859	42	126	285	3,345	2,261	2,474	2	5,285,226	4,832,958	4,321,250	265,716	245,992	13,235	932,911	4,437,547	4,170,264

20 Presbytery of Temiskaming

Statistics and Finances for the Year Ended December 31, 2018

Synod of Central, Northeastern Ontario & Bermuda

PASTORAL CHARGE		CONG ID	ELD	CH	HOU	-- COMM ROLL --						TOT REV	FROM CONG	CONG PURP	PRES-SHARE	OTH MIS	WMS/AMS	STPD	NORM EXP	\$ BASE	
BP	AD	RE	MB	ATD	ADH	M															
1	Englehart, St. Paul's	TE020	6	0	13	2	-	23	21	17	6	A	95,977	41,921	39,891	2,030	-	0	10,930	32,285	39,891
2	Kapusking, St. John's	TE030	4	5	14	-	-	2	13	22	7	M	93,715	82,291	78,718	3,150	423	0	90,942	108,241	78,718
	- New Liskeard, St. Andrew's	TE050	-	0	0	-	-	-	0	0	0	A	101,977	101,977	97,557	4,420	-	0	35,000	96,950	97,557
4	Tomstown	TE021	6	2	21	3	-	1	18	16	16	A	29,482	28,833	24,567	1,876	2,390	0	0	12,697	24,567
Grand Total 2018			16	7	48	5	0	26	52	55	29	1	321,151	255,022	240,733	11,476	2,813	0	136,872	250,173	240,733

21 Presbytery of Algoma and North Bay

Statistics and Finances for the Year Ended December 31, 2018

Synod of Central, Northeastern Ontario & Bermuda

PASTORAL CHARGE		CONG ID	ELD	CH	HOU	-- COMM ROLL --						TOT REV	FROM CONG	CONG PURP	PRES-SHARE	OTH MIS	WMS/AMS	STPD	NORM EXP	\$ BASE	
BP	AD	RE	MB	ATD	ADH	M															
1	Burk's Falls, St. Andrew's	AN080	8	0	28	-	-	22	26	13	A	37,918	37,918	37,267	551	100	0	5,000	41,306	37,267	
	- Magnetawan, Knox	AN081	8	0	42	-	1	1	36	28	29	A	40,884	34,650	33,240	1,410	-	0	5,000	10,233	33,240
	- Sundridge, Knox	AN082	8	14	65	-	2	2	68	50	48	A	73,304	73,304	64,609	4,465	4,230	0	5,000	82,033	64,609
2	North Bay, Calvin	AN010	9	29	171	1	2	6	154	0	129	A	382,085	302,701	240,668	35,000	27,033	0	61,150	309,927	240,668
3	Sault Ste. Marie, St. Paul's	AN040	7	5	44	-	2	4	58	42	8	A	79,599	77,789	63,269	8,345	6,175	2,683	0	70,948	63,269
	- Sault Ste. Marie, Victoria	AN041	6	8	34	-	2	1	27	20	28	A	32,715	32,715	29,495	1,255	1,965	440	0	20,319	29,495
4	Sault Ste. Marie, Westminster	AN050	14	8	96	1	2	10	154	60	42	A	259,192	184,192	180,192	4,000	-	0	49,248	185,089	180,192
5	Sudbury, Calvin	AN060	13	10	108	3	5	3	72	67	75	M	159,547	146,483	138,188	5,105	3,190	0	46,236	138,736	118,188
6	Sudbury, Knox	AN070	3	13	28	1	-	1	21	25	18	A	51,153	51,153	47,220	3,933	-	0	0	54,751	47,220
Grand Total 2018			76	87	616	6	16	28	612	318	390	1	1,116,397	940,905	834,148	64,064	42,693	3,123	171,634	913,342	814,148

22 Presbytery of Waterloo-Wellington

Statistics and Finances for the Year Ended December 31, 2018

Synod of Central, Northeastern Ontario & Bermuda

PASTORAL CHARGE	CONG ID	-- COMM ROLL --											FROM CONG	CONG PURP	PRES-SHARE	OTH MIS	WMS/AMS	STPD	NORM EXP	\$ BASE
		ELD	CH	HOU	BP	AD	RE	MB	ATD	ADH	M	TOT REV								
1 Arthur, St. Andrew's	WW010	10	12	66	1	-	5	132	55	45	M	143,120	143,120	122,411	10,093	10,616	0	41,653	123,517	122,411
- Gordonville, St. Andrew's	WW011	8	27	47	4	4	2	92	31	26	A	21,290	21,290	20,135	1,155	-	0	5,327	27,304	20,135
2 Baden, Livingston	WW020	2	0	12	-	-	4	15	15	4	M	33,937	33,937	32,577	1,360	-	0	8,750	32,260	30,577
3 Cambridge, Central	WW030	25	65	321	6	-	15	298	275	206	A	359,791	355,002	344,411	5,000	5,591	0	96,606	353,446	331,911
4 Cambridge, Knox's Galt	WW050	15	19	98	-	2	12	127	55	37	A	379,066	189,533	178,207	11,326	-	0	0	181,484	178,207
5 Cambridge, Knox Preston	WW040	17	8	110	4	-	5	99	55	3	M	158,817	144,300	136,651	5,839	1,810	0	54,323	54,923	136,651
6 Cambridge, Westside	WW060	14	14	135	1	13	6	114	78	61	M	324,713	190,565	176,732	8,719	5,114	0	62,104	180,970	174,304
7 Cambridge, St. Andrew's (Hespeler)	WW070	11	30	149	4	8	7	248	73	21	A	346,143	264,356	247,826	13,508	3,022	5,804	57,266	236,257	245,326
8 Crieff, Knox	WW241	6	2	42	1	2	1	58	29	11	A	77,475	77,475	70,852	5,995	628	0	19,154	66,516	70,852
9 Elmira, Gale	WW090	10	35	166	4	5	30	257	73	72	A	462,593	462,593	441,003	12,134	9,456	0	66,517	433,382	134,328
10 Elora, Knox	WW100	13	9	88	-	7	20	91	55	26	M	120,547	120,547	114,365	5,000	1,182	0	45,323	133,855	114,365
- Alma, St. Andrew's	WW101	6	10	36	1	-	-	56	25	6	A	59,027	37,628	35,028	2,600	-	0	11,392	45,822	35,028
11 Fergus, St. Andrew's	WW110	19	69	255	2	-	44	329	250	274	M	377,349	377,349	282,690	36,300	58,359	0	0	331,184	282,690
12 Guelph, Knox	WW120	22	29	230	1	3	13	295	118	39	A	564,688	419,144	374,364	35,172	9,608	0	62,000	419,294	374,364
13 Guelph, Kortright	WW150	9	74	167	5	6	6	150	195	105	A	489,878	482,173	426,160	3,000	53,013	0	56,594	190,736	398,812
14 Guelph, St. Andrew's	WW130	12	12	203	5	3	42	241	150	148	A	271,381	271,381	223,707	32,534	15,141	2,838	61,773	259,674	223,707
15 Guelph, Westminster-St. Paul's	WW140	11	13	111	-	-	7	116	40	59	A	188,073	186,513	170,805	12,835	2,873	0	51,228	183,082	170,805
16 Harriston, Knox-Calvin	WW160	9	7	95	-	-	17	112	40	34	A	92,018	92,018	81,518	10,500	-	0	44,308	80,682	81,518
17 Kitchener, Calvin	WW170	9	33	121	5	7	14	188	104	65	A	293,615	293,615	264,808	18,000	10,807	0	54,360	254,959	264,808
18 Kitchener, Doon	WW180	9	39	130	4	4	3	140	75	154	A	186,216	186,216	158,316	0	27,900	0	44,787	159,711	157,573
19 Kitchener East	WW290	20	31	130	6	4	1	172	73	149	A	179,221	179,221	171,320	4,500	3,401	0	52,534	169,820	169,320
20 Kitchener, St. Andrew's	WW210	75	87	625	17	11	452	862	145	102	A	1,521,807	1,068,073	973,950	75,823	18,300	4,257	61,305	1,471,780	973,950
21 Mount Forest, St. Andrew's	WW220 **	9	6	30	2	1	4	116	45	16	M	91,082	90,996	84,327	5,325	-	566	24,650	98,954	85,671
- Conn, Knox	WW221	6	0	30	-	-	1	53	20	20	M	24,829	24,829	21,394	2,423	1,012	558	0	22,169	21,394
22 Palmerston, Knox	WW230	4	4	21	5	5	-	51	24	3	M	80,004	80,004	77,324	2,680	-	0	39,032	110,862	74,824
23 Puslinch, Duff's	WW240	14	20	102	5	4	29	163	80	80	A	220,062	214,727	196,100	10,000	8,627	5,858	44,614	189,652	196,100
24 Rockwood	WW250	5	5	37	2	-	3	33	23	19	A	53,420	52,260	48,490	2,100	1,670	0	3,427	28,415	48,490
- Eden Mills	WW251	6	6	32	-	-	1	37	19	8	A	48,922	48,772	45,126	2,219	1,427	16	3,408	32,376	45,126
25 Waterloo, Joonim	WW300	3	50	92	1	20	12	149	170	0	A	245,646	210,486	194,704	5,000	10,782	0	7,042	193,566	194,704
26 Waterloo, Knox	WW260 *	15	174	397	5	25	17	540	310	903	A	1,367,949	1,357,656	1,265,605	45,200	47,051	477	87,870	1,343,399	548,537
Grand Total 2018		394	890	4,078	91	134	773	5,334	2,700	2,696	9	8,782,679	7,675,779	6,980,907	386,338	307,390	20,374	1,167,347	7,410,051	5,906,489

23 Presbytery of Eastern Han-Ca

Statistics and Finances for the Year Ended December 31, 2018

Synod of Central, Northeastern Ontario & Bermuda

PASTORAL CHARGE	CONG ID	-- COMM ROLL --											FROM CONG	CONG PURP	PRES-SHARE	OTH MIS	WMS/AMS	STPD	NORM EXP	\$ BASE
		ELD	CH	HOU	BP	AD	RE	MB	ATD	ADH	M	TOT REV								
1 Brantford, Korean	EH120	-	8	14	1	1	8	20	25	30	A	45,653	45,653	45,653	0	-	0	14,600	14,600	45,653
2 King City, Hanwool	EH060	1	18	16	-	-	-	45	43	2	A	76,642	76,642	76,642	0	-	0	35,000	51,200	73,442
3 Kitchener-Waterloo Korean	EH010	1	40	80	3	22	20	227	220	260	A	217,149	209,109	207,609	1,500	-	0	36,000	211,805	207,609

23 Presbytery of Eastern Han-Ca

Statistics and Finances for the Year Ended December 31, 2018

Synod of Central, Northeastern Ontario & Bermuda

PASTORAL CHARGE	CONG ID	-- COMM ROLL --											FROM CONG	CONG PURP	PRES-SHARE	OTH MIS	WMS/AMS	STPD	NORM EXP	\$ BASE	
		ELD	CH	HOU	BP	AD	RE	MB	ATD	ADH	M	TOT REV									
4 London, Korean Christian	EH020	2	194	331	26	123	67	568	567	397	M	711,694	596,993	576,993	12,000	8,000	0	50,000	673,421	576,993	
5 Mississauga, We	EH280	2	0	32	-	3	-	58	40	2	A	104,699	104,699	92,699	0	12,000	0	22,000	22,000	92,699	
6 Mississauga, Westside	EH030	8	136	350	16	25	4	705	790	1200	A	1,624,293	1092,243	1,034,343	0	57,900	0	59,657	1,513,518	675,943	
7 Montreal, Seo Kwang	EH260	**	3	27	57	-	-	-	-	85	-	78,506	78,506	78,506	0	-	-	18,000	78,500	78,506	
8 Niagara Falls, Korean	EH050	-	29	29	1	9	-	51	80	0	M	112,364	112,364	112,364	0	-	0	0	116,863	112,364	
9 Oshawa, Hebron Korean	EH250	2	3	20	-	3	-	36	28	52	A	40,059	40,059	40,059	0	-	0	24,000	44,646	40,059	
10 Toronto, Galilee	EH090	2	12	90	1	20	13	163	130	20	A	204,041	204,041	203,041	1,000	-	0	46,388	217,375	177,017	
11 Toronto, Korean Myung Sung	EH070	3	9	33	-	-	-	45	44	54	A	126,265	126,265	126,265	0	-	0	31,870	97,768	126,265	
12 Toronto, St. Timothy	EH100	16	94	308	9	18	2	472	380	90	A	590,847	535,879	520,899	9,000	5,980	0	56,650	619,523	476,931	
13 Toronto, Toronto Korean	EH110	11	180	457	11	44	13	772	547	90	A	1,091,177	1091,177	918,200	8,000	164,977	0	43,933	1,129,753	856,022	
14 Toronto, Yae Dalm	EH160	**	-	3	20	-	3	16	36	28	-	A	88,793	88,793	88,793	0	-	-	24,693	87,743	88,793
15 Vaughan Community	EH080	18	360	989	25	65	38	1371	1380	50	A	2,495,551	2143,055	1,955,729	25,000	162,326	0	47,480	2,250,424	1,364,894	
Grand Total 2018		69	1,113	2,826	93	336	181	4,569	4,387	2,247	2	7,607,733	6,545,478	6,077,795	56,500	411,183	0	510,271	7,129,139	4,993,190	

24 Presbytery of Hamilton

Statistics and Finances for the Year Ended December 31, 2018

Synod of Southwestern Ontario

PASTORAL CHARGE	CONG ID	-- COMM ROLL --											FROM CONG	CONG PURP	PRES-SHARE	OTH MIS	WMS/AMS	STPD	NORM EXP	\$ BASE
		ELD	CH	HOU	BP	AD	RE	MB	ATD	ADH	M	TOT REV								
1 Ancaster, Alberton	HA011	9	0	44	-	-	-	44	20	2	A	54,699	49,848	46,567	2,974	307	0	18,720	52,826	46,567
2 Ancaster, St. Andrew's	HA010	8	20	77	3	3	4	111	67	45	A	879,567	168,562	152,164	12,808	3,590	0	52,896	905,436	145,099
3 Ancaster, St. Paul's (Carluke)	HA020	8	14	59	4	4	23	90	60	28	M	91,390	91,390	78,341	8,228	4,821	0	35,969	40,616	78,341
- Binbrook, Knox	HA021	* 5	10	20	-	2	15	18	20	21	A	61,086	61,086	51,676	5,296	4,160	-	-	33,783	51,130
4 Burlington, Brant Hills	HA040	16	37	116	3	6	4	122	90	103	A	206,551	206,551	183,393	17,407	5,751	0	54,000	190,224	183,393
5 Burlington, Burlington East	HA380	17	26	158	1	1	4	157	99	55	A	204,697	200,877	182,516	14,275	4,087	0	50,000	186,699	182,516
6 Burlington, Knox	HA050	17	25	247	3	5	15	237	95	5	A	311,910	311,910	285,898	22,312	3,700	0	68,895	315,467	285,898
7 Burlington, St. Paul's	HA080	11	17	73	1	-	5	62	50	46	A	112,878	112,878	108,478	4,400	-	0	38,784	123,179	101,560
8 Caledonia	HA090	5	8	49	1	-	3	61	50	49	A	167,705	167,133	159,790	7,343	-	0	48,000	155,001	159,790
9 Dundas, Knox	HA100	15	6	102	1	1	22	120	55	34	M	315,621	299,821	280,069	15,546	4,206	3,427	59,100	292,917	280,069
10 Grimsby, St. John's	HA110	11	11	106	3	1	8	133	64	25	M	166,865	166,865	158,765	8,100	-	0	49,250	158,365	158,765
11 Hagerville, St. Andrew's	HA120	7	2	46	2	2	2	51	28	23	A	61,107	50,735	46,467	3,644	624	526	0	31,161	46,467
12 Hamilton, Central	HA140	25	55	294	4	16	22	369	146	95	A	536,718	512,526	423,034	37,901	51,591	0	65,059	441,687	423,034
13 Hamilton, Chalmers	HA150	* 7	4	67	-	-	2	81	38	31	-	135,071	135,071	128,893	1,630	90	-	49,490	138,892	133,352
14 Hamilton, Chedoke	HA160	11	40	225	1	1	11	332	154	66	A	386,152	386,152	359,177	20,165	6,810	0	69,983	373,410	359,177
15 Hamilton, Erskine	HA180	9	23	82	1	4	1	73	50	63	A	173,543	173,543	158,052	10,000	5,491	12,670	0	184,906	158,052
16 Hamilton, John Calvin Hungarian	HA190	13	4	72	1	2	21	83	35	83	M	80,430	80,430	78,430	1,000	1,000	0	0	67,752	78,430
17 Hamilton, MacNab Street	HA200	15	11	199	2	10	13	241	144	35	A	322,063	315,063	289,808	18,000	7,255	0	55,127	352,093	289,808
18 Hamilton, New Westminster	HA210	6	2	33	-	-	4	32	25	9	A	62,320	57,320	48,570	4,250	4,500	0	26,530	30,803	48,570
19 Hamilton, Roxborough Park	HA220	4	3	20	-	-	-	22	23	10	M	32,035	24,127	22,042	1,586	499	0	0	20,621	22,042
20 Hamilton, St. Columba	HA240	* 5	10	40	-	-	4	60	30	20	A	58,077	58,077	49,152	5,121	3,497	649	-	57,705	49,459

24 Presbytery of Hamilton

Statistics and Finances for the Year Ended December 31, 2018

Synod of Southwestern Ontario

PASTORAL CHARGE	CONG ID	ELD	CH	HOU	-- COMM ROLL --							M	TOT REV	FROM CONG	CONG PURP	PRES-SHARE	OTH MIS	WMS/AMS	STPD	NORM EXP	\$ BASE
					BP	AD	RE	MB	ATD	ADH											
21 Hamilton, St. Cuthbert's	HA250	6	6	32	-	-	-	44	30	20	A	104,131	89,510	69,288	5,000	15,222	0	0	80,495	69,288	
22 Hamilton, St. David's	HA271	8	0	25	2	3	-	35	28	2	A	62,817	62,817	54,949	7,658	210	1,247	13,758	72,141	54,949	
23 Hamilton, St. Paul's	HA280	***													15,000						
24 Hamilton, South Gate	HA290	16	7	64	-	-	4	86	40	16	A	141,023	141,023	126,980	14,043	-	2,640	31,074	123,823	126,980	
25 Hamilton, Trinity	HA370	* 7	9	105	1	7	6	79	85	90	-	178,167	178,167	169,697	10,202	-	-	31,718	129,838	167,965	
26 Jarvis, Knox	HA300	8	1	59	2	-	3	81	22	52	M	72,263	63,414	53,462	4,368	5,584	0	32,030	66,569	53,462	
- Walpole, Chalmers	HA301	7	12	24	1	-	2	49	25	19	M	44,269	44,269	41,694	2,575	-	0	21,353	46,359	41,694	
27 Kirkwall	HA310	6	20	88	1	-	8	82	50	40	M	118,240	118,240	107,087	7,814	3,339	1,851	27,970	91,422	107,087	
28 Port Dover, Knox	HA320	5	3	71	-	7	-	60	55	42	A	146,335	88,140	75,570	4,320	8,250	0	24,100	162,913	17,375	
29 Stoney Creek, Cheyne	HA330	27	150	145	1	5	6	178	275	125	A	437,582	437,582	411,239	26,343	-	0	48,862	347,990	405,059	
30 Stoney Creek, Heritage Green	HA360	8	58	48	4	12	19	64	79	130	A	188,029	148,033	144,743	3,290	-	0	50,000	160,680	144,743	
31 Waterdown, Knox	HA340	12	30	158	2	2	13	202	117	108	A	439,913	439,913	398,826	25,500	15,587	0	37,020	257,305	398,826	
32 West Flamborough	HA350	6	11	54	-	-	7	41	48	36	M	157,740	157,740	139,616	14,072	4,052	0	0	122,807	139,616	
Grand Total 2018		340	635	3,002	45	94	251	3,500	2,197	1,528	9	6,510,994	5,598,813	5,084,432	362,670	164,223	23,010	1,059,688	5,815,885	4,993,562	

25 Presbytery of Niagara

Statistics and Finances for the Year Ended December 31, 2018

Synod of Southwestern Ontario

PASTORAL CHARGE	CONG ID	ELD	CH	HOU	-- COMM ROLL --							M	TOT REV	FROM CONG	CONG PURP	PRES-SHARE	OTH MIS	WMS/AMS	STPD	NORM EXP	\$ BASE
					BP	AD	RE	MB	ATD	ADH											
1 Dunnville, Knox	NI020	9	6	63	-	-	10	82	35	40	A	110,510	110,510	96,419	11,592	2,500	0	15,334	103,197	96,419	
2 Fonthill, Kirk-on-the-Hill	NI181	9	7	78	-	2	3	96	52	32	A	128,474	128,474	112,675	12,667	3,132	0	64,815	129,718	112,675	
3 Fort Erie, St. Andrew's-Knox	NI030	* 7	3	59	-	1	6	67	38	18	-	73,700	73,700	66,626	4,863	888	-	9,420	84,528	67,825	
4 Niagara Falls, Chippawa	NI040	13	64	196	2	2	6	166	96	155	A	374,896	312,022	276,861	16,389	18,772	315	53,691	335,715	188,898	
5 Niagara Falls, Drummond Hill	NI050	14	6	146	2	2	8	129	95	20	M	433,768	193,010	182,777	8,911	1,322	1,120	56,738	196,472	182,777	
6 Niagara Falls, Stamford	NI060	9	12	89	2	2	2	114	68	114	A	168,874	166,159	153,463	10,740	1,956	1,478	47,000	148,633	153,463	
7 Niagara-on-the-Lake, St. Andrew's	NI070	9	6	120	1	12	5	163	80	30	M	220,840	192,802	171,802	21,000	-	1,600	42,625	218,483	171,802	
8 North Pelham, First	NI080	9	1	39	1	-	5	46	33	12	M	66,646	62,039	52,789	6,980	2,270	2,064	0	32,549	52,789	
- Rockway	NI081	6	2	28	2	-	5	39	27	10	A	49,432	49,432	40,816	4,579	4,037	1,624	0	22,173	40,816	
9 The Gathering Place, Port Colborne	NI090	* 3	3	57	6	1	33	65	30	33	A	173,243	171,121	166,084	2,769	1,050	0	43,624	152,620	167,302	
10 St. Catharines, Knox	NI100	18	24	203	4	9	11	242	152	38	A	515,987	397,984	358,016	33,414	6,554	0	65,000	349,204	358,016	
11 St. Catharines, St. Giles	NI120	13	30	152	1	4	10	179	124	59	M	209,123	207,773	183,328	13,172	11,273	0	50,600	194,383	182,704	
12 St. Catharines, Scotlea	NI111	8	5	41	-	5	4	42	30	22	A	89,000	89,000	82,962	5,368	670	0	30,000	103,169	82,962	
13 St. Catharines, West St. Andrew's	NI130	3	12	46	-	2	17	48	40	32	A	74,798	74,798	68,066	6,089	643	0	25,000	69,025	68,066	
14 Smithville	NI011	4	5	23	1	-	1	17	16	28	A	56,465	44,665	42,365	2,300	-	0	0	51,362	42,365	
15 Thorold, St. Andrew's	NI150	10	10	0	1	-	3	103	65	43	M	137,182	137,182	123,765	8,000	5,417	0	51,204	122,742	123,765	
16 Welland, Hope Community	NI180	5	5	45	-	4	1	41	30	8	A	100,223	100,223	98,739	352	1,132	0	49,804	65,765	98,739	
17 Welland, St. Andrew's	NI190	5	16	56	-	7	11	70	52	19	A	130,198	130,198	123,771	5,000	1,427	1,005	46,871	137,902	123,771	
Grand Total 2018		154	217	1,441	23	53	141	1,709	1,063	713	5	3,113,359	2,640,967	2,401,324	174,184	63,043	9,206	651,726	2,517,640	2,315,154	

26 Presbytery of Paris

Statistics and Finances for the Year Ended December 31, 2018

Synod of Southwestern Ontario

PASTORAL CHARGE		CONG ID	ELD	CH	HOU	-- COMM ROLL --							FROM CONG	CONG PURP	PRES-SHARE	OTH MIS	WMS/AMS	STPD	NORM EXP	\$ BASE	
BP	AD	RE	MB	ATD	ADH	M	TOT REV														
1	Brantford, Alexandra	PA010	7	8	42	-	-	1	66	35	22	A	109,387	109,387	104,899	3,131	1,358	0	0	100,617	104,899
2	Brantford, Central	PA020	13	4	102	-	1	12	117	60	38	A	137,550	132,550	82,663	14,972	34,915	0	0	138,680	82,663
3	Brantford, Greenbrier	PA030	7	1	58	-	-	8	70	38	0	A	128,438	118,009	111,253	3,572	3,184	0	42,180	108,406	111,253
4	Embros, Knox	PA070	6	6	37	-	-	1	53	30	18	A	203,196	113,196	109,416	2,500	1,280	0	39,974	194,619	59,362
5	Harrington, Knox	PA071	6	32	40	-	-	2	71	38	23	A	74,301	74,301	68,030	3,107	3,164	4,554	25,500	66,264	68,030
6	Ingersoll, St. Paul's	PA080	* 10	40	162	2	4	12	223	70	62	-	229,579	192,905	179,765	13,543	1,045	-	43,333	179,765	177,615
7	Innerkip	PA090	7	132	350	5	15	3	291	381	800	A	888,526	888,526	761,771	10,000	116,755	0	62,722	765,045	715,131
8	Mount Pleasant	PA041	6	13	75	1	4	3	72	80	59	A	121,504	121,504	110,970	8,298	2,236	0	45,343	133,407	110,970
9	Norwich, Knox	PA100	7	0	10	-	-	1	16	11	1	M	33,917	33,917	29,322	1,967	2,628	0	0	32,496	29,322
	- Bookton	PA101	5	0	18	-	-	1	13	12	6	A	31,926	31,926	29,841	2,085	-	0	7,696	28,331	29,841
10	Paris	PA110	11	62	250	8	14	4	297	238	52	A	621,813	422,686	369,638	16,010	37,038	0	53,030	528,125	369,638
11	Ratho	PA091	3	0	13	-	-	-	17	18	14	A	24,678	24,678	22,920	1,758	-	0	0	23,047	22,920
12	Simcoe, St. Paul's	PA120	18	36	198	-	2	5	187	102	156	A	253,718	222,505	190,919	21,192	10,394	1,090	48,280	212,642	190,919
13	Tillsonburg, St. Andrew's	PA130	6	12	73	-	3	14	66	65	48	M	103,459	103,459	96,259	2,865	4,335	0	40,700	82,633	96,259
14	Woodstock, Knox	PA140	19	41	205	4	13	6	280	120	127	A	336,758	216,021	193,721	15,912	6,388	0	53,186	301,449	189,053
Grand Total 2018			131	387	1,633	20	56	73	1,839	1,298	1,426	2	3,298,750	2,805,570	2,461,387	120,911	224,720	5,644	461,944	2,895,526	2,357,875

27 Presbytery of London

Statistics and Finances for the Year Ended December 31, 2018

Synod of Southwestern Ontario

PASTORAL CHARGE		CONG ID	ELD	CH	HOU	-- COMM ROLL --							FROM CONG	CONG PURP	PRES-SHARE	OTH MIS	WMS/AMS	STPD	NORM EXP	\$ BASE	
BP	AD	RE	MB	ATD	ADH	M	TOT REV														
1	Appin	LO020	8	29	90	4	1	5	94	46	106	A	79,634	79,634	73,624	5,310	700	0	32,072	67,728	73,624
	- Melbourne, Guthrie	LO021	4	2	32	-	-	-	23	19	30	A	36,124	36,124	34,316	1,700	108	0	15,797	36,885	34,316
2	Crinan, Argyle	LO050	4	2	21	-	-	3	32	12	19	A	15,440	15,440	14,450	945	45	380	0	18,096	14,450
	- Largie, Duff	LO051	6	3	51	-	-	1	86	21	40	M	36,144	36,144	34,804	1,340	-	1,344	0	46,508	34,804
3	Dorchester	LO060	6	11	37	2	2	30	46	27	21	A	74,420	64,270	59,208	4,938	125	300	8,681	78,257	59,208
	- South Nissouri	LO061	** 5	2	31	-	-	-	45	18	13	-	40,823	37,360	34,479	2,800	-	-	17,217	46,644	34,560
4	Dutton, Knox-St. Andrew's	LO070	12	18	65	-	-	2	90	70	35	A	143,472	120,430	114,080	5,500	850	8,904	44,392	155,560	114,080
5	Fingal, Knox	LO080	7	4	40	-	2	2	66	29	10	A	50,096	50,096	48,396	1,700	-	7,026	13,664	56,112	48,396
6	Glencoe	LO090	10	38	90	-	-	1	105	44	0	M	114,638	82,121	73,614	7,991	516	0	48,684	110,140	73,614
	- Wardsville, St. John's	LO091	* 8	1	28	2	-	2	53	27	19	-	46,397	35,057	32,957	2,100	-	-	21,554	39,785	32,957
7	London, Almanarah	LO280	* 4	12	17	5	-	-	-	40	12	-	59,717	59,717	59,117	600	-	-	42,850	95,950	56,520
8	London, Chalmers	LO120	19	34	175	-	3	15	194	102	50	M	287,365	243,121	206,282	23,436	13,403	0	62,196	244,856	200,282
9	London, Elmwood Avenue	LO130	17	5	95	-	7	10	112	73	33	A	208,528	204,861	190,068	9,449	5,344	0	51,256	180,977	190,068
10	London, New St. James	LO170	37	61	190	3	6	38	242	125	88	A	465,236	415,236	376,766	20,400	18,070	3,300	0	367,115	376,766
11	London, Oakridge	LO180	19	101	389	3	33	70	453	396	258	A	911,705	911,705	843,759	50,000	17,946	0	73,821	842,098	654,625
12	London, St. George's	LO190	12	2	98	1	3	8	151	85	25	A	167,509	167,509	141,209	10,000	16,300	0	53,550	147,671	141,209
13	London, St. Lawrence	LO151	13	12	97	2	11	10	90	80	51	A	174,092	174,092	131,251	4,500	38,341	0	38,888	66,738	131,251
14	London, Trinity Community	LO200	8	33	42	-	-	1	30	34	54	A	91,404	91,404	86,539	4,350	515	0	37,476	106,896	86,539

27 Presbytery of London

Statistics and Finances for the Year Ended December 31, 2018

Synod of Southwestern Ontario

PASTORAL CHARGE	CONG ID	ELD	CH	HOU	-- COMM ROLL --							M	TOT REV	FROM CONG	CONG PURP	PRES-SHARE	OTH MIS	WMS/AMS	STPD	NORM EXP	\$ BASE
					BP	AD	RE	MB	ATD	ADH	RE										
15 London, Westmount	LO210	21	33	204	-	3	14	208	119	126	A	314,308	314,308	277,703	27,504	9,101	0	50,431	293,268	276,991	
16 Mosa, Burns	LO022	11	60	1	2	-	4	142	40	104	M	132,824	132,824	120,526	9,278	3,020	0	44,413	68,323	120,526	
17 North Caradoc-St. Andrew's	LO111	8	24	78	1	1	6	95	47	64	A	108,611	108,611	101,053	6,000	1,558	0	34,223	102,372	101,053	
- Komoka, Knox	LO110	4	0	18	-	-	-	15	8	10	A	42,160	42,160	31,790	2,940	7,430	7,337	11,408	48,165	31,790	
18 North Yarmouth, St. James	LO031	6	12	34	1	1	3	62	35	12	A	47,516	45,954	41,186	3,041	1,727	0	24,709	42,704	41,186	
19 Port Stanley, St. John's	LO081	8	5	40	-	-	17	46	40	27	A	60,843	48,194	45,294	2,900	-	0	22,875	67,628	45,294	
20 St. Thomas, Knox	LO240	40	54	535	5	18	18	400	200	167	A	344,532	317,889	281,127	24,086	12,676	3,200	76,070	391,537	281,127	
Grand Total 2018		297	558	2,498	31	91	260	2,880	1,737	1,374	4	4,053,538	3,834,261	3,453,597	232,808	147,775	31,791	826,227	3,722,013	3,255,235	

28 Presbytery of Essex-Kent

Statistics and Finances for the Year Ended December 31, 2018

Synod of Southwestern Ontario

PASTORAL CHARGE	CONG ID	ELD	CH	HOU	-- COMM ROLL --							M	TOT REV	FROM CONG	CONG PURP	PRES-SHARE	OTH MIS	WMS/AMS	STPD	NORM EXP	\$ BASE
					BP	AD	RE	MB	ATD	ADH	RE										
1 Amherstburg, St. Andrew's	EK010	11	10	97	-	12	18	85	58	68	A	141,482	141,482	136,147	4,075	1,260	0	41,495	161,892	136,147	
2 Chatham, First	EK030	30	0	280	-	4	18	242	150	214	A	380,888	353,473	306,058	20,000	27,415	0	56,797	318,656	251,483	
3 Chatham, St. James	EK040	8	6	70	6	2	13	89	45	20	A	203,773	154,773	150,586	1,317	2,871	0	20,159	94,236	147,861	
4 Dover, New St. Andrew's	EK041	9	14	30	1	-	3	107	30	107	A	56,655	55,040	50,540	4,500	-	0	17,996	35,872	50,540	
- Valetta	EK110	7	4	18	-	-	1	21	22	8	A	44,466	44,466	40,326	4,140	-	1,349	24,233	41,527	40,326	
5 Dresden, St. Andrew's	EK050	13	4	65	1	2	2	95	37	49	A	115,001	115,001	109,325	2,315	3,361	0	40,142	92,780	109,325	
6 Lakeshore St. Andrew's	EK080	4	110	1130	12	-	12	531	550	1123	A	1,260,288	1,260,288	1,202,518	0	57,770	0	58,611	1,455,069	1,202,518	
7 Leamington, Knox	EK070	12	8	100	-	4	36	132	60	19	A	219,765	219,123	201,924	2,944	14,255	0	11,250	184,050	201,924	
8 Ridgeway, Mount Zion	EK090	4	0	55	-	-	2	67	25	30	A	68,481	65,481	62,281	2,800	400	0	23,407	91,487	62,281	
9 Wallaceburg, Knox	EK120	5	5	60	5	9	2	107	35	23	A	99,181	88,076	86,861	960	255	0	27,270	103,560	86,861	
10 Windsor, First Hungarian	EK130	***													0						
11 Windsor, Paulin Memorial	EK150	23	47	258	6	2	17	274	118	163	A	305,945	262,732	229,240	19,629	13,863	0	47,675	242,244	223,167	
12 Windsor, University Community	EK210	6	16	105	2	2	1	95	75	85	A	165,407	165,407	164,407	1,000	-	0	47,351	143,430	164,407	
Grand Total 2018		132	224	2,268	33	37	125	1,845	1,205	1,909	0	3,061,332	2,925,342	2,740,212	63,680	121,450	1,349	416,386	2,964,803	2,676,839	

29 Presbytery of Lambton-West Middlesex

Statistics and Finances for the Year Ended December 31, 2018

Synod of Southwestern Ontario

PASTORAL CHARGE	CONG ID	ELD	CH	HOU	-- COMM ROLL --							M	TOT REV	FROM CONG	CONG PURP	PRES-SHARE	OTH MIS	WMS/AMS	STPD	NORM EXP	\$ BASE
					BP	AD	RE	MB	ATD	ADH	RE										
1 Alvinston, Guthrie	LW010	5	6	47	1	3	9	37	32	51	A	64,433	64,433	59,151	5,282	-	0	20,554	56,423	59,151	
- Napier, St. Andrew's	LW012	3	4	23	-	-	1	22	15	14	A	12,990	11,060	10,660	400	-	0	9,107	12,830	10,660	
2 Beechwood, St. Andrew's	LW020	7	15	100	3	-	2	67	40	163	A	69,849	69,849	67,234	2,415	200	0	22,710	62,349	67,234	
3 Centre Road, Knox	LW022	3	0	33	-	-	1	45	16	9	A	28,106	27,631	23,181	2,730	1,720	2,820	11,318	25,336	23,181	
4 Corunna, St. Andrew's	LW030	12	0	49	-	-	3	50	27	28	A	113,564	113,564	110,324	3,240	-	0	29,721	101,540	107,024	
5 Forest, St. James	LW040	7	7	75	-	-	2	93	54	24	M	178,137	153,647	138,569	7,610	7,468	0	53,940	154,732	138,569	

29 Presbytery of Lambton-West Middlesex

Statistics and Finances for the Year Ended December 31, 2018

Synod of Southwestern Ontario

PASTORAL CHARGE	CONG ID	-- COMM ROLL --											FROM CONG	CONG PURP	PRES-SHARE	OTH MIS	WMS/AMS	STPD	NORM EXP	\$ BASE
		ELD	CH	HOU	BP	AD	RE	MB	ATD	ADH	M	TOT REV								
6 Moore, Knox	LW031	5	12	39	-	1	4	44	25	21	A	50,420	50,420	46,864	1,776	1,780	0	29,700	51,479	46,864
- Mooretown, St. Andrew's	LW032	-	5	38	3	-	5	49	38	2	A	64,100	64,100	56,059	5,826	2,215	2,045	22,715	53,708	56,059
7 Petrolia, St. Andrew's	LW050	10	20	87	1	2	2	91	40	57	A	138,807	128,806	122,538	3,500	2,768	0	18,776	112,675	122,538
8 Point Edward	LW060	10	7	50	2	1	13	91	44	95	A	128,838	83,385	76,374	5,000	2,011	0	15,584	109,233	76,374
9 Samia, Laurel Lea-St. Matthew's	LW070 *	7	8	65	-	-	6	66	40	45	M	134,651	133,651	119,867	9,772	5,365	2,313	44,611	135,699	118,514
10 Samia, Paterson Memorial	LW080	7	21	69	1	1	3	83	54	52	A	125,660	100,039	77,092	14,993	7,954	5,447	44,971	152,992	77,092
11 Samia, St. Andrew's	LW090	15	1	103	-	4	21	144	73	42	A	226,364	209,555	189,979	16,277	3,299	3,957	33,802	221,766	187,330
12 Samia, St. Giles	LW100	16	39	141	1	11	4	159	100	120	A	247,659	245,395	207,613	16,100	21,682	0	42,706	202,313	207,613
13 Strathroy, St. Andrew's	LW110	10	17	95	-	1	5	99	55	78	A	225,560	219,581	199,106	10,000	10,475	0	46,823	198,536	199,106
14 Thedford, Knox	LW120	14	24	105	5	4	4	162	120	78	A	582,243	155,495	135,541	7,000	12,954	0	56,650	703,812	127,770
15 Watford, St. Andrew's	LW122	6	3	33	1	1	1	48	20	4	A	57,497	57,497	44,409	3,425	9,663	0	0	31,954	44,409
Grand Total 2018		137	189	1,152	18	29	86	1,350	793	883	2	2,448,878	1,888,108	1,684,561	115,346	89,554	16,582	503,688	2,387,377	1,669,488

30 Presbytery of Huron-Perth

Statistics and Finances for the Year Ended December 31, 2018

Synod of Southwestern Ontario

PASTORAL CHARGE	CONG ID	-- COMM ROLL --											FROM CONG	CONG PURP	PRES-SHARE	OTH MIS	WMS/AMS	STPD	NORM EXP	\$ BASE
		ELD	CH	HOU	BP	AD	RE	MB	ATD	ADH	M	TOT REV								
1 Atwood	HP010	9	12	101	2	1	1	155	45	32	A	120,298	90,298	83,988	4,500	1,810	0	38,715	135,797	83,988
2 Avonton	HP020	6	42	122	-	4	7	177	35	120	M	153,918	150,166	140,631	6,125	3,410	8,389	58,352	157,533	140,631
- Motherwell-Avonbank	HP021	4	20	32	-	-	-	82	20	3	A	42,974	42,974	40,809	1,020	1,145	0	19,095	43,633	40,809
3 Bayfield, Knox	HP030	4	0	33	-	2	2	33	20	0	A	50,882	48,989	44,389	3,800	800	0	6,336	52,205	44,389
4 Brussels, Melville	HP040	8	11	68	3	6	2	89	40	40	M	85,186	85,186	82,461	1,843	883	1,298	21,351	78,141	82,461
- Molesworth, St. Andrew's	HP110	9	18	82	1	7	5	101	25	25	M	99,454	99,454	70,836	2,645	25,973	2,131	19,621	67,765	70,836
5 Cranbrook, ON, Knox	HP121	4	0	23	-	-	8	26	12	8	A	13,174	13,174	12,577	500	97	0	6,932	22,080	12,577
6 Cromarty	HP061	5	7	20	3	-	-	40	15	45	A	30,365	30,365	27,241	2,045	1,079	0	17,478	41,040	27,241
- Seaforth, First	HP140	5	5	53	-	-	9	64	31	19	M	88,935	88,935	82,163	3,737	3,036	0	34,956	104,513	82,163
7 Goderich, Knox	HP070	17	20	270	2	1	8	281	115	100	A	312,951	312,951	257,860	24,032	31,059	3,690	40,818	281,059	257,860
8 Listowel, Knox	HP080	41	118	341	8	24	20	622	188	259	A	438,811	366,928	300,359	31,186	35,383	26,971	62,210	401,053	300,359
9 Milverton, Burns	HP090	7	15	104	1	10	20	165	40	22	M	75,727	74,422	64,829	3,600	5,993	0	23,203	62,626	64,829
- Monkton, Knox	HP120	7	11	40	-	-	-	155	30	31	A	75,606	75,606	72,947	2,659	-	0	23,203	71,516	72,947
10 Mitchell, Knox	HP100	16	15	150	2	-	4	313	65	70	M	220,838	169,842	154,175	10,541	5,126	3,736	52,609	194,310	154,175
- Exeter, Caven	HP060	5	11	39	-	-	-	62	20	10	A	35,650	35,650	32,979	2,671	-	0	0	42,755	32,979
11 North Easthope, Knox	HP151	3	7	34	-	-	13	48	21	2	A	60,576	60,576	55,521	5,055	-	1,030	0	46,689	55,521
12 St. Marys	HP130	13	30	147	6	2	1	233	100	68	M	290,599	208,979	187,004	13,335	8,640	0	46,369	221,886	187,004
13 Shakespeare	HP150	9	25	90	1	4	1	123	50	40	A	122,389	122,389	111,569	7,500	3,320	0	44,518	118,649	111,569
14 Stratford, Knox	HP160	14	35	156	1	-	14	197	60	141	A	235,571	235,571	224,181	7,077	4,313	0	0	198,000	224,181
15 Stratford, St. Andrew's	HP170	18	20	140	-	18	6	212	110	45	M	269,666	264,666	238,389	19,000	7,277	2,600	52,000	252,889	238,389
Grand Total 2018		204	422	2,045	30	79	121	3,178	1,042	1,080	8	2,823,570	2,577,121	2,284,906	152,871	139,344	49,845	567,766	2,594,139	2,284,906

32 Presbytery of Superior

Statistics and Finances for the Year Ended December 31, 2018

Synod of Manitoba & Northwestern Ontario

PASTORAL CHARGE	CONG ID	ELD	CH	HOU	-- COMM ROLL --							TOT REV	FROM CONG	CONG PURP	PRES-SHARE	OTH MIS	WMS/AMS	STPD	NORM EXP	\$ BASE	
					BP	AD	RE	MB	ATD	ADH	M										
1 Geraldton, St. Andrew's	SU010	*	6	4	32	-	-	2	25	9	17	-	34,024	33,349	30,849	1,500	-	-	-	41,223	31,849
2 Thunder Bay, Calvin	SU020		7	2	27	-	1	-	29	25	6	A	44,213	44,213	40,587	1,785	1,841	0	0	36,966	40,587
3 Thunder Bay, First	SU030	*	9	13	139	1	-	4	135	70	175	M	137,897	127,897	93,934	12,642	20,881	-	42,712	104,367	94,374
4 Thunder Bay, Lakeview	SU040	*	24	28	142	3	7	7	163	65	81	M	163,128	163,128	143,159	14,926	4,133	1,215	46,736	140,518	144,069
5 Thunder Bay, St. Andrew's	SU050		16	25	327	4	2	28	267	75	345	A	270,763	265,714	244,014	17,990	3,710	0	44,695	235,542	236,539
Grand Total 2018			62	72	667	8	10	41	619	244	624	2	650,025	634,301	552,543	48,843	30,565	1,215	134,143	558,616	547,418

33 Presbytery of Winnipeg

Statistics and Finances for the Year Ended December 31, 2018

Synod of Manitoba & Northwestern Ontario

PASTORAL CHARGE	CONG ID	ELD	CH	HOU	-- COMM ROLL --							TOT REV	FROM CONG	CONG PURP	PRES-SHARE	OTH MIS	WMS/AMS	STPD	NORM EXP	\$ BASE	
					BP	AD	RE	MB	ATD	ADH	M										
1 Kenora, First	WI230		8	7	44	1	-	2	74	36	7	A	94,064	84,064	75,964	8,100	-	0	44,971	95,358	75,964
2 Lockport Community	WI090		4	0	17	-	-	3	27	15	12	A	31,107	31,107	23,625	2,882	4,600	0	0	20,231	23,625
3 Pinawa Christian Fellowship	WI080		4	0	12	-	-	2	13	9	5	A	122,926	120,281	103,698	800	15,783	0	55,188	104,972	103,698
4 Selkirk, Knox	WI100		9	6	83	-	1	4	133	50	98	A	85,019	85,019	83,057	765	1,197	0	44,971	101,414	83,057
5 Thompson, St. Andrew's	WI110		7	9	21	-	-	1	40	15	38	M	71,423	66,423	63,923	2,500	-	0	55,932	80,559	63,923
6 Winnipeg, Calvin	WI010		4	12	28	3	2	-	33	25	3	A	110,589	25,712	19,864	2,500	3,348	0	0	123,985	18,611
7 Winnipeg, Filipino	WI270		2	0	5	-	-	-	25	0	0	A	31,391	31,391	28,891	2,000	500	0	18,000	29,089	28,891
8 Winnipeg, First	WI020		16	30	118	3	4	6	184	95	81	A	207,120	207,120	185,991	8,026	13,103	0	34,461	250,966	185,991
9 Winnipeg, Kildonan	WI061		4	8	76	1	-	-	59	55	69	A	164,797	161,779	143,404	5,000	13,375	0	50,700	147,375	143,404
10 Winnipeg, Lighthouse Evangelical Arabic	WI310		2	40	50	-	3	-	53	80	25	A	134,649	87,620	87,620	0	-	0	39,167	120,519	87,620
11 Winnipeg, Place of Hope	WI300	*	4	66	40	14	6	6	50	60	83	A	1,099	1,099	1,099	129	-	-	-	-	970
12 Winnipeg, Prairie	WI290		6	21	69	3	17	1	84	56	47	A	173,983	165,333	148,913	4,000	12,420	0	50,527	160,450	148,913
13 Winnipeg, St. John's	WI060		6	18	76	1	-	13	74	40	29	A	156,926	156,550	136,799	9,000	10,751	1,440	45,827	137,931	136,799
14 Winnipeg, Westwood	WI070		11	21	155	-	-	7	161	110	119	A	243,048	236,872	195,258	12,500	29,114	0	56,000	199,034	195,258
15 Winnipeg, Winnipeg Somang	WI280		1	4	15	-	3	7	32	20	4	A	52,749	52,749	52,749	0	-	0	18,000	31,337	52,749
Grand Total 2018			88	242	809	26	36	52	1,042	666	620	1	1,680,890	1,513,119	1,350,855	58,203	104,191	1,440	513,744	1,603,220	1,349,473

34 Presbytery of Brandon

Statistics and Finances for the Year Ended December 31, 2018

Synod of Manitoba & Northwestern Ontario

PASTORAL CHARGE	CONG ID	ELD	CH	HOU	-- COMM ROLL --							TOT REV	FROM CONG	CONG PURP	PRES-SHARE	OTH MIS	WMS/AMS	STPD	NORM EXP	\$ BASE	
					BP	AD	RE	MB	ATD	ADH	M										
1 Bellfield, Knox	BN091		3	0	2	-	-	-	3	10	10	A	550	550	505	45	-	0	420	420	505
2 Brandon, First	BN010		12	18	154	3	-	11	222	65	60	A	214,248	214,248	202,518	6,826	4,904	0	23,700	208,295	202,518
3 Brandon, St. Andrew's	BN020		5	3	83	-	-	2	58	21	50	A	88,399	88,399	81,417	5,777	1,205	0	44,971	96,060	81,417
4 Carberry, Knox-Zion	BN040		7	6	49	-	-	7	65	18	0	M	52,883	52,883	46,466	5,000	1,417	0	22,485	55,291	46,466
5 Melita	BN081		3	0	10	-	-	-	7	7	0	A	47,763	47,763	46,463	1,300	-	0	50,627	71,143	46,463
6 Neepawa, Knox	BN100		7	5	48	2	-	8	64	45	20	A	88,615	85,015	83,491	1,156	368	0	44,971	112,090	83,491
7 Ninga	BN093		3	7	16	1	-	-	7	30	29	A	43,917	43,917	27,542	500	15,875	1,095	394	28,053	27,542

34 Presbytery of Brandon

Statistics and Finances for the Year Ended December 31, 2018

Synod of Manitoba & Northwestern Ontario

PASTORAL CHARGE	CONG ID	ELD	CH	HOU	-- COMM ROLL --							TOT REV	FROM CONG	CONG PURP	PRES-SHARE	OTH MIS	WMS/AMS	STPD	NORM EXP	\$ BASE
					BP	AD	RE	MB	ATD	ADH	M									
8 Portage la Prairie, First	BN130	9	4	57	-	-	4	47	27	41	A	106,452	100,527	90,796	3,995	1,340	482	44,971	112,132	90,583
9 Winnipegosis, Knox	BN051	1	0	9	1	-	1	12	7	1	M	24,237	24,237	24,187	50	-	0	0	15,641	24,187
Grand Total 2018		50	43	428	7	0	33	485	230	211	2	667,064	657,539	603,385	24,649	25,109	1,577	232,539	699,125	603,172

35 Presbytery of Assiniboia

Statistics and Finances for the Year Ended December 31, 2018

Synod of Saskatchewan

PASTORAL CHARGE	CONG ID	ELD	CH	HOU	-- COMM ROLL --							TOT REV	FROM CONG	CONG PURP	PRES-SHARE	OTH MIS	WMS/AMS	STPD	NORM EXP	\$ BASE
					BP	AD	RE	MB	ATD	ADH	M									
1 Grenfell, Trinity	AS022	5	12	62	-	-	1	57	27	45	A	66,511	66,511	61,878	1,000	3,633	0	42,057	87,039	58,148
2 Kipling, Bekevar	AS030	3	0	20	2	-	1	69	12	30	A	13,800	13,050	10,538	600	1,912	0	0	21,475	10,538
3 Moose Jaw, St. Mark's	AS040	7	4	34	-	1	2	29	23	14	A	54,974	38,351	35,401	2,900	50	-	0	50,552	35,401
- Brierecrest, Knox	AS041	5	26	27	4	1	-	42	23	60	A	26,796	21,696	17,445	2,156	2,095	0	12,278	25,231	17,445
4 Moosomin, St. Andrew's	AS050	9	4	24	-	1	6	31	23	42	A	61,285	61,285	58,680	787	1,818	-	38,515	89,690	58,680
5 Regina, First	AS060	11	28	160	1	-	4	142	90	65	A	309,581	252,863	217,974	23,385	11,504	0	48,410	310,666	217,974
6 Regina, Norman Kennedy	AS070	11	18	58	-	5	-	92	55	26	A	173,375	173,375	145,282	5,000	23,093	0	43,062	141,949	145,282
7 Swift Current, St. Andrew's	AS090	6	19	30	-	1	-	42	40	15	A	92,768	67,772	67,272	500	-	0	39,988	65,317	67,272
8 Weyburn, Knox	AS100	4	11	36	-	-	4	61	22	32	A	169,698	117,909	114,440	1,548	1,922	0	41,774	164,372	114,440
9 Whitewood, Knox	AS051	7	13	29	-	-	5	41	22	27	A	59,130	59,130	54,414	1,730	2,986	-	15,807	59,619	54,414
10 Yorkton, Grace	AS120	8	6	0	-	1	-	1	20	0	A	78,642	78,347	77,497	750	100	0	44,971	72,502	77,497
Grand Total 2018		76	141	480	7	10	23	607	357	356	0	1,106,560	950,289	860,820	40,356	49,113	0	326,862	1,088,412	857,090

36 Presbytery of Northern Saskatchewan

Statistics and Finances for the Year Ended December 31, 2018

Synod of Saskatchewan

PASTORAL CHARGE	CONG ID	ELD	CH	HOU	-- COMM ROLL --							TOT REV	FROM CONG	CONG PURP	PRES-SHARE	OTH MIS	WMS/AMS	STPD	NORM EXP	\$ BASE
					BP	AD	RE	MB	ATD	ADH	M									
1 Melfort, St. James	NS050	6	0	51	-	-	2	38	31	30	A	59,863	59,863	55,888	1,980	1,995	0	17,093	51,323	55,888
2 Mistawasis	NS060	4	12	30	1	-	3	10	8	0	A	10,760	10,760	10,360	400	-	0	0	0	10,360
3 North Battleford, St. Andrew's	NS070	6	0	22	-	-	1	25	23	7	A	43,743	43,743	39,180	1,500	3,063	0	0	42,132	39,180
4 Sandwith, St. Philip's	NS071	2	5	4	-	-	-	4	0	0	A	731	731	69	400	262	0	0	243	69
5 Saskatoon, Calvin-Goforth	NS110	5	5	0	-	1	7	21	15	28	M	52,173	52,173	44,313	3,300	4,560	0	0	51,836	44,313
6 Saskatoon, St. Andrew's	NS130	16	46	170	3	14	4	166	81	120	A	289,273	259,400	220,248	21,880	17,272	0	15,879	270,303	220,242
7 Saskatoon Native Circle Ministry	NS160	-	0	0	-	-	-	0	0	0	A	188,205	30,669	30,569	50	50	0	50,586	232,593	30,569
8 Shipman, Knox	NS170	***													0					
Grand Total 2018		39	68	277	4	15	17	264	158	185	1	644,748	457,339	400,627	29,510	27,202	0	83,558	648,430	400,621

37 Presbytery of Peace River

Statistics and Finances for the Year Ended December 31, 2018

Synod of Alberta & the Northwest

PASTORAL CHARGE	CONG ID	ELD	CH	HOU	-- COMM ROLL --							TOT REV	FROM CONG	CONG PURP	PRES-SHARE	OTH MIS	WMS/AMS	STPD	NORM EXP	\$ BASE
					BP	AD	RE	MB	ATD	ADH	M									
1 Chetwynd Shared Ministry	PR020	7	0	19	-	-	-	5	11	0	A	51,789	35,221	27,517	1,025	6,679	0	14,074	32,075	27,517
2 Dawson Creek, St. James	PR030	2	0	21	-	-	1	24	23	15	A	56,030	56,030	51,094	4,000	936	0	18,672	53,293	51,094
3 Dixonville, Strang	PR011	3	0	24	-	-	-	15	12	11	M	33,165	33,165	31,642	900	623	0	0	28,981	31,642
4 Fort St. John	PR040	4	0	18	-	1	4	10	11	21	M	48,601	48,601	42,131	3,350	3,120	0	18,427	78,042	42,131
5 Grande Prairie, Forbes	PR050	-	25	110	5	4	13	96	90	102	A	221,216	186,845	153,184	20,312	13,349	0	70,227	78,240	153,184
Grand Total 2018		16	25	192	5	5	18	150	147	149	2	410,801	359,862	305,568	29,587	24,707	0	121,400	270,631	305,568

38 Presbytery of Edmonton-Lakeland

Statistics and Finances for the Year Ended December 31, 2018

Synod of Alberta & the Northwest

PASTORAL CHARGE	CONG ID	ELD	CH	HOU	-- COMM ROLL --							TOT REV	FROM CONG	CONG PURP	PRES-SHARE	OTH MIS	WMS/AMS	STPD	NORM EXP	\$ BASE	
					BP	AD	RE	MB	ATD	ADH	M										
1 Chauvin, Westminster	ED010	*	4	3	15	3	-	2	19	14	11	-	88,549	88,549	85,758	2,420	486	-	24,613	54,419	85,643
2 Edmonton, Callingwood Road	ED091	*	7	13	61	-	-	2	52	55	66	A	160,073	160,073	157,746	0	1,687	-	54,425	139,463	158,386
3 Edmonton, Calvin Hungarian	ED020		4	21	42	-	-	1	30	22	35	M	47,532	47,532	47,532	0	-	0	56,128	87,814	47,532
4 Edmonton, Dayspring	ED030		22	0	196	1	7	3	13	133	127	A	349,922	349,922	318,717	20,000	11,205	0	66,082	340,752	318,717
5 Edmonton, First	ED050		23	40	182	2	9	7	169	125	60	A	457,530	356,182	341,082	15,100	-	0	64,841	371,157	336,918
6 Edmonton, Mill Woods	ED060		13	44	109	2	-	8	117	74	100	A	186,015	185,429	158,295	12,000	15,134	0	21,923	172,974	158,295
7 Edmonton, St. Andrew's	ED070	*	5	10	40	-	-	49	35	30	A	100,815	94,087	79,199	2,700	12,288	-	22,153	86,976	79,099	
8 Edmonton, Westmount	ED090		7	21	41	1	1	2	45	35	39	A	100,846	97,581	89,387	3,500	4,694	0	47,810	94,568	89,387
- Edmonton, Braeside (St. Albert)	ED130	*	7	3	60	-	-	2	54	35	21	-	117,275	117,275	103,113	8,500	6,158	-	12,917	129,859	102,617
9 Fort McMurray, Faith	ED100		3	10	27	-	-	2	29	30	47	M	95,769	95,769	81,912	6,000	7,857	0	53,690	82,758	81,912
10 Lloydminster, Knox	ED120		6	4	26	-	-	3	21	19	9	A	115,459	115,459	110,414	4,700	345	0	58,061	109,934	110,356
- Vermilion, Ganton	ED140		1	3	10	-	-	-	6	10	14	A	15,242	15,242	12,032	660	2,550	0	7,800	14,124	12,032
11 Sherwood Park	ED180		5	0	17	-	-	1	25	18	3	A	61,519	61,519	58,364	2,000	1,155	0	0	50,949	58,364
Grand Total 2018			107	172	826	9	17	33	629	605	2	1,896,546	1,784,619	1,643,551	77,580	63,559	0	490,443	1,735,747	1,639,258	

39 Presbytery of Central Alberta

Statistics and Finances for the Year Ended December 31, 2018

Synod of Alberta & the Northwest

PASTORAL CHARGE	CONG ID	ELD	CH	HOU	-- COMM ROLL --							TOT REV	FROM CONG	CONG PURP	PRES-SHARE	OTH MIS	WMS/AMS	STPD	NORM EXP	\$ BASE	
					BP	AD	RE	MB	ATD	ADH	M										
1 Eckville, St. Paul's	CA010	*	11	27	51	2	2	2	51	50	54	M	156,420	156,420	123,442	7,675	25,303	-	56,461	106,597	123,442
2 Innisfail, St. Andrew's	CA020		4	15	36	-	-	8	23	25	32	M	77,305	77,305	72,968	4,337	-	0	42,364	93,469	72,968
3 Olds, St. Andrew's	CA030		4	6	30	1	-	-	24	19	24	A	55,301	55,301	45,977	6,750	2,574	0	0	52,758	45,977
4 Orkney	CA081		2	0	8	-	-	-	27	12	0	A	11,115	11,115	11,115	0	-	0	7,400	11,253	11,115
5 Red Deer, Knox	CA040		7	8	50	1	2	42	63	38	30	A	195,015	195,015	192,515	2,500	-	0	49,642	197,595	192,515
6 Red Deer, West Park	CA050	*	2	7	14	-	-	-	24	12	14	A	36,855	36,855	36,152	600	50	-	-	36,152	36,205
7 Red Deer, Willow Valley	CA090		4	0	32	-	-	2	27	33	0	A	44,566	44,566	36,638	2,502	5,426	0	0	42,058	36,638

39 Presbytery of Central Alberta

Statistics and Finances for the Year Ended December 31, 2018

Synod of Alberta & the Northwest

PASTORAL CHARGE	CONG ID	ELD	CH	HOU	-- COMM ROLL --							FROM CONG	CONG PURP	PRES-SHARE	OTH MIS	WMS/AMS	STPD	NORM EXP	\$ BASE	
					BP	AD	RE	MB	ATD	ADH	M									TOT REV
8 Rocky Mtn. House, Memorial	CA060	9	25	105	4	11	6	106	67	65	A	167,969	166,724	150,827	8,166	7,731	0	44,102	155,157	150,827
9 Sylvan Lake, Memorial	CA070	5	0	105	-	40	23	128	81	71	A	217,093	137,562	120,756	14,826	1,980	0	0	124,045	120,756
Grand Total 2018		48	88	431	8	55	83	473	337	290	2	961,639	880,863	790,391	47,356	43,064	0	199,969	819,084	790,443

40 Presbytery of Calgary-Macleod

Statistics and Finances for the Year Ended December 31, 2018

Synod of Alberta & the Northwest

PASTORAL CHARGE	CONG ID	ELD	CH	HOU	-- COMM ROLL --							FROM CONG	CONG PURP	PRES-SHARE	OTH MIS	WMS/AMS	STPD	NORM EXP	\$ BASE	
					BP	AD	RE	MB	ATD	ADH	M									TOT REV
1 Banff, St. Paul's	CM010	5	12	39	-	-	1	30	35	56	M	72,317	72,317	62,642	7,000	2,675	0	51,315	135,559	62,642
2 Bassano, Knox	CM020	9	30	80	1	-	2	42	50	60	M	113,450	113,450	103,364	8,000	2,086	0	50,480	106,612	103,364
- Gem	CM021	3	0	21	2	-	-	23	10	31	A	15,765	15,514	14,614	900	-	0	500	14,431	14,614
3 Calgary, Calvin Hungarian	CM030	7	38	92	2	-	9	84	45	70	M	121,699	121,699	116,699	5,000	-	0	48,356	113,579	116,699
4 Calgary, Centennial	CM040	14	120	126	2	-	12	155	140	170	A	149,811	149,811	135,635	10,000	4,176	0	53,000	146,912	135,635
5 Calgary, Grace	CM060	17	171	446	26	31	20	460	259	361	A	2,366,863	2,366,863	2,236,169	85,650	45,044	0	26,338	1,281,597	2,236,169
6 Calgary, Knox	CM070	10	13	97	1	-	3	76	66	121	A	311,307	283,476	244,763	8,999	29,814	0	66,327	282,755	237,064
7 Calgary, St. Andrew's	CM080	32	154	361	1	5	22	445	254	354	A	709,598	647,318	614,360	26,360	6,598	0	29,933	636,767	614,360
8 Calgary, St. Giles	CM090	11	10	136	-	2	6	143	65	37	A	251,280	240,890	226,448	10,000	4,442	0	60,840	237,493	226,448
9 Calgary, Valleyview Community	CM071	4	28	51	1	-	-	58	61	90	A	222,530	211,830	209,345	1,600	885	0	72,537	267,103	209,345
10 Calgary, Varsity Acres	CM100	12	27	180	1	-	14	276	126	137	A	437,838	437,838	400,133	33,775	3,930	2,440	55,000	391,391	355,530
11 Calgary, Westminster	CM101	13	100	224	5	-	3	240	141	330	A	372,020	325,922	293,898	27,000	5,024	726	79,448	314,217	272,275
12 Lethbridge, St. Andrew's	CM130	10	37	107	-	3	10	162	0	85	A	243,969	243,969	217,719	20,000	6,250	0	61,855	223,433	217,508
13 Medicine Hat, St. John's	CM150	10	23	122	-	-	11	142	68	59	A	319,850	235,632	204,604	22,242	8,786	0	51,000	288,821	204,604
Grand Total 2018		157	763	2,082	42	41	113	2,336	1,320	1,961	3	5,708,297	5,466,529	5,080,393	266,426	119,710	3,166	706,929	4,440,670	5,006,257

41 Presbytery of Kootenay

Statistics and Finances for the Year Ended December 31, 2018

Synod of British Columbia

PASTORAL CHARGE	CONG ID	ELD	CH	HOU	-- COMM ROLL --							FROM CONG	CONG PURP	PRES-SHARE	OTH MIS	WMS/AMS	STPD	NORM EXP	\$ BASE	
					BP	AD	RE	MB	ATD	ADH	M									TOT REV
1 Cranbrook, BC, Knox	KO020	7	20	77	-	4	14	70	77	67	A	191,957	179,913	160,008	15,000	4,905	0	42,996	145,144	160,008
2 Creston, St. Stephen's	KO030	7	7	44	-	-	1	36	45	45	A	182,605	90,460	80,110	5,000	5,350	0	32,369	78,326	80,110
3 Kimberley, St. Andrew's	KO040	4	0	0	-	-	1	19	27	24	M	66,915	66,915	61,455	4,334	1,126	0	0	37,661	61,455
4 Slocan, St. Andrew's	KO051	2	0	12	-	-	-	12	11	10	A	15,467	15,410	13,810	800	800	0	0	13,590	13,810
5 Trail, First	KO060	6	18	65	-	5	2	51	57	54	M	276,361	276,361	210,979	21,323	44,059	0	42,728	88,316	210,979
Grand Total 2018		26	45	198	0	9	18	188	217	200	2	733,305	629,059	526,362	46,457	56,240	0	118,093	363,037	526,362

42 Presbytery of Kamloops

Statistics and Finances for the Year Ended December 31, 2018

Synod of British Columbia

PASTORAL CHARGE	CONG ID	ELD	CH	-- COMM ROLL --								M	TOT REV	FROM CONG	CONG PURP	PRES-SHARE	OTH MIS	WMS/AMS	STPD	NORM EXP	\$ BASE
				HOU	BP	AD	RE	MB	ATD	ADH											
1 Cariboo Region	KA090	5	28	147	-	-	-	83	101	170	A	288,155	54,932	44,032	5,660	5,240	0	95,920	242,404	44,032	
2 Kamloops, St. Andrew's	KA020 *	6	9	62	2	6	3	72	65	38	-	195,339	181,675	157,310	18,645	6,165	3,941	50,000	162,834	156,865	
3 Kelowna, St. David's	KA030	11	9	83	-	5	3	73	72	63	A	225,112	225,112	214,426	5,000	5,686	0	50,000	216,856	214,426	
4 Kitimat	KA040	4	2	22	-	-	3	38	8	5	A	29,047	29,047	29,047	0	-	0	0	34,573	29,047	
5 Penticton, St. Andrew's	KA050	8	13	66	-	-	5	36	55	61	A	116,414	115,896	112,656	3,000	240	0	46,000	128,438	112,656	
6 Prince George, St. Giles	KA060 *	16	60	120	2	1	10	109	105	158	-	245,683	237,012	212,529	9,504	14,673	2,629	51,528	208,396	212,835	
7 Salmon Arm, St. Andrew's	KA080	6	2	27	-	1	10	24	25	16	A	85,567	85,567	77,232	5,500	2,835	0	0	51,935	77,232	
8 Vernon, Knox	KA011	7	4	130	-	5	5	113	80	30	A	172,067	172,067	154,432	12,415	5,220	0	50,196	154,522	154,432	
Grand Total 2018		63	127	657	4	18	39	548	511	541	0	1,357,384	1,101,308	1,001,664	59,724	40,059	6,570	343,644	1,199,958	1,001,525	

43 Presbytery of Westminster

Statistics and Finances for the Year Ended December 31, 2018

Synod of British Columbia

PASTORAL CHARGE	CONG ID	ELD	CH	-- COMM ROLL --								M	TOT REV	FROM CONG	CONG PURP	PRES-SHARE	OTH MIS	WMS/AMS	STPD	NORM EXP	\$ BASE
				HOU	BP	AD	RE	MB	ATD	ADH											
1 Abbotsford, Calvin	WE010	5	17	112	1	-	29	107	76	82	A	317,839	292,118	255,470	13,301	23,347	0	0	275,584	144,318	
2 Bradner	WE261	6	6	38	1	-	2	37	36	23	A	58,650	58,550	51,184	2,200	5,166	0	0	44,941	51,184	
3 Burnaby, Brentwood	WE020	4	1	24	-	-	-	17	47	35	A	148,377	139,066	133,066	6,000	-	0	27,030	143,258	131,513	
4 Burnaby, Burnaby Taiwanese	WE320	3	7	57	-	2	-	80	64	30	A	97,770	97,770	67,775	6,200	23,795	0	48,695	106,130	67,775	
5 Burnaby, Gordon	WE030	11	2	85	4	-	4	71	45	34	A	271,216	215,154	197,836	12,139	5,179	0	49,429	213,503	197,836	
6 Chilliwack, Cooke's	WE050	7	4	52	-	7	4	59	45	18	A	163,446	142,446	139,825	1,465	1,156	0	51,194	140,792	139,825	
7 Coquitlam	WE240	14	53	144	3	4	4	223	219	273	A	522,719	522,719	460,272	20,000	42,447	0	60,377	415,428	460,272	
8 Langley	WE250	8	20	80	1	4	-	64	63	80	A	171,950	171,950	144,478	10,000	17,472	0	33,857	136,987	144,478	
9 Maple Ridge, Haney	WE060	10	25	148	4	4	20	151	124	108	A	268,500	260,220	223,088	24,834	12,298	0	39,162	207,883	223,088	
10 Mission, St. Paul's	WE260	7	39	62	3	-	2	39	60	84	M	140,490	140,490	126,405	6,250	7,835	0	47,795	133,288	126,405	
11 New Westminster, First	WE070 *	5	7	58	1	-	4	67	50	40	-	128,342	128,342	122,786	4,300	3,828	-	25,770	30,684	120,214	
12 New Westminster, Knox	WE080 *	8	15	37	1	5	3	91	45	36	-	157,412	141,512	136,905	4,000	940	-	49,813	166,506	136,572	
13 New Westminster, St. Aidan's	WE090	10	4	57	-	1	3	65	35	45	M	158,458	144,964	134,115	9,000	1,849	0	0	137,650	132,935	
14 N. Vancouver, St. Andrew's & St. Stephen's	WE100	16	40	200	1	-	5	249	200	150	A	469,629	469,629	423,175	33,100	13,354	0	61,300	463,382	423,175	
15 Richmond	WE110	9	32	145	1	5	17	143	150	83	M	387,247	387,247	354,289	21,000	11,958	0	67,959	302,378	354,289	
16 Surrey, City Centre	WE120 *	8	14	58	1	5	1	82	65	-	-	202,381	202,381	194,381	10,000	-	-	46,893	207,814	192,381	
17 Surrey, St. Andrew's-Newton	WE270	7	30	88	1	5	3	115	115	68	M	187,271	187,271	166,385	16,456	4,430	0	57,803	169,072	166,385	
18 Vancouver, Central	WE140	12	9	75	-	-	1	68	48	35	A	362,891	176,641	175,815	827	-	0	49,468	339,596	75,815	
19 Vancouver, Chinese	WE150 *	8	33	95	3	5	11	120	123	34	A	533,970	353,576	326,072	20,000	7,504	-	54,372	331,793	326,072	
20 Vancouver, Fairview	WE160	-	0	0	-	-	-	0	0	0	A	298,767	298,767	269,497	15,500	13,770	0	54,220	301,348	269,497	
21 Vancouver, First Hungarian	WE130	10	20	45	4	5	-	72	51	151	A	116,017	116,017	114,267	1,750	-	0	65,476	162,590	114,267	
22 Vancouver, Kerrisdale	WE170	7	22	70	2	4	3	81	75	60	M	245,548	245,548	226,333	10,222	8,993	0	0	150,564	226,333	
23 Vancouver, St. Columba	WE200	5	2	23	3	4	1	21	17	14	A	73,075	73,075	63,752	6,029	3,294	0	16,778	70,019	63,752	

43 Presbytery of Westminster

Statistics and Finances for the Year Ended December 31, 2018

Synod of British Columbia

PASTORAL CHARGE	CONG ID	-- COMM ROLL --											FROM CONG	CONG PURP	PRES-SHARE	OTH MIS	WMS/AMS	STPD	NORM EXP	\$ BASE
		ELD	CH	HOU	BP	AD	RE	MB	ATD	ADH	M	TOT REV								
24 Vancouver Taiwanese	WE300	4	26	72	2	3	2	95	97	28	A	210,732	210,527	171,920	11,000	27,607	0	52,523	155,711	171,920
25 Vancouver, West Point Grey	WE210	4	2	23	-	-	-	30	0	13	A	74,535	74,535	65,633	6,055	2,847	0	0	80,437	65,633
26 West Vancouver	WE220 *	8	8	71	1	-	4	80	57	26	A	245,458	245,458	216,881	16,045	12,571	-	26,423	196,372	216,842
27 White Rock, St. John's	WE230	8	3	112	-	-	16	102	60	42	A	226,296	226,296	210,048	10,000	6,248	0	62,690	296,644	210,048
Grand Total 2018		204	441	2,031	38	63	139	2,329	1,967	1,592	5	6,238,986	5,722,269	5,171,652	297,673	257,888	0	1,049,027	5,380,354	4,952,823

44 Presbytery of Vancouver Island

Statistics and Finances for the Year Ended December 31, 2018

Synod of British Columbia

PASTORAL CHARGE	CONG ID	-- COMM ROLL --											FROM CONG	CONG PURP	PRES-SHARE	OTH MIS	WMS/AMS	STPD	NORM EXP	\$ BASE
		ELD	CH	HOU	BP	AD	RE	MB	ATD	ADH	M	TOT REV								
1 Campbell River, Trinity	VI010	7	21	89	1	6	3	93	81	84	A	184,620	184,620	166,644	10,745	7,231	0	53,266	166,336	124,364
2 Comox, Comox Valley	VI120	13	10	105	-	3	3	104	76	37	A	145,501	145,501	127,598	11,110	6,793	0	45,432	128,581	127,598
3 Duncan, St. Andrew's	VI020	11	36	148	2	1	2	155	145	225	A	337,838	299,995	266,157	15,000	18,838	0	44,584	279,881	266,157
4 Nanaimo, St. Andrew's	VI030	10	12	84	4	9	11	121	98	47	A	216,998	211,998	183,122	16,074	12,803	0	26,667	44,832	183,122
5 North Saanich, Saanich Peninsula	VI110	6	4	90	1	11	25	113	78	47	A	181,165	179,575	160,360	5,900	14,215	0	52,344	167,828	160,360
6 Parksville, St. Columba	VI040	12	0	122	-	7	8	146	101	35	A	222,630	220,551	180,112	16,595	23,844	0	62,424	194,497	180,112
7 Sooke, Knox	VI060	3	0	36	-	3	1	35	25	17	A	147,972	147,972	145,395	1,163	1,414	0	57,550	111,439	145,395
8 Victoria, Chinese	VI070	3	11	42	-	-	2	43	35	38	A	67,253	67,253	60,656	4,261	2,336	0	38,775	101,784	60,656
9 Victoria, Knox	VI080	10	7	75	-	6	14	77	60	25	A	200,280	170,865	145,715	14,100	11,050	0	51,468	175,130	145,715
10 Victoria, St. Andrew's	VI090	16	14	155	2	-	20	159	95	104	A	260,016	260,016	238,016	20,000	2,000	0	49,845	352,706	238,016
11 Victoria, Trinity	VI100 *	8	6	69	4	3	1	68	57	24	-	147,992	147,992	140,797	5,695	1,945	-	40,614	110,630	140,352
Grand Total 2018		99	121	1,015	14	49	90	1,114	851	683	0	2,112,265	2,036,338	1,814,571	119,742	102,469	0	522,969	1,833,644	1,771,847

45 Presbytery of Western Han-Ca

Statistics and Finances for the Year Ended December 31, 2018

Synod of British Columbia

PASTORAL CHARGE	CONG ID	-- COMM ROLL --											FROM CONG	CONG PURP	PRES-SHARE	OTH MIS	WMS/AMS	STPD	NORM EXP	\$ BASE
		ELD	CH	HOU	BP	AD	RE	MB	ATD	ADH	M	TOT REV								
1 Abbotsford Korean	WH140	2	60	50	2	1	2	84	110	0	A	119,151	95,151	95,151	0	-	0	16,800	132,488	84,753
2 Burnaby Yulbahng	WH010	6	40	108	1	22	4	148	135	5	M	190,000	190,000	177,000	0	13,000	0	36,000	167,000	177,000
3 Calgary, Korean	WH090	14	294	3356	13	58	13	693	707	1047	M	799,417	799,417	779,417	20,000	-	0	57,000	786,624	779,417
4 Edmonton, Antioch	WH180	3	142	136	20	30	-	30	235	414	A	524,298	524,298	474,968	7,000	42,330	0	44,971	229,266	410,168
5 Edmonton, Korean	WH020	7	93	135	9	25	4	188	250	143	A	378,259	378,259	367,413	5,000	5,846	0	47,161	359,544	340,629
6 Nanaimo Korean	WH080	3	69	81	5	41	37	199	150	0	A	176,108	175,594	167,487	0	8,107	0	38,400	194,294	167,487
7 Port Coquitlam, Soojung	WH130	2	2	8	-	2	3	18	20	15	A	51,438	50,650	48,850	1,200	600	0	62,320	126,010	48,850
8 Surrey Korean	WH030	4	50	65	-	15	2	13	150	0	A	181,816	181,816	94,176	0	87,640	0	31,000	31,250	94,176
9 Surrey, Saem Mool	WH100 ***																	0		
10 Vancouver, Galilee Korean	WH040	4	74	80	18	36	29	144	280	350	A	357,752	357,752	343,792	1,000	12,960	0	36,720	155,300	320,592
11 Vancouver, Irae	WH200 ***																	0		

PASTORAL CHARGE		CONG ID	ELD	CH	HOU	-- COMM ROLL --							TOT REV	FROM CONG	CONG PURP	PRES- SHARE	OTH MIS	WMS/ AMS	STPD	NORM EXP	\$ BASE
						BP	AD	RE	MB	ATD	ADH	M									
12	Vancouver, Korean	WH050	6	88	272	11	35	-	315	400	40	M	742,516	591,647	491,777	10,000	89,870	0	58,800	613,773	491,777
13	Winnipeg, Manitoba Korean	WH060	2	7	19	5	7	13	24	30	6	A	79,260	66,075	66,075	0	-	0	19,723	48,339	37,459
Grand Total 2018			53	919	4,310	84	272	107	1,856	2,467	2,020	3	3,600,015	3,410,659	3,106,106	44,200	260,353	0	448,895	2,843,798	2,952,308

SYNOD OF ATLANTIC PROVINCES

Statistics and Financial Returns for the Year Ended December 31, 2018

PASTORAL CHARGE	MIN ROLL	CONGNS			CH	HOU	-- COMM ROLL --							TOT REV	FROM CONG	CONG PURP	PRES-SHARE	OTH MIS	WMS/AMS	STPD	NORM EXP	\$ BASE
		CONG	PTS	ELD			BP	AD	RE	MB	ATD	ADH	M									
1 Cape Breton	12	22	13	182	107	1,234	19	10	55	1,630	718	910	5	1,325,918	1,249,243	1,159,481	72,127	17,550	14,338	413,280	1,305,772	1,149,567
2 Newfoundland	5	3	3	36	65	452	10	3	3	469	136	223	0	650,958	557,166	494,347	37,305	25,514	2,785	86,791	552,345	490,147
3 Pictou	18	35	20	283	276	2,049	29	12	106	2,585	972	968	14	2,399,555	1,902,095	1,711,149	144,962	45,594	19,687	282,196	1,840,955	1,694,715
4 Halifax-Lunenburg	23	17	14	142	173	1,422	12	24	72	1,809	715	1,079	0	2,017,294	1,842,137	1,518,648	159,700	163,840	9,951	361,391	1,605,202	1,444,822
5 New Brunswick	35	37	17	171	316	3,551	5	27	52	1,872	1,264	1,066	13	2,552,361	2,281,212	2,083,574	124,480	82,909	10,803	629,785	2,513,715	1,934,061
6 Prince Edward Island	34	25	15	191	575	1,471	48	75	78	2,378	1,653	1,598	9	2,646,852	2,426,023	2,271,154	93,996	57,940	19,616	501,251	2,427,918	2,190,854
Grand Total 2018	127	139	82	1,005	1,512	10,179	123	151	366	10,743	5,458	5,844	41	11,592,938	10,257,876	9,238,353	632,568	393,347	77,180	2,274,694	10,245,907	8,904,166

SYNOD OF QUEBEC & EASTERN ONTARIO

Statistics and Financial Returns for the Year Ended December 31, 2018

PASTORAL CHARGE	MIN ROLL	CONGNS			CH	HOU	-- COMM ROLL --							TOT REV	FROM CONG	CONG PURP	PRES-SHARE	OTH MIS	WMS/AMS	STPD	NORM EXP	\$ BASE
		CONG	PTS	ELD			BP	AD	RE	MB	ATD	ADH	M									
7 Quebec	7	7	7	31	12	170	0	12	8	188	161	65	2	599,283	393,213	363,138	14,603	14,682	0	121,991	327,820	363,929
8 Montreal	45	34	33	260	779	2,100	84	165	200	2,812	1,866	1,363	9	6,363,166	4,864,819	4,465,125	194,177	205,517	5,405	715,963	5,115,024	4,234,110
9 Seaway-Glengarry	23	24	13	191	345	1,554	28	35	119	1,906	848	1,016	3	2,198,217	1,994,360	1,833,442	96,324	64,594	5,851	414,918	1,917,014	1,824,669
10 Ottawa	48	20	19	244	575	2,219	31	103	110	2,532	1,515	1,751	1	7,216,453	4,419,546	3,879,786	299,205	240,555	2,014	689,754	4,298,757	3,699,934
11 Lanark & Renfrew	22	18	15	150	128	984	17	30	118	1,316	631	470	5	1,623,483	1,511,425	1,352,880	88,445	70,100	10,616	299,040	1,452,293	1,335,447
Grand Total 2018	145	103	87	876	1,839	7,027	160	345	555	8,754	5,021	4,665	20	18,000,602	13,183,363	11,894,371	692,754	595,448	23,886	2,241,666	13,110,908	11,458,088

SYNOD OF CENTRAL, NORTHEASTERN ONTARIO & BERMUDA

Statistics and Financial Returns for the Year Ended December 31, 2018

PASTORAL CHARGE	MIN ROLL	CONGNS			CH	HOU	-- COMM ROLL --							TOT REV	FROM CONG	CONG PURP	PRES- SHARE	OTH MIS	WMS/ AMS	STPD	NORM EXP	\$ BASE
		CONG	PTS	ELD			BP	AD	RE	MB	ATD	ADH	M									
12 Kingston	27	16	14	110	109	804	11	28	80	962	610	486	4	1,965,297	1,784,923	1,650,353	76,828	57,468	6,691	467,815	1,673,113	1,636,897
13 Lindsay-Peterborough	36	27	20	204	218	1,692	26	45	163	1,982	1,085	843	6	3,994,520	2,925,634	2,678,789	129,759	117,086	29,145	619,211	2,934,690	2,433,007
14 Pickering	51	26	24	249	578	2,780	57	106	220	2,939	2,173	2,522	5	6,844,174	5,973,593	5,307,440	296,684	369,469	2,916	1,082,824	5,382,463	5,278,310
15 East Toronto	75	21	19	247	480	2,295	44	101	190	2,541	1,587	1,258	2	16,298,570	9,675,181	8,276,353	397,571	985,201	1,656	1,031,395	9,609,650	8,271,162
16 West Toronto	34	22	22	199	690	1,941	71	118	106	2,280	1,772	1,784	4	5,515,119	5,063,846	4,766,387	182,614	112,845	6,785	740,878	4,618,467	4,760,087
17 Brampton	54	33	31	300	710	2,969	62	193	339	4,220	2,148	2,044	7	6,390,856	5,965,196	5,478,485	303,327	172,084	12,689	1,154,605	5,570,195	5,396,197
18 Oak Ridges	39	22	22	208	590	1,961	37	82	148	2,501	1,872	1,479	9	5,628,771	5,261,235	4,743,265	242,865	275,105	7,024	889,951	4,822,154	4,478,164
19 Barrie	56	33	27	262	553	2,859	42	126	285	3,345	2,261	2,474	2	5,285,226	4,832,958	4,321,250	265,716	245,992	13,235	932,911	4,437,547	4,170,264
20 Temiskaming	1	4	4	16	7	48	5	0	26	52	55	29	1	321,151	255,022	240,733	11,476	2,813	0	136,872	250,173	240,733
21 Algoma and North Bay	13	9	6	76	87	616	6	16	28	612	318	390	1	1,116,397	940,905	834,148	64,064	42,693	3,123	171,634	913,342	814,148
22 Waterloo-Wellington	52	32	27	394	890	4,078	91	134	773	5,334	2,700	2,696	9	8,782,679	7,675,779	6,980,907	386,338	307,390	20,374	1,167,347	7,410,051	5,906,489
23 Eastern Han-Ca	58	16	16	69	1,113	2,826	93	336	181	4,569	4,387	2,247	2	7,607,733	6,545,478	6,077,795	56,500	411,183	0	510,271	7,129,139	4,993,190
Grand Total 2018	496	261	232	2,334	6,025	24,869	545	1,285	2,539	31,337	20,968	18,252	52	69,750,493	56,899,750	51,355,904	2,413,743	3,099,329	103,638	8,905,714	54,750,984	48,378,647

SYNOD OF SOUTHWESTERN ONTARIO

Statistics and Financial Returns for the Year Ended December 31, 2018

PASTORAL CHARGE	MIN ROLL	CONGNS			ELD	CH	HOU	-- COMM ROLL --							TOT REV	FROM CONG	CONG PURP	PRES- SHARE	OTH MIS	WMS/ AMS	STPD	NORM EXP	\$ BASE
		CONG	PTS					BP	AD	RE	MB	ATD	ADH	M									
24 Hamilton	62	34	32	340	635	3,002	45	94	251	3,500	2,197	1,528	9	6,510,994	5,598,813	5,084,432	362,670	164,223	23,010	1,059,688	5,815,885	4,993,562	
25 Niagara	44	18	17	154	217	1,441	23	53	141	1,709	1,063	713	5	3,113,359	2,640,967	2,401,324	174,184	63,043	9,206	651,726	2,517,640	2,315,154	
26 Paris	33	15	14	131	387	1,633	20	56	73	1,839	1,298	1,426	2	3,298,750	2,805,570	2,461,387	120,911	224,720	5,644	461,944	2,895,526	2,357,875	
27 London	45	25	20	297	558	2,498	31	91	260	2,880	1,737	1,374	4	4,053,538	3,834,261	3,453,597	232,808	147,775	31,791	826,227	3,722,013	3,255,235	
28 Essex-Kent	20	13	12	132	224	2,268	33	37	125	1,845	1,205	1,909	0	3,061,332	2,925,342	2,740,212	63,680	121,450	1,349	416,386	2,964,803	2,676,839	
29 Lambton-West Middlesex	18	16	15	137	189	1,152	18	29	86	1,350	793	883	2	2,448,878	1,888,108	1,684,561	115,346	89,554	16,582	503,688	2,387,377	1,669,488	
30 Huron-Perth	33	20	15	204	422	2,045	30	79	121	3,178	1,042	1,080	8	2,823,570	2,577,121	2,284,906	152,871	139,344	49,845	567,766	2,594,139	2,284,906	
31 Grey-Bruce-Maitland	36	33	20	206	356	2,087	42	63	103	2,682	1,299	1,422	7	4,161,057	3,199,380	2,808,162	179,940	211,278	15,868	637,550	3,066,464	2,729,866	
Grand Total 2018	291	174	145	1,601	2,988	16,126	242	502	1,160	18,983	10,634	10,335	37	29,471,478	25,469,562	22,918,581	1,402,410	1,161,387	153,295	5,124,975	25,963,847	22,282,924	

SYNOD OF MANITOBA & NORTHWESTERN ONTARIO

Statistics and Financial Returns for the Year Ended December 31, 2018

PASTORAL CHARGE	MIN ROLL	CONGNS			ELD	CH	HOU	-- COMM ROLL --							TOT REV	FROM CONG	CONG PURP	PRES- SHARE	OTH MIS	WMS/ AMS	STPD	NORM EXP	\$ BASE
		CONG	PTS					BP	AD	RE	MB	ATD	ADH	M									
32 Superior	4	5	5	62	72	667	8	10	41	619	244	624	2	650,025	634,301	552,543	48,843	30,565	1,215	134,143	558,616	547,418	
33 Winnipeg	25	15	15	88	242	809	26	36	52	1,042	666	620	1	1,680,890	1,513,119	1,350,855	58,203	104,191	1,440	513,744	1,603,220	1,349,473	
34 Brandon	9	9	9	50	43	428	7	0	33	485	230	211	2	667,064	657,539	603,385	24,649	25,109	1,577	232,539	699,125	603,172	
Grand Total 2018	38	29	29	200	357	1,904	41	46	126	2,146	1,140	1,455	5	2,997,979	2,804,959	2,506,783	131,694	159,865	4,232	880,426	2,860,961	2,500,063	

SYNOD OF SASKATCHEWAN

Statistics and Financial Returns for the Year Ended December 31, 2018

PASTORAL CHARGE	MIN ROLL	CONGNS			ELD	CH	HOU	-- COMM ROLL --						TOT REV	FROM CONG	CONG PURP	PRES-SHARE	OTH MIS	WMS/AMS	STPD	NORM EXP	\$ BASE
		CONG	PTS	BP				AD	RE	MB	ATD	ADH	M									
35 Assiniboia	9	11	10	76	141	480	7	10	23	607	357	356	0	1,106,560	950,289	860,820	40,356	49,113	0	326,862	1,088,412	857,990
36 Northern Saskatchewan	13	7	7	39	68	277	4	15	17	264	158	185	1	644,748	457,339	400,627	29,510	27,202	0	83,558	648,430	400,621
Grand Total 2018	22	18	17	115	209	757	11	25	40	871	515	541	1	1,751,308	1,407,628	1,261,448	69,865	76,315	0	410,420	1,736,842	1,257,712

SYNOD OF ALBERTA & THE NORTHWEST

Statistics and Financial Returns for the Year Ended December 31, 2018

PASTORAL CHARGE	MIN ROLL	CONGNS			ELD	CH	HOU	-- COMM ROLL --						TOT REV	FROM CONG	CONG PURP	PRES-SHARE	OTH MIS	WMS/AMS	STPD	NORM EXP	\$ BASE
		CONG	PTS	BP				AD	RE	MB	ATD	ADH	M									
37 Peace River	2	5	5	16	25	192	5	5	18	150	147	149	2	410,801	359,862	305,568	29,587	24,707	0	121,400	270,631	305,568
38 Edmonton-Lakeland	26	13	11	107	172	826	9	17	33	629	605	562	2	1,896,546	1,784,619	1,643,551	77,580	63,559	0	490,443	1,735,747	1,639,258
39 Central Alberta	8	9	9	48	88	431	8	55	83	473	337	290	2	961,639	880,863	790,391	47,356	43,064	0	199,969	819,084	790,443
40 Calgary-Macleod	39	14	13	157	763	2,082	42	41	113	2,336	1,320	1,961	3	5,708,297	5,466,529	5,080,393	266,426	119,710	3,166	706,929	4,440,670	5,006,257
Grand Total 2018	75	41	38	328	1,048	3,531	64	118	247	3,588	2,409	2,962	9	8,977,283	8,491,873	7,819,903	420,949	251,040	3,166	1,518,741	7,266,132	7,741,526

SYNOD OF BRITISH COLUMBIA

Statistics and Financial Returns for the Year Ended December 31, 2018

PASTORAL CHARGE	MIN ROLL	CONGNS			ELD	CH	HOU	-- COMM ROLL --						TOT REV	FROM CONG	CONG PURP	PRES-SHARE	OTH MIS	WMS/AMS	STPD	NORM EXP	\$ BASE
		CONG	PTS	BP				AD	RE	MB	ATD	ADH	M									
41 Kootenay	7	5	5	26	45	198	0	9	18	188	217	200	2	733,305	629,059	526,362	46,457	56,240	0	118,093	363,037	526,362
42 Kamloops	23	8	8	63	127	657	4	18	39	548	511	541	0	1,357,384	1,101,308	1,001,664	59,724	40,059	6,570	343,644	1,199,958	1,001,525
43 Westminster	85	27	27	204	441	2,031	38	63	139	2,329	1,967	1,592	5	6,238,986	5,722,269	5,171,652	297,673	257,888	0	1,049,027	5,380,354	4,952,823
44 Vancouver Island	32	11	11	99	121	1,015	14	49	90	1,114	851	683	0	2,112,265	2,036,338	1,814,571	119,742	102,469	0	522,969	1,833,644	1,771,847
45 Western Han-Ca	33	13	13	53	919	4,310	84	272	107	1,856	2,467	2,020	3	3,600,015	3,410,659	3,106,106	44,200	260,353	0	448,895	2,843,798	2,952,308
Grand Total 2018	180	64	64	445	1,653	8,211	140	411	393	6,035	6,013	5,036	10	14,041,955	12,899,633	11,620,355	567,796	717,009	6,570	2,482,628	11,620,791	11,204,865

GENERAL SUMMARY BY SYNODS
Statistics and Financial Returns for the Year Ended December 31, 2018

	MIN ROLL	CONG'S CONG	PTS	ELD	CH	HOU	BP	-- COMM ROL				M	TOT REV	FROM CONG	CONG PURP	PRES- SHARE	OTH MIS	WMS/ AMS	STPD	NORM EXP	\$ BASE	
							AD	RE	MB	ATD	ADH											
1 Atlantic Provinces	127	139	82	1,005	1,512	10,179	123	151	366	10,743	5,458	5,844	41	11,592,938	10,257,876	9,238,353	632,568	393,347	77,180	2,274,694	10,245,907	8,904,166
2 Quebec & Eastern Ontario	145	103	87	876	1,839	7,027	160	345	555	8,754	5,021	4,665	20	18,000,602	13,183,363	11,894,371	692,754	595,448	23,886	2,241,666	13,110,908	11,458,088
3 Central, Northeastern Ontario & Bermuda	496	261	232	2,334	6,025	24,869	545	1,285	2,539	31,337	20,968	18,252	52	69,750,493	56,899,750	51,355,904	2,413,743	3,099,329	103,638	8,905,714	54,750,984	48,378,647
4 Southwestern Ontario	291	174	145	1,601	2,988	16,126	242	502	1,160	18,983	10,634	10,335	37	29,471,478	25,469,562	22,918,581	1,402,410	1,161,387	153,295	5,124,975	25,963,847	22,282,924
5 Manitoba & Northwestern Ontario	38	29	29	200	357	1,904	41	46	126	2,146	1,140	1,455	5	2,997,979	2,804,959	2,506,783	131,694	159,865	4,232	880,426	2,860,961	2,500,063
6 Saskatchewan	22	18	17	115	209	757	11	25	40	871	515	541	1	1,751,308	1,407,628	1,261,448	69,865	76,315	0	410,420	1,736,842	1,257,712
7 Alberta & the Northwest	75	41	38	328	1,048	3,531	64	118	247	3,588	2,409	2,962	9	8,977,283	8,491,873	7,819,903	420,949	251,040	3,166	1,518,741	7,266,132	7,741,526
8 British Columbia	180	64	64	445	1,653	8,211	140	411	393	6,035	6,013	5,036	10	14,041,955	12,899,633	11,620,355	567,796	717,009	6,570	2,482,628	11,620,791	11,204,865
Grand Total	1,374	829	694	6,904	15,631	72,604	1,326	2,883	5,426	82,457	52,158	49,090	175	156,584,036	131,414,644	118,615,697	6,331,778	6,453,741	371,967	23,839,264	127,556,372	113,727,991

ALPHABETICAL LIST OF CONGREGATIONS BY CITY OR TOWN

N.B. Where pastoral charges have more than one congregation or preaching point, the other congregations or preaching points are also arranged alphabetically with the name of the pastoral charge inserted.

No. Presbytery

1	Cape Breton
2	Newfoundland
3	Pictou
4	Halifax & Lunenburg
5	New Brunswick
6	Prince Edward Island
7	Quebec
8	Montreal
9	Seaway-Glengarry
10	Ottawa
11	Lanark & Renfrew
12	Kingston
13	Lindsay-Peterborough
14	Pickering
15	East Toronto
16	West Toronto
17	Brampton
18	Oak Ridges
19	Barrie
20	Temiskaming
21	Algoma & North Bay
22	Waterloo-Wellington
23	Eastern Han-Ca

No. Presbytery

24	Hamilton
25	Niagara
26	Paris
27	London
28	Essex-Kent
29	Lambton-West Middlesex
30	Huron-Perth
31	Grey-Bruce-Maitland
32	Superior
33	Winnipeg
34	Brandon
35	Assiniboia
36	Northern Saskatchewan
37	Peace River
38	Edmonton-Lakeland
39	Central Alberta
40	Calgary-Macleod
41	Kootenay
42	Kamloops
43	Westminster
44	Vancouver Island
45	Western Han-Ca

Congregation	Presbytery
A	
Abbotsford:	
Calvin	43
Korean	45
Acton (ON), Knox	17
Acton (NB) (see Harvey Station)	5
Agincourt, Knox (Toronto)	14
Ajax:	
St. Andrew's	14
St. Timothy's	14
Alberton (ON), Ancaster	24
Alberton (PEI), Westpoint	6
Alliston, Knox	19
Mansfield, St. Andrew's	19
Alma, St. Andrew's (see Elora)	22
Almonte, Community	11
Alvinston, Guthrie	29
Napier, St. Andrew's	29
Amherst Island, St. Paul's	12
Amherstburg, St. Andrew's	28
Amherstview, Trinity	12
Ancaster:	
Alberton	24
Carluke, St. Paul's	24
Binbrook, Knox	
St. Andrew's	24
Appin:	
Melbourne, Guthrie	27

Congregation	Presbytery
B	
Arnprior, St. Andrew's	11
Arthur, St. Andrew's	22
Gordonville, St. Andrew's	22
Ashburn, Burns	14
Athelstan	8
Atwood	30
Aurora, St. Andrew's	18
Avonmore St. Andrew's	9
Finch, St. Luke's-Knox	9
Gravel Hill, St. James-St. Andrew's	9
Avonton	30
Motherwell-Avonbank	30
B	
Baddeck, Knox	1
St. Ann's, Ephraim Scott	1
Baden, Livingston	22
Ballyduff	13
Banff, St. Paul's	40
Barney's River-Marshy Hope	3
Barnesview (see Hampton)	5
Barrie:	
St. Andrew's	19
Westminster	19
Bartibog Bridge, St. Matthew's:	
(see Tabusintac, St. John's)	5
Bass River, St. Mark's	5
Beersville, St. James	5
Clairville, St. Andrew's	5

Congregation	Presbytery
Bass River (cont'd)	
West Branch, Zion	5
Bassano, Knox	40
Gem	40
Bathurst, St. Luke's (see Northern New Brunswick Regional Ministry)	5
Baxter, Living Faith Community	1
Bayfield, Knox	30
Beaconsfield, Briarwood	8
Beauharnois, St. Edward's	8
Beaverton, Beacan	13
Gamebridge, Knox	13
Beechwood, St. Andrew's	29
Beersville, St. James (see Bass River)	5
Beeton, St. Andrew's	18
Belfast, St. John's	6
Wood Islands	6
Bellafield, Knox	34
Belleville:	
St. Andrew's	12
St. Columba	12
Belmore, Knox (see Wingham)	31
Bermuda, Hamilton, St. Andrew's	16
Big Bras d'Or, St. James (see Boularderie) ..	1
Binbrook, Knox (see Carluke)	24
Black River Bridge, St. Paul's (see Miramichi, Chatham)	5
Blue Mountain, Knox	3
East River St. Mary's, Zion	3
Garden of Eden, Blair	3
Bobcaygeon, Knox	13
Bolsover, St. Andrew's	13
Woodville Community	13
Bolton, Caven	18
Bookton (see Norwich)	26
Boston	17
Omagh	17
Boularderie Pastoral Charge	1
Big Bras d'Or, St. James	1
Ross Ferry, Knox	1
Bowmanville, St. Andrew's	13
Bracebridge, Knox	19
Bradford, St. John's	18
Bradner	43
Bramalea, St. Paul's	17
Brampton:	
Bramalea North	17
Heart Lake	17
St. Andrew's	17
Brandon:	
First	34
St. Andrew's	34
Brantford:	
Alexandra	26
Central	26
Greenbrier	26
Korean	23
Briercrest, Knox (see Moose Jaw)	35
Bristol Memorial (see Fort Coulonge)	11
Brockville, First	9
Brookfield Pastoral Charge	6
Brookfield	6
Brookfield Pastoral Charge	
Glasgow Road	6
Hunter River	6

Congregation	Presbytery
Brussels, Melville	30
Molesworth, St. Andrew's	3
Burgoyne (see Port Elgin)	31
Burk's Falls, St. Andrew's	21
Magnetawan, Knox	21
Sundridge, Knox	21
Burlington:	
Brant Hills	24
Burlington East	24
Knox	24
St. Paul's	24
Burnaby:	
Brentwood	43
Burnaby Yulbahng	45
Gordon	43
Taiwanese	43
Burnbrae, St. Andrew's	13

C

Caintown, St. Paul's	9
Calgary:	
Calvin, Hungarian	40
Centennial	40
Grace	40
Knox	40
Korean	45
St. Andrew's	40
St. Giles	40
Valleyview Community	40
Varsity Acres	40
Westminster	40
Cambridge:	
Central	22
Knox's Galt	22
Knox Preston	22
St. Andrew's Hespeler	22
Westside	22
Campbell River, Trinity	44
Campbellford, St. Andrew's	13
Norwood, St. Andrew's	13
Warkworth, St. Andrew's	13
Campbellton, Knox (see Northern New Brunswick Regional Ministry)	5
Campbellville, St. David's	17
Canoe Cove (see Central Parish)	6
Carberry, Knox-Zion	34
Cardigan, St. Andrew's (see Montague)	6
Cariboo Region, Cariboo	42
Carp, Trinity	10
Carluka, St. Paul's (Ancaster)	24
Binbrook, Knox	24
Catalone, St. James (see Louisburg-Catalone Charge)	1
Central Grey-Bruce Cooperative Ministry ...	31
Chatsworth, St. Andrew's	31
Chesley, Geneva	31
Dornoch, Latona	31
Southampton, St. Andrew's	31
Central Parish Pastoral Charge	6
Canoe Cove	6
Clyde River, Burnside	6
Centre Road, Knox	29
Charlotte County Pastoral Charge	5
Penfield, The Kirk	5
St. Andrew's, Greenock	5
St. George, The Kirk	5

Congregation	Presbytery
Charlottetown:	
St. James	6
St. Mark's	6
Marshfield, St. Columba's	6
Zion	6
Chateaugay, Maplewood	8
Chatham:	
First	28
St. James	28
Chatsworth, St. Andrew's (see Grey-Bruce Cooperative Ministry)	31
Chauvin, Westminster	38
Chesley, Geneva (see Central Grey-Bruce Cooperative Ministry)	31
Chesterville, St. Andrew's	9
Morewood	9
Winchester, St. Paul's	9
Chetwynd, Shared Ministry	37
Chilliwack, Cooke's	43
Chinese	
Markham	18
Mississauga	17
Montreal	8
Toronto	15
Vancouver	43
Victoria	44
Clairville, St. Andrew's (see Bass River)	5
Caledon, Claude	17
Clyde River, Burnside (see Central Parish)	6
Cobden, St. Andrew's	11
Cobourg, St. Andrew's	13
Colborne, Old St. Andrew's	13
Coldwater, St. Andrew's	19
Collingwood, First	19
Comox, Comox Valley	44
Conn, Knox (see Mount Forest)	22
Coquitlam	43
Cornwall, St. John's	9
Corunna, St. Andrew's	29
Côte des Neiges (Montreal)	8
Cranbrook (BC), Knox	41
Cranbrook (ON), Knox	30
Creemore, St. Andrew's Maple Cross	19
Cresswell, St. John's	13
Creston, St. Stephen's	41
Crieff, Knox	22
Crinan, Argyle	27
Largie, Duff's	27
Cromarty	30
Seaforth, First	30
D	
Dalhousie, St. John's (see Northern New Brunswick Regional Ministry)	5
Dartmouth:	
Iona	4
St. Andrew's	4
Dawson Creek, St. James	37
Dean, Sharon	4
Derby, Ferguson (see Ferguson, Grace and St. James Pastoral Charge)	5
Deseronto, Church of the Redeemer	12
Dixonville, Strang	37
Doon (Kitchener)	22
Dorchester	27
South Nissouri	27

Congregation	Presbytery
Dornoch, Latona (see Central Grey-Bruce Cooperative Ministry)	31
Dover, New St. Andrew's	28
Valetta	28
Dresden, St. Andrew's	28
Dromore, Amos	31
Holstein, Knox	31
Normanby, Knox	31
Dublin Shore, Knox (see New Dublin- Conquerall)	4
Duncan, St. Andrew's	44
Dundalk, Erskine	31
Swinton Park, St. Andrew's	24
Dundas, Knox	19
Dunedin, Knox	25
Dunnville, Knox	9
Dunvegan, Kenyon	9
Kirk Hill, St. Columba	31
Durham (ON)	3
Durham (NS) (see West River)	27
Dutton, Knox-St. Andrew's	8
Duvernay, St. John's (Laval)	8
E	
East Oro, Essen (see Uptergrove)	3
East River Pastoral Charge	3
St. Paul's	3
Springville	3
Sunnybrae, Calvin	3
East River St. Mary's, Zion (see Blue Mountain)	3
Eckville, St. Paul's	39
Eden Mills (see Rockwood)	22
Edmonton:	
Antioch	45
Callingwood Road	38
Calvin Hungarian	38
Dayspring	38
First	38
Korean	45
Mill Woods	38
St. Andrew's	38
Westmount	38
Elmira, Gale	22
Elmsdale, St. Matthew's	4
Hardwood Lands	19
Elmvale	19
Flos, Knox	22
Elora, Knox	11
Alma, St. Andrew's	26
Elphin (see McDonald's Corner)	20
Embro, Knox	17
Englehart, St. Paul's Emmanuel Community	30
Erin, Ospringle, Knox	30
Exeter, Caven (see Mitchell)	30
F	
Fenelon Falls, St. Andrew's	13
Glenarm, Knox	13
Fergus, St. Andrew's	22
Ferguson, Grace and St. James Pastoral Charge	5
Derby, Ferguson	5
Millerton, Grace	5
Miramichi, St. James	5

Congregation	Presbytery
Feversham, Burns (see Markdale)	31
Finch, St. Luke's-Knox (see Avonmore)	9
Fingal, Knox	27
Flos, Knox (see Elmvale)	19
Fonthill, Kirk on the Hill	25
Forest, St. James	29
Fort Coulonge, St. Andrew's	11
Bristol Memorial	11
Fort Erie, St. Andrew's-Knox	25
Fort McMurray, Faith	38
Fort St. John, St. John	37
Framboise, St. Andrew's	
(see Grand River)	1
Fredericton, St. Andrew's	5
Freeland (see Richmond Bay)	6

G

Gairloch, St. Andrew's (see Hopewell)	3
Galt, Knox's (Cambridge)	22
Gamebridge, Knox (see Beaverton)	13
Gananoque, St. Andrew's	12
Ganton (see Lloydminster)	38
Garden of Eden, Blair	
(see Blue Mountain)	3
Gatineau, St. Andrew's (Aylmer)	10
Gem (see Bassano)	40
Georgetown:	
Knox	17
Limehouse	
Union	17
Geraldton, St. Andrew's	32
Glace Bay, St. Paul's	1
Glamis (see Tiverton)	31
Glasgow Road	
(see Brookfield Pastoral Charge)	6
Glenarm, Knox (see Fenelon Falls)	13
Glencoe	27
Wardsville, St. John's	
Glenelg	3
Goderich, Knox	30
Gordonville, St. Andrew's (see Arthur)	22
Grand Falls/Windsor, St. Matthew's	2
Grand River	1
Framboise, St. Andrew's	
Loch Lomond, Calvin	
Grand Valley, Knox	17
Grande Prairie, Forbes	37
Gravel Hill, St. James-St. Andrew's	
(see Avonmore)	9
Gravenhurst, Knox	19
Greenhill, Salem (see West River)	3
Grenfell, Trinity	35
Grimsby, St. John's	24
Guelph:	
Knox	22
Kortright	22
St. Andrew's	22
Westminster-St. Paul's	22

H

Hagersville, St. Andrew's	24
Halifax:	
Calvin	4
Church of St. David	4
Halton Hills:	
Acton, Knox	17

Congregation	Presbytery
Halton Hills (cont'd)	
Georgetown, Knox	17
Limehouse	17
Hamilton:	
Central	24
Chedoke	24
Erskine	24
John Calvin Hungarian	24
MacNab Street	24
New Westminster	24
Roxborough Park	24
St. Columbia	24
St. Cuthbert's	24
St. David's	24
St. Paul's	24
South Gate	24
Trinity	24
Hamilton, Bermuda, St. Andrew's	16
Hampton, St. Paul's	5
Barnesville	5
Hanover, St. Andrew's	31
Hanwell, St. James (see St. James and	
St. John's Regional Ministry)	5
Hardwood Lands (see Elmsdale)	4
Harrington, Knox	26
Harriston, Knox-Calvin	22
Hartsville	6
Harvey Station, Knox	
Acton (NB)	5
Havelock, Knox	13
Hawkesbury, St. Paul's (see Vankleek Hill)	9
Hemmingford, St. Andrew's	8
Hespeler, St. Andrew's (Cambridge)	22
Hillsburgh, St. Andrew's	17
Hillsdale, St. Andrew's	19
Holstein, Knox (see Dromore)	31
Hopewell, First	3
Gairloch, St. Andrew's	3
Rocklin, Middle River	3
Howick, Georgetown	8
Hungarian:	
First (Toronto)	16
First (Vancouver)	43
Calvin (Calgary)	40
Calvin (Edmonton)	38
Calvin (Ottawa)	10
Hungarian (Montreal)	8
Hungarian Mission (Kitchener)	22
John Calvin (Hamilton)	24
Hunter River	
(see Brookfield Pastoral Charge)	6
Huntingdon, St. Andrew's	8
Huntsville, St. Andrew's	19

I

Ingersoll, St. Paul's	26
Ingleside, St. Matthew's (see Morrisburg) ...	9
Innerkip	26
Innisfail, St. Andrew's	39
Inverness, St. Andrew's	7
Iroquois, Riverview	9
Ivy	19

J

Jarratt, Willis, (see Uptergrove)	19
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Congregation	Presbytery
Jarvis, Knox	24
Walpole, Chalmers	24
K	
Kamloops, St. Andrew's	42
Kanata, Trinity (see Carp)	10
Kapuskasing, Community	20
Kars, St. Andrew's	10
Vernon, Osgoode	
Kelowna, St. David's	42
Kemptville, St. Paul's	9
Mountain, Knox	9
Kenora, First	33
Kensington	6
New London, St. John's	6
Keswick	18
Kilmaurs, St. Andrew's	11
Kimberley, St. Andrew's	41
Kinburn, St. Andrew's	11
Kincardine, Knox	31
King City:	
Hanwool	23
St. Andrew's	18
Kingston:	
St. Andrew's	12
St. John's (Pittsburgh)	12
Sand Hill	12
Strathcona Park	12
Kinlough (see Teeswater)	31
Kipling, Bekevar	35
Kirk Hill, St. Columba's (see Dunvegan)	9
Kirkland, St. David's	5
Kirkwall	24
Kitchener:	
Calvin	22
Doon	22
Hungarian Mission Preaching Point	22
Kitchener East	22
Kitchener-Waterloo Korean	23
St. Andrew's	22
Kitimat	42
Kleinburg, Cornerstone Community	18
Komoka, Knox (see North	27
Caradoc-St. Andrew's)	
Korean:	
Abbotsford	45
Brantford	23
Burnaby Yulbahng	45
Calgary	45
Edmonton	45
Edmonton, Antioch	45
King City, Hanwool	23
Kitchener-Waterloo	23
London, Christian	23
Mississauga:	
We	23
Westside	23
Montreal, Seo Kwang	23
Niagara Falls	23
Oshawa, Hebron	23
Port Coquitlam, Soojung	45
Surrey:	
Korean	45
Saem Mool	45
Thornhill, Vaughan Community	23

Congregation	Presbytery
Korean (cont'd)	
Toronto:	
Galilee	23
Myung Sung	23
St. Timothy	23
Toronto	23
Vaughan Community	23
Yae Dalm	23
Vancouver	45
Galilee	45
Korean	45
Winnipeg:	
Manitoba Korean	45
Winnipeg Somang	33
Kouchibouquac, Knox (see Miramichi, Chatham)	5
L	
Lachute, Margaret Rodger Memorial	8
Lake Ainslie (see Middle River)	1
Lake Dore	11
Lakefield, St. Andrew's	13
Lakehurst, Knox	
Lakehurst, Knox (see Lakefield)	13
Lakeshore, St. Andrew's	28
Lancaster, St. Andrew's	9
Martintown, St. Andrew's	
Langley	43
Largie, Duff (see Crinan)	27
Laval (Duvernay), St. John's	8
Leamington, Knox	28
Leaskdale, St. Paul's	14
Leggatt's Point	7
Lethbridge, St. Andrew's	40
Limehouse (see Georgetown)	17
Lindsay, St. Andrew's	13
Listowel, Knox	30
Little Harbour	3
Pictou Landing, Bethel	
Little Narrows	1
Whycocomagh, St. Andrew's	
Lloydminster, Knox	38
Ganton	38
Loch Lomond, Calvin (see Grand River)	1
Lochwinnoch	11
Lockport Community	33
London:	
Almanarah	27
Chalmers	27
Elmwood Avenue	27
Korean	23
New St. James	27
Oakridge	27
St. George's	27
St. Lawrence	27
Trinity Community	27
Westmount	27
Lost River	8
Louisbourg-Catalone Pastoral Charge	1
Catalone, St. James	
Louisbourg, Zion	
Lower Sackville, First Sackville	4
Lucknow	31
South Kinloss	
Lunenburg, St. Andrew's	4
Rose Bay, St. Andrew's	4

Congregation	Presbytery
M	
MacLennan's Mountain, St. John's	3
Madoc, St. Peter's	12
Magnetawan, Knox (see Burk's Falls)	21
Maisonneuve (Montreal)	8
Malagawatch, Fulton (see River Denys)	1
Malton, St. Mark's	17
Manotick, Knox	10
Mansfield (see Alliston)	19
Maple, St. Andrew's	18
Maple Ridge, Haney	43
Marion Bridge, St. Columba (see Mira Pastoral Charge)	1
Markdale Cooke's	31
Feversham	31
Markham:	
Celebration	18
Chapel Place	18
Chinese	18
St. Andrew's	18
Marshfield (see Charlottetown, St. Mark's) ...	6
Martintown, St. Andrew's (see Lancaster)	9
Maxville, St. Andrew's	9
Moose Creek, Knox	
McClure's Mills, St. Paul's.....	4
McDonalds Corners, Knox	11
Elphin	11
Snow Road	11
Meaford, Knox	31
Medicine Hat, St. John's	40
Melbourne:	
Guthrie (see Appin)	27
St. Andrew's (Quebec)	7
Melfort, St. James	36
Melita	34
Merigomish, St. Paul's (see Westville)	3
Middle River, Farquharson	1
Lake Ainslie	1
Midland, Knox	19
Millerton, Grace (see Ferguson, Grace and St. James Pastoral Charge)	5
Mille Isles	8
Milton:	
Boston	17
Omagh	17
Knox	17
Milverton, Burns	30
Monkton, Knox	30
Mira Pastoral Charge	1
Marion Bridge, St. Columba	1
Mira Ferry, Union	1
Miramichi (Chatham), Calvin	5
Black River Bridge, St. Paul's	5
Kouchibouquac, Knox	5
Miramichi, St. James (see Grace, Ferguson and St. James Pastoral Charge)	5
Mississauga:	
Almanarah	17
Chinese	17
Clarkson Road	17
Dixie	17
Erindale	17
Glenbrook	17
St. Andrew's (Port Credit)	17
St. Andrew's (Streetsville)	17

Congregation	Presbytery
Mississauga (cont'd)	
We	23
Westside	23
White Oak	17
Mission, St. Paul's	43
Mistawasis	36
Mitchell, Knox	30
Exeter, Caven	30
Molesworth, St. Andrew's (see Brussels)	30
Moncton, St. Andrew's	5
Monkton, Knox (see Milverton)	30
Montague:	
St. Andrew's	6
Cardigan, St. Andrew's	6
Wellspring	6
Montreal:	
Arabic	8
Chinese	8
Côte des Neiges	8
Eglise St. Luc	8
Ghanaian	8
Hungarian	8
Kensington	8
La Communauté Chrétienne Siloé Canada	8
Livingstone	8
Maisonneuve	8
Snowdon	8
St. Andrew and St. Paul	8
Seo Kwang	23
Taiwanese Robert Campbell	8
Westminster (Pierrefonds)	8
Montreal West	8
Moore Knox	29
Mooretown, St. Andrew's	29
Moose Creek, Knox (see Maxville)	9
Moose Jaw, St. Mark's	35
Briercrest, Knox	35
Moosomin, St. Andrew's	35
Morewood (see Chesterville)	9
Morrisburg, Knox	9
Ingleside, St. Matthew's	9
Mosa, Burns	27
Moser River, St. Giles	3
Motherwell, Avonbank (see Avonton)	30
Mountain, Knox (see Kemptville)	9
Mount Forest, St. Andrew's	22
Conn, Knox	22
Mount Pleasant	26
Mount Royal, Town of	8
N	
Nanaimo:	
Korean	45
St. Andrew's	44
Napier, St. Andrew's (see Alvinston)	29
Nassagaweya	17
Neepawa, Knox	34
New Carlisle, Knox (see Northern New Brunswick Regional Ministry)	5
New Dublin-Conquerall	4
Dublin Shore, Knox	4
West Dublin, St. Matthew's	4
New Glasgow:	
First	3
St. Andrew's	3
New Jersey, Zion (see Tabusintac)	5

Congregation	Presbytery
New Liskeard, St. Andrew's	20
New London, St. John's (see Kensington) ...	6
New Minas, Kings	4
New Westminster:	
First	43
Knox	43
St. Aidan's	43
Newmarket, St. Andrew's	18
Niagara Falls:	
Chippawa	25
Drummond Hill	25
Korean	23
Stamford	25
Niagara-on-the-Lake, St. Andrew's	25
Ninga	34
Nine Mile Creek	6
Nobleton, St. Paul's	18
Noel Road, St. James	4
Normanby, Knox (see Dromore)	31
North Bay, Calvin	21
North Battleford, St. Andrew's	36
North Caradoc-St. Andrew's	27
Komoka, Knox	27
North Easthope, Knox	30
North Pelham, First	25
Rockway	25
North River and North Shore, St. Andrew's ..	1
North Saanich, Saanich Peninsula	44
North Sydney, St. Giles	1
North Tryon	6
North Vancouver, St. Andrew's	
& St. Stephen's	43
North Yarmouth, St. James	27
Northern New Brunswick Regional Ministry	
Bathurst, St. Luke	5
Campbellton, Knox	5
Dalhousie, St. John's	5
New Carlisle, Knox	5
Norval	17
Norwich, Knox	26
Bookton	26
Norwood, St. Andrew's (see	
Campbellford).....	13
Nottawa, Emmanuel	19

O

Oakville:	
Hopedale	17
Knox	17
Knox Sixteen	17
Trafalgar	17
Olds, St. Andrew's	39
Omagh (see Boston)	17
Orangeville, Tweedsmuir Memorial	17
Orillia:	
St. Andrew's	19
St. Mark's	19
Orleans, Grace	10
Oshawa:	
Knox	14
Hebron	23
St. Luke's	14
St. James	
St. Paul's	14
Ospringle, Knox	17

Congregation	Presbytery
Ottawa:	
Barrhaven	10
Calvin Hungarian	10
Gloucester	10
Knox	10
Parkwood	10
St. Andrew's	10
St. David & St. Martin	10
St. Giles	10
St. Paul's	10
St. Stephen's	10
St. Timothy's	10
Trinity (Carp)	10
Westminster	10
Owen Sound, St. Andrew's	31
Oxford-Riverview Pastoral Charge	3
Oxford, St. James	3
Riverview, St. Andrew's	3

P

Paisley, Westminster	31
Palmerston, Knox	22
Paris	26
Parry Sound, St. Andrew's	19
Parksville, St. Columba	44
Pembroke, First	11
Penetanguishene, First	19
Pennfield, The Kirk (see Charlotte County	
Pastoral Charge)	5
Penticton, St. Andrew's	42
Perth, St. Andrew's	11
Petawawa	11
Peterborough:	
St. Giles	13
South Monaghan, Centreville	
St. Paul's	13
St. Stephen's	13
Petrolia, St. Andrew's	29
Pickering, Amberlea	14
Pictou, St. Andrew's	12
Pictou:	
First	3
St. Andrew's	3
Pictou Landing, Bethel (see Little Harbour)	3
Pierrefonds, Westminster (Montreal)	8
Pinawa, Pinawa Christian Fellowship	33
Pincourt, Ile Perrot	8
Pittsburgh, St. John's (see Kingston)	12
Sandhill	12
Point Edward	29
Pointe Claire, St. Columba by the Lake	8
Port Carling, Knox	19
Torrance, Zion	19
Port Colborne, The Gathering Place	25
Port Coquitlam, Soojung	45
Port Credit, St. Andrew's (Mississauga)	17
Port Dover, Knox	24
Port Elgin, Tolmie Memorial (ON)	31
Burgoyne, Knox	31
Port Hope, St. Paul's	13
Port Perry, St. John's	13
Port Stanley, St. John's	27
Portage la Prairie, First	34
Prescott, St. Andrew's	9
Spencerville, St. Andrew's-Knox	9
Priceville, St. Andrew's	31

Congregation	Presbytery
Prince George, St. Giles	42
Puslinch, Duff's	22
Q	
Quebec City, St. Andrew's	7
R	
Ratho	26
Red Deer:	
Knox	39
West Park	39
Willow Valley	39
Regina:	
First	35
Norman Kennedy	35
Renfrew	11
Richmond (BC)	43
Richmond, St. Andrew's (ON)	10
Richmond Bay Pastoral Charge	6
Freeland	6
Tyne Valley	6
Victoria West	6
Richmond Hill	18
Ridgetown, Mount Zion	28
River Denys	1
Malagawatch, Fulton	
River John, St. George's	3
Toney River, St. David's	3
Riverfield	8
St. Urbain, Beechridge	8
Riverview:	
St. Andrew's (see Oxford-Riverview	
Charge, NS)	3
Bethel (NB)	5
Rockburn	8
Rockland, Community Church	10
Rocklin, Middle River (see Hopewell)	3
Rockway (see North Pelham)	25
Rockwood	22
Eden Mills	22
Rocky Mountain House, Memorial	39
Rose Bay, St. Andrew's (see Lunenburg)	4
Roslin, St. Andrew's (see Tweed)	12
Ross Ferry, Knox (see Bourlarderie)	1
S	
St. Albert, Braeside	38
St. Andrew's East	8
St. Andrew's, Greenock (see Charlotte County	
Pastoral Charge)	5
St. Ann's, Ephraim Scott (see Baddeck)	1
St. Catharines:	
Knox	25
St. Giles	25
Scottlea	25
West St. Andrew's	25
Saint-Gabriel-De-Valcartier, La Communante	
Chretienne Bethanie	8
St. George, The Kirk (see Charlotte County	
Pastoral Charge)	5
St. James and St. Paul's Regional Ministry...	5
Hanwell, St. James	5
Woodstock, St. Paul's	5

Congregation	Presbytery
St. John's:	
St. Andrew's	2
St. David's	2
St. Lambert, St. Andrew's	8
St. Marys	30
St. Paul's (see East River)	3
St. Thomas, Knox	27
St. Urbain, Beechridge (see Riverfield)	8
Sackville, St. Andrew's	5
Saint John:	
Saint Columba	5
Grace	5
Salmon Arm, St. Andrew's	42
Saltsprings, St. Luke's (see West River)	3
Sand Hill (see St. John's, Kingston)	12
Sandwith, St. Philip's	36
Sarnia:	
Laurel-Lea-St. Matthew's	29
Paterson Memorial	29
St. Andrew's	29
St. Giles	29
Saskatoon:	
Calvin Goforth	36
Saskatoon Native Circle Ministry	36
St. Andrew's	36
Sauble Beach, Huron Feathers	31
Sault Ste. Marie:	
St. Paul's	21
Victoria	21
Westminster	21
Schomberg, Emmanuel	18
Scotsburn, Bethel	3
West Branch, Burns Memorial	
Scotstown, St. Paul's	7
Seaforth, First (see Cromarty)	30
Selkirk, Knox	33
Shakespeare	30
Sherbrooke, St. Andrew's	7
Sherwood Park	38
Shipman, Knox	36
Simcoe, St. Paul's	26
Slocan, St. Andrew's	41
Smiths Falls, Westminster	11
Smithville	25
Snow Road (see McDonald's Corners)	11
Sooke, Knox	44
South Kinloss (see Lucknow)	31
South Monaghan, Centreville (see	
Peterborough, St. Giles)	13
South Nissouri (see Dorchester)	27
Southampton, St. Andrew's (see	
Grey-Bruce Cooperative Ministry)	31
Spencerville, St. Andrew's-Knox	
(see Prescott)	9
Springville (see East River)	3
Stanley, St. Peter's	5
Stayner, Jubilee	19
Sunnidale Corners, Zion	19
Stellarton, First	3
Stirling, St. Andrew's	12
Stittsville, St. Andrew's	10
Stokes Bay, Knox	31
Stoney Creek:	
Cheyne	24
Heritage Green	24

Congregation	Presbytery
Stouffville, St. James	18
Stratford:	
Knox	30
St. Andrew's	30
Strathroy, St. Andrew's	29
Streetsville, St. Andrew's (Mississauga)	17
Stroud	19
Sudbury:	
Calvin	21
Knox	21
Summerside	6
Sunderland, Wick	13
Sundridge, Knox (see Burk's Falls)	21
Sunny Corner, St. Stephen's	5
Warwick, St. Paul's	
Sunnybrae, Calvin (see East River)	3
Surrey:	
City Centre	43
Korean	45
Saem Mool	45
St. Andrew's, Newton	43
Sutherland's River (see Thorburn)	3
Sutton West, St. Andrew's	18
Swift Current, St. Andrew's	35
Swinton Park, St. Andrew's (see Dundalk)	31
Sydney, Bethel	1
Sydney Mines, St. Andrew's	1
Sylvan Lake, Memorial	39

T

Tabusintac, St. John's	5
Bartibog Bridge, St. Matthew's New Jersey, Zion	
Tara, Cornerstone	31
Tatamagouche, Sedgewick Memorial	3
Wallace, St. Matthew's	
Teeswater, Knox	31
Kinlough	
Thedford, Knox	29
Thompson, St. Andrew's	33
Thorburn, Union	3
Sutherland's River	
Thornbury, St. Paul's	31
Thornhill:	
Thornhill	18
Vaughan Community	23
Thorold, St. Andrew's	25
Thunder Bay:	
Calvin	32
First	32
Lakeview	32
St. Andrew's	32
Tillsonburg, St. Andrew's	26
Tiverton, Knox	31
Glammiss, St. Paul's	31
Tomstown	20
Toney River, St. David's (see River John) ...	3
Toronto:	
Armour Heights	15
Beaches	15
Bonar-Parkdale	16
Bridlewood	14
Calvin	15
Celebration	16
Clairlea Park	14

Congregation	Presbytery
Toronto (cont'd)	
Faith Community (see Westview)	15
Fallingbrook	14
Fellowship	16
First Hungarian	16
Galilee	23
Ghanaian	16
Glenview	15
Grace (West Hill)	14
Graceview	16
Guildwood Community	14
Iona	15
Knox (Agincourt)	14
Knox	15
Korean:	
Galilee	23
Korean Myung Sung	23
St. Timothy	23
Toronto	23
Yae Dalm	23
Leaside	15
Malvern	14
Melville	14
Mimico	16
Morningside High Park	16
Myung Sung	23
Nigerian	16
North Park	16
Portuguese Speaking	16
Queen Street East	15
Rexdale	16
Riverdale	15
Westminster	15
Rosedale	15
Runnymede	16
St. Andrew's (Humber Heights)	16
St. Andrew's (Islington)	16
St. Andrew's (Scarborough)	14
St. Andrew's	15
St. David's	14
St. Giles, Kingsway	16
St. John's	15
St. John's (Milliken)	14
St. Mark's	15
St. Stephen's	14
St. Stephen's (Weston)	16
St. Timothy	23
Toronto Chinese	15
Toronto Formosan	15
Toronto Korean	23
Trinity Mandarin	15
Trinity (York Mills)	15
University	16
Westminster (Scarborough)	14
Westminster (see Riverdale)	15
Weston	16
Westview	15
Faith Community	15
Wexford	14
Willowdale	15
Wychwood-Davenport	16
Yae Dalm	23
York Memorial	16
Torrance, Zion (see Port Carling)	19
Tottenham, Fraser	18
Town of Mount Royal	8

Congregation	Presbytery
Trail, First	41
Trenton, St. Andrew's	12
Truro, St. James'	4
Tweed, St. Andrew's	12
Roslin, St. Andrew's	12
Tyne Valley (see Richmond Bay)	6
U	
Unionville	18
Uptergrove, Knox	19
East Oro, Essen	19
Jarratt Willis	19
Uxbridge, St. Andrew's-Chalmers	14
V	
Valcartier, St. Andrew's	7
Valetta (see Dover)	28
Vaughan Community (Thornhill)	23
Vancouver:	
Central	43
Chinese	43
Fairview	43
First Hungarian	43
Galilee	45
Irae	45
Kerrisdale	43
Korean	45
St. Andrew's and St. Stephen's (North Vancouver)	43
St. Columba	43
Taiwanese	43
West Point Grey	43
West Vancouver	43
Vankleek Hill, Knox	9
Hawkesbury, St. Paul's	
Vankoughnet, St. David's	19
Vaughan, St. Paul's	18
Vernon:	
Osgoode (ON) (see Kars)	10
Knox (BC)	42
Victoria:	
Chinese	44
Knox	44
St. Andrew's	44
Trinity	44
Victoria (see Sault Ste. Marie, St. Paul's)	21
Victoria Harbour, St. Paul's	19
Victoria West (see Richmond Bay)	6
W	
Walkerton, Knox	31
Wallace, St. Matthew's (see Tatamagouche) ...	3
Wallaceburg, Knox	28
Walpole, Chalmers (see Jarvis)	24
Wardsville, St. John's (see Glencoe)	27
Warkworth, St. Andrew's (see Campbellford)	13
Warwick, St. Paul's (see Sunny Corner)	5
Wasaga, Wasaga Beach Community	19
Waterdown, Knox	24

Congregation	Presbytery
Waterloo:	
Joonim	22
Kitchener-Waterloo Korean	23
Knox	22
Watford, St. Andrew's	29
Welland:	
Hope Community Church	25
St. Andrew's	25
West Branch, Zion (see Bass River)	5
West Branch, Burn's Memorial	5
(see Scotsburn)	3
West Dublin, St. Matthew's	3
(see New Dublin-Conquerall)	4
West Flamborough	24
West Point (Alberton), PEI	6
West River Pastoral Charge	3
Durham, West River	3
Greenhill, Salem	3
Saltsprings, St. Luke's	3
West Vancouver	43
Westport, Knox	11
Westville, St. Andrew's	3
Merigomish, St. Paul's	3
Weyburn, Knox	35
Whitby, St. Andrew's	14
White Rock, St. John's	43
Whitewood, Knox	35
Whycomogah St. Andrew's (see Little Narrows)	1
Wiaraton, St. Paul's	31
Winchester, St. Paul's (see Chesterville).....	9
Windsor:	
Paulin Memorial	28
St. John's (NS).....	4
St. Matthew's (NF)	2
University Community	28
Wingham, St. Andrew's	31
Belmore, Knox	31
Winnipeg:	
Calvin	33
Filipino	33
First	33
Kildonan Community	33
Lighthouse	33
Manitoba Korean	45
Place of Hope	33
Prairie	33
St. John's	33
Westwood	33
Winnipeg Somang	33
Winnipegosis, Knox	34
Woodbridge:	
Cornerstone Community (Kleinburg)	18
St. Paul's (Vaughan)	18
Wood Islands (see Belfast)	6
Woodstock	
Knox (ON)	26
St. Paul's (NB) (see St. James and St. John's Regional Ministry)	5
Woodville (see Bolsover)	13
Y	
Yorkton, Grace	35

ADDRESS LIST OF PROFESSIONAL CHURCH WORKERS

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It is requested that any omission or inaccuracy be reported to the Clerks of Assembly, so that corrections may be made to the records at the national office.

The following contains addresses as of July 2019 and changes that will occur shortly thereafter, and of which the Clerks have been notified.

CODE: A = Appendix to Roll D = Diaconal Ministers
DA = Diaconal Minister on Appendix to Roll

M = Overseas Missionary L = Lay Missionary

Ordained Ministers on the constituent roll have no designation by their name.

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12	572	Kingston	34	631	Brandon
13	574	Lindsay-Peterborough	35	632	Assiniboia
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15	581	East Toronto	37	635	Peace River
16	584	West Toronto	38	635	Edmonton-Lakeland
17	587	Brampton	39	637	Central Alberta
18	591	Oak Ridges	40	638	Calgary-Macleod
19	594	Barrie	41	640	Kootenay
20	598	Temiskaming	42	641	Kamloops
21	599	Algoma & North Bay	43	642	Westminster
22	600	Waterloo-Wellington	44	646	Vancouver Island
			45	648	Western Han-Ca

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